

**SOCIAL ACTIONS OF TSUKURU IN HARUKI
MURAKAMI'S *COLORLESS TSUKURU TAZAKI*
AND HIS YEARS OF PILGRIMAGE**

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG
2023**

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THESIS

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2023

STATEMENT OF AUTHORSHIP

I state that the thesis entitled “**Social Actions of Tsukuru in Haruki Murakami’s *Colorless Tsukuru Tazaki and His Years of His Pilgrimage***” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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APPROVAL SHEET

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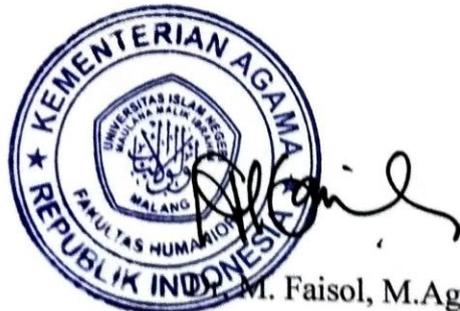
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MOTTO

“Men must finish what they have begun, as long as possible”

-Windah Basudara-

DEDICATION

This work is presented to my beloved mother and father, with their attention and prayer that have given. I am glad to dedicate this work to all intellectuals who love research to seek rightenous in the avenues of hope for the prosperity of people.

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Malang, February 08th, 2023

Prianto Nofan Muttaqin

ABSTRACT

Muttaqin, P. N. (2023). *Social Actions of Tsukuru in Haruki Murakami's Colorless Tsukuru Tazaki and His Years of His Pilgrimage*. Undergraduate Thesis (*Skripsi*). Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor: Hafidhun Annas, M.Hum.

Keywords: Sociology of Max Weber, Sociology, Social Actions

This study is purposed to describe the social action types of Tsukuru Tazaki in the novel *Colorless Tsukuru and His Years of Pilgrimage* by Haruki Murakami according to Max Weber's social action theory, and his actions to achieve his life goal based on the social action theory. Precisely, the object of the study is focused on Tsukuru Tazaki's life events and his activities. The object of the study is analyzed by using the sociology of literature approach. The sociology of literature approach focuses on the context of literary works. And literature is the expression of human life that cannot be separated from social activities. This study uses literary criticism method. The researcher does reading, writing, and identifying the finding data. Then, the finding data is in the form of content's quotations is provided through conversations and quotations that describe the social action types. The result of the study shows four types of social action. The first type is instrumentally rational action. Tsukuru does this type of social action by using his own way to keep his harmonious relationship through community activities, such as; volunteering, hiking, playing tennis, and gathering. The second type of social action is value-rational action. In the novel, Tsukuru uses relationship values and the value of manners for keeping his connection with his friends and other people. The third type of social action is affectual action. The novel shows that Tsukuru is encouraged by his emotional feeling to interact with other people. The examples of his emotion shown in the novel are jealousy, anxiety, fear, and falling in love. The fourth type of social action is traditional action. The result of this type of social action shows Tsukuru does his habituation to prepare himself for facing society and keeping in touch with his friends and family. After that, the result of the second objective shows that value-rational action has a significant role in Tsukuru in achieving his life goal which is keeping his relationship with the closest people.

مستخلص البحث

متقين، ف. ن. (٢٠٢٣). الحركة الاجتماعية لـ تسوكورو في فيلم تسوكورو تازاكي عديم اللون لهاروكي موراكامي وسنواته من الحج. أطروحة البكالوريوس (سكريبسي). قسم الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة الإسلام نيجري مولانا مالك إبراهيم مالانج.

المشرف: حفيظ الناس، الماجستي

الكلمات المفتاحية: علم اجتماع ماكس ويبر، علم الاجتماع، الإجراءات الاجتماعية

تهدف هذه الدراسة إلى وصف أنواع العمل الاجتماعي لتسوكورو تازاكي في رواية تسوكورو عديم اللون وسنوات الحج لهاروكي موراكامي وفقا لنظرية العمل الاجتماعي لماكس ويبر، وأفعاله لتحقيق هدف حياته بناء على نظرية العمل الاجتماعي. على وجه التحديد، يركز موضوع الدراسة على أحداث حياة تسوكورو تازاكي وأنشطته. يتم تحليل موضوع الدراسة باستخدام نهج علم اجتماع الأدب. يركز نهج علم اجتماع الأدب على سياق الأعمال الأدبية. والأدب هو تعبير عن الحياة البشرية التي لا يمكن فصلها عن الأنشطة الاجتماعية. تستخدم هذه الدراسة طريقة النقد الأدبي. يقوم الباحث بقراءة وكتابة وتحديد بيانات النتيجة. بعد ذلك، يتم توفير بيانات النتيجة في شكل اقتباسات المحتوى من خلال المحادثات والاقتباسات التي تصف أنواع الإجراءات الاجتماعية. تظهر نتيجة الدراسة أربعة أنواع من العمل الاجتماعي. النوع الأول هو عمل عقلائي فعال. يقوم تسوكورو بهذا النوع من العمل الاجتماعي باستخدام طريقته الخاصة للحفاظ على علاقته المتناعمة من خلال الأنشطة المجتمعية، مثل؛ التطوع والمشي لمسافات طويلة ولعب التنس والتجمع. النوع الثاني من العمل الاجتماعي هو القيمة-العمل العقلاني. في الرواية، يستخدم تسوكورو قيم العلاقة وقيمة الأخلاق للحفاظ على علاقته بأصدقائه والأشخاص الآخرين. النوع الثالث من العمل الاجتماعي هو العمل المؤثر. تظهر الرواية أن تسوكورو يشجعه شعوره العاطفي على التفاعل مع الآخرين. من أمثلة مشاعره الموضحة في الرواية الغيرة والقلق والخوف والوقوع في الحب. النوع الرابع من العمل الاجتماعي هو العمل التقليدي. تظهر نتيجة هذا النوع من العمل الاجتماعي أن تسوكورو يعتاد على إعداد نفسه لمواجهة المجتمع والبقاء على اتصال مع أصدقائه وعائلته. بعد ذلك، تظهر نتيجة الهدف الثاني أن العمل العقلائي للقيمة له دور مهم في تسوكورو في تحقيق هدف حياته وهو الحفاظ على علاقته بأقرب الناس.

ABSTRAK

Muttaqin, P. N. (2023). *Aksi Sosial Tsukuru dalam Colorless Tsukuru Tazaki and His Years of Pilgrimage karya Haruki Murakami*. Skripsi. Jurusan Sastra Inggris, Fakultas Ilmu Budaya, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing : Hafidhun Annas, M.Hum.

Kata kunci: Sosiologi Max Weber, Sosiologi, Tindakan Sosial

Penelitian ini bertujuan untuk mendeskripsikan jenis - jenis aksi sosial Tsukuru Tazaki dalam novel *Colorless Tsukuru Tazaki and His Years of Pilgrimage* karya Haruki Murakami menurut teori aksi sosial Max Weber, serta tindakannya untuk mencapai tujuan hidupnya berdasarkan teori aksi sosial. Tepatnya, objek penelitian difokuskan pada peristiwa kehidupan Tsukuru Tazaki dan aktivitasnya. Objek penelitian dianalisis dengan menggunakan pendekatan sosiologi sastra. Pendekatan sosiologi sastra berfokus pada konteks karya sastra. Dan sastra merupakan ekspresi kehidupan manusia yang tidak lepas dari aktivitas sosial. Penelitian ini menggunakan metode kritik sastra. Peneliti melakukan pembacaan, penulisan, dan identifikasi data temuan. Kemudian, data temuan berupa kutipan isi yang disediakan melalui percakapan dan kutipan yang menggambarkan jenis-jenis tindakan sosial. Hasil penelitian menunjukkan empat jenis aksi sosial. Jenis pertama adalah tindakan rasional instrumental. Tsukuru melakukan aksi sosial semacam ini dengan menggunakan caranya sendiri untuk menjaga keharmonisan hubungan melalui kegiatan masyarakat, seperti; menjadi sukarelawan, hiking, bermain tenis, dan berkumpul. Jenis tindakan sosial yang kedua adalah tindakan rasional-nilai. Dalam novel tersebut, Tsukuru menggunakan nilai-nilai hubungan dan nilai sopan santun untuk menjaga hubungannya dengan teman-temannya dan orang lain. Jenis tindakan sosial yang ketiga adalah tindakan afektual. Novel tersebut menunjukkan bahwa Tsukuru didorong oleh perasaan emosionalnya untuk berinteraksi dengan orang lain. Contoh emosinya yang ditunjukkan dalam novel tersebut adalah kecemburuan, kecemasan, ketakutan, dan jatuh cinta. Jenis tindakan sosial yang keempat adalah tindakan tradisional. Hasil dari aksi sosial semacam ini menunjukkan Tsukuru melakukan pembiasaan untuk mempersiapkan diri menghadapi masyarakat dan tetap berhubungan dengan teman dan keluarganya. Setelah itu, hasil dari tujuan kedua menunjukkan bahwa tindakan rasional-nilai memiliki peran penting dalam Tsukuru untuk mencapai tujuan hidupnya yaitu menjaga hubungan dengan orang-orang terdekat.

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CHAPTER I

INTRODUCTION

In this chapter, the researcher discusses the background of the study, previous studies, the problems of the study, the objectives of the study, the significance of the study, the scope and limitation, and the definition of key terms.

