

**THE SOCIAL ACTION OF MAIN CHARACTERS ON
JESSICA SHATTUCK'S *THE WOMEN IN THE CASTLE***

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
THE STATE ISLAMIC UNIVERSITY OF MAULANA MALIK
IBRAHIM MALANG
2020**

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JESSICA SHATTUCK'S *THE WOMEN IN THE CASTLE***

THESIS

Presented to

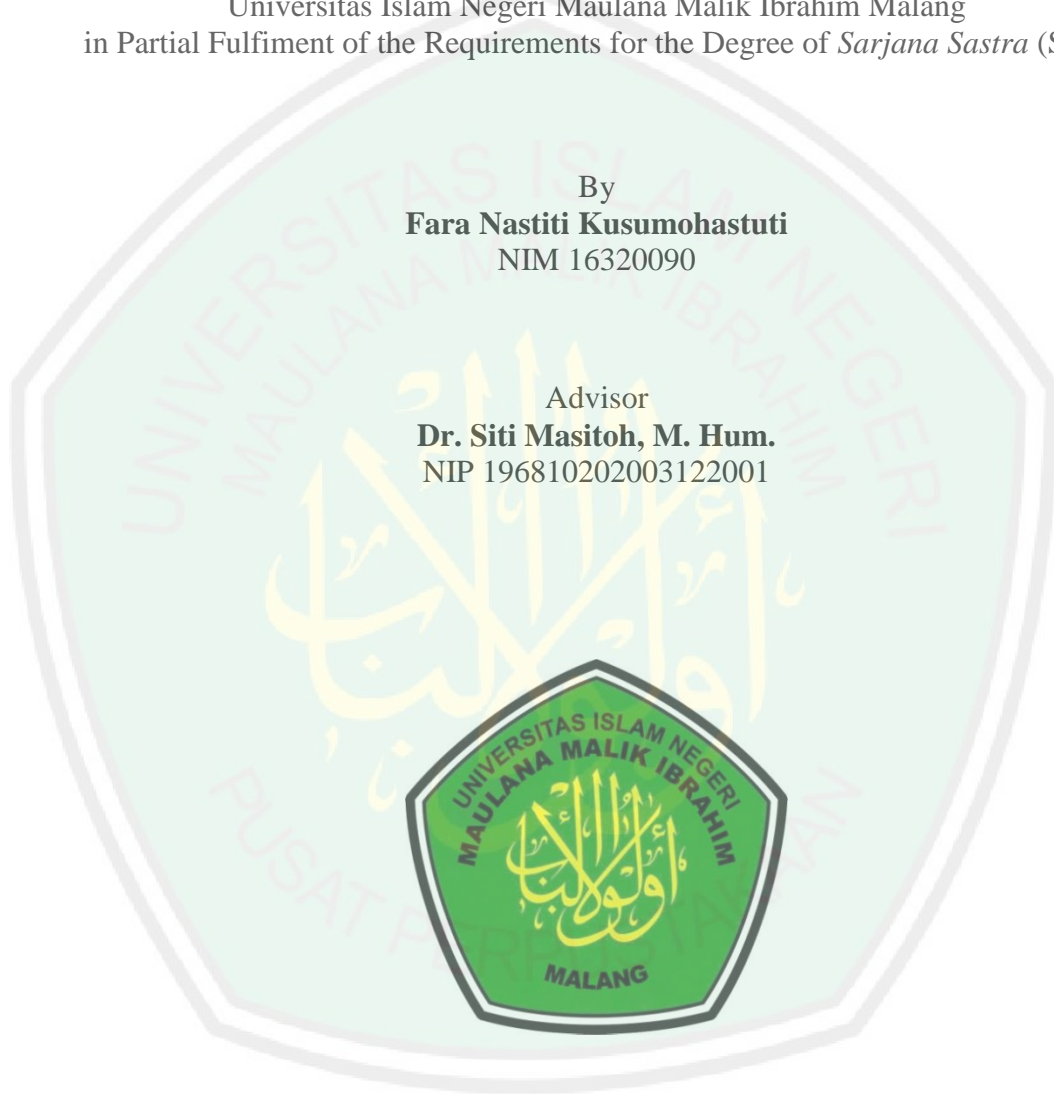
Universitas Islam Negeri Maulana Malik Ibrahim Malang
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IBRAHIM MALANG
2020**

STATEMENT OF AUTHORSHIP

I state that the thesis entitled “*The Social Action of Main Characters on Jessica Shattuck’s The Women In The Castle*” is my original work. I do not include any materials previously written or published by another person, except those ones that are cited as references and written in the bibliography. Hereby, if there is an object or claim, I am the only person who is responsible for that.

Malang, June 18th, 2020

The researcher




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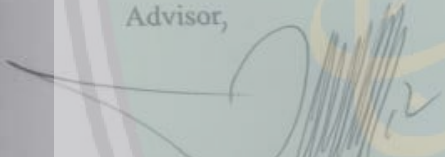
This is to certify that Fara Nastiti Kusumohastuti's thesis entitled "*The Social Actions of Main Characters on Jessica Shattuck's The Women In The Castle*" has been approved for thesis examination at the Faculty of Humanities, Maulana Malik Ibrahim Islamic State University, as the requirements for the degree of Sarjana Sastra (S.S).

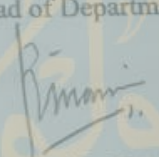
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MOTTO

Start what you are. Use what you have. Do what you can.

-my mom, Yogyakarta.10.6.20-



DEDICATION

I present this work to my beloved Father and Mother, with the attention and prayers that have been given, and for my younger brother and my entire extended family



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Alhamdulillah rabbilalamin. The first and foremost, I express my greatest gratitude to Allah Subhanahu wa taala the Almighty for His blessing, grace, and strength guiding me to the completion of this thesis.

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To my parents, Bapak H. Iswanto, S.H M.Kes and Ibu Hj. Nur Khasanah M.Pd, I would also like to express my gratitude for their never-ending prayers and support. May Allah SWT bless them in everything they do.

To my beloved family, my cousin Dewi Fadilah Ulfa thank you so much for all your love, support and sacrifices. Without you, I believe I can never finish this humble work. I pray for all the good things to our family.

I realize that a lot of shortcomings may be found in this thesis. Therefore, suggestions are always welcome. I highly hope this thesis will be useful for all readers especially those who are in the field of english letter department.

Malang, June 15th, 2020

Fara Nastiti Kusumohastuti



ABSTRACT

Kusumohastuti, Fara Nastiti. 2020. *The Social Action of Main Characters on Jessica Shattuck's The Women In The Castle*. Minor Thesis (*Skripsi*) Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor : Dr. Siti Masitoh, M.Hum.

Keywords : *Sociology of Max Weber, The Social Action.*

The purpose of this study is to describe the forms of social action of the main characters in *The Women In The Castle's* novel according to Max Weber's theory and the relation to the social phenomena in society. Social actions carried out by the society as a form of interaction of daily habits in the environment. Human life is described as a type of social creature since it was inseparable from interaction, socialization, and communication with those around them. This research is important to conduct because the human life depict social action in every life. The problem raised in this study is to reveal the social actions of the main characters in the novel *The Women In The Castle* according to Max Weber's theory.

Theories used in this research are theories related to Max Weber's social action. The approach used is sociological approach. Sociological approach focused on the context of literary works. And literature is the expression of human life is not separates from the social phenomena in society. This research uses literary criticism method. The research data in the form of content's excerpts which provided through conversations and quotations that describe the social actions of central characters as social realities in the contents of the novel. Data collection in this study uses the method of refer and record.

The results obtained from the form of social action of the main characters in the novel *The Women In The Castle*: Max Weber's Sociological Study, that the three of main characters have the four social action in interaction between the characters. The social actions of the main characters in the novel also connected with social phenomena in society especially in German during the end and after post world war II.

ABSTRAK

Kusumohastuti, Fara Nastiti. 2020. *Tindakan Sosial tokoh utama dalam Novel The Women In The Castle oleh Jessica Shattuck*. Skripsi. Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor : Dr. Siti Masitoh, M.Hum.

Keywords : *Sosiologi dalam Max Weber, Tindakan Sosial*.

Tujuan penelitian ini adalah mendeskripsikan bentuk-bentuk tindakan sosial para tokoh utama dalam novel *The Women In The Castle* menurut teori Max Weber dan kaitannya dengan fenomena sosial di masyarakat. Tindakan sosial yang dilakukan masyarakat sebagai bentuk interaksi kebiasaan sehari-hari di lingkungan sekitarnya. Kehidupan manusia dideskripsikan sebagai makhluk sosial karena tidak terlepas dari interaksi, sosialisasi, dan komunikasi dengan orang-orang di sekitarnya. Penelitian ini penting dilakukan karena kehidupan manusia menggambarkan tindakan sosial dalam setiap kehidupan. Permasalahan yang diangkat dalam penelitian ini adalah untuk mengungkap tindakan sosial para tokoh utama dalam novel *The Women In The Castle* menurut teori Max Weber.

Teori yang digunakan dalam penelitian ini adalah teori yang berkaitan dengan tindakan sosial Max Weber. Pendekatan yang digunakan adalah pendekatan sosiologis. Pendekatan sosiologis difokuskan pada konteks karya sastra. Dan sastra merupakan ekspresi kehidupan manusia yang tidak lepas dari fenomena sosial dalam masyarakat. Penelitian ini menggunakan metode *literary criticism*. Data penelitian berupa kutipan isi yang disajikan melalui percakapan dan kutipan paragraf yang menggambarkan tindakan sosial tokoh utama sebagai realitas sosial dalam isi novel. Pengumpulan data dalam penelitian ini menggunakan metode melihat and merekam.

Hasil yang diperoleh dari bentuk tindakan sosial para tokoh utama dalam novel *The Women In The Castle: Max Weber's Sociological Study*, bahwa ketiga tokoh utama tersebut memiliki empat aksi sosial dalam interaksi antar tokoh. Tindakan sosial para tokoh utama dalam novel ini juga terkait dengan fenomena sosial di masyarakat khususnya di Jerman pada masa akhir dan pasca perang dunia II.

المستخلص

فارا ناستيتي كوسوموهاستوتي. 2020. العمل الاجتماعي للشخصيات الرئيسية في *Jessica Shattuck* في رواية *The Women In The Castle* البحث الجامعي. قسم الآداب الإنجليزية، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

مشرفة : دكتورة. سيتي مشيطة الماجستير.

الكلمات الرئيسية : اجتماعي في Max Weber، التوصيف، العمل الاجتماعي

أن الغرض من هذه الدراسة هو الوصف عن أشكال العمل الاجتماعي للشخصيات الرئيسية في رواية *The Women In The Castle* وفقاً لنظرية ماكس ويبر وتلك المتعلقة بالظواهر الاجتماعية في المجتمع. الإجراءات الاجتماعية التي يقوم بها المجتمع كشكل من أشكال التفاعل اليومي المعتاد في البيئة المحيطة. توصف حياة الإنسان على أنها كائن اجتماعي لأنه لا يمكن فصلها عن التفاعل والتنشئة الاجتماعية والتواصل بين الناس حولهم. هذا البحث مهم لأن الحياة البشرية تصف الإجراءات الاجتماعية في كل حياة. المشكلة التي أثرت في هذه الدراسة هي الكشف عن الإجراءات الاجتماعية للشخصيات الرئيسية في رواية *The Women In The Castle* وفقاً لنظرية ماكس ويبر.

