

**MALAY BELITUNG PEOPLE SOCIAL ACTION AS
REPRESENTED BY THE MAIN CHARACTER OF ANDREA
HIRATA'S *EDENSOR***

THESIS

By:
Bahrul Lugas Alfizar
NIM 19320009



**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG
2024**

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THESIS

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Universitas Islam Negeri Maulana Malik Ibrahim Malang
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By:
Bahrul Lugas Alfizar
NIM 19320009

Advisor:
Whida Rositama, M.Hum.
NIP 198804222019032010



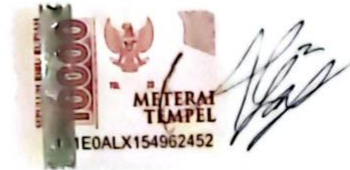
**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG
2024**

STATEMENT OF AUTHORSHIP

I state that the thesis entitled “Malay Belitung People Social Action as Represented by The Main Character of Andrea Hirata’s *Edensor*” 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 the bibliography. Hereby, if there are any objections or claims, I am the only person who is responsible for that.

Malang, January 15 2024

The researcher



Bahrul Lugas Alfizar
NIM 19320009

APPROVAL SHEET

This to certify that Bahrul Lugas Alfizar's thesis entitled **Malay Belitung People Social Action as Represented by The Main Character of Andrea Hirata's *Edensor*** has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of requirements for the degree of *Sarjana Sastra* (S.S.).

Malang, May 06 2024

Approved by
Advisor,



Whida Rositama, M.Hum.
NIP 198804222019032010

Head of Department of English Literature,



Ribut Wahyudi, M.Ed., Ph.D.
NIP 198112052011011007

Acknowledge by
Dean,



Dr. M. Faisol, M.Ag.
NIP 197411012003121003

LEGITIMATION SHEET

This is to certify that Bahrul Lugas Alfizar's thesis entitled **Malay Belitung People Social Action as Represented by The Main Character of Andrea Hirata's *Edensor*** has been approved by the Board of Examiners as one of the requirements for the degree of Sarjana Sastra (S.S.) in Department of English Literature.

Malang, May 06 2024

Board of Examiners


Signatures

1. Dr. Siti Masitoh, M. Hum.
NIP 196810202003122001
2. Whida Rositama, M. Hum.
NIP 198804222019032010
3. Sri Muniroch, M. Hum.
NIP 196905032003122003



Approved by
Dean of Faculty of Humanities




Dr. M. Faisol, M.Ag.
NIP 197411012003121003

MOTTO

“Bermimpilah, karena Tuhan akan memeluk mimpi-mimpi itu.”

-Arai

DEDICATION

I dedicate this thesis to my parents, Joko Purwanto, S.H., and Amni Jazilah, S.Pd., and those people who assist me until I can reach this place.

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Bahrul Lugas Alfizar

ABSTRACT

Alfizar, Bahrul Lugas. (2024). *Malay Belitung People Social Action as Represented by The Main Character of Andrea Hirata's Edensor*. Undergraduate Thesis (Skripsi). Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

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Keywords: Sociology, Social Action, Max Weber, Edensor

Everyone has the motivation to take various actions to achieve their goals. These actions can be rational actions or even irrational actions. The purpose of this study is to identify goals, describe social actions, and explain the representation of society towards the main character Ikal in the novel *Edensor*. This research uses sociology approach and social action theory by Max Weber. The method used is literary criticism. The data source of this research is a novel entitled *Edensor* by Andrea Hirata. Researcher reads and collects data relevant to the theory and research problems. The results of the study are (1) Ikal has three goals, namely pursuing higher education, exploring the world, and finding the person he loves, (2) Ikal uses social action to achieve his goals, including: instrumental rational action, value rational, affective action, and traditional action. Instrumental rational action dominates Ikal's action to achieve higher education and explore the world, and affective action dominates Ikal's action to find the person he loves, (3) Ikal represents the Belitung Malay community.

مستخلص البحث

الفيزار، بجرل لوغاس. (٢٠٢٤) العمل الاجتماعي لشعب الملايو بيليتونج كما تمثله الشخصية الرئيسية في فيلم "إيدنسور" لأندريا هيراتا. رسالة تخرج (سكريبسي). البحث الجامعي قسم اللغة الإنجليزية وادبها. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرف: وهيدا روسيتاما، ماجستير الآداب.