A. Background of the Study

Literature can be known as a result of human activities. Those activities have a relation with social action theorists who see society as a product of human activity. There is a statement that makes the relationship sturdy, according to Wahyudi's statement (2013), literature is an art that appears as the result of human activity that lives in the middle of society with any problems and struggles in it (Annisha, 2019, p. 2). Furthermore, the argument of the relationship between literature and society is strengthened by Abram's argument. Literature is a mirror of reality in society, there is a relationship between literature and situation-condition in society (Abram, 1971, p. 89). Thus, literature represents 'life', and 'life' is in large measure, a social reality, although the natural world and the inner subjective world of the individual have also been objects of literary 'imitation'.

Furthermore, the phenomenon of social action that occurs in real life society is frequently depicted in some literary works. Based on Damono's argument, literature has functioned as a reflection of reality (Damono, 2002, p. 27). From literature, readers can find and figure out one or more problems that occurred in society. Moreover, the author of literary work gets many ideas from his social behavior and life experience into his work.

Therefore, the definition of sociology of literature can be formed. There is also an explanation from Ensten, an author of literary work usually focuses on the

reality which he is the society is called objective reality (Rahmadani, 2013, p. 13). This objective of reality can be in norms, events, moral values, and ways of life. Max Weber argued that an understanding of sociology as a science tries to interpret the interpretative understanding of social action to arrive at casual explanation of its effects and directions (Edles & Appelrouth, 2014, p. 156).

The object of reality is based on what happens to society generally in real life. However, it shows the phenomena of some moments about what society does, feels, thinks, and holds. Ultimately, it is related to culture. Therefore, analyzing Murakami's novel *Colorless Tsukuru Tazaki and His Years of Pilgrimage*, precisely Tsukuru as the main character within the novel comes from an assumption that literary works usually show the activities that influence behaviors as a reflection of human action and personality.

The object of the study which is Haruki Murakami's *Colorless Tsukuru Tazaki and His Years of Pilgrimage* has ever been analyzed before. Before that, Showing the list of the previous studies is purposed to deepen and brief the analysis. Then, the first previous study that used Haruki Murakami's literary work is entitled *Haruki Murakami Protagonist Characteristics: A Biographical Approach*. This previous study has been made by Muljono and Nurmansyah (2021). Moreover, their study focuses on the characterization of male protagonists' characters in Haruki Murakami's novels, but the primary data of the research is entitled *Colorless Tsukuru Tazaki and His Years of Pilgrimage*. The researchers of this previous study used a biographical approach, the theory of characters, and the theory of characterizations which was proposed by Abram in 1981. In the result of this previous study, the researchers have found that the male protagonists in the novels, Hajime and Tsukuru Tazaki are two examples of Haruki Murakami's

typical protagonists. That is because of ringing similarities with one another as they are portrayed as early middle-aged Japanese men. Both protagonists' characterization is tied closely with the author himself regarding life events, lifestyle, ways of thinking, and also habits.

Another previous study that used Haruki Murakami's *Colorless Tsukuru Tazaki and His Years of Pilgrimage* has been made with the title *Tsukuru Tazaki's Abandonment Resulting in His Core Issues in Murakami's Colorless Tsukuru Tazaki and His Years of Pilgrimage*. This previous study has been made by Elisabeth Kivana Damayanti (2021). Moreover, Damayanti's study focuses on Tsukuru Tazaki as the main character who is struggling to build emotional intimacy with his close people and self-respect toward himself. The researcher of this previous study conducts her study by using library research and the psychoanalysis approach. The researcher also uses other theories to achieve her objectives, those theories are the psychological theory of internal conflict by Kurt Lewin, the theory of abandonment by Dan Brennan, the theory of character by M. J. Murphy, and the core issues by Sigmund Freud. In the result, Damayanti mentioned that Tsukuru Tazaki is dependent, insecure, suicidal, agreeable person, and emotionless. Those Tsukuru Tazaki's characteristics are shown in the novel as the result of a traumatic conflict when he was abandoned by his best friends in high school.

The previous studies above use Haruki Murakami's *Colorless Tsukuru Tazaki and His Years of Pilgrimages* as the object of the study. Nonetheless, both of them did not use the theory of social action by Max Weber. Thus, it can be an opportunity for the researcher to fill the gap using Max Weber's theory. Then, the next previous studies provide the same theory even though different objects. The first of the previous studies is made by Kusumohastuti (2020) with the title *The*

Social Action of Main Character on Jessica Shattuck's The Women in The Castle.

The purpose of this previous study is to describe the types of social action of the main character in the novel *The Women in The Castle* by Jessica Shattuck according to Max Weber's theory. Moreover, this previous study uses the approach of sociological approach. Kusumohastuti as the researcher mentioned that her study results have been obtained from the types of social action of the main character. As a result, the three main characters have four social actions in the interaction between the characters. Furthermore, the social actions of the main characters are connected with the social phenomena in society.

The second previous study has been published with the title *Social Actions of The Main Character in Chinua Achebe's A Man of The People*. This previous study was made by Muhammad Doan Andika (2022). The researcher focuses on the main characters to describe the social action types in the novel. This previous study has found four types of social action and how the main characters achieve their purpose as a result of the study. Specifically, instrumental rational action has been done 7 times, 4 value-rational actions, then traditional action can be found 3 times, and 6 affectual actions within the novel.

After that, Muhammad Alvin made a study about analyzing Max Weber's social action theory in a novel. The title of his analysis is *The Social Action of Edward Kenway in Oliver Bowden's Assassin's Creed Black Flag* (2022). The researcher of this previous study uses Max Weber's social action theory to find out the depiction of social action types. Moreover, the researcher wants to show how the main character achieves his goal based on his social action which done by him. In the result, the data shows that there are ten instrumental rational actions, four value-rational actions, eight affectual actions, and two traditional actions.

Afterward, the result provides two main goals for the main character for being rich and marrying the girl he is fond of.

The fourth previous study that used Max Weber's social action theory is entitled *Representasi Tokoh Dalam Novel Alkudus Karya Asef Saiful Anwar: Kajian Tindakan Sosial Max Weber*. This previous study has been made by Widodo and Sudikan (2021). As mentioned in the title, the previous study is purposed to examine the social action of the characters in the novel. In the result, the researchers show the most dominating social actions, are subjective rationality actions, value rationality actions, and affective actions. There are only three types of social action that are revealed in this previous study. Therefore, it can be a gap if compared to this current study.

The fifth previous study is entitled *Tindakan Sosial Tokoh Utama Dalam novel Lovely Hana Karya Indra Rahmawati Berdasarkan Perspektif Max Weber*. This previous study has been made by Basid and Niswah (2018). The purpose of this previous study is to describe and analyze the types of Husna's social action based on Max Weber's social action theory. In the result, the researchers show the types of Husna's social acts in the novel *Lovely Hana* by Indra Rahmawati, those social acts are zwecrational acts and affective acts. In addition, the cause of two of Husna's social acts is Reza's refusal and Husna's envy. Based on this previous study, there are only two types of social action that were found by the previous researchers. Thus, in this current study, the researcher attempts to find all types of social action.

The sixth previous study has been made by Nur Hasbi (2020) with the title *Tindakan Sosial Tokoh Utama Dalam Novel The Punk Karya Gideon Sams: Tinjauan Sosiologi Sastra*. Based on the title, this previous study aims to analyze

social action which is portrayed by the main character in Gideon Sam's *The Punk* with Max Weber's social action theory. The result of this previous study shows that there are four kinds of social activities that have been found in the novel. Moreover, the most dominant social action which appeared in the novel is affective social action. In this previous study, the researcher can use it as a reference for doing an analysis of Haruki Murakami's novel with Max Weber's social action theory. That is because of the result that provides all types of social action.

The seventh previous study that uses Max Weber's social action theory is entitled *Analisis Tindakan Sosial dan Nilai Pendidikan Karakter Dalam Novel Bedebah di Ujung Tanduk Karya Tere Liye* by Tabib, Jayanti, and Afkar (2022). The researchers of this previous study aim to describe Max Weber's social action theory and educational values based on Ki Hajar Dewantara in Tere Liye's *Bedebah di Ujung Tanduk*. In the result, the researchers show that four types of social action can be found in the novel. And the second result of the study shows that there is a value of character education according to Ki Hajar Dewantara's theory. The researchers have found three principles including; (1) the principle of humanity, (2) the principle of nationality, (3) the principle of culture.

The eighth previous study which is using Max Weber's social action theory is entitled *Tindakan Sosial Tokoh Raden Mas Said dalam Novel Sri Hadidjojo Perspektif Sambernyawa Max Weber*. It has been made by Pancari and Renggani (2021). In this previous study, the researchers focus to analyze the novel with same theory which is social action theory by Max Weber. Then, the result of the study also shows there are four types of social action within the novel.

Based on the previous studies above, Haruki Murakami's novel *Colorless Tsukuru Tazaki and His Years of Pilgrimage* has not ever been analyzed with Max

Weber's social action theory. Furthermore, the previous studies that use Max Weber's theory become the inspiration for the researcher for this current study. Moreover, using the theory of social action is purposed to study deeper about humans can create society. According to Weber, social action can trigger means and ends by achieving something specifically for social actors and social interactions.

Nevertheless, the researcher attempts to find all types of social action and focus on the benefits of social actions based on the novel for the protagonist who facing and achieving his life goal. For further explanation, Haruki Murakami's literary work becomes the object of study because of the reflection of interactions that occur between humans with others. Thus, these interactions brings up various behaviors which are marked by social action. In addition, the social action that arises in social life can be found in Haruki Murakami's *Colorless Tsukuru Tazaki and His Years of Pilgrimage*.

The novel entitled *Colorless Tsukuru Tazaki and His Years of Pilgrimage* has been chosen as the object of the study because of its uniqueness besides its popularity. The first one is because the novel is included as a realism novel. As attached in the previous study, the protagonist's excerpts from the author's real life, every life event, and socio-culture are based on Haruki's experiences as the author of the novel. The second uniqueness is learning about social relationships, achieving goals, and character development. Legitimately, the novel provides many kinds of education for the readers. The novel indirectly emphasizes human education and the process of the personal journey of its character. Therefore, Haruki Murakami's *Colorless Tsukuru Tazaki and His Years of Pilgrimage* is included as a bildungsroman novel.