النظرية المستخدمة في هذا البحث هي النظرية المتعلقة بتصرفات ماكس ويبر الاجتماعية. المنهج المستخدم هو منهج اجتماعي. يركز المنهج الاجتماعي على سياق الأعمال الأدبية. والأدب تعبير عن حياة الإنسان لا يمكن فصله عن الظواهر الاجتماعية الموجودة في المجتمع. يستخدم هذا البحث طريقة النقد الأدبي. تكون بيانات البحث في شكل اقتباسات محتوى مقدمة من خلال المحادثات والاقتباسات التي تصف التصرفات الاجتماعية للشخصية الرئيسية على أنها واقع اجتماعي في محتويات الرواية. جمع البيانات في هذه الدراسة باستخدام الطريقة المرجعية والملاحظات.

تظهر النتائج التي تم الحصول عليها من شكل العمل الاجتماعي للشخصيات الرئيسية في رواية *The Women In The Castle*: Max Weber's Sociological Study، أن الشخصيات الرئيسية الثلاثة لها أربعة أفعال اجتماعية في التفاعلات بين الشخصيات. ترتبط الإجراءات الاجتماعية للشخصيات الرئيسية في هذه الرواية أيضاً بالظواهر الاجتماعية في المجتمع، خاصة في ألمانيا في نهاية الحرب العالمية الثانية وبعدها.

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CHAPTER I

INTRODUCTION

This chapter discusses the background of the study, the research problem, the objective of the study, the significance of the study, scope and limitation, definition of the key term, previous study, and research method.

A. Background of The Study

In May 1939, the SS opened the largest Nazi camp for women. More than 100,000 women detained at the camp. During deportation operations, the pregnant and the mothers with their children labeled as “unable to work.” They were particularly susceptible to be beaten and verbally abused. Jewish women often seek to dissimulate their pregnancy or have an abortion. Meanwhile, most of them created the informal “joint assistance” group that facilitated survival life through the exchange of information, food, and cloth. Women have an essential role in various resistance activities. Especially for who was involved in the Socialist, Communist, and Zionist movement. This resistance activity as their social action to alive and got a better life. Sophie Scholl, a student of Munich University as a member of the White Rose resistance group, was executed in February 1943 for distributed anti-Nazi leaflets. Millions of women were killed and massacred during the Holocaust era. Behind that, some of them were very lucky because they survived those terrible cases.

From the background above, this study tries to examine the social actions through the novel of *The Women In The Castle* as an object to show the social action of three main characters as the widows of Nazi rebels to survive their life after Second World War.

The Women In The Castle is a novel that tells the struggle of three widows. Their husbands executed by the Nazis, their plans to overthrow the Nazis and kill Hitler were failed, and their wives must survive to undergo the life with their actions. Marianne von Lingenfels, as the leader of the unifier, returned to the castle of her husband's family that damaged after the second world war. She was determined to keep her promised to protect the wives of other members. Marianne convinced that the same fate would associate them as one family. Benita as the widow of Connie, Marianne's best friend. She, taken from the Russian army in Berlin, returned to the castle that had been a witness to her husband's life. Ania is a widow discovered by the American military with her two children with secrets from her past. Every main character in this novel shows a social action that influences the surrounding environment to undergo their life.

However, human life is described as a type of social creature since it was inseparable from interaction, socialization, and communication with those around them. They have different patterns of social characteristics within cultures. The variety of individual desires can trigger human interaction to produce different patterns of behavior. Nevertheless, they do

have common live goals with social structures that can bind together the individual's personality.

Human life depict social actions in every life. As social human beings, they always requires to build communication with others. Because of this connection, one's behaviour is very susceptible to be influence by others. It come from family, friends, and the community around us (Durkheim:1984).

The society or group carries out the social action as a form of interaction in the environment(Soenarto:2004). They grow with life habits following the norms and laws because individual skills can evaluate the consistency of every rationally and irrationally behaviour. Social life shows to be subjective action as part of interpersonal contact. Its control from the local culture. However, the action affects the conduct regardless of their habit. Social action that creates the patterns of behaviour already has a structure to provide significance to actions as a form of human life.

Max Weber (Harreunisa, 2015:11) revealed that not all human actions could be considered social activities. An action called by social action if it was carried out by considered the behaviour of others and oriented to the practice of others. Human beings also behave to accomplished specific goals, whereas action was an act, response, or the process that humans have carried out during their lives to achieved specific goals.

The phenomenon of social action that occurs in society frequently demonstrate in work exists in the culture. An author gets a lot of ideas from that tragedy. The most common is through literary works.

Literary works are social mirrors that exist in individual societies of his time (Damon, 2002:12). Life involves interactions between societies, between community and individuals, between entities, and between phenomena arising within an individual's mind. The representation of an individual's interaction with others or with society is something that also becomes literary works. Faruk (1999:15) revealed that literary works are a complicated life. A literary work comes from the real phenomena that exist in society. It shows the human and human problems, about the meaning of life and living.

Literary works depict various human acts. Therefore, an author needs to prove higher ideas through literary works to understand the essence of life. In his literary works, an author explains actions focused on social behaviour that he understands personally in real life and the experience of his life (Faruk, 2010:45).

Literary works not only as an outpouring of an individual's feelings and imagination, but literary works are the representation of life as a result of the author's response in dealing with the problems of life then posed to the reader by their activity. One type of literary work is a novel as fictional work which exposes deeper and clearer aspects of humanity (Semi, 1993:32)

A novel as the fictional prose that presents a character, settings, and plot in an arranged manner and the form of literary work conveys complex problems. The story is a reflection of interactions that occur between humans with others, and at the end of these interactions will bring up various behaviours marked by social action. The social action that arises in social life found in “*The Women In The Castle*” novel by Jessica Shattuck.

Jessica Shattuck is a young writer who has written several literary work fiction and non-fiction., and one of them was titled “*The Women In The Castle.*” She is one of the Jerman-American novelists. She comes from Germany’s family, but she lives in Brookline, Massachusetts. She is always hearing her mother’s stories of her childhood in post-war Germany. She is the award-winning author of *The Hazard of Good Breeding*, which was a New York Times Notable Book and finalist for the PEN/Winship-award, and *Perfect Life*. Her writing has appeared in the New York Times, New Yorker, Glamour, Mother Jones, Wired, and The Believer, among other publications. She graduated from Harvard University, received her MFA from Columbia University.

The Women In The Castle turned her on historical research based on true stories from her families. It translated into 21 languages. The story written in detail every part inside while the problems that occur in the story of each main character that very related to social action becomes interesting to be studied more deeply. It revealed as the first reason a

researcher doing this research. The second, from every social action contained in the story, can be related to social phenomena in society. Third, the novel became a New York Times Bestseller.

To describe the social action of the main characters in the novel, the researchers use social action, according to Max Weber's theory. Instrumental rational action, rational value action, affectual action, and traditional action. *Instrumental Rational Action* is an action taken by considering the appropriateness of the method with the goals. *Value Rational Action* is an action related to conscious commitments following religious value, laws, etc. *Affectual Action* is an action based on personal emotions. *Traditional Action* is an action that has become a habit without considering the truth and existence, transmitted from generation to generation.

Several studies have been conducted on the analysis to support this thesis. There are three researches with the same topic. They are: First is journal of *Lingua* written by Abdul Basid and Siti Khoirun Niswah (2018) "Tindakan Sosial Toko Husna Dalam Novel *Lovely Hana* Karya Indra Rahmawati Berdasarkan Perspektif Max Weber". The second, the journal of *Catharis* written by Dean Arda Winata, Totok Sumaryanto, and Udi Utomo (2019) "Social Action in Tongkling Performing Art". The third, The third is written by Haerunnisa (2015) "Tindakan Sosial Tokoh Utama Dalam Novel *Bunda Lisa: Samudra dan Angkasa Yang Bernyanyi*

Memeluk Mimpi Karya Jombang Santani Khairen:Kajian Sosiologi Max Weber”.

The distinction of this study from the three studies above that the first, second, and third studies focus only on the social action described in the novel. Meanwhile, this study focuses on the social action described in the novel and connected with the social phenomena in society.

B. The problem of The Study

From the background of the study above, the writer formulates several the problems of the study as follows:

1. What are the forms of social action between main characters in the novel *The Women In The Castle*?
2. How is the relation between the social action of the main character in the novel *The Women In The Castle* with social phenomena that occur in society?

C. Research Objectives

The objectives of the study in this research are:

1. To describe the forms of social action between main characters in the novel *The Women In The Castle*.
2. To describe the relation between the social actions of the main characters in the novel *The Women In The Castle* with social actions that occur in the society.

D. Significant of Study

The writer hopes that this study will give some contributions to theoretical and practical.

1. Theoretically

This research expected to contribute thoughts in developing theories on how do we see the social action in the novel to understand the phenomena set in Germany during the Nazi government until post-second world war.

2. Practically

This research gives information to the audience about the study of the novel "*The Women In The Castle*" by Jessica Shattuck to better understand the social action of a person.

E. Scope and Limitation

To avoid the out of topic, the writer should have a scope and the limitation. The researcher is focusing on analyze social actions carried out by the main characters according to Max Weber related to social phenomena in society.

F. Definition of The Key Terms

Social Action : An act that takes into account the actions and reactions of individuals.

Nazi : German common name was between 1933 and 1945 when Adolf Hitler and the Nazi Party (NSDAP) led to control of the country with a dictatorship system. Under Hitler's

government, Germany transformed into a totalitarian state, and the government-controlled almost all aspects of life.

Widows : A woman who has lost her spouse or partner by death and usually has not remarried.

G. Previous Study

Researches similar uses of the theory of social action are carried out in the journal of *Lingua* written by Abdul Basit and Siti Khoirun Niswah (2018) “Tindakan Sosial Toko Husna Dalam Novel *Lovely Hana* Karya Indra Rahmawati Berdasarkan Perspektif Max Weber.” The aim of this research is to explain the social action of Husna as the main character, shows the cause of social action, and the impact of social action. The writer used descriptive qualitative method to analyzed the social action carried out by main character in the novel. The exposure of Max Weber’s theory which applied to the main character of the novel *Lovely Hana* greatly contributed to this research which has the same theory to an analysis by Social Action. At the same time, the journal uses different objects and different topic from this research. This research gives a new perception of social action that causes of social action will put the people in danger, raising a conflict, and regret.

The second is the journal of *Catharsis* written by Dean Arda Winata, Totok Sumaryanto, and Udi Utomo (2019) “Social Action in *Tongklung* Performing Art.” They discuss social action from *Tongklung*'s performance. The research in the journal has the same theory from Max

Weber's perspective to analyze social action. The journal uses music performance as an object. This research shows a different side of social action through performing art. However, this research can be a reference in the various uses of the Max Weber theory used in literary work and artistic.

The third is written by Haerunnisa (2015) “Tindakan Sosial Tokoh Utama Dalam Novel *Bunda Lisa: Samudra dan Angkasa Yang Bernyanyi Memeluk Mimpi* Karya Jombang Santani Khairen: Kajian Sosiologi Max Weber.” This research tells about the social action of Bunda Lisa as an inspiring woman in education and a healthy lifestyle. The theory used in this research is Max Weber’s sociology, sociology of literature, and sociology approach. The researcher used a descriptive qualitative method to analyze social action. This research is used as the main reference that raises the same topic but developed with an explanation of social action related to novels and the phenomena in society.

After comparing the three kinds of research above, there is a similarity between those previous research and this research about social action based on Weber’s theory. While the differences of those three previous studies are the object of the research also the topic research, *Lingua* journal used the social action to analyze the novel of *Lovely Hanna* to show the impact of that social action. While the *Catharsis* journal used social action to analyze the art performance and gives a new perception of social action through the real performance in society, Haerunnisa focused

on analyzing the main character of the novel used social action. Therefore, the researcher also focused on social action, which is related to the social phenomena.