الكلمات الأساسية: سوسولوجي، فعل الاجتماعي، ماكس فيبر، إيدنسور

كل شخص لديه الدافع للقيام بأفعال مختلفة لتحقيق أهدافه. ويمكن أن تكون هذه الأفعال أفعالاً عقلانية أو حتى أفعالاً غير عقلانية. والفرض من هذه الدراسة هو تحديد الأهداف ووصف الأفعال الاجتماعية وتفسير تمثيل المجتمع للشخصية الرئيسية إيكال في رواية إيدنسور. يستخدم هذا البحث منهج علم الاجتماع ونظرية الفعل الاجتماعي لماكس فيبر. المنهج المستخدم هو النقد الأدبي. مصدر بيانات هذا البحث هو رواية "إيدنسور" للكاتب أندريا هيراتا. يقوم الباحث بقراءة وجمع البيانات ذات الصلة بنظرية ومشكلة البحث. وتتمثل نتائج الدراسة في (1) لدى إيكال ثلاثة أهداف، وهي متابعة التعليم العالي، واستكشاف العالم، والعثور على الشخص الذي يحبه، (2) يستخدم إيكال الفعل الاجتماعي لتحقيق أهدافه، ومنها: الفعل العقلاني الأدوات، والفعل العقلاني القيمي، والفعل العاطفي، والفعل التقليدي. يهيمن الفعل العقلاني الأدوات على فعل إيكال لتحقيق التعليم العالي واستكشاف العالم، ويهيمن الفعل العاطفي على فعل إيكال للعثور على الشخص الذي يحبه، (3) يمثل إيكال مجتمع بيليتونج الملايو

ABSTRAK

Alfizar, Bahrul Lugas. (2024). *Tindakan Sosial Masyarakat Melayu Belitung yang Direpresentasikan oleh Tokoh Utama dalam Novel Edensor Karya Andrea Hirata*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing: Whida Rositama, M.Hum.

Kata Kunci: Sosiologi, Tindakan Sosial, Max Weber, Edensor

Setiap orang memiliki motivasi untuk melakukan berbagai tindakan dalam mencapai tujuannya. Tindakan tersebut dapat berupa tindakan rasional atau bahkan tindakan tidak rasional. Tujuan penelitian ini adalah untuk mengidentifikasi tujuan, mendeskripsikan tindakan sosial, dan menjelaskan representasi masyarakat terhadap tokoh utama Ikal dalam novel Edensor. Penelitian ini menggunakan pendekatan sosiologi dan teori tindakan sosial oleh Max Weber. Metode yang digunakan adalah kritik sastra. Sumber data penelitian ini adalah novel yang berjudul Edensor karya Andrea Hirata. Peneliti membaca dan mengumpulkan data yang relevan dengan teori dan masalah penelitian. Hasil dari penelitian adalah (1) Ikal memiliki tiga tujuan, yaitu mengejar pendidikan lebih tinggi, menjelajah dunia, dan mencari orang yang dia cintai, (2) Ikal menggunakan tindakan sosial untuk mencapai tujuannya, antara lain: tindakan rasional instrumental, rasional nilai, tindakan afektif, dan tindakan tradisional. Tindakan rasional instrumental mendominasi tindakan Ikal untuk mencapai pendidikan yang lebih tinggi dan menjelajahi dunia, dan tindakan afektif mendominasi tindakan Ikal untuk mencari orang yang dia cintai, (3) Ikal merepresentasikan masyarakat Melayu Belitung

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CHAPTER I

INTRODUCTION

This chapter contains the research background, research problems, research significance, research scope and limitations, and definitions of key terms. Each of these sections will be explained separately. This chapter focuses on a brief description of the research.

A. Background of the Study

Everyone has a motive to achieve. A motive can be understood as the reason for doing something. A "motive" is the significant circumstance that seems to the actor or a spectator to be the pertinent and suitable "basis" for a particular type of behaviour (Weber. 2019. p. 87). It means that motive is the foundation for someone's behaviour. As it is stated by Abrams (2012), the foundations for someone's speech and behaviours are their temperament, desires, and moral nature (p. 46). Thus, the behaviour from someone as the reason for doing something is a motive.