As mentioned in the title, the main character named Tsukuru Tazaki in the novel is the precise object that has been analyzed with Max Weber's social action theory. There are some reasons for choosing the main character named Tsukuru Tazaki as the object of study, the first reason is that Tsukuru Tazaki's life events show kinds of social action. Tsukuru Tazaki's experiences are related and interesting to be studied deeper with Max Weber's theory. The second reason is because of the story itself; the story contained every social action that relates to social phenomena in society. Therefore, the researcher identifies and describes Tsukuru Tazaki's life events through the lens of sociology, more precisely Max Weber's social action theory.

Once the background of the study has been determined, the researcher can form two kinds research objectives. The first objective is analyzing then describing the types of social action that done by Tsukuru in his life events. The second objective is finding out how Tsukuru applies social action to achieve his life goal which is keeping harmonious relationship between Tsukuru and his close-knit people.

B. Problems of the Study

Based on the background of the study, the researcher formulates the problems:

1. What are the types of social action done by Tsukuru Tazaki in Haruki Murakami's *Colorless Tsukuru Tazaki and His Years of Pilgrimage*?
2. How does Tsukuru Tazaki apply social actions to achieve his life goal in Haruki Murakami's *Colorless Tsukuru Tazaki and His Years of Pilgrimage*?

C. Significances of the Study

This study has been made with some significances that can be used for the next research and even the readers.

1. Theoretical

This study research is made with the hope that it can be a reference for literary criticism with the same theory. More precisely, it is hoped to become a reference for the next researcher who wants to analyze some literary works with Max Weber's social action theory, especially in the sociology of literature approach. Furthermore, this study research can add knowledge for readers about theory and literary work.

2. Practical

Practically, this study research can be useful for the study of the sociology of literature. Especially, something that relates to social action. The study can be a reference for people who facing society, they could know what to do, understand some consequences, and hopefully can be an application of teaching materials. This study result can also be used as a source of self-introspection. For the next researcher, this study result could be used as one of the information materials, specifically the study of the sociology of literature.

D. Scope and Limitation

The study is focused on Tsukuru Tazaki as the protagonist in the novel. The theory of social action by Max Weber is used to analyze Tsukuru's life events. The researcher has limited the investigation to the social aspects of the novel. The analyzed novel is in PDF form with 242 pages, and it was published by Alfred A. Knopf. Moreover, that version was translated by Philip Gabriel.

E. Definition of Key Terms

The key terms are used to show the significant words in the study. Those words are related to the study and explained in this definition section.

1. Social action

In sociology, social action is an individual action and reaction which taken into account. According to Max Weber, it is an action by some individuals as long as the action has a subjective meaning for themselves and is directed to the actions of others (Weber, 1978, p. 23).

2. Instrumentally rational social action

It is the social actions that are carried out to achieve a certain goal. People do something because it leads to a result.

3. Value-rational social action

This is an action that is determined by a conscious belief in the inherent value of the type of behavior, for example, religion.

4. Affective social action

It is the actions that are determined by one's specific affections and emotional state. People do not think about the consequences.

5. Traditional social action

The actions that are controlled by traditions, can be defined as 'the way it has always been done'.

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the researcher presents the result of viewing literature related to the study covering literary work: sociological approach, then followed by the definition of Max Weber's social action theory above instrumentally rational action, value-rational action, affectual action, and traditional action.

A. Sociology of Literature

Literature that intertwines within such fields as philosophy, sociology, history, psychology, and so on is a discipline wherein language is used as a medium of expression. Therefore, those mediums of expression can interpret man, culture and existence, personality, and individual differences which have always been studied and discussed by philosophers, artists, writers, psychologists, and even psychiatrists. Literature is a social institution that uses language as its medium, literature also represents life, and life is in large measure a social reality (Wellek & Warren, 1956, p. 94). Moreover, Wellek and Warren (1949, p. 95) also stated that literature can be a study of the creative process, it can be a study of the types and laws that are presented in literary works, and literature can be a study of the effects of literature on the readers (Santos, Santos, & Silva, 2018).

Literature is originally designated all written language, it is now restricted to examples of literary genres such as Epics that changed into fiction prose, drama, and poetry (Klarer, 2013, p. 4). Literature or literary work has traditionally been applied to those imaginative works of prose and poetry which are distinguished by the intentions of their authors. Moreover, those imaginative works perceived the aesthetic excellence of their execution.

Literature is a form of human expression. However, certain forms of writing are universally regarded as belonging to literature as an art. The most intense literary form is the lyrical poem, and after it comes epic, elegiac, dramatic, narrative, and expository verse.

Literature can be viewed from many different perspectives. It can be viewed by the author, the work, or even the readers. More than that, viewing those perspectives means analysis of them. Then, the researcher can analyze many fields. For example, the researcher wants to analyze some sociological aspects of literary work. The researcher does the analysis with anvil the relation between society and literature. Furthermore, literary work can be seen as a document of social and cultural, the kind of this study is related to motive and theme (Susanto, 2016, p. 102). An example of this approach is the study of the image or certain reflection.

The definition of sociology has been developed in the meaning sector, sociology comes from the Greek word "socio" (socio means together, united, friends) which means community, and "logi" (logos means words, parables) which basic knowledge. Thus, sociology can be defined as the knowledge of the origins and growth or evolution of society. The first person who use the term 'sociology' was August Comte, then, the term 'sociology' was put into the academic discipline by Emile Durkheim (Murdiyanto, 2020, p. 1).

Furthermore, the word literature comes from the word "sas" (Sanskrit) which means giving instructions, directing, teaching, and instructions. The suffix "tra" can be meant to be a tool, it can be concluded that the sociology of literature is meant for giving instructions about the relationship with the surrounding environment in a study of literary works (Ratna, 2003, p. 1).

Based on the explanation above, it is related to the sociology of literature. Therefore, the sociological aspect can be connected to an author, literary work, and even the reader. Sociology is an approach to literary work that still considers literary works and social aspects which are divided into three descriptive connections (Wellek & Warren, 2016, p. 101). Those divided aspects are the sociology of the author, the sociology of literary work, and the sociology of the readers.

According to the definition above, the researcher concludes that the sociological approach is a type of literary criticism that focuses on the context of literary works. Also, literature is the expression of human life that is not separated from the social phenomena in society.

In this study, the sociology of literary work is the concern for this analysis. Generally, this approach is done towards the relationship between literature and society which is learning literature as a social document, and depiction of social reality. Cited from Thomas Warton's argument, literature is a sort of storehouse of customs, a source of the history of civilization, especially the history of the rise and the collapse of the spirit of chivalry (Wellek & Warren, 2016, p. 110).

One basic purpose of the sociology of literature is to know about social interaction between individuals to others. Therefore, interaction with each other is also important, social interactions are an integral part of making people human. It can be meant that social interactions can be meaningful with high quality of life (Litt, Zhao, Kraut, & Burke, 2020).

The purpose and other things implied in literary work may relate to social

problems. Frequently, the author or writer is affected and affects society, the art does not only imitate life but also shapes it. Many people mimic the lifestyle of characters in fiction, they may make love, do crimes, or even commit suicide like in some stories in novels (Wellek & Warren, 2016, p. 109).

Every researcher can analyze some literary works from many kinds of perspectives. They can analyze the perspective of business, the world of love, the spiritual world, or the professional world. Another example is the novel made by Haruki Murakami entitled *Colorless Tsukuru Tazaki and His Years of Pilgrimage*. The novel is analyzed social actions which are occurred at Tsukuru Tazaki in it.

B. Max Weber's Social Action Theory

The researcher uses the social definition paradigm as it does not come from the perspective of an objective social fact in this study. Social facts such as macro structures and social institutions exist in society. The paradigm of social definition started with the celebration of humans as an individual. The individuals show as free actors but responsible for determining social meaning and interaction.

The processes of interaction and action are the main problem of the paradigm. The processes of interaction and action arise from the individuals' desires. Moreover, the paradigm demonstrates that the essence of social facts regarding human preferences and actions is more subjective than objective. According to Ritzer's statement in 1989, sociology has been defined as a paradigm as fundamental for scientists to specify the subject matter that should be studied by a branch of science (Ritzer & Stepnisky, 2017, p. 12).

In addition, Sociology has three paradigms for the concentration of sure

scientists based on Ritzer's statement. The first paradigm is social facts which were conducted by Emile Durkheim. Durkheim statement, he defined social facts as things external to, and coercive of the actor (Hadden, 1997, p. 104). The second paradigm of sociology is the social definition. It is an understanding of people who actively create their own social life or how they form real social life (Susanto, 2016, p. 104). Thus, the social action theory conducted by Max Weber comes from this paradigm. The third paradigm is social behavior which Burrhus Frederic Skinner develops. This paradigm focuses on human behaviors that can cause consequences or changes to subsequent behavior, all concepts of thought, social structure, and social institutions (Susanto, 2016, p. 108).

According to Max Weber, action is social as its subjective meaning takes account of the behavior of others, it is thereby oriented in its course. The basic concept was primarily developed in the non-positivist theory of Max Weber for observing how human behaviors relate to cause and effect in the social realm. Moreover, one of the purposes of the theory is to pursue to highlight the importance of human behavior as it relates to instrumentally rational in society. Max Weber stated that human beings adapt their actions according to social context and how these actions affect others' behavior.