H. Research Method

This section consists of a research design, data source, data collection, and data analysis

1. Research Design

The design of this study is literary criticism. Based on Abrams (1901:49) literary criticism concerned with analyzing until the evaluating work of literature.

This study analyses the social action in literary work for the data and does not use the human instrument for the analysis in the research study. It also focused on the contents of the literary work rather than the author.

2. Data Source

The source of data in this research is Novel by Jessica Shattuck titled "*The Women In The Castle*". The novel published on March 28th, 2017, by William Morrow. It consists of 33 chapters and 356 pages.

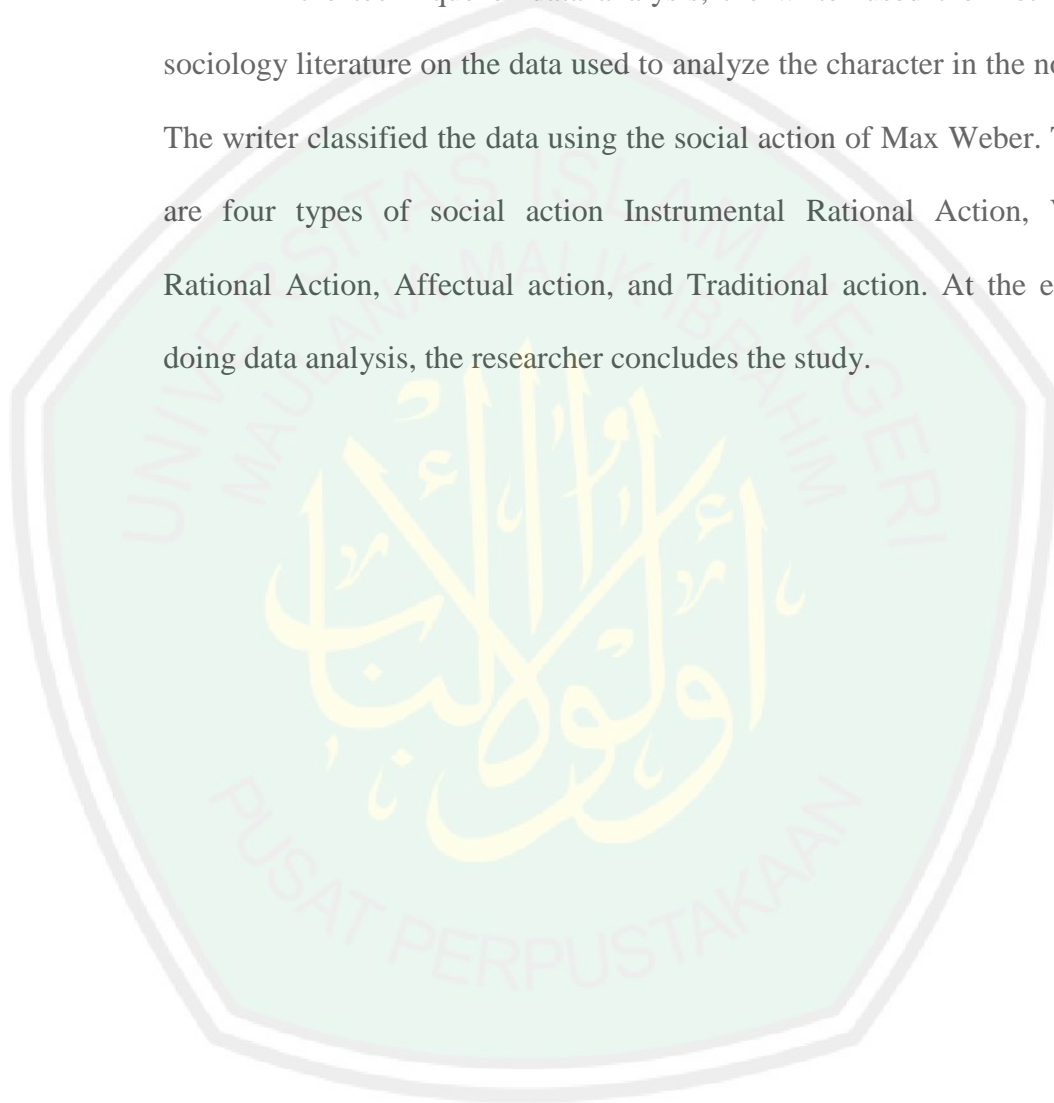
3. Data Collection

In this study, the writer collected the data by several steps. First, the researcher read the novel of *The Women In The Castel*. The next step, the researcher rereading the novel without skimming. Then, the researcher

classifying the element of social action in the novel. The researcher quoting the sentence of the novel. The last step is making a conclusion.

4. Data Analysis

In the technique of data analysis, the writer used the method of sociology literature on the data used to analyze the character in the novels. The writer classified the data using the social action of Max Weber. There are four types of social action Instrumental Rational Action, Value Rational Action, Affectual action, and Traditional action. At the end of doing data analysis, the researcher concludes the study.



CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter explains and elaborates relevant literature related to the study of social action and a sociological approach. It begins with the sociological approach and followed by the definition of social action, Instrumental Rational Action, Value Rational Action, and Affectual action.

A. Sociological approach

In fact sociology and literature share the same problem. As sociology, literature also deals with humans in society as a human effort to adjust themselves and their efforts to change that society. Sociology comes from the word sosio (Greek) (sociuos means together, united, friends) and logi (logos means words, parables). In its development there is a change in meaning, soio / sociuos means community, logi / logos means knowledge. So, sociology means the knowledge of the origins and growth (evolution) of society, science that studies the entire network of relationships between people in society, is general, rational, and empirical. Literature from the word sas (Sanskrit) means directing, teaching, giving instructions and instructions. The suffix tra means tool, means. it can be concluded that the sociology of literature is a means of giving instructions about the relationship with the surrounding environment in a study of literary works (Ratna, 2003:1)

Wellek and Waren (2008: 109-110) said that usually the issues surrounding "literature and society" are narrow and external. Narrow society, marking a limited discourse world. The external world will further review people's views about life. Sociology of literature can not be released and build objects discussed in humans or society.

The sociological approach, including cultural, economic, or political dimensions is more focused on an individual and their interaction with society. Kennedy (in Asti Amri Yanis:2014) stated: "Sociological approach is sociological criticism which analyzes literature in the cultural, economic, and political sense in which it is published or obtained."

Sociology involves an idea that use to establish such social behaviors as Swingewood (1972:11-12) stated the dimension of sociology relates to the principle of social consistency, of cohesion within various cultures, the manner of individuals come to recognize the main social structures as both essential and correct. Of course, sociology often focused on the mechanisms by culture transition from one system to another system, and the impact has on the social structure.

According to Waters and Crook (1990), sociology is a systematic analysis of the structure of social behavior. In this definition, four essential elements focus on sociology. First, the behavior is a human character. It is present to others that have implications for others, and the effects have a mutual connection. Second, social behavior studied by sociology is structure, which is a specific pattern for understanding the elements of

human social behavior. Third, the explanation of sociology is analytical, explaining human behavior based on certain methodological principles. Fourth, sociology is systematic, recognizing social behavior as a scientific discipline.

Sociology is the study that examines common social issues to assess and explain the facts of social life. It examines the natural phenomena in society, such as norms, social groups, society, social processes, social changes, social institutions, and culture with their manifestations (Soekanto,1982:367). Sapardi Djoko Damono said that sociology is an objective and scientific study of humans in society about social processes (Damono, 1978:6).

Ritzer (Faruk, 1999:3) said sociology is a scientific discipline of society based on three paradigms; (1) social paradigm as an institution and social structure considered as the real thing out of an individual. (2) social definition paradigm focuses on the individuals' way define social situations and the effects on another action as an individual's subjective perspective on understanding social facts. (3) the paradigm of human behavior as a real subject.

Like sociology, literature deals with human in society. The society produced literature to be consumed and used by the people. Literature comes from society. Literature comes from a society based on emotional or rational urges. From several explanations above, literature can be studied based on social science or sociology (Sumardjo, 1982:14).

Between sociology and literature actually, discuss the same problem because a literary work is a whole of words that hooked to make sense. It represented a fact which exists beyond of literary works (Luxemburg, 1984:55). The difference between literature and sociology is that sociology carries out the scientific and objective analysis. At the same time, literature also discusses social life and shows the human's way of understanding society with their feelings (Damono, 1978:7). With the object similarity, the sociology of literature becomes a consideration of literary work.

Based on the definition above, the writer concludes that the sociological approach is one type of literary criticism that focused on the context of literary works. And literature is the expression of human life is not separates from the social phenomena in society.

B. Max Weber's Social Action

In this study, the researcher uses the social definition paradigm as it does not come from the perspective objective social fact, such as macro structures and social institutions that exist in society. The paradigm of social definition begins with the celebration of human as an individual. Individuals shows as a free actor but responsible for determining social meaning and interaction. This implies each person remains under the influence of social structures and institutions in society when behaving and engaging, but still focuses on the individuals with their act.

According to this paradigm, the main problem is the processes of action and interaction which arise from the individuals' desire. This paradigm demonstrates that the essence of social fact regarding human preferences and actions is more subjective than objective. In other words, the social fact often depends on subjective definitions of individual actors. Based on this paradigm, social action refers to social structure. In opposite, social structures refer to the aggregate definition (the meaning of action) that has been carried out by an individual in society (Ritzer, 1975). There are three paradigms of sociology. Social Facts (Emile Durkheim), Social Definition (Max Weber), and Social Behavior (BF Skinner), where Max Weber is one of the figures from one of the paradigms. The theory of Social Action is part of those paradigms developed by Max Weber.

Social facts depend on individual assessment and subjective definition; Weber interpreted social fact as something based on individual motivation and social actions. For Weber, the world formed because of social actions. Human does anythings because they decide to do it and aim to achieve their desire. After picking out the target, they take into account the situation then select the act. According to Weber, the sociologist's mission is to interpret the action based on those subjective meaning. The theory of social action is the contribution from Max Weber to sociology, including the theory of rationality. Where it use as the basic concept of Weber in classifying types of social action.

Social action is all human actions related to the extent of the individual act that gives a moral sense for himself and directs to the actions of others. Social action categorized into acts directed at the present, past period, and future from the point of time. It may be an individual or a group from the perspective of the social action's targets. On the other hand, individual action that directs at inanimate items or physical objects without being connected to the other's behavior can not call as social action.

Humans in society are creative agents, and social reality is not a static tool than the coercion of social facts. Human action is not entirely determined by the norms, habits, values, etc. in social facts (Weber, 2009:66). Regarding the type of social action that is very important in social theory, Weber assumes that the social structure as a whole cannot be separate from the social action of society. The community said to be rational if they build a national institution and the society act rationally as well.

Weber uses his ideal methodology to explain the meaning of actions by identifying four basic types of actions. This typology not only for understanding the meaning of action based on Weber's perspectives, but also one of the bases for Weber's enthusiasm in social structures and institutions. Most important is the distinction over the two basic types of rational action. The first is a rationality of means-goal or action determined by the expectations of the behavior of objects in the

environment and other. These expectations are used as a 'requirement' to achieve goals through rational effort and calculation (Weber in Ritzer, George, and Douglas J. Goodman, 2012:137). The second, the rationality of values or action "determined by the conscious awareness of the value of ethical, aesthetic, religious, or other forms of behavior, out of the prospect of success." Affectual action (the action that Weber only carries a few attention) is determined by the emotional state of the actor. Traditional actions (which have more place in Weber's work) are determined by the usual way of the actor act (2012:137).