In order to achieve their goal, humans do several actions regarding their motive. The goals here as the medium of the motive. However, even though the action was done individually, there was an objective beside it, the goals. It was always individual activity, but there was also a concern, which was the "objective aspect" or the organizational framework that defined action and created the possibility that behaviour oriented to those concepts may follow (Weber, 2019, p. 66). The goals can be understood as the act of construing empirical reality.

The concept of goal is central, Weber defined goals as the ends that individuals seek to achieve through their actions. The goal is the outcome of the constructional process (Weber, 2019, p. 485). These goals can be concrete and specific, such as getting a degree or it can be abstract and difficult to understand such as finding happiness or love. Furthermore, individuals are motivated by the desire to achieve their goals in the most efficient and effective way they can.

Furthermore, the goal can be understood through analyzing the social action of an actor. According to Max Weber, social action is any individual activity taken toward others that takes into account everything as having a meaning in order to accomplish a particular objective. An actor will perform several actions to achieve his or her goal. Weber state that there are four kinds of social action: instrumental rational action (zweck rational), value rational action (wert rational), affectional action, and traditional action. Thus, through social action, the goal of an actor can be understood.

Meanwhile, this research conducts the description and discussion of what are the Ikal's goals and how Ikal uses his social action to achieve his goals in Andrea Hirata's *Edensor*. Analyzing the novel is interesting because it essentially represents a college student's behaviour as a Melayunese overseas. The setting takes place in Europe in the 20th century. The plot tells how Ikal achieves his goals to become a student in a university in France and how his life as a student there. The story focuses on how Ikal's life was going on in France and Europe including his activities, his student's life, and his journey.

A number of previous studies were used for this research. There are various previous studies that have the same objective as this research, such as in journal "*Hierarki Kebutuhan Tokoh Utama Dalam Novel Edensor Karya Andrea Hirata*" which analyzed the hierarchy of needs of the main character on the novel (Djumadin, 2021), and journal entitled "*Sistem Sosial, Kultural, Dan Kepribadian Dalam Novel Edensor Karya Andrea Hirata (Social, Cultural, And Personality System In The Edensor Novel By Andrea Hirata)*" which analyzed the social system, culture, and personality of the main character (Aprianto, 2022). A thesis entitled "*An Analysis of Moral Value of Edensor Novel (English Version) Written by Andrea Hirata*" which analyzed the moral value based on the main characters that can solve the main character's problem in their life (Wahyuni, 2019). Other journal entitled "*Indonesian in Andrea Hirata's Edensor*", which examines and identifies cultural behaviour contained in Andrea Hirata's Edensor novel (Suryaningsih, 2022), and a journal entitled "*Motivasi Tokoh Utama Dalam Novel "Edensor" Karya Andrea Hirata*" analyzed the motivation of the main character in the novel (Fahrudin & Hariadi, 2020).

The earlier research described above used the same research object as this study, however the researcher finds that there are no studies that apply Max Weber's action theory to analyze the novel. Thus, the researcher sees the gap difference through the previous studies above. The object has been analyzed with other perspectives and theory. However, there is no research through this social action view on the object. The social action is used to analyze the novel because the novel has many social aspects and the main character's action, namely Ikal, it

is interesting to analyze. Through the social action theory, the action that has been done by the main character can be understood deeply.

The researcher uses several journals and thesis regarding social action theory. Those journals and theses will serve as references for researcher applying Max Weber's social action theory in purpose to identify the various forms of social action. The first thesis is entitled "*Social Actions of the Main Characters in Chinua Achebe's A Man of the People*" (Pratama, 2022), the second thesis entitled "*The Social Action of Edward Kenway in Oliver Bowden's Assassin's Creed Black Flag*" (Firmansyah, 2022). Other previous studies in forms of journals like, the first "*Tindakan Sosial Tokoh Raden Mas Said dalam Novel Sambernyawa Karya Sri Hadidjojo Perspektif Max Weber*" (Pancari & Renggani, 2021), the second is entitled "*Tindakan Sosial dalam Cerita Pendek 'Fii Biladi al-Ajaib' Karya Kamil Kailani Berdasarkan Perspektif Max Weber*" (Tajalla, Qulub, & Fitriani, 2022), and the third is entitled "*Tindakan Sosial dalam Novel Kita Pergi Hari Ini Karya Ziggy Zezsyazeoviennazabrizkie Berdasarkan Perspektif Max Weber*" (Hidayah & Zawawi, 2023).