Trueman (2015) mentioned that Max Weber believed that social actions should be the focus of study in sociology (Oyedokun & Emmanuel, 2016). Reminiscing social action is an action carried out by an individual to which an individual attached a meaning. Insofar, as action is "social" as its subjective meaning takes account of the behavior, and thereby in its course (Trueman, 2015). In social action theory, Max Weber argued that bureaucratic organizations are the

dominant institutions in society. Bureaucracies are institutions consisting of individuals that are carrying out rational social actions designed to achieve the goals of bureaucracies.

In society, humans are creative agents, and social reality is not a static tool than the coercion of social facts. In social fact, human action is not entirely determined by norms, values, habits, etc. Thus, the type of social action is very important in social theory (Weber, 2009, p. 66). Weber assumes that the social structure as a whole cannot be separated from the social action of society.

For the definition of social action, social action is physical activities and someone's psyche against other people, or versa in order to fulfill self or other suitable social demands (Hurlock, 2003, p. 264). Moreover, social action can be in the form of mental or subjective which may occur due to the positive influence of a certain situation (Wadiyo, 2007, p. 2). On the other hand, it is an action intentional repetition as a result of the influence of similar situations, or in the form of passive consent in certain situations.

The social action of Max Weber is further clarified by Murdiyatomoko, he said that Weber's social action had a focus on the individual, and there were regular patterns in action, not collectivity (Hasan, 2019, p. 8). Weber uses the basic concept of rationality in classifying the types of social action. Moreover, Weber's social action relates to a conscious consideration and the choice is expressed.

Max Weber uses his ideal methodology for explaining the meaning of actions by identifying four basic types of actions. This typology is not only to understand the meaning of action based on Weber's perspectives but also one of

Weber's enthusiasm bases for social structures and institutions. There is the most important distinction between the two basic types of rational action. The first is a rationality of action which determines the behavior of objects by the expectations in the environment and others. Cited from Weber, expectations are used as a 'requirement' to achieve goals through calculation and rational effort (Ritzer & Douglas, 2008, p. 137). The second is the rationality of values or action which is determined by the conscious awareness of the value of aesthetic, religious, ethical, or even other types of behavior. Next, the affectual action is the action that Weber only carries a little attention to. It is determined by the emotional state of the actor. After that, the traditional actions, are the actions that have more place in Weber's work. As mentioned before, traditional actions are determined by the usual way the actor acts (Ritzer, 2012, p. 12).

According to Max Weber, he suggested toward sociologists ought to consider rational variations instead of interpreting action that is governed by feelings or traditions (Ritzer & Douglass, 2008, p. 137). Even though Weber distinguishes four types of ideal-typical social action, Weber is aware that certain actions frequently consist of a combination of that ideal-typical actions. Thus, Weber preferred different types of various motivating actions (Weber, 2009, p. 67). The types of rational norms are defined as the type that is most "understandable" and the act of "economic man" is the prime example.

Ultimately, the researcher uses Max Weber's social action theory which is divided into four types. As cited from Max Weber, argues that four types of social action are ideal types in that each is analytically distinct from the other (Weber, 1978, p. 24-26). Those four types are instrumentally rational action, value-rational

action, affectual action, and traditional action.

1. Instrumentally Rational Action

The instrumental rational action is included as conscious consideration and the option related to the purpose of the action. Humans as individuals always have various goals, therefore they require to select them. The requirements are purposed to achieve those goals. Moreover, it must be supported with appropriate equipment. The description of instrumentally rational action is strategies and resources or techniques which are more efficient and effective to achieve the goal (Weber, 2009, p. 67).

Furthermore, instrumentally rational action emphasizes an action that has more benefits after the recognition of certain values. In addition, it requires a way of actualization for achieving the main problem more specific and structured. Based on Max Weber, these social actions are rationally pursued and calculated ends, this may involve an actor's calculation of the best means of achieving and weighing, for example, consumption activity in the economic sphere (Weber, 1978, p. 26). This action is directed when the methods, objectives, and consequences are rationally calculated and considered. Moreover, instrumental rational action is determined by expectations of objects in the environment and other humans' actions.

The instrumentally rational action is applied by the actor with involving rational consideration of alternative means to the end (Weber, 1978, p. 26). The one of the examples about instrumentally rational action can be known at previous study by Kusumohastuti's study result (2020), when the main character

named Marianne promises to protect her closest person because she is encouraged by rational consideration for saving and keeping Benita as her promised to her best friend.

2. Value-Rational Action

Value-rational action is oriented against absolute and pre-existing goals which are no longer to be selected like religious values. However, religious values are only a tool or method such as meditation and prayer (Faruk, 2017, p. 32). Then, value-rational action based on Max Weber is a value that may be pursued for its own sake, there is a self-conscious formulation of the ultimate values governing the action (Weber, 1978, p. 25). Examples of this form of this social action, are religious or spiritual actions, the pursuit of ethical ends, or even the pursuit of artistic or aesthetic goals.

Value-rational action is determined by a conscious belief. However, it is determined by conscious belief for its prospects of success (Weber, 1978, p. 24-25). Value-rational action does not purpose to get the right criteria in society. The main problem of value-rational action is an alignment of actions with the basic values which are applied by someone in society.

An example of doing action based on value-rational at the result of previous study by Kusumohastuti (2020), when the main character Marianne believes in moral values. Therefore, Marianne attempts to respect her best friend, Benita. Even though, Benita is younger than Marianne.

3. Affectual Action

Affectual action is an uncontrolled desire that can make individuals act unconsciously. An affectual action is an act that is carried out under the feeling state. Such as anger, crying, and feeling some love, and sympathy for others. Affectual action is included in irrational action. That is because of arising from the feeling to carry out an action that begins from a view and is controlled by someone's inner emotion (Faruk, 2017, p. 32). It will dominate the body to build interactions with other people around them who need their assistance.

Furthermore, this action can appear without the plan, not based on adjustments to the goals. It also will not be on the basis of obligations or customs. This action is occurred based on the feeling of what humans see in a situation that occurs in the people. Furthermore, these affectual or emotional types of action are determined by the actor's specific affects and feeling states (Weber, 1978, p. 25).

The previous study that is attached at background of the study has an example of doing an action based on emotional feeling. According to Kusumohastuti's study result (2020), Marianne as the main character is afraid of her Muller's arrival. Marianne and her family feel threatened by American prisoners ex-Nazi's member. Therefore, Marianne does not make big action to keep her family safe.

4. Traditional Action

Traditional action can be defined as one of the cultural preservation measures of the previous people that have been performed regularly by the people to show respect for the ancestors. Generally, traditional action is

identified as an eternal event which is a taboo of the modern generation to follow tradition. More precisely, traditional action is determined by ingrained habituation (Weber, 1978, p. 25). Then, this action is referred to as irrational action because of not require awareness of the reason for an act (Faruk, 2017, p. 31). Traditional action arises from the habits of ancestors without conscious reflection or plan.

The category of human action that has been labeled by Weber as 'traditionalist' comprises that kind of habitual conduct that is arising out of established practices and respects the existing authority (Campbell, 1981, p. 177). Ordinarily, the traditional action is applied by the actor without any rational consideration. An example can be found at the result of previous study by Kusumohastuti (2020), when Marianne the main character prepares all the famous party needs of the nobles as the de facto hostess. Therefore, Marianne can be survived the threat of Nazi Murder.

CHAPTER III

RESEARCH METHODS

The study employs systematic ways and approach to gain academically guaranteed result. Therefore, this part explains the research design, data and data sources, data collection, and data analysis.

A. Research Design

This study is categorized into literary criticism which includes the analysis, interpretation, and then evaluation of a literary work (Peck & Coyle, 1984, p. 149). Literary criticism is purposed to analyze, evaluate, justify, describe, or even judge some literary works. In addition, criticism does not mean "finding fault with" in this literary study, criticism is a view of what is happening to the text of *Colorless Tsukuru Tazaki and His Years of Pilgrimage* by Haruki Murakami

B. Data Source

The source of data for the study is using one of Haruki Murakami's literary works. The literary work which is used for the study is *Colorless Tsukuru Tazaki and His Years of Pilgrimage* by Haruki Murakami. The novel that has been chosen is the United State version with 242 pages in PDF format. It was published in 2014 by Alfred A. Knopf. The novel itself has 19 chapters and was translated by Philip Gabriel.

C. Data Collection

The researcher does these steps for collecting data:

1. The researcher has to read the subject of the study to understand the content of the novel.
2. The researcher must take a note for the data while re-read Haruki

Murakami's *Colorless Tsukuru Tazaki and His Years of Pilgrimage*.

3. The researcher can classify the element of social action in the novel.
4. The data that has been classified can be identified according to the types of social action theory by Max Weber.

D. Data Analysis

In analyzing data, the techniques are always in line with the concept, theory, and used method. This research uses the sociology of literature approach to examine the concept of social action theory in the story of the novel. Overall, the research is following these steps:

1. The main data can be obtained by analyzing the novel. More precisely, the words, phrases, expressions, and sentences in the novel, are clarified according to the study analysis of social actions on Tsukuru in Haruki Murakami's *Colorless Tsukuru Tazaki and His Years of Pilgrimage*.
2. Establishing categories of the findings concerning four types of Max Weber's social action theory; instrumentally rational action, value-rational action, affectual action, and traditional action.
3. Exploring and analyzing the findings related to Max Weber's social action theory, afterward, checking on the finding results to ensure their validity.
4. The finding result of the study can be considered suitable, and the researcher provides conclusion from the research.

CHAPTER IV

FINDING AND DISCUSSION

This chapter of the study discusses the findings of the data analysis process. The analysis process is based on the problems of the study in the first chapter. They are, the types of social actions are to undergo his life, and how Tsukuru's social actions help him to achieve his life goal.