Although Weber distinguishes four types of ideal-typical social action, he is aware that certain actions usually consist of a combination of that ideal-typical actions. In addition, Weber suggests that sociologist ought to consider rational variations instead of interpreting action governed by feelings or traditions (Ritzer, George, and Douglas J. Goodman, 2012:138)

According to (Weber 2009:67) he preferred different types of various motivating actions. The action which is included in the types of rational norms he defines are usually the type that most "understandable" and the act of "economic man" is the prime example. The less rational action are defined as powerful in relation to the lookup for "absolute goals" as come from influential sentiments or as "traditional." Since sociologist perceives absolute goals as "provided" data, an action can be rational by referring to the methods used, but "irrational" if related to the

objectives to be achieved. “Affectual” action arises from the emotions is a less rational type of action. And finally, approaching the “instinctive” level is a “traditional,” which not reflective and habitual because it is “often finished” and deemed appropriate.

Rationality is a basic concept of Weber theory in his classification of the types of social action. The main distinction is rational and irrational social action. Rational actions relate to conscious consideration and the option of stating social action. On the basis of rational social action, Weber distinguishes into four types. Rational social action becomes easier to understand.

1. Instrumental Rational Action (Zwerkrationalitat)

The instrumental rational action includes conscious consideration and the option related to the purpose of the action. Individuals always have various goals. They require to select it. Requirements to achieve those goals must support with appropriate equipment. Instrumental rational action describes other strategies and resources or techniques which more efficient and effective to achieve the goals (Weber, 2009:67).

Instrumental rational action emphasizes an action that has more benefits after the recognition of certain values, in addition to the goals and benefits of instrumental rational action also requires a way of actualization to achieving the main problem more specific and structured.

The action is direct when the objectives, methods, and consequences are rationally calculated and consider. This action is

determined by expectations of object in the environment and other human action, it used as conditions and means through rational effort and calculation to achieve the goals of the actors.

2. Value Rational Action

Value rational action is oriented towards an absolute and pre-existing goals which no longer to be selected like religious values. However, religious values is only a tool or method such as pray and meditation (Faruk, 2017:32). Value rational action describes an action based on social values prevailing in society, this action is carried out by calculating the benefits, but the purpose of the action is not too considered. Value rational action does not purpose to get the right criteria in society. The main problem of this action is alignment of actions with the basic values that apply in the society.

Value rational action is determine by a full awareness of the value ethical, aesthetic, religious, or other forms of action which regardless from the prospect of success.

Through the motives of the actions from the characters in the story, values can be understood and trusted by the author. Through this value the author create a standard that moves the character in supporting the theme or in other words the motives of the actions is a formula that used by the author to construct the story, compiles a rational values for an action, or build a relation to create a rational series of stories. In terms of the motives there are at least two conditions that can be used as formulas in build a

storyline. First, there must have a crime, natural disaster, suffering, pain, or disloyalty which threatens human's safety, love, solidarity, and happiness. Second, there is a main character which can solve the problem of life (Adi, 2011:80-81).

3. Affectual Action

Uncontrolled desire can make the individuals act unconsciously. It call as affective or emotional action. Affectual action is an act which carried out under the feeling state. Such as cry, angry, falling in love, and the sympathy of others. Affectual action is irrational action because arise from the feeling to carry out action that begin from a view and controlled by inner emotion, it will dominate the body to build the interactions to other people around them who need their assist (Faruk, 2017:32).

This action appear without the plan, nor on the basis of adjustments to the goals, and also not on the basis of obligations or customs. This action occurs based on the feeling of what we see in a situation that occurs in other people.

4. Traditional Action

Traditional action is one of the cultural preservation measures of the previous people that have been performed regularly by the people to show the respect of the ancestors, it usually identified as an eternal event which is a taboo of the modern generation to follow the tradition. This action referred to irrational action because it does not require awareness of

the reasons for act (Faruk, 2017:31). Traditional action arise from the habits of ancestors without conscious reflection or plan.

Traditional action usually performed with pleasure without raising critical questions regarding the motives behind the predecessor's habits or customs. Culture carried out by individuals or groups is only follow the previous people or commonly called as cultural preserver. This mechanism of action is always based on normative laws that have been firmly established by the Weber's society (Faruk, 2017:32).

The ideal word not always use to interpret that the concept from any point of view is te best one among the possible. As used by Weber, this term means that the form depicted in the concept are rarely found in the world. Instead Weber argues that the ideal type does not have to be positive or true, it can be completely unacceptable or negative (Weber in Ritzer, 2012:131).

As long as social action have the meaning and directed towards the actions of other, it can be in the form of the real action. It also possible in the form of "mental" or subjective action that might due to the positive influence of a particular situation (Ritzer, 2011:38).

Weber's theory is a social action that can be understand subjectively in any form and relates with motivational patterns. Not all the actions can be explaine as a rationality manifestation. To understand subjectivity and motivation, individual need to understand and empathize with others in order to infer another action. Social action affect the

patterns of relationship that occur in society and the structure that involves this patterns (Siahan and Hotman, 2001:199).

According to reserachers use the theory of social action, because the action carried out by an individual contain a meaning and actions taken to achieve goals as actions taken to undergo the life. As researchers see in terms of social phenomena, the focus of this research is the social actions from the three main characters of the novel. Various ways and efforts were made to undergo their life.

C. The condition of German society at the end and after World War II

In 1933 Hindenburg as chairman of the NSDAP party appointed Hitler as Prime Minister. When Hindenburg died in 1934 Hitler took power. He holds the leadership of the government as well as party leaders as der Führer. He later tore up the Versailles treaty and declared his exit from the League of Nations (Schulz, 1971: 139-140).

With the help of laws that gave NAZI (Ermächtigungsgesetzes) power, this regime tried to get absolute power. They banned all parties except the NAZI party, directing democratic institutions and law enforcement officials to an ideology of Nationalism. The main characteristic of this ideology is racism, assuming the Aryan race is the highest race in Germany. To distinguish the native Germans (Aryans) from the Jews, Hitler ordered all Jews to wear the Star David sign on each of their clothing and all Jews scattered throughout Germany would be moved to concentration cam(<http://www.tatsachen-ueberdeutschland.de/>).

German ethnic groups who refuse to alienate the nation Jews, or those who show signs of rejecting Nazi propaganda were placed under the supervision of the Gestapo. Their rights were abolished, or even sent to concentration camps. Everything that happened in Germany was under Nazi Germany's control, eliminating all forms of freedom in German society and causing German society to feel threatened.

The Nazi regime targeted all Jews, both men and women, to be executed to death. However, the regime often carried out brutal persecutions of women, both Jews and non-Jews, who were sometimes unique according to the sex of their victims. Nazi ideology also targeted Roman (Gypsy) women, Polish women, and disabled women living in psychiatric hospitals. Certain individual camps and certain areas within concentration camps are designated specifically for female prisoners. In May 1939, the SS opened Ravensbrück, the largest Nazi concentration camp established for women. More than 100,000 women were detained in Ravensbrück when Soviet forces liberated the camp in 1945. In 1942, SS authorities established a complex in the Auschwitz-Birkenau concentration camp (also known as Auschwitz II) to detain female prisoners. During deportation operations, pregnant women and mothers with young children are consistently labeled "unable to work". They were sent to killing centers, where camp officials often included them in the first group to be sent to the gas chambers.

In both camps, women are particularly vulnerable to beatings and rape. Jewish women who are pregnant often try to conceal their pregnancy or are forced to have an abortion. Women who were deported from Poland and the Soviet Union for forced labor in the Reich were often beaten or raped, or forced to have sex to get food or other necessities or basic comforts. Sometimes pregnancy occurs in Polish, Soviet, or Yugoslavian forced laborers due to sex with German men. If those who are called "racial experts" determine that the child "cannot be Germanized", the woman is generally forced to have an abortion, sent to a temporary birth place where, due to her condition, the infant's death can be ascertained, or sufficient to return them to the territory provenance without food or medical care.

Many women incarcerated in concentration camps form informal "joint assistance" groups that facilitate survival through the exchange of information, food and clothing. Often members of these groups come from the same city or province, have the same level and style of education, or family ties. Other women survived when SS camp authorities mobilized them in detachments to repair clothes, cook, laundry, and clean the house. Women play an important role in various resistance activities. Especially for women who were involved in the Socialist, Communist or Zionist youth movement. In Poland, women serve as couriers who carry information to the ghettos. Many women fled to the forests in eastern

Poland and the Soviet Union and served in armed partisan units. Women play an important role in French resistance (and French Jews).

In 1943, Nazi rule began to decline. Marked by the German military defeat in 1943. Large-scale aerial bombing in Germany experienced an increase in 1944 causing the Axis Block to be cornered. The Allied Bloc carried out a massive attack on Germany and inflicted damage to infrastructure in Germany. The victory was won by the Allied Bloc. World War II in Europe ended with the defeat of Germany in May 1945. The Allied Bloc decided to implement a Denazification policy or a purge policy of Nazi relics in all forms. Nazi officials who survived were tried in court for war crimes.

CHAPTER III

FINDING AND DISCUSSION

The followings are finding and discussion related to the problem in the research, they are, what is Marianne's social action to undergo her life, what is Benita's social action to undergo her life, and what is Ania's social action to undergo her life.

There are three central characters in *The Women In The Castle's* novel who have their respective roles in the story. The central characters are Marianne, Benita, and Ania. Although the three are central characters, Marianne has a more dominant portion than the other two characters. In accordance with the existing storyline, these three characters take actions as widows and women in general. From many actions taken by the three central characters, some actions focus to other people and containing a certain meaning. These actions usually called as social actions.

A. The forms of social Action between main characters

Social action is divided into four forms action. They are Instrumental rational action, Value rational action, Affectual action, and Traditional action. From the four forms of social action, they grouped again into two, rational social action and irrational social action. Rational action include instrumental rational action and value rational action, whereas affectual action and traditional action are classified as irrational action.

When someone takes action by considering an open mind, then the action can be said as an act of rationalism. In addition to considering reason, the act of rationalism must have a clear goals and it has a tools used to achieve the goals. The rational and irrational action is found in the three central characters of *The Women In The Castle's* novel.

1. Instrumental rational action

Instrumental rational action includes concious consideration related to the purpose of the action and the tools used to achieve it. Individual always have diverse goals, so they required to choose. Instrumental rational action prioritize an action that has benefits after carrying out certain values.

The first instrumental rational action is reflected in Marianne's concious action in the form of Marianne's determination as a responsible person, she keep her promise to her best friend Connie who had been execuved by Nazi to seek and protect his wife as a widow of resistance. She take a trip from Berlin around three days to pick up Benita back to the castle (Burg Lingenfels). It can be seen through the following quotation.

“you must promise me something,” Connie said.

“what is it?” Marianne frowned.

He reached forward to take her hand and a shock raced through Marianne at his touch.

“if things go wrong and they ay go wrong you must help her. She is a simple girl and she won’t deserve whatever mess I might drag her into.” An uncharacteristically fiffident, almost boyish look passed over his face. “And you must help her raise my child.”(Shattuck 2017:23-24)

“The train trip from Berlin had taken them three days, including on night in a transit depot crowded with every wandering rape victim bereft mother, and wounded soldier west of the Oder. Benita was sick to death of desparate people. Berlin was bad enough, with its carousing Russians and half-starved virgins hidden in cellars, its countless dead-some still buried in the mountains of rubble and its stinking, overcrowded bomb-shelters-turned-refugee-camps.(Shattuck 2017:29-30)

The conversation between Marianne and Connie Benita’s husband and also the narration above explain that Marianne had promised to protect Connie’s family in every condition and Marianne try to keep her promised after Connie’s death. After the Nazi executions of their opponents, Marianne is determine to fulfill the promise that she made with her best friend Connie. Marianne tried to keep her promise when she learned that Benita was still alive and was in Berlin with the Russian army. Marianne picked Benita with a very long journey. It shows Marianne’s instrumental rational action to Benita which aims to save and protect Benita as her promised to Connie.