According to the preceding explanation above, the researcher uses the descriptive explanation to analyze the data using sociology of literature approach and Max Weber's social action theory to examine the novel. Several previous studies also are used as reference in term to understanding the theory or to see the difference gap in the research. Thus, the researcher aims to analyze this novel because the novel contains a social theme that can be examined using social action theory through the protagonist, specifically Ikal. Furthermore, it is suitable to

analyze the novel in order to identify Ikal's goals, how he uses social action to further his objectives and how his social action represents Malay Belitung people.

B. The Problem of the Study

Based on background of study presented above, the researcher formulates several issues of this study in following questions:

1. What are the main character's goals in Andrea Hirata's *Edensor*?
2. How does the main character achieve his goals through the social action portrayed in Andrea Hirata's *Edensor*?
3. How does the social action of the main character in *Edensor* represent the Malay Belitung people?

C. Significances of the Study

This study is expected to deliver benefits in theoretical and practical terms for the audience. Theoretically, this research expected to advance the understanding of how literary criticism, especially in Max Weber's social action theory, applied to examine literary works. Practically, this study is expected to give knowledge in sociology of literature, especially in Max Weber's social action for others who conduct research using the same theory. Furthermore, the researcher expected this research can participate and provide information about the study of the novel "*Edensor*" by Andrea Hirata to acquire a better knowledge of the social action performed by the main character, namely Ikal, to the audience.

D. Scope of Limitation

This research focuses primarily on Ikal, the main character in *Edensor*. The researcher focuses on examining the goal and the social actions that Ikal portrays in society, and the representation of Ikal's action in *Edensor*.

E. Definition of Key Terms

Motive: A "motive" is the significant background that seems to the actor or an observer to be the pertinent and suitable "basis" for certain behaviour (Weber, 2019).

Goal: The outcome of the constructional process (Weber, 2019)

Social action: The action is directed toward conveying the message that the actor or actors intend, which is connected to other people's behaviour (Weber, 2019)

Instrumental Rational Action (Zweck Rational): Action that based on expectations about how other people and objects should behave, and using these expectations as a "condition" or "means" to achieve one's own achievable objectives as well as desired and thoughtfully goals (Weber, 2019)

Value Rational Action (Wert Rational): Action that based on conscious conviction that a certain type of behaviour has a value for itself, independent of its results, regardless of whether it is interpreted as ethical, artistic, religious, or something else entirely (Weber, 2019)

Affective Action: Action that based on actual emotions and feeling (Weber, 2019)

Traditional Action: Action that based on traditional behaviour or ingrained habituation (Weber, 2019)

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter explains the approaches, theories and conditions of Belitung Malay society used in the research. This chapter explains the literary sociology approach, social action theory, and the life of the Belitung Malay community separately. This chapter focuses on the use of research approaches, theories, and the lives of Belitung Malay people as references..

A. Sociology of Literature

Sociology of literature is an approach that studies social relationships and gathers data from a variety of sources, including the literature. In addition, sociology of literature is one of approaches in literary criticism that views the relationship between literary works and human society. Abrams (2012, p. 368) proposes that sociology of literature refers to the literary works of historians and critics whose mainly, and even occasionally exclusive, interest is in the ways in which the subject material and form of a literary work are influenced by elements such as the author's social class, political, gender, and other interest; ideology and characteristics of era; the economic conditions of the author's profession, the publication and distribution of the work; and the social class, idea, and values of the readers to whom an author addresses the literary works. Thus, the sociology of literature indicates how a literary work reflects the social condition of a society in a specific era, time, and place.