A. The Types of Social Action Done by Tsukuru

As cited from Max Weber (1978), the social action is divided into four types. Those are instrumentally rational action, value-rational action, affectual action, and traditional action. The four types of social action are separated into two kinds according to their conscious consideration. The first kind is rational social actions, and the second one is irrational social actions. Rational social actions include instrumentally rational action and value-rational action. Otherwise, irrational social actions include affectual action and traditional action.

Furthermore, social action is defined as physical activities and someone's psyche against other people (Hurlock, 2003, p. 264). In consequence, the finding of this study is about the physical interactions from Tsukuru with other people, in order to be discussed if those interactions are suitable for the inclusion of social action types.

1. Instrumentally Rational Action

Instrumentally rational action shows that conscious consideration is related to the purpose of some actions and the tools that are used to achieve them. Reminiscing to Max Weber, instrumentally rational action involves rational consideration, then the end of consideration will be the means (Weber, 1978, p. 26). The means in Weber's argument is goal to be achieved by the actor. Every

individual always has a diverse goal, so they have to choose. Instrumentally rational action prioritizes an action that benefits social actors after carrying out certain values.

The first instrumentally rational action that showed in the novel is when Tsukuru does some activities with his friends. More precisely, positive activities can also develop a sense of harmony between them. Those activities appear in Tsukuru's life events within the novel.

The five of them had been classmates at a public high school in the suburbs of Nagoya. Three boys, and two girls. During the summer vacation of their freshman year, they all did some volunteer work together and became friends. Even after freshman year, when they were in different classes, they remained a close-knit group. The volunteer work that had brought them together had been part of a social studies summer assignment, but even after it ended, they chose to volunteer as a group (Murakami, 2014:15).

Besides the volunteer work, they went hiking together on holidays, played tennis, swam at the Chita Peninsula, or got together at one of their houses to study for tests. Or else—and this was what they did most often—they just hung out someplace, and talked for hours. It wasn't like they showed up with a topic in mind—they just never ran out of things to talk about (Murakami, 2014:15).

Based on the quotations above, the relationship between Tsukuru and his friends can be formed by doing positive activities, which as volunteering. As mentioned above, volunteer work activity is an instrument to achieve the goal of a relationship. They all work together and become friends. The first quotation also shows that Tsukuru and his friends remain a close-knit group. Tsukuru's close-knit group can be meant by how close they are.

Furthermore, Tsukuru not only does volunteer work to keep close to his friends but also does many other activities. According to the second quotation, they also did hiking together during the holiday. Then, played tennis, swam at the Chita Peninsula, and even at one of their houses to study for tests. They also did something most often which is hang out someplace for hours. Moreover, there is another indication that their friendship is already strong.

Those life events of Tsukuru Tazaki show many instrumentally rational

actions through various activities. As mentioned before in Max Weber's argument (1978), the means of doing interaction with rational consideration appear after the actor finishes his action through the instrument. Thus, the instruments that showed in the novel have also achieved the goal of friendship or relationship between Tsukuru and his friends.

The second instrumentally rational action which is reflected by Tsukuru's conscious action is the action of sharing with his friends. This rational social action is done through the interaction between Tsukuru and his friends to share their dream. They talk to each other when gathering during break time. This social action can be seen through the following quotation.

Whenever they took a break, the five of them gathered to talk. They got to know each other better, sharing their ideas and opening up about their dreams, as well as their problems. And when the summer camp was over, each one of them felt they were in the right place, where they needed to be, with the perfect companions. A unique sense of harmony developed between them—each one needed the other four and, in turn, shared the sense that they too were needed. The whole convergence was like a lucky but entirely accidental chemical fusion, something that could only happen once. You might gather the same materials and make identical preparations, but you would never be able to duplicate the result (Murakami, 2014:16).

The gathering between Tsukuru Tazaki and his friends is one example of the instrument to interact with others. The narration above explains that sharing through talking in the gathering can know each other better. Moreover, they also share their ideas, opening up about their dreams and also their problems. Then, based on the narration above, the interaction of Tsukuru appears to a unique sense of harmony is developed between them. The goal of that rational social action can be reached by doing so.

There is a citation to strengthen if gathering can help Tsukuru keeps his relationship with his friends. Cited from McAdams (1988), through personal relationships, people may find their most profound experiences of security and anxiety, unity and separateness, power and impotence (Guerrero, Andersen, &

Afifi, 2017, p. 1).

The third goal-oriented action is described by Tsukuru Tazaki after his graduation. After graduation, Tsukuru keeps trying to keep in touch with his friends. Precisely, when Tsukuru stays in Tokyo for school there. This is shown in the narration in chapter 2 of the novel.

As always, when vacation rolled around he packed his belongings (though he did not have very many, to begin with) and rode the bullet train back home. After a short visit with his family in Nagoya, he called up his four friends, but he couldn't get in touch with any of them. All four of them were out, he was told. He figured they must have gone out together somewhere. He left a message with each of their families, went downtown to a movie theater in the shopping district, and killed time watching a movie he didn't particularly want to see. Back at home, he ate dinner with his family, then phoned each of his friends again. No one had returned (Murakami, 2014:30).

Based on the quotation above, Tsukuru realizes that he needs to keep his relationship with his friends. Then, he made a call to get in touch. Unfortunately, there was no answer from his friends. Tsukuru thinks that they may be out somewhere or busy, thus they cannot be called. After that, Tsukuru tried to make phone each of his friends again, but still, there was no answer.

Even though, there is no any respond from Tsukuru's friends. He keeps trying to take an action to preserve his relationship with others. Reminiscing to the understanding about social action, Max Weber argues that expectations are used as 'requierement' to achieve personal goal (Ritzer & Douglas, 2008, p. 137). The word 'expectations' is the reason why the actor is encouraged to make social action. Then, because of that, Tsukuru attempts to call his friends as his only instrument for achieving his life goal.

In the fourth instrumentally rational action that showed by Tsukuru, he keeps trying to connect with his friend through correspondence. For the sake of keeping the relationship, he does not want to give up and try another way.

After that point, Tsukuru had written a couple of letters to Ao. Shiro was hopeless with computers, so they normally relied on letters, and Ao was their contact

person. Tsukuru always addressed the letter to Ao, who made sure that the letters circulated among the others. That way Tsukuru could avoid writing individual letters to everyone. He mainly wrote about his life in Tokyo, what he saw there, what experiences he had, and what he was feeling. But always, no matter what he saw or did, he knew he would be having a much better time if the four of them were there to share the experience with him. That's how he felt. Other than that, he didn't write anything much (Murakami, 2014:31-32).

Based on the quotation above, rational social action is shown when Tsukuru gets the idea to send a couple of letters to Ao, Tsukuru is one of his friends. It can be known that the phrase a couple of letters is a tool to obtain Tsukuru's goal. In his letters, Tsukuru writes about his life in Tokyo such as his experiences, what he saw or did, and wishing he could be having a much better time if Tsukuru were with his four friends to share like before.

The action above, Tsukuru is still encouraged by the 'expectation' for achieving his life goal. Just like the reference before from Max Weber (1978), the actor's social action is determined by expectations as to behavior to the object. The actor pursued rationally and calculated ends for attainment.

Next, the fifth instrumentally rational social action is when Tsukuru makes a relationship with Haida, the guy he meets during his recovery time. In the novel, Tsukuru and Haida have activities just like a mate.

....He and Haida had dinner together two or three times a week. They'd listen to music, talk, and eat the meal Haida had prepared. The meals he made were mostly simple, everyday dishes, though on holidays when he had more time, he'd try more elaborate recipes. Everything he made was delicious. Haida seemed to have a gift as a cook. Whatever he made—a plain omelet, miso soup, cream sauce, or paella—was done skillfully and intelligently (Murakami, 2014:53).

According to the quotation above, Tsukuru uses many instruments to get his relationship purpose. Haida seems like accept Tsukuru as a close friend, so he can make the kind of unintentional schedule to meet Tsukuru Tazaki.

The instrumentally rational actions above are done by Tsukuru to make new relationship with new person who just met in his life. Generally, people are born into relationships and live their lives in webs of family networks,

friendships, and work relationships (Guerrero, Andersen, & Afifi, 2017, p. 1).

2. Value-Rational Action

The tool that becomes in value-rational action is only conscious considerations and calculations. As mentioned before, value-ratioanl action may involve an actor's calculation of the best achieving and weighing (Weber, 1978, p. 26). While the purposes in the contact with individual values are already absolute. Generally, the goal that is reached is not the main problem. The significant thing is the suitable action with the basic values prevailing in society.

The value-rational action is also depicted by Tsukuru in the novel. As shown in the rational social actions which have done by Tsukuru, the value-rational action reflects relationship-oriented culture. Thus, that culture may become an important part of Tsukuru's life. According to Kawabe et al. (2016), the relationship between family mental health can be suicidal ideation in children, and generally, the prevalence of suicidal ideation occurs in early teens or adolescents.

Many of Tsukuru's social actions have tightened his relationship. However, there is an event in the novel that his rational action does not achieve his goal to fulfill his relationship purpose. Thus, it becomes the beginning of his devastation.

That night, after he still hadn't heard from his friends, Tsukuru had trouble sleeping. He felt agitated. Random, senseless thoughts flitted around in his head. But all these thoughts were just variations on one theme. Like a man who has lost his sense of direction, Tsukuru's thoughts endlessly circled the same place. By the time he became aware of what his mind was doing, he found himself back where he'd started. Finally, his thinking process got stuck, as if the folds of his brain were a broken screw (Murakami, 2014:32).