The second goal-oriented actions is described by Marianne’s actions to Ania which make a list the names of the people she was looking for and give them to Peterman to be put back together in the castle as a family of resistance with a better life. The list of names she got from her husband’s journal, Albrecht.

“One afternoon, Benita, Katarina, and Elisabeth returned from town, flush faced and laughing, their light moods discordant with Marianne’s. Marianne took the envelope and tore it open.

It was not an invitation, but something of far more import.

We have identified the wife of the late Pietre Grabarek, whose name is on your list. Her namee is Ania Grabarek and she is accompanied by two sons. She is currently at the Tollingen Displaced Persons Camp.

The news was exciting but also puzzling. Grabarek was a Polish name, and one Marianne did not immediately recognize. But apparently she had given it to Peterman. She had lifted the names directly from Albrecht’s journal, and not all his associates and contacts were known to her. She felt a pang of disappointment that it was not someone she knew. Carlotta Biedermann, for example, whom she had always liked and had lost track of of completely. But about finding the women she had sworn to help.

She read the note aloud. (Shattuck 2017:121)

The quotation above as the data of Marianne’s instrumental action to Ania aims to protect the family of Albrecht’s friends. After Benita and her son were found in Berlin with an unfit life. That noon Marianne got a letter from Herr Peterman which contained the good news that he succeeded in finding the wife of Pietre Grabarek whose name was in the Albrecht’s journal. Marianne’s action categorized as Instrumental Rational Action because there was a goals he wanted to achieve, which was to find and reunite the Nazi rebel family.

The third instrumental rational action reflected when Benita never wanted to look for work in Westphalia as her three siblings and chose to help her mother do the house work. The purpose of her action is she will go to Berlin to support her dream a getting a decent life. She will look for work like a typist or others. The following data explain that Benita’s action:

“Of three children still at home, Benita was the only one not gainfully employed. Her two brothers had found work in road construction through Hitler’s Four-Year plan, and they were always quick to point out that Benita could find work through it as well. There was work for women. But Benita chose to assist her mother with the mending and washing instead. She did not want to commit to anything that might bind her to Fruhlinghausen. Because for her real life, her real future, she would go to Berlin and find work as a typist or some such, she was sure of it, though she had never even handled a typewriter. (Shattuck, 2017: 63)

The quotation above shows Benita’s instrumental rational action to help her mother with the house work. By only helping her mother at home, Benita did not need to find work in her hometown. She wants to realize his dream of becoming a typist or something in Berlin. Goal oriented action to achieve dreams get a better job from their siblings comes from the poor condition of Benita’s family. Benita’s goal is very rational. Everyone always wants a decent and better life.

The fourth Instrumental rational action by Benita described when she wants to visit her fiance to discuss their relationship more seriously. It shows in the following quotation:

“Benita was meeting Franz to talk about the future. She had not seen him since their engagement, first Clotilde had been sick, then his father, and then work had been too busy (too many dead people, Benita joked in a moment of lightness). But she had finally managed to corral him. Their marriage plans would need to be accelerated. Marianne’s response to their news was even worse than Benita had imagined, and she hated living with her in this new, uncomfortable silence. Every day was like a punishment and for what? Loving a man Marianne did not approve of? It was insulting, and worse, condescending. As if she had no right to her own future. Benita owed Marianne gratitude for finding Martin when she had given him up for dead, and for that she would be forever grateful. But she did not owe Marianne the rest of her life. She waited for Frans at Bemmelman’s Cafe in a state of agitation, clinking the spoon in her cup of coffee.” (Shattuck, 2017:253)

Benita who has long been in secret relationship with Herr Muller wants to visit him after their engagement. Her future husband who is busy

successfully persuaded to be invited to meet. Benita wants to discuss the matter of his marriage. She wants everything to be speeded up quickly because her relationship with Marianne has gotten worse. Benita who has try to be honest with Marianne, make Marianne even less sympatethic. This makes Benita uncomfortable to live close to Marianne and wants to immadiately have a new place to live with her fiance. Benita’s action called as zwecrational (Instrumental rational Action), an action that has a purpose.

The fifth Instrumental rational action is when she decide to return to her hometown after she felt everyone left her to calm her down. It can be seen from the following quotation:

“The Fruhlinghausen Benita returned to was shockingly unchanged. On the surface there were amendments, of course. The mental hospital was gone, for example, the building had burned to the ground, and the patients, Benita thought with her new postwar black humor, had probably all been authanized. There was no more foul smelling fertilizer pit beside the cannery and no more dingy Krensig Strasse. The ancient, moldering thatched roofs had proved incendiary when a nearby stretch of train track was bombed. This was no surprise to Benita. For the last half century those cottages had been waiting for an opportunity to self-destruct.” (Shattuck, 2017:342)

Benita chose to leave her flat and return to her hometown. Her Muller can’t marry her because of the insistence of Marianne, her son Martin had gotten a new life in a Jewish-owned boarding school and Marianne is consider cruel because she always brought up the past and make Benita feel uncomfortable. The purpose of Benita’s action is very clear, she wants to get away from her life now and wants to start something new.

The sixth instrumental rational action is Benita commite suicide after three months returning to her hometown to solve her complicated problem. This action indicates by the quotation below:

“In the dark, she removed her dress and jewelry and lay down on the bed. She took one of the pills Lotte’s doctore had prescribed to help her sleep. And as the warm, floating feeling of a dream come on, she shook another pill into her hand. She saw Coonnie’s face as it was when he had come to her that last night, and it felt almost possible to go back, to turn to him and say Goodbye and Good luck. To give him her blessing. And she saw Martin in her arms, as a baby, his sweet, innocent face lighting up when she bent toward him. To this too she could return. She took a few more pills, and then rest, swallowed them with one gulp. And then she lay back down.” (Shattuck, 2017:357)

Benita left her clothes and took some prescription sleeping pills. Not longer after, she por one more pill into her palm. Her mind has begin to hallucinate meeting Connie the same when they first met. She also see Martin in her arms. All of that tastes so sweet. Benita swallow a few more pills and swallow the rest of the pills in one drink. Then she lay. The action taken by Benita is categorized as instrumental rational actions that lead to a certain goal.

The seventh instrumental rational action described through Ania’s action that she decide to claim herself as a person in Marianne’s search through Peterman. She lied to all families in Burg Lingenfels to get a better life with her children. It can be seen through the quotation below:

“Mama...” Anselm’s voice floated out of the darkness. Disconnected from his body, which had growm tall and wiry, it sounded, childish: a reminder that he was only nine. “Are you going to tell them...?”
Ania jolted awake.
“Tell them what? Wolfgang demanded before she could speak. “That you don’t want to stay here? That you want to go back to the camp?”

His voice was surprisingly harsh. Of the two, he was the leader despite the fact that he was younger.

“No,” Anselm said meekly. And then: “Mama?”

Ania was silent. Through the dark she could feel both boys waiting for her to respond.

Outside, an owl hooted in the dark. “Hush,” she said finally. “Time to sleep.” (Shattuck, 2017: 128-129)

The conversation between Ania, Anselm, and Wolfgang above reflected Ania’s Instrumental Rational Action through her lies. There is a purpose to be achieved by Ania when she decide to lie. She wants a good life after many years living in camp with terrible people. Ania’s action is very rational with the pupose to be achieved. For a long time Ania’s life was too narrow and dark. Ran away from home and became a nun whose life was certainly not as pleasant as at home being the daughter of a doctor. After a long marriage, she actually received mistreatment from her husband and her husband’s Nazi friends. All she thought is onlu about how she could protect herself and her children.

The other instrumental rational action is Ania received an arranged marriage with Herr Kellerman. The quotation below as the data of that action:

“On this particular morning, Benita, Marianne, and the children- Elisabeth, now eighteen; Katarina, sixteen; Fritz, thirteen; and Martin, who at eleven was still her baby-were all headed to Ania’s wedding. Ania was to marry Carsten Kellerman, a match that pleased Marianne and depressed Benita. For the rest of her life, poor Ania, thirty years Kellerman’s junior, would have to lie beside his club foot, breathing in his stench of cabbage and tooth rot. Is it what you want? She had asked

Ania when she first heard the news. Of course, Ania answered. Carsten is a good man, and my boys can help with the farm. "Can help with" Benita understood to be a euphemism for "inherit." Herr Kellerman had no children, and Ania Grabarek was a pragmatic woman. She was marrying to create a decent future for her sons." (Shattuck, 2017:190-191)

The quotation shows Ania's instrumental action to Kellerman. If she marries him, she can inherit Kellerman's field to guarantee a good future for her two sons. Ania is a pragmatic woman, every action she takes is full of considerations that must be beneficial to her. During this time Ania had often helped Kellerman manage his fields. The garden is full of vegetables. Along the fence grew very fertile sunflowers. The purpose of Ania's action is so that she can inherit the Kellerman's farm. Ania's actions that have this certain purpose can be categorized as Instrumental Rational Action.

2. Value Rational Action

Value rational action has the characteristic that the tools is only conscious considerations and calculations, while the puposes are already in the contact with individual values that already absolute. Whether or not the goal is reached not as the main problem. The important is the suitable action with the basic values prevailing in the society.

The first value rational action reflected in moral value. Reflected by the action taken by Marianne to her best friend, Benita. Since the first meet with Benita, Marianne try to respect her even though her age was very different. Benita still nineteen years old. The value rational action shown when Marianne begin the introduction by reaching out to the young

women in front of her. Marianne's action which shows the respect is included to the moral value. The following quotation is the data of Marianne's value rational action:

"Benita had been sick for three weeks when she woke to find a strange man in her room. Her first thought was of what she must look like. The edges of her mouth were dry and cracked, and her nightgown sweat-stained. The sheets lay twisted at her feet. She scrambled to cover herself and became light-headed with the effort.

Marianne, who had come in with the stranger, was wrestling open the ancient window and made no move to assist her. "This is Her Muller," she said, turning back to Benita, who remained huddled on the cot. "He has come to help around the castle today, and I thought he could begin by taking you outside. The sun will do you good." (Shattuck, 2017:100)

The quotation above shows the narration that described the moral value of Marianne's care to Benita after she was taken back to the castle. When Benita was sick, Marianne took good care of her every day. Marianne's cares to Benita is a form of responsibility as a realization of the awareness toward the obligation for humans to achieve harmonisation. Responsibility has become a part of life for humans because they realize the good and bad consequences of their act and realize that other people also need their immolation.

Responsibility and mutual respect is an intentional or unintentional awareness of human behavior. Respectation is a trait that needs to be instilled to human being as civilized creatures, recognize their existence as social creature who has full respect for others. Should be provide mutual confidence by respecting the others.

The moral value also described by Benita's attention to Ania as a courtesy for Ania and Carsten's marriage by bringing the best beer. It shows from the following conversation:

*"I almost forgot!" Benita said. "I brought us Eiswein!" She reached into her bag and held a bottle aloft. "Herr Reiner said it was the best." Benita opened the bottle and poured them each a glass. "To you two," she said. "And all the hard work you have put into this place."
 "Posh. We can't drink to ourselves. To the trevelers" Marianne began. Benita cut her off. "Then to marriage. To love. And to whoever is next." With a coy smile, she brought her glass to her lips." (Shattuck, 2017:209)*

The data above shows the conversation between Benita, Ania, and Marianne during the party. Benita cares to Ania who has just married. On the day of Ania's wedding celebration she brought the best beer. Benita's care is categorized in the value rational action based on her moral value. Benita's action is the way of sympathizes with others. In society, it is certainly an obligation to care about humans, mortal, and the environment.