The quotation above shows that Tsukuru starts to overthink his unanswered letters toward his friends. Tsukuru had trouble sleeping because he still had not heard anything from his friends. As a person who relies on relationship values, Tsukuru was like a man who lost his sense of direction. As

well as overthinking, Tsukuru's thoughts endlessly circled and stuck as if the folds of Tsukuru's brain were like a broken screw.

Based from Max Weber's argument (1978), the rational determination of action may well be determined in value-rational manner. In fact, value-rational action has impact for doing instrumentally rational action. Especially for the ends and result may affect the actor.

In the novel, it can be known if Tsukuru does believe in relationship values which become his value-rational action. That is because Tsukuru feels like can do everything and solve every problem that he has. On the other hand, He could feel desperate when Tsukuru is not around his friends. Many effects affect Tsukuru's life after the devastating act that he has done. Just like when his sophomore year in college comes.

From July of his sophomore year in college until the following January, all Tsukuru Tazaki could think about was dying. He turned twenty during this time, but this special watershed—becoming an adult—meant nothing. Taking his own life seemed the most natural solution, and even now he couldn't say why he hadn't taken this final step. Crossing that threshold between life and death would have been easier than swallowing down a slick, raw egg (Murakami, 2014:13).

Perhaps he didn't commit suicide then because he couldn't conceive of a method that fit the pure and intense feelings he had toward death. But the method was beside the point. If there had been a door within reach that led straight to death, he wouldn't have hesitated to push it open, without a second thought, as if it were just a part of ordinary life. For better or for worse, though, there was no such door nearby (Murakami, 2014:13).

From the quotations above, it can be known how desperate Tsukuru Tazaki is. Every Tsukuru's thinking is about dying. Tsukuru does not even care about him turning become an adult because it meant nothing. Then, Tsukuru only thinks of one solution for his big problem, which is taking his own life which is seemed the most natural solution for him. Fortunately, the second quotation shows that Tsukuru did not commit suicide because he could not conceive of a method that fit his intense and pure feelings toward his death. But still, he always tells himself to die.

The risk of suicidal ideation is increased by worries about 1) interpersonal relationship at home, 2) interpersonal relationship at school, 3) academic performance (Nakano et al., 2022). Moreover, The suicidal ideation can be prevented by support from family members and trusting relationship. This is the reason why Tsukuru has mental breakdown then thinking for end his life.

I really should have died then, Tsukuru often told himself. Then this world, the one in the here and now, wouldn't exist. It was a captivating, bewitching thought. The present world wouldn't exist, and reality would no longer be real. As far as this world was concerned, he would simply no longer exist—just as this world would no longer exist for him (Murakami, 2014:13).

The novel explains why Tsukuru becomes such as devastating person and only thinks about dying. As mentioned before, the basis of his big problem is because of relationship's purpose cannot be fulfilled in his life anymore.

The reason why death had such a hold on Tsukuru Tazaki was clear. One day his four closest friends, the friends he'd known for a long time, announced that they did not want to see him, or talk with him, ever again. It was a sudden, decisive declaration, with no room for compromise. They did not explain, not a word, for this harsh pronouncement. And Tsukuru didn't dare ask (Murakami, 2014:14-15).

It is already explained in the novel pretty clearly about Tsukuru's devastation. Tsukuru got a hard slap on the day when his closest friends announce that they did not want to see him or even talk with him ever again. That worst event of Tsukuru is such a sudden, decisive declaration without room for compromise. Moreover, Tsukuru's friends did not explain, not a single word for the harsh pronouncement which made Tsukuru not dare to ask the reason.

This can become an indication of value-rational action through Tsukuru's belief. The value-rational action depicted in Tsukuru's life events is relationship values. Relationship values can be imagined as a double-edged sword. Relationship values can help you to reduce your stress and solve your problem. On the other hand, it can increase your stress and burden you with more problems.

Based on the novel, Tsukuru with his relationship values can provide

support to get him through rough times. Then, he can do everything as long as Tsukuru is with his friends. Therefore, Tsukuru's relationship values turn out trust, friendship, and faith. Also, relationship values can be giving meaning or purpose to life.

The next value-rational action shown in the novel is the value of manners. Rational action has been taken by Tsukuru Tazaki when he tries to call his friends. But, his friends' family member picks up the call instead of his friends.

The result was the same. The family members who answered the phone told Tsukuru—curtly, apologetically, or in an overly neutral tone of voice—that his friends weren't at home. Tsukuru thanked them, politely but briefly, and hung up. This time he didn't leave a message. Probably they were as tired of pretending to be out as he was tired of trying to contact them. He assumed that eventually, the family members who were screening his calls might give up. If he kept on calling, there had to be a reaction (Murakami, 2014:32-33).

The quotation above shows that Tsukuru still put first his manner. Even though, he is in a desperate situation he gets the same result just like before. The quotation explains that Tsukuru apologetically or in an overly neutral tone of voice when talking with his friend's family member. Tsukuru thanked them politely but briefly, then hang up the call.

Japanese society has a tradition that embodies the virtues of honor, courage, justice, and loyalty, moreover it precedes moral dignity with proper toward others, then involves acting in a selfless manner (Cynarski & Yu, 2021).

Another manner is shown by Tsukuru in the novel when he calls Olga who is Sara's friend. Tsukuru does call Olga to thank her because of helping him to find Tsukuru's friend.

From the station, he called Olga on his cell phone to thank her. I found the Haatainens' house all right, he told her, and my friend was surprised to see me. And Hämeenlinna was a beautiful town. That's great, Olga replied. Wonderful. She seemed genuinely happy for him. I'd like to take you out to dinner to thank you, he said. I appreciate the invitation, Olga said, but today is my mother's birthday and I'm having dinner with my parents at home. But please be sure to tell Sara hello from me. I will, Tsukuru replied. And thank you for everything (Murakami, 2014:215).

From the quotation above, it can be concluded that Tsukuru always gives thanks to other people. Based on those actions, he tries to appreciate other people who have been asked to assist Tsukuru.

Value-rational action is the consistently planned orientation of its detailed course to the values, moreover, it is a self-conscious formulation of the ultimate values governing the action (Weber, 1978, p. 25). From the citation can be concluded that Tsukuru as the actor of value-rational action puts forward what he believes, which is the value of manners. Therefore, the value that Tsukuru adores may help him to achieve his life goal.

3. Affectual Action

Based on the definition before, affectual action arises from some feelings to carry out an action that begins and is controlled by inner emotion. As an irrational action, it influences emotional responses to public threats or those who are closest to the social actors. Purely affectual behavior stands on the borderline of what to be considered “meaningfully” oriented, for instance, it may consist an uncontrolled reaction to some exceptional stimulus (Weber, 1978, 25).

Affectual action also can influence the social actors themselves such as their bodies because of the suppression of emotion. Furthermore, Affectual action is based on a person's sentiments or emotions. It can be illustrated by some actions such as anger, jealousy, anxiety, happiness, or fear. Therefore, it can affect someone's actions or responses.

The first example of affectual action is represented in the novel at the Tsukuru's life event when Tsukuru has to face his reality. The following data below shows the cause of Tsukuru's affectual actions started.

The next morning he called them again, with the same result: they were all still out. He left another message with each family member who answered the phone.

Please have them call me when they get back, he said, and they promised to pass the message along. But something in their voices bothered him... (Murakami, 2014:30).

It can be known that the reason for Tsukuru's devastation because of feeling of loss. His closest friends did not accept Tsukuru's call which makes Tsukuru have negative thinks. Especially, the relationship which has been raised between Tsukuru Tazaki and his friends for a long time. Therefore, Tsukuru's emotion of anxiety appears and ruins Tsukuru's daily activities. Anxiety itself is a feeling of unease, it is such as worry or fear, that can be severe or mild. Otherwise, based on the following data from Tsukuru's experience, the anxiety can be categorized as severe anxiety.

That night, after he still hadn't heard from his friends, Tsukuru had trouble sleeping. He felt agitated. Random, senseless thoughts flitted around in his head. But all these thoughts were just variations on one theme. Like a man who has lost his sense of direction, Tsukuru's thoughts endlessly circled the same place. By the time he became aware of what his mind was doing, he found himself back where he'd started. Finally, his thinking process got stuck, as if the folds of his brain were a broken screw (Murakami, 2014:32).

From the quotations above, anxiety disrupts Tsukuru's habituation. Tsukuru cannot Sleepwell, he feels agitated, and senseless thoughts flit around Tsukuru's head. Every time Tsukuru falls asleep, he wakes up again shortly after six. Because of the anxiety in his mind, Tsukuru does not want to eat anything or drink any water. Until Tsukuru's family worries about him, but every time Tsukuru is asked by his family, the answer is nothing wrong.

Basically, Tsukuru's affectual action is encouraged by his irrational feeling and uncontrolled reaction. It is related to Max Weber's argument that affectual action is determined by the actor's sepcific affects and feeling states (Weber, 1978, p. 25).

After that, the second affectual action is also shown in Tsukuru's life event. The irrational action is feeling love for someone older than Tsukuru.

Based on the following data, Tsukuru is pretty attracted to her.

From the first time he saw her, Tsukuru had liked Sara's looks. She wasn't typically beautiful. Her prominent cheekbones gave her an obstinate look, and her nose was narrow and pointed, but there was something indefinably vital and alive about her face that caught his eye. Her eyes were narrow, but when she looked at something they suddenly opened wide: two dark eyes, never timid, brimming with curiosity (Murakami, 2014:23).

Referring to the quotation above, Tsukuru is attracted to someone named Sara because of her looks. Even though Sara is not typically beautiful, there is something indefinably vital and alive about her face that caught Tsukuru's eyes.

Then, the novel explains that Tsukuru is not too conscious when seeing Sara for the first time.

He wasn't normally conscious of it, but there was one part of his body that was extremely sensitive, somewhere along his back. This soft, subtle spot he couldn't reach was usually covered by something so that it was invisible to the naked eye... (Murakami, 2014:23).

The irrational action of Tsukuru is explained by something not absolute. The sensation that Tsukuru feels is only explained by the feeling. Therefore, Tsukuru confesses to Sara and does some activities as their lover does.

....He and Sara had met at a party to celebrate his boss's newly constructed house, where they had exchanged email addresses. This was their fourth date. After dinner on their third date, in what seemed like a natural progression of events, they had gone back to his apartment and made love... (Murakami, 2014:22).

The Tsukuru and Sara exchange email addresses with each other, which can be an indication that Tsukuru has already fallen in love with Sara. They also have done their fourth date and natural progression of events. Then, those irrational actions can be other examples of affectual action which is reflected in Tsukuru's life event.

The feeling of joyment when Tsukuru falls in love into a girl whom just met, made him brave to do actions that can help him for achieving his life goal. According to Haas & Sherman (1982), many researches show that people talk,

the most common topics are relationship problems, family, and romantic (or potential romantic) (Guerro, Andersen, & Afifi, 2017, p. 1). Therefore, the relationship between Tsukuru and Sara can be formed.

The third affectual action which is experienced by Tsukuru Tazaki is jealousy. The feeling of jealousy appears within Tsukuru after he dreamed about it. Then, it comes to his own life.

There is an event in Tsukuru's life when he feels jealous of the woman he loved. Tsukuru's jealousy appears when he knows that Sara is walking with another man.

What hurt him most wasn't the fact that Sara was walking down the street holding hands with another man. Or the possibility that she might be going to sleep with the man. Of course, it pained him to imagine her undressing and getting into bed with someone else. It took great effort to wipe that mental picture from his mind. But Sara was a thirty-eight-year-old, independent woman, single and free. She had her own life, just as Tsukuru had his. She had the right to be with whomever she liked, wherever she wanted, to do whatever she wanted (Murakami, 2014:161-162).

Tsukuru already understood the essence of jealousy after waking up from his dream before. However, he still hurts from the inside. After a long time passed, Tsukuru decides to call Sara to clarify what she did up to when being with another guy.

"There's something I'd like to ask you," Tsukuru said, deciding to take the plunge. "Maybe it would be better not to, but I think I should go with what I'm feeling." "Certainly, go ahead," Sara said. "It's best to go with your feelings. Ask me anything." "I can't find the right words, exactly, but I get the sense that—you're seeing someone else, besides me. It's been bothering me for a while." Sara didn't respond right away. "You get that sense?" she finally asked. "Are you saying that, for whatever reason, you get that sort of feeling?" "That's right. For whatever reason, I do," Tsukuru said. "But like I've said before, I'm not the most intuitive person in the world. My brain's basically set up to make things, tangible things, like my name implies. . . . I'm often totally wrong when it comes to subtle things like this, so I try to avoid thinking about anything too complex. But this has been weighing on me for a while. And I thought I should ask you, instead of pointlessly brooding over it." "I see," Sara said (Murakami, 2014:218-219).

The quotation above shows that Tsukuru is being pushed by his inner emotion to make an affectual action. That is because of arising from the feeling

to carry out an action that is controlled by someone's inner emotion (Faruk, 2017, p. 32).

However, it seems like, Tsukuru wants to be clear about her. But, Tsukuru cannot be like that, it is because Tsukuru is still haunted by a great loss. Therefore, Tsukuru keeps his emotion to not explode.

The fourth affective action is before that bad event happens. Tsukuru and his girl named Sara have a good relationship. Sara is a place for Tsukuru to put his head down. Tsukuru needs a place to put his negative emotions; such as disappointment, anxiety, desperation, and devastation. One of the ways to unburden his mind is by confiding in that girl named Sara. Tsukuru talks to Sara about his life and also about Tsukuru's friends.

"That's right," Tsukuru said. "I've lived in Tokyo ever since."

"What about the other four?"

"They went to colleges in the Nagoya area. Aka studied in the economics department of Nagoya University, the department where his father taught. Kuro attended a private women's college famous for its English department. Ao got into business school at a private college that had a well-known rugby team, on the strength of his athletic abilities. Shiro finally was persuaded to give up on being a veterinarian and instead she studied piano in a music school. All four schools were close enough for them to commute from home. I was the only one who went to Tokyo, in my case to an engineering college."

"Why did you want to go to Tokyo?"

"It's simple, really. There was a professor at my university who was an expert on railroad station construction. Constructing stations is a specialized field—they have a different structure from other buildings—so even if I went to an ordinary engineering school and studied construction and engineering, it wouldn't have been of much practical use. I needed to study with a specialist." (Murakami, 2014:26).

However, the event above can be an example of Tsukuru's irrational social action toward another person, which is his girl. After receiving so many pressures in his mind and heart, Tsukuru needs to express what he feels. Therefore, Tsukuru's burdened mind can be reduced. Especially, when Tsukuru has to be separated from his close four friends.

The feeling of loss within Tsukuru makes him express what he feels. The reason is Tsukuru already had close relationships, unfortunately it has been

broken after one of his friends declared to terminate the connection. In close relationship, people feel emotionally connected, the close relationship may be the basis why people feel happy or sad (Guerrero, Andersen, & Afifi, 2017, p. 7).

4. Traditional Action

The second type of irrational social action is traditional action. The traditional action is also called an irrational action because it does not require awareness of the action. Traditional action is like the reactive type of imitation, frequently, it is a matter of almost automatic reaction to habitual stimuli which guide behavior in a course which has been repeatedly followed (Weber, 1978, p. 25).

Moreover, there is an explanation of why traditional action needs to be carried down for generations. Traditional action appears as a form of habituation that is obtained from ancestors without conscious reflection or planning. It has been reflected in the memory, otherwise, it is commonly called tradition. Frequently, this action is usually carried out pleasantly. This irrational action will be done without asking critical questions about the reason behind following the traditions of its predecessor. Then, culture can be carried out by some individuals or groups which follow up on what has been practiced by previous people or called ancestors.

The first traditional action depicted in the novel is Tsukuru's habituation. Habituation is a common action done by individuals or groups. As mentioned before, habituation can give effect from someone to another. Therefore, habituation can be irrational action because it becomes one of the subgroups of tradition, which are customs and habits. Then, the habits are also

depicted in Tsukuru's daily habituations in the following data below.

He took a shower every morning, shampooed his hair well, and did the laundry twice a week. Cleanliness was another one of his pillars: laundry, bathing, and teeth brushing. He barely noticed what he ate. He had lunch at the college cafeteria, but other than that, he hardly consumed a decent meal. When he felt hungry he stopped by the local supermarket and bought an apple or some vegetables. Sometimes he ate plain bread, washing it down with milk straight from the carton. When it was time to sleep, he'd gulp down a glass of whiskey as if it were a dose of medicine. Luckily he wasn't much of a drinker, and a small dose of alcohol was all it took to send him off to sleep. He never dreamed. But even if he had dreamed, even if dreamlike images arose from the edges of his mind, they would have found nowhere to perch on the slippery slopes of his consciousness, instead quickly sliding off, down into the void (Murakami, 2014:14).

According to the quotation above, Tsukuru always does some activities before he goes out in public. Tsukuru is kind a clean person by showering every morning, shampooing his hair, and cleaning his clothes twice a week. Moreover, he barely notices what he eats, Tsukuru always buys an apple and some vegetables every time he feels hungry. Those irrational actions are part of Tsukuru's habits. Tsukuru may learn them little by little until something becomes normalized in his everyday life. Thus, it could be attached to Tsukuru's personality.

The novel also tells that Tsukuru has to make the movement to lose his gloom and depression. Therefore, Tsukuru tries to make his new habituation make his life feels different than before.

....Quietly, secretly, in the predawn while everyone was still fast asleep. There was no grave marker. And what stood here now, breathing, was a brand-new Tsukuru Tazaki, one whose substance had been replaced. But he was the only one who knew this. And he didn't plan to tell." (Murakami, 2014:43)
"Just as before, he made the rounds sketching railroad stations and never missed a lecture at college. When he got up, he'd take a shower, wash his hair, and always brush his teeth after eating. He made his bed every morning and ironed his own shirts. He did his best to keep busy. At night he read for two hours or so, mostly history or biographies. A long-standing habit. Habit, in fact, was what propelled his life forward. Though he no longer believed in a perfect community, nor felt the warmth of chemistry between people (Murakami, 2014:43).

The second irrational social action shown in the novel is that Tsukuru always uses public transportation. This habituation can be another example of traditional action. It is based on the following data below.

As always, when vacation rolled around he packed his belongings (though he did not have very many to begin with) and rode the bullet train back home. After a short visit with his family in Nagoya, he called up his four friends, but he couldn't get in touch with any of them (Murakami, 2014:30).

The quotation above explains that Tsukuru always rides trains, more precisely bullet train back home during vacation. Tsukuru uses public transportation to go far from where he stays, then to visit the place where his family lives.

Moreover, the irrational action such as habit within Tsukuru, encourages him to take some actions through the usual activity. As mentioned before, traditional action is determined by ingrained habituation (Weber, 1978, p. 25). Based on Tsukuru's dialogue, The usual activity has basis to be done. It is explained in the novel when Tsukuru talks with Ao.