Another moral value also reflected when Gephardt bring her belongings to Fruhlinghausen. It shows from the quotation below:

*"I nearly broke my back carrying all that upstairs," Gephardt grumbled from the doorway. He was a glowering, unpleasant man, once a catch by Fruhlinghausen standars, but he had thickened and calcified over time. Now he had a gut like a pregnant woman's belly and restive eyes that made Benita shudder, God knows what he had done during his time in the SS.
 "I'm sorry." Benita sighed. "Thank you." She looked down, feeling the sting of her own dependence. Trude Weseman was right, she was a charity case." (Shattuck, 2017:351-352)*

The data above described the conversation between Benita and Gephardt when Benita return to her hometown and ask her sister's husband to bring many items from Burg Lingenfels to Fruhlinghausen. Benita asked Marianne to pack her belongings which would be taken by Gephardt whose mother's house is not far from the castle. Benita feels ashamed of her dependence. She thanks to Gephardt for helping to bring her belongings. Benita also conveyed an apology for her request which

had troubled her brother. Benita's action and attitude above reflect value action. There is a moral value that is indirectly represented by the action she was taken.

When Rainer who had been secretly cared in the Burg Lingenfels died, Ania and her two sons buried him in the forest. Ania wrapped him with the sheet and carried him to the forest because his weight was just like a child. It can be seen from the following quotation:

"These woods are where she and her boys buried Rainer. They wrapped his wasted body in a sheet and carried it from the castle, light as a child's. Ania felt nothing but relief. He was no longer her husband but her secret, a man who had made the wrong choice at every turn. And she had made her own bad choice in him. He was the second great mistake of her life. Her first was believing in Hitler. And in the awkward, distinctly human weight of Rainer's body-the cold, lifeless shoulder bumping against her leg with every step-she felt the extremity of her bad judgement." (Shattuck, 2017:413)

Ania's action has a moral value in society. Since Ania left the camp and finally joined a new family in Burg Lingenfels, Ania never thought about Rainer. All that has happened is just a bad past. But suddenly Rainer came again. First he only sent a letter continued to the Carsten's house. Ania realized that it was written by Rainer. After she received a letter with the photos of men and women wearing formal clothes standing together, the next day Ania went to visit the sender's address listed on the letter. The trip was quite far and uncomfortable to a pregnant woman like Ania. There, Ania still waited because Rainer was leaving. Ania was forced to do it because every day she was haunted by Rainer. In the next month Rainer came to visit Ania. The thing she was afraid finally happened. Rainer came with a very thin and unhealthy. Ania

has chosen to bring Rainer secretly in the castle and care for her till he died.

Beside the moral value, religious value is also categorized as Value Rational Action. Value rational action emphasize the religious act as a human efforts to worship by obedience the instructions of religious beliefs, one of them is by celebrating the big day in religion to commemorate important events in that religion. In this case Marianne also shows an action of religious value in the story. She invites all the family members to celebrate Christmas. The following quotation is shows the Marianne's value rational action:

"We will make a fine Christmast this year," Marianne announced on the first day of December. Never mind that it was freezing and that food, even here at the castle, was in short supply. This was her plan. On the first Sunday of Advent she was determined to bake a Stollen.
"Dear Lord, we thankyou for all that we have when so many people have nothing our heads," Marianne had begun saying before dinner each night. This was new. Before, meaning before The End, not before the war, but certainly before she came to the castle. Marianne had not been a religious woman. Elisabeth and Katarina did not like this new piety. But Martin enjoyed the sound of Marianne's voice listing the things they had to be thankful for, talking about the mistery of others. It was always good to know there were people more miserable than you."
 (Shattuck, 2017:196)

Christmas celebrations is always festive in every place. A small party with the family in the house, exchanging gifts, and another fun things should be required in that celebration. Before the war, Marianne with her husband and her children also celebrated that big day. Roasted the goose for dinner, baked zimtsterne, and oranges pierced with cloves.

In that year, after the war. Marianne, Benita, Ania, and their children celebrate the Christmas together in their castle, Burg Lingenfels.

Everything was planned well by Marianne. They will celebrate Christmas in early December regardless of the weather. Food reserves also have been prepared since September. Marianne is the leader of this celebration. Children are assigned to decorate the kitchen.

Religious value also reflected when Ania decided to become a nun although in the end she ran away with Rainer because of her anxiety. The quotation below as the data of that statement:

“As it turns out, Ania lasts only two. The nuns in the cloister are realistist. “You will be sick most of the time,” Sister Catherine tells her. “The people don’t speak German, so you must learn French. There are no potatoes. Everyone will want to touch your hair.”Ania could not care less. She is familiar with discomfort and sickness. She is genuinely curious about the natives. The problem for her is God. “You must keep him close to your heart always,” says Sister Anne Marie. “If you don’t, he will forsake you.”
But when Ania tries to keep God close to her heart, she is filled not with warmth and reassurance, but with emptiness. Every night she says her prayers, and each morning she goes to chapel. She feels her habit rough against her elbows, the risers cold and hard against her knees, but she does not feel God. In his place she feels dread and fear of death. And this worries her. She is an earnest girl, She takes the nuns’ admonitions seriously. She is Heerr Doktor Frotzmann’s daughter, after all.”
 (Shattuck, 2017:302)

The conversation above is between Ania and the sister at the monastery. Ania got some advices from the sisters. It shows Ania’s religious value. A nun is a woman who voluntarily leaves world life to serve religion in a monastery or place of worship. During her time as a nun Ania had to be able to get closer to her Lord. She must be able to serve God. Her job as a nun was not easy either. Germans are predominantly Catholic and Jewish. Likewise with Ania, she was in a devout Catholic family. Before decided to became a nun Ania was not very interested in home affairs, marriage, and having children. She preferred to spent time

alone by reading books of knowledge including her father's. Because of her religious provisions, she had chosen to realize her dream of going abroad through becoming a nun. But all of that was lost because of the influence of Rainer's sweet words that made her falter and then decided to stop being a nun following Rainer. Rainer Brand came to be poison for Ania.

The other value rational action described with value of manners. The action taken by Marianne is always sent an apologize letters to Benita because her guilts was too hard to forbid Benita for having a relationship with Her Muller. It can be seen from the following quotation:

"Benita had returned to the town where she was born, where Connie had "discovered" her. Beyond this, Marianne knew nothing about the place. She had written to Benita asking how she was and when she would be back, but received no response. Marianne's last image of the girl, sitting on the lap of some loutish Biergarten youth, was horrible one.

Alone in the flat. With no one to distract her, Marianne was left to deliberate over Benita's departure. She had overstepped. She should not have gone to see Franz Muller. She had allowed her own sense of betrayal to influence her actions. And when she had tried to apologize, something in her apology fell short." (Shattuck, 2017:278)

The narration described when Marianne asked Benita to forgive her and return to live with her. When an individual makes a mistakes it is appropriate that she have to apologize for his act. The apology is considered as one of the values of manners. Marianne who's determined to protect the entire family of her husband's friend is an ordinary human being who's scared because she doesn't want to lose his family again. She's still trying to always protect them from Nazi violence till that time. After the war ended some of them are still alive. Herr Muller who works at

the castle makes all the things complicated. Benita is falling in love with him and she wants to marry him. Marianne who always haunted by the past cannot just let this happen. From the beginning Her Muller works there, Marianne is very unsympathetic. Over time, Marianne and Benita have always gone into quarrels. Whatever is associated with Nazi, Marianne will very offend.

3. Affectual Action

Affectual action arise from the feeling to carry out action that begin from a view and controlled by inner emotion. The action who influences emotional responses to public threats or those closest to her. Affectual action is an action based on a person's sentiment or emotions. Illustrated by some action such as happy, angry, jealous, or fear. It will affect someone actions or responses. Fear is a form of survival mechanism on the basis of the response that occurs to the feeling that feels uncomfortable in a condition that sorts them, fear is always associated with events in the future. One of the way to overcome fear is to protect herself or other as much as possible from the crime that might occur. The following data shows Marianne's affectual action:

"That's all right. She frowned. Marianne did not like the idea of relying on an ex-Nazi. Prisoner of the Americans for help. God knows what sort of person he was, what sort of soldier he had been. And on top of this, he was her countryman. "We don't need any help." (Shattuck, 2017:77)

The data above shows that Marianne is afraid of Her Muller's arrival. She feels that her life and her family in Burg Lingenfels are

threatened by the arrival of American prisoners ex-Nazi's member. Marianne's fear not only demonstrated when Muller was offered to work there but also when Russian troops arrived. They come and regard the city as their own home. Rumors of their cruelty have scared everyone. They like to bang on the door at night and they also like to steal. It can be seen from the quotation below:

*"But now, watching these men climb the hill to the castle, she felt a prickle of fear. They did not look like the Russian soldiers she remembered from Weisslau.
"Will they kill us?" Elisabeth asked. "There are so many of them."
Next to her, Katarina began to cry.
"Don't be ridiculous," Marianne snapped. "They just hungry."(Shattuck, 2017:143)*

The fear also reflected in Ania. She was afraid when her first husband Rainer Brandt came to Carsten's farm to visit Ania and his children. The conversation below as the data of Ania's action:

*"When Rainer finally came, it was mid-July, and the weather was hot. Ania sat in the shade under the chestnut tree shelling peas. Sweat dripped down her sides and made her thighs sticky. Heat rose from the limestone of the barnyard in slippery, distorting waves.
Ania stared at her round belly. She placed a hand over it.
"What do you want?" she asked.
And suddenly, after all the time she had spent dreading this moment, Ania knew what to do.
He opened his eyes again and regarded her. "Am I speaking to Ania Kellerman or Ania Brandt?" (Shattuck, 2017:243-244)*

The conversation above shows between Ania and Rainer. Ania's fear of Rainer's arrival was due to two things. Rainer has a grudge against Ania and everyone will know Ania's lies so far including her husband Carsten. Seeing the condition of Rainer who seemed to have been weak and helpless it is impossible if he would be harsh on Ania who was pregnant. Rainer came with a very different condition from Rainer as

Ania's husband before. Even Ania ever been dumped she could not seeing Rainer in a half dying. Because of her intelligence, she managed to keep Rainer from her husband. So far Carsten also never suspected anything of Ania, he only been kind and wise to his new family.

Beside the fear, action also revealed with the quarrel. Described when Marianne has a big fight with Benita. Marianne disable to forget what happened in the past. Benita who is more capable to accept the condition of losing her husband and begin to falling in love with Her Muller is considered wrong by Marianne. Marianne angry because Benita has secret relationship with Her Muller.

Emotional actions taken because of the circumstances they receive. Feelings of anger become dominant cognitive action, as well as physiology when a person makes a conscious choice to take action to respond when they received a threat or event had never been suspected before. Out expressions of anger can be found in the form of facial expressions, body language, and sometimes aggressive action. The following data that explain feelings of anger include:

"Never mind." Marianne cut her off. "I cannot give you my blessing to marry Her Muller," she continued. "I have thought about it and it is not right."

Benita regarded her with a plaintive face. "Why? Because he was a Nazi? But everyone was a Nazi. He is a good man"

"Because it isn't right that you should marry someone who worked for everything your husband died fighting againts!" Marianne could hear her own shirllness.