*"Do you drive?" Ao asked.
 "I do, but I don't have a car. In Tokyo you can get by with trains, buses, and taxis. I get around by bike a lot. When I absolutely need a car, I rent one. It's different from Nagoya."
 "Yeah, that would be easier, and cost less," Ao said. He let out a small sigh.
 "People can get by without a car. So, how do you like living in Tokyo?"
 "Well, my job's there, and I've lived there long enough to get used to it. I don't really have anywhere else to go. That's all. It's not like I'm that crazy about the place." (Murakami, 2014:111).*

The third traditional action is when Tsukuru makes his new mind up to start his days again, and he is ready to join in public again. Tsukuru does his habituation again until he meets a new guy in his college. Firstly, Tsukuru and the new guy are not sociable. After that, Tsukuru and the new young guy can make a friendship between them through their habits.

Neither of them was very sociable, but as they continued to meet, a natural friendliness grew between them and they began to open up to each other. They decided to meet every morning and swim laps together. They both swam long distances, freestyle, though Haida was a little faster. He'd gone to a swim school since he was a child, and his swimming form was beautiful, without a single wasted motion. His shoulder blades moved smoothly, like the wings of a butterfly, barely skimming the surface. After Haida gave Tsukuru some detailed pointers, and after Tsukuru had done more strength training, he was finally able to match Haida's speed. At first they mainly talked about swimming techniques, but later branched out into other topics (Murakami, 2014:47).

According to the quotation above, Tsukuru and Haida's habituation has

made some results. After doing some activities and talking to each other, there is a natural friendliness that grew between them.

However, habituations are significant things in life. According to Cherry (2022), habituation can affect relationships in a variety of ways such as knowing the good and the bad about someone, overlooking at somethings and may be irritated by others, and increasing attention in the beginning. Habituation can be an important part of life. Mostly, habituation within some individuals can give an effect on social relationships. Just like Tsukuru and his new friend named Haida, there is something growing between them.

B. How Tsukuru Tazaki Applies Social Actions to Achieve His Life Goal

Tsukuru has done many things that are still related to rational social actions in the novel. In this context, individual social actions in which Tsukuru Tazaki acts and accepts the goals can be interpreted from how he behaves with each other. Those actions can be viewed from Tsukuru as the main character in the previous sub-chapter of Haruki Murakami's *Colorless Tsukuru and His Years of Pilgrimage* analysis. Tsukuru Tazaki has his ways of achieving his life goal by using actions that categorized as the social action theory by Max Weber as a tool. Social action is an individual directed or has meaning to another individual (Agevall & Swedberg, 2016, p. 313). Then, the following discussion is about how social actions that applied by Tsukuru Tazaki can help his life goal to be achieved.

In the novel, Tsukuru has had a relationship between him and his four friends since high school freshman after volunteering at a summer tutoring program. After that event, Tsukuru believes that he can make his relationship with them be convenient. Especially, when Tsukuru and his friends have done

many community activities, based on the novel.

....they went hiking together on holidays, played tennis, swam at the Chita Peninsula, or got together at one of their houses to study for tests. Or else—and this was what they did most often—they just hung out someplace, and talked for hours... (Murakami, 2014:15).

As explained before, those community activities become tools or instruments for Tsukuru to achieve his relationship goal. Which, Tsukuru's activities are still related with the reference mentioned before, it is an individual action that carried out by conscious considerations and choices to achieve goals as efficiently (Damsar, 2010, p. 35). With his position, Tsukuru feels like can do anything. Moreover, Tsukuru feels like has a place to put his head whenever he gets burdened by his life.

Furthermore, the relationship's purpose is also supported by the value believed by Tsukuru Tazaki. He even makes some unspoken rules to take care of the relationship between him and his friends. There is a moment when Tsukuru explains his goal by making a community between Tsukuru and his close-knit people.

We had several unspoken rules among us, one of them being As much as we possibly can, we do things together, all five of us. We tried to avoid having just two of us, for instance, going off somewhere. Otherwise, we were worried that the group might fall apart. We had to be a centripetal unit. I'm not sure how to put it—we were trying our best to maintain the group as an orderly, harmonious community... (Murakami, 2014:24).

The rational social action which is done by Tsukuru is purposed to maintain the group as an orderly, harmonious community. In the quotation above, it can be known the instrument or bridge to obtain Tsukuru and friends' purpose is avoiding having just two of them for instance when going off somewhere. They try as much as possibly can. Otherwise, their group might fall apart.

Based on the quotations above, Tsukuru's value-rational action has big

role in his life. Especially, it makes Tsukuru encouraged to take some actions. Value-rational action would be the actions of a person who regardless of the possible cost to themselves, act to put into practice his convictions, such as; a religious call, personal loyalty, the pursuit of beauty, duty, honor, or even the importance of some “cause” no matter what it consists (Weber, 1978, p. 25).

Ironically, his actions sometimes fail to achieve his goal. For example, when Tsukuru cannot call his friends. He keeps trying desperately, even if only his friend's family members take the call.

The next morning he called them again, with the same result: they were all still out. He left another message with each family member who answered the phone. Please have them call me when they get back, he said, and they promised to pass the message along. But something in their voices bothered him. He hadn't noticed it the first time he called, but now he sensed something subtly different, as if, for some reason, they were trying to keep him at arm's length... (Murakami, 2015:30).

As shown in the quotation above, there are instruments used by Tsukuru to retrieve his goal, which is to keep in touch with his friends. Those instruments such as Tsukuru called them again, even though the result was still the same. His friends did not answer his call. As mentioned before, that the “expectations” is used encourages the actor for achieving goal (Ritzer & Douglass, 2008, p. 137). Thus, Tsukuru left messages with each family member who answered the phone. At this time, Tsukuru’s rational actions do not achieve his goal because of the hindrance.

Another social action that helps Tsukuru achieve his purpose is when Tsukuru falls in love with a girl named Sara. Tsukuru may take any action to achieve his purpose. Even though, he knows that Sara has been walking with another guy. However, Tsukuru only has Sara, and he does not want to be left. Thus, he keeps his remaining relationship. It begins when Tsukuru first met with Sara, then took action to close with her.

....He and Sara had met at a party to celebrate his boss's newly constructed house, where they had exchanged email addresses. This was their fourth date. After dinner on their third date, in what seemed like a natural progression of events, they had gone back to his apartment and made love... (Murakami, 2014:22).

Back to the main problem between Tsukuru and Sara. Tsukuru finally decides to call Sara in purpose to clarify who the guy with her was before. As described in the sub-chapter before, Tsukuru wants to be clear, but he is held by his bound relationship with her.

*"Maybe, if you say so. I don't really know. But a simple life suits me best, I do know that. The thing is, I've been hurt in my relationship with others, hurt deeply, and I never want to go through that again."
 "I know," Sara said. "You've been honest with me, so I'd like to be honest with you. But can I have a little time before I respond?" "How much time?"
 "How about—three days? Today's Sunday, so I think I can talk on Wednesday. I can answer your question then. Are you free Wednesday night?"
 "Wednesday night's open," Tsukuru said. He didn't have to check his schedule. Once night fell, he seldom had plans (Murakami, 2014:219-220).*

The quotation above indicates that Tsukuru still gives a chance to her clarify with whomever she is with. Tsukuru accepts Sara's request for thinking in three days. Moreover, Tsukuru does not want to lose any relationships anymore. That is because he may fall again and cannot live any longer.

Tsukuru's life event which in quotation above shows that Tsukuru's relationship value is strong enough. One of the reasons is because Tsukuru has been left by his closest friends without clear reason. Every expectation within Tsukuru always be broken by the ironic reality. In fact, Tsukuru needs someone to survive in his life. Cited from Schutz (1958), a person needs an affection in life, he can be satisfied through ability to love other people and through having other people love him (Guerrero, Andersen, & Afifi, 2017, p. 7).

CHAPTER V

CONCLUSION AND SUGGESTION

The following chapter provides the conclusions of the analysis result from the previous chapter. It presents a summary of the research which has been done regarding social action theory. Moreover, this chapter also presents a suggestion for subsequent researchers who will use the same study object as this study, namely the novel *Colorless Tsukuru and His Years of Pilgrimage* by Haruki Murakami.

A. Conclusion

This study uses the social action theory by Max Weber. The theory of social action is applied in the novel *Colorless Tsukuru Tazaki and His Years of Pilgrimage* (2014) by Haruki Murakami as the object of the study. Based on Maximilian Weber (Max Weber), the theory of social action is divided into two groups of four types, those are rational social action and irrational social action. The first group is rational social action, it includes instrumentally rational action and value-rational action which using rational consideration. The second group is irrational social action, it includes affectual action and traditional action which come from subconscious and unconscious decisions through habits or emotions.

However, The dominant types of social action in Tsukuru Tazaki are instrumentally rational action and affectual action. For detail, Tsukuru shows many instruments for reaching his goal with his friends. More precisely, community activities such as; hiking, playing tennis, gatherin, volunteering become the instruments of social action. Then, the affectual actions which are represented in Tsukuru's life events. Precisely, Tsukuru's inner emotion such

as; anxiety, jealousy, love, happiness to encourage Tsukuru for doing some actions. For others, Tsukuru shows types of value-rational actions those are relationship values and the value of manners. The traditional actions can be found at Tsukuru's habituations before facing the day, visiting family and his friends by using public transportation, and starting new habits after the gloom and depression.

The result of the second problem of the study shows that Tsukuru applies social action to achieve his life goal. More precisely, Tsukuru's life goal is to make a harmonious relationship between himself and his closest people. Tsukuru does many actions using various instruments that are encouraged by the "expectations" and beliefs. In broad lines, the value-rational actions within Tsukuru become a significant encouragement. Therefore, Tsukuru can be doing community activities for making a close-knit relationship.

B. Suggestion

According to the finding and results, the novel *Colorless Tsukuru Tazaki and His Years of Pilgrimage* can be analyzed from a different perspective. It can be known from the impact of value-rational action and affectual action within Tsukuru Tazaki. Therefore, the researcher suggests applying the psychological approach.

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