"Do you even know what he did in the war?" Marianne asked. "Do you talk about it?"

Marianne stared at her. It was so selfish and cowardly! It made her blood boil. Benita was always looking out for her own interest, her own comfort.” (Shattuck, 2017:234-235)

The conversation shows between Marianne and Benita in the middle of night about Benita’s honesty of her relationship with Herr Muller. Benita means well to told the truth between her and Herr Muller. But Benita’s intentions was ignored by Marianne. What the Benita told made Marianne was very angry.

The second data that explain feeling of anger described from the quotation below:

“So Marianne summoned her largest self and walked away. She left the man, this Rainer Brandt, whoever he was, to die in Burg Lingenfels. And she left Ania, who was not really Ania, who was in fact a liar and false friend, a woman who had pretended to be something she wasn’t, shackled to his death. Whoever Ania really was, Marianne did not care to know. Let her rot with that man in the castle. The only thing Marianne could do was turn her back on them.” (Shattuck, 2017:283)

The data shows Marianne’s anger toward Ania for lying to her. During this time Ania’s husband had not died and Ania took care of him in Burg Linfenfels, which is no longer their home. Both of the data is an affective action of upset feelings that make people will vent their emotions by no longer caring about someone, such as Marianne who decide to let Ania go and let them die in the castle.

When Benita learned of Marianne’s action and made her very angry. Marianne is a cruel and selfish person to Benita. The problem caused them to have a big fight which stretched the relationship between both. Benita doesn’t want to talk to Marianne anymore. She always avoids

and does whatever she likes to forget the problem. Anger makes Benita decided to return to her hometown without telling to Marianne. The following conversations as the data to discribed that action:

“At this, Benita looked up. She reached into her pocket for a handkerchief and blew her nose.

“Think it through,” Marianne said, softening slightly. “It is easy to mistake” Benita interupted. “You are cruel, Marianne. Connie always said so, but I never saw it.” She looked directly at her. “But now I can see it.” (Shattuck, 2017:236)

The first data shows from the conversation above between Benita and Marianne shows Benita’s affectual action through her anger to Marianne in front of her. Benita said an honesty about her relationship with Herr Muller to Marianne. Marianne flatly refused Benita’s blessing to marry Herr Muller. Then Benita brings a past. She said that Connie once told her that Marianne was cruel.

“How dare she! She came here and talk to you behind my back! As if I were a child-smaller than a child, a toy-something to move around as she likes! She never liked you.” She lowered her voice to something like a hiss. “She blames you for that dead Russian in the woods, and you know what? I would kill him again if I had to! Just to show her it was me who did it”

“Benita...”

“It is true Frans. You know that. She doesn’t understand-she sees everything through her principles and ideas. And it doesn’t matter! It doesn’t matter what she thinks! What about you? Aren’t you happy when we are together? Don’t I make you happy?” She paused. “Connie is dead!” It came out harshly, catching in her throat. She was aware that her voice had risen but didn’t care. Let all the sheeplike patrons of Bemmelman’s be shocked. Let them whisper and avert their eyes. “But we are alive! And we have suffered, too! Don’t we deserve this happiness?” (Shattuck, 2017:255)

The data reflected on the conversation between Benita and Franz (Herr Muller) above. After Herr Muller told about Marianne who met him yesterday and forbade him to have a relationship with Benita, Benita was very angry. Benita expressed her anger by told about Marianne’s

malignancy. Both of the data above reflected Benita's affectual action through emotional feelings that cause an anger and resentment.

Affectual action also described with feeling of jealous. Benita's jealousy towards Marianne because Connie had never invited Benita to discuss all his plans, while Marianne was more understand of Connie's plan.

*"I didn't even know, you know," Benita said finally, looking up.
 "Know what?" Marianne asked.
 "What they were planning."
 "They told almost no one."
 "But they told you." Benita's tone was startlingly fierce.*
 (Shattuck, 2017:83)

The quotation above shows the conversation between Marianne and Benita with the heat condition. Marianne's stories about Connie and Connie's work made Benita jealous. Benita, as Connie's wife, never knew anything Connie was doing, whereas Marianne knew everything. Benita's action categorized as affectual action which carried out under the feeling state.

The other affectual action is reflected when Benita falling in love with Her Muller as described in the following quotation:

"While Franz was in the washroom, Benita scribbled a note to tuck into his underwear drawer. It was a silly little thing on a scrap of package paper-I love you and a picture of a goat with hearts for eyes."
 (Shattuck, 2017:218-219)

Herr Muller is a wood cutter who works at Marianne's castle. Initially Marianne did not agree to accept Herr Muller working in her castle because he was ex-member of Nazi. The beginning of Benita's meet with him was when Herr Muller came to Benita's room with Marianne

who was sick for three weeks. He carried Benita out to get the sun. Since then Benita began to feel something was different. Likewise in the following weeks he always helped carry Benita down to the lower floor whenever he came to the castle.

When Benita was healed, she began to be able to walk around the castle. In a warehouse that used to be a brewery she often met Herr Muller. He ever gave the wooden army carvings to Martin and Fritz which he left with Benita. At first Benita was hesitant to accept it because she knew Marianne would be very angry. When Herr Muller's smile faded, she quickly picked up the toys. Herr Muller's smile that finally made Benita feel herself in the past life again. Benita knows how to make men smile. Falling in love categorized as affectual action based on Weber's theory.

The love story of Benita and Herr Muller continues behind Marianne. When Herr Muller no longer work at the castle, Benita often sent a letter to her boyfriend. Herr Muller is very busy with his new job but Benita always takes time to visit him flat. Like a lovers who miss each other. Herr Muller is a widower who has a daughter. In his small flat he lives with his father and daughter. The flat felt more comfortable than Marianne's castle. There she could enjoy a long time with Herr Muller. In that flat Herr Muller proposed to Benita, witnessed by his father and daughter.

Benita tried to be brave enough to tell the truth. That she was engaged to Herr Muller and they would soon be married. Marianne, who

was still haunted by the past was very angry at that statement. Marianne couldn't to bless their relationship. She decided to meet Herr Muller after hearing the news. She came to Herr Muller's flat and asked him to end his relationship with Benita.

Affectual action also described through Ania's anxiety to her son.

It can be seen from the following quotation:

"Instead, she concerns herself entirely with her boys: whether they need to stop, whether they are sick. For two weeks, Anselm suffered from terrible diarrhea and they had to camp in the place. She is responsible. It was her choice to flee." (Shattuck, 2017:133)

The data above shows Ania's anxiety in affectual action. Life with refugees was more scary than life in the camp with Rainer and his troops. Every thing she saw always made her worried. Her decision to left the camp should not have the darker life. Anxiety is an emotional condition with the emergence of discomfort in a person. It is a vague experience with a feelings of helplessness and uncertainty because of something that unclear. When Ania joined the refugees, the war between Russian army and Nazi troops was heating up. Along the way SS officers checked the identity documents of each refugee. Those who do not have the documents are prohibited to continuing the trip. They were tools for the Nazi to be at the forefront of the war. Unfortunately Ania and her children are among those who do not have an identity document. Every time they hear about a checkpoint, They ran into the forest with other refugees who didn't have identification documents. There they told each other about Russian army who would rape German women and aet German children in their

hallucination. Ania was more afraid of being sent home than meeting a Russian soldier. Every night they hear the sound of bullets and bomb blasts. Ania was more worried about herself and her children than looking at other refugees or getting know some of them.

The other affectual action is Ania's mercy toward her first husband, and then she treated at the castle. Burg Lingenfels has been empty since Marianne and Benita moved to Tollingen because Ania lives with Carsten and children going to Jewish Boarding School. The castle have been covered with wooden boards and the furniture is wrapped in fabric. Ania hid Rainer there. She hid Rainer like Rapunzel who was trapped in the castle. At that time Rainer was seriously sick and Ania chose to treat him. Ania involved her two children in this matter, each of them have a duty to serve their father. Meanwhile, when Ania gave birth she could not come to visit Rainer in the castle. The quotation below as the data of that action:

“There were only mice and swallows nesting in the stone walls, water rats and frogs burrowing into the chinks of the moat. No one went there except for Wolfgang, whom Carsten had tasked with checking on it from time to time. Ania had been forced to involve her boys in their father's return. Ever dutiful, but simmering with resentment, they had half walked, half carried Rainer up the hill from the Kellerman farm. Wolfgang had arranged a straw pallet in the castle's kitchen, along with a supply of water to drink. Anselm brought him a plate of food every night-he barely ate. Presumably, while she lay here giving birth to this new baby, her boys tended to their father-locked in some weird

reversal with the man who had never cared for them. (Shattuck, 2017:259)

When Ania had to give birth, the hospital in Ehrenheim was still under repair. So, Carsten took her to an American military hospital outside Momsen. Ania had been groaning in pain but there were only nurses who were inexperienced in dealing with births. When the doctor arrived, he said that it was too late to be sedated. But Ania was not worried because she felt experienced in giving birth. All she thought about was want to get home quickly because there was a secret she had to keep.

4. Traditional Action

The second irrational action is traditional action. Traditional called as irrational because it doesn't require awareness of the action and an explanation of why this tradition needs to be carried down for generations. Action that appears as a form of habit obtained from ancestors without conscious reflection or planning has been reflected in the memory or commonly called as tradition. This kind of action usually carried out with pleasure, without asking critical questions about the reasons behind following the traditions of its predecessor. Culture carried out by individual or groups is just follow up of what has been practiced by previous people or ancestors.

The habit in society is a common action by individuals or groups, beside the norms which are rules or regulation that bind the society and used as guidelines, the action that have to be accordance with the society behavior. Tradition is a cultural heritage of the past which is inherited, it

comes from ancestors who have the characteristic according to his era. People's habits are very diverse. In this case the traditional action in Marriane's character is describe in the following quotation:

“The day of the countess's famous harvest party began with a driving rain that hammered down on all the ancient von Lingenfels castle's sore spots springing leaks, dampening floors, and turning its yellow facade a slick, beetle-like black. In courtyard, the paper lanterns and carefully strung garlands of wheat drooped and collapsed.

Marianne von Lingenfels, niece in law of the countess, labored joylessly to prepare for their guest. It was too late to call off the party. Now that the countess was wheelchair-bound, Marianne had become the de facto hostess; a hostess who should have listened to her husband and canceled the party last week.” (Shattuck, 2017:1)

The data indicate that Marianne is the wife of a noble von Lingenfels family. She prepared all the famous party needs of the nobles as the de facto hostess. The party become famous for non-German atmosphere. The traditional data can be seen from the habit of the countess von Lingenfels that holds a famous harvest party in her castle which has become a habit every year. This party was carried out with the nobles around there. Because of her title as a nobleman, she survived the threat of Nazi murder.

The other tradisional action is described in the following quotation:

“That evening, in preparation for dinner, Benita luxuriated in a hot bath. The Grubers still relied on the old-fashioned assemblage of water heated on the stove and schlepped across the kitchen to a tub that sat behind a makeshift screen. Frau Gruber, as excited as Benita herself, has suggested the bath and put aside her own work to prepare it. Her mother was, in fact, gripped by such nervous energy that it calmed Benita. (Shattuck, 2017:66)

The conversation above shows Benita accepted Connie's invitation to dinner after her meeting during the annexation of Austrian union to Germany through Anschluss. Benita's preparations for dinner with Connie helped by her mother to follow the customs of Benita's grandmother. Take a warm shower, comb her hair and punch it in an American style, use the best dress inherited from her sister. This action indicates the tradition that every woman who goes to date with her lover must have sufficient preparation. She's got to look pretty for her boyfriend. What Benita did was show her enthusiasm, as a man had come to ask her out on a date. It is a happiness that needs be celebrated in a family as her daughter begins growing up and mets a guy who's commit to marriage.

B. The Social Action Occured in Society

The main character's social action in the novel *The Women In The Castle* has to do with social action that occured in society, especially German society in 1935-1950. The condition of Germany which was ruled by Nazi in that year made that country destroyed because the Nazi's rule. Marianne and Benita figures who still can survive because of her husband's social status as a nobleman. Marianne is Albrecht's wife who always helps in the work of her husband and friends. Von Lingenfels as the clan of Albrecht family was rich. They holds a harvest party every year that far from German culture. They knew it as the center of liberal and bohemian culture in the hearts of the nobles. When the countess was no longer agile, Marianne who replaced her, prepared all the party's needs.

Benita is Connie's wife who's come from a poor farming family. After the rebellion's plan was heard by Nazi, they were executed and given equal punishment. Marianne and her children survived because of assistance from British soldiers Albrecht's close friends and also Marianne's social status as nobles followed the Albrecht family. Benita who was not executed only received a prison punishment and was separated by her child because of Connie's family who also came from the nobility. Marianne finally gathered the remaining family of Albrecht's friends so they could live together and rebuild their strength. Benita after leaving the prison worked for the Russian army to survive her life. Those actions were found in the lives of Nazi rebels who were left by her husband because of the victims of Nazi anger.

Also in that year women and children were treated arbitrarily by the Russian army and Nazi forces. Women were not uncommon to get harassment from Russian and Nazi soldiers. In Berlin, women who worked with Russian troops must be able to serve them well. If she was unlucky, she would be targeted by Russian soldiers to be raped many times just to fulfill their sexual needs. If the woman was lucky, she will be placed in the army chief's office with a decent living and not too heavy work. He also did not need to be an outlet for the squad leader. That is what Benita experienced when working with Russian troops in Berlin. She is one of the lucky women even though she never sleeps every night.

Another case with Ania and her two children. Ania chose to flee with the refugees. SS soldiers sometimes behave rudely towards them. Some women are detained if they do not have identification documents and then sent and then sent to the killing center to be tortured and raped. Ania was lucky because every time she heard the checkpoint she managed to run to the forest to find a safe place. Every night Ania and the other refugees continued on their way east as their final destination. The Nazi regime often treated women, both Jews and non-Jews, brutally, which were sometimes specific to the sexes of these victims. More than 100,000 women were detained in Ravensbrück when Soviet forces liberated the camp in 1945. Pregnant Jewish women and mothers with young children were sent to killing centers where camp officials often included them in the first group to be slaughtered. in the gas chamber. In both camps and ghettos, women are very vulnerable to rape and torture. Pregnant Jewish women often try to conceal their pregnancy or are forced to have an abortion. German doctors use Jewish and Roman (Gypsy) women as objects of sterilization experiments.

The main character of Benita who was born into a poor family in Westphalia and chose to look for work as a typist or the like to Berlin was also reflected in today's society who chose to go abroad to get a job. Benita was born to a poor farmer in Wespalia. Benita wanted to go to Berlin because he wanted to improve the economic condition of his family. His two brothers worked at Fruhlinghausen on Hitler's road

building project. Benita's siblings have been working since they were fourteen with poor treatment. Their days are filled with misery. While Benita is one of the members of Hitler's generation who is guaranteed to have a bright future. In addition, Benita's mother always supported Benita's dream and also defended Benita as the laziest child among the six siblings. Since ancient times until now people prefer to go out of town or abroad to get work that they deem appropriate. Jobs outside the city or abroad are more promising with greater pay or pay and clearer jobs.

Affectual action by Benita figures also occur in society. Marianne's words and actions which she said were very selfish had hurt her. Inadequate words often trigger emotions that eventually lead to unwanted fights. This is evident in the case of the fight between Benita and Marianne. The perpetrator's emotional actions are motivated by the victim's emotionally ignited behavior. That action encourages the perpetrators' actions to keep their distance and cut off relationships that cause victims to live filled with guilt. Benita's actions also often occur in today's society. Poorly controlled words and excessive deeds, although positive in purpose, make a person uncomfortable and incite anger and make a good relationship between the two.

Benita's instrumental actions which chose to commit suicide as a way to resolve the problem also still occur in the community. His love was blocked by Marianne's blessing so they had to end their relationship. Benita decided to return to his hometown. There he often thought of things

that made him even more depressed. He thought that his girlfriend had lived happily with his daughter, his girlfriend remained happy even though he was no longer with her. His son Martin has had a good life at a Jewish boarding school. Of course he will grow smart even though there is no mother beside him. That thought triggered Benita to end her life by taking large doses of medicine. This case is also commonly found in the community at large. They think that ending life is the best way to solve problems when depressed.



CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter present the conclusions and suggestions related to the study of “*The Social Action of Main Characters on Jessica Shattuck’s The Women In The Castle*”

A. Conclusion

Based on what has been described at length discussion of this research, In an effort to relate to others, the social action of the characters divided as Max Weber's theory, into two big groups, namely rational social action and irrational social action. In rational social action is further divided into intrumental rational actions and value rational actions, while irrational social actions are divided into affectual action and traditional actions.

The three central characters in the novel *The Women In The Castle* show the relationship between characters by reason judgment. These rational instrumental actions are found with dialogue between characters, action efforts to help others, and also struggle to move on with life. The orientation of this rational instrumental action is the purpose that seen from several things that researchers found in the novel. Whereas in the actions of values based on certain communal morals. In the *The Women In The Castle*, at least three bases of value action are found, moral value, religious value, and value of manners. Furthermore, the affectual action is

simply based on the emotional side of humans. The last, some of the traditional actions also contained in this novel, the tradition shown was very thick with local customs and culture.

The conclusion of the second problem of study in this research through the novel *The Women In The Castle* has shown that social relations among the people have arisen forms of instrumental rational action, value action, affectual action and traditional action. The four social actions that contained in the three main characters of *The Women In The Castle's* novel are also reflected in the social phenomena that occurred in Germany during the reign of Nazi until the end of the second world war and also occur in general society at the present time. It is interesting to note that the mission, life goals and a community can influence the nature, character and actions of society.

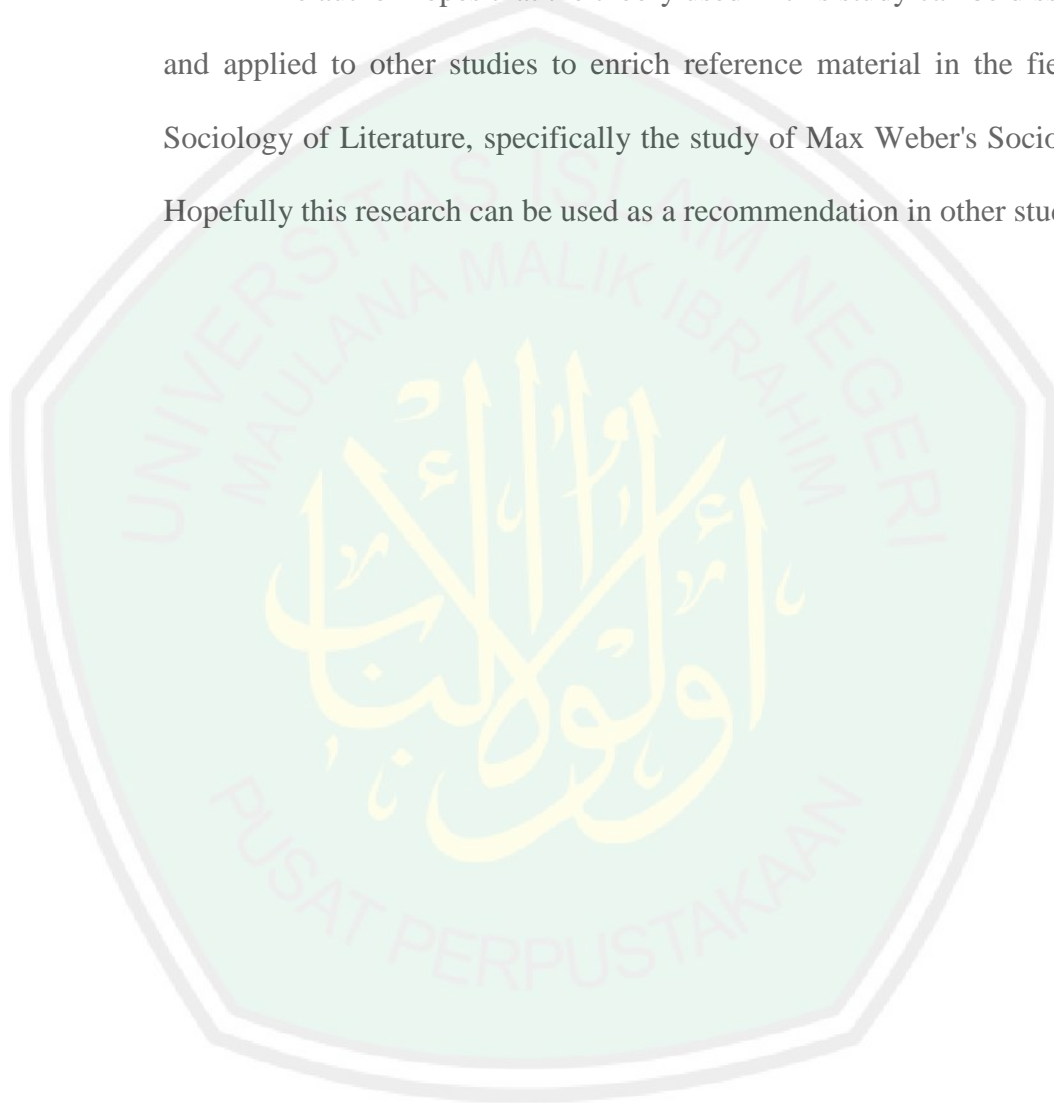
B. Suggestion

Something that needs to be considered in research that discusses the social actions of central characters in historical narratives are the selection of categories of writers concerning history. Likewise in this study, the next researcher should prefer writers who come from historians. This is needed so that visible reflection in the description of events that reveal the past.

In addition to the writer, one more thing that needs to be considered is the selection of literary objects, it is better if the literary works to be selected are not only concentrated in one work, but are chosen

as a whole, so that it can be seen how the central character construction patterns made by the writer in each of his works, in particular, addresses the stories of history.

The author hopes that the theory used in this study can be dissected and applied to other studies to enrich reference material in the field of Sociology of Literature, specifically the study of Max Weber's Sociology. Hopefully this research can be used as a recommendation in other studies.



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CURRICULUM VITAE



Fara Nastiti Kusumohastuti was born in Bantul on July 26th, 1996. She had ever studied at 1 Bantul Junior High School in 2008-2011. While studying at the Junior High School, she joined English Study Club and another extracurricular. She also joined in English learning program outside of school. In 2011-2014 she studied at Darussalam Gontor boarding school. During her education at the *pesantren*, she excelled in the academic of English, Grammar, and Chemistry. Furthermore, she had been a supervisor of a security section at the Islamic boarding school. She had ever taught as an English teacher at Poso, Sulawesi in 2014-2015. Then she began to continue her studies to a higher level in the State Islamic University Maulana Malik Ibrahim Malang and will soon complete her studies in 2020. At the university, she ever joined a language ambassador competition from MSAA. She was also active in some organizations. She served as the chief of Journalistic division of “*English Letters Student Association*” in 2017-2018. Then actively participates in various campus activities.