Sociology of literature refers to an interdisciplinary method of reading, and comprehending literature, which examines literary phenomena in connection to social factors (Wiyatmi, 2017, p. 6). Furthermore, Wiyatmi states that literary works are no longer viewed as autonomous due to a methodology that comprehends, examines, and evaluates literary works by taking social issues into account. Literature must be understood in the context of social issues (p. 9).

Sociology of literature is one of approaches that examine human societies, all their activities in processes that maintain or transform societies. In order to examine society, this scientific discipline divides society into its component pieces, such as associations, organizations, groups, and ethnicities. Additionally, it examines topics like social classification, stratification, movements, change, and irregularities like crime, deviance, and revolution. Since sociology's scope has attention to human behaviour as social beings, its field of study ranges from the analysis of short-term contacts between individuals in the society to the study of global social contexts. Human relationships and their environment are represented in literature and sociology. There is a technique to interact with the environment that is realistic. Sociology can be taught as a collection of literary facts and their implications for the social context.

In the book *Theory of Literature* by Rene Wellek and Austin Warren (1994), they divide three types of sociology of literature into sociology of author, sociology of literary works, and sociology of readers and social influences of literary works (Wiyatmi, 2017, p. 25). Those types are defined as following: (1)

sociology of author covers the profession of author and literary institutions, related to economic foundations literary production, social background, author status and author ideology, (2) sociology of literary works refer to a literary work that raises the social problem, and (3) sociology of reader focuses on the relationship between a literary work and the reader.

Sociology of literary works refers to a literary work that indicates the social issue. Sociology of literary works examines the intentions and other ideas that are implied in literary works because literature itself should be tied to social issues (Suwardi. 2011. p. 24). Furthermore, Wiyatmi (2017) stated that sociology of literary works examines literary works in connection to their current social issue in society (p. 45). The literary works often convey the problem of society, it reflects the society. Therefore, the literary works can be seen as the social portrait. Wellek and Warren (1994) in Wiyatmi (2017) stated that literature that addresses social issues is frequently viewed as a social document or a reflection of social reality (p. 46). Thus, through literary works, a social issue of society can be represented in order to deliver an idea.

Furthermore, sociology of literature also focuses on human role in society, as it is stated by Singewood (1972) literature, like sociology, is primarily focused on how society affects humans, how he adapts to it, and how he wants to alter it (p. 12). Furthermore, he stated that similar to sociology, literary works are viewed as a business to restore human connections with family, society, politics, religion, etc., because they provide a different aesthetic perspective for a society to adapt to and make changes in (p. 12). Thus, the social problem can be understood through

examining the literary works; the idea, the purpose, or social issue in the literary works.

Literary work and society have a unique relationship. A literary work frequently portrays human's life. The relationship between literature and society is associated with differences in nature, literature as the essence of fiction and society as the essence of reality (Ratna. 2007. p. 287). Furthermore, Ratna also provided the following ideas of the correlations and connections between literature and society as follows:

- a. Literature is an open communication system, which has wide possibilities to be associated with other disciplines.
- b. Literature has an open structure, allowing it to change with its subordinate structure at any time.
- c. Genetically, literature is socially responsible because it was created with society.
- d. The elements of literature and society are the same.
- e. Society and literature are equally formed on the basis of symbols. Society through an expressive symbol system, while literature through an arbitrary model system, namely language.

Ratna (2004) then stated that the similarities between sociology and literature are shown through two fundamental aspects, namely genetic similarities and structural similarities. Genetic similarities have a perspective because literature comes from society, while structural similarities view that society and literary works both have relatively the same structure (p. 288). Genetic similarities

explain the position of society as a source of creativity. Genetic equations tend to present discussions about literature as a tool, by presenting a positivistic approach (Ratna. 2004. p. 288). On the other hand, literary works and society must coexist as two symbols with independent attributes and distinct traits in order for there to be structural similarities. Ratna (2004. p. 289) explain that the exact definition of society is impossible, no matter where it exists. Contrarily, literary texts that present works of fiction in factual form may be restricted based on the genre intended.

Based on the definition above, literature and the existence of society must be viewed as two distinct entities with distinct mechanisms. However, there are other characteristics that require a deeper understanding. Ratna (2004. p. 339) stated that in purpose to understand the sociology of literature, three models of analysis can be done through:

- a. Examine the social issues raised by the literary work itself, and then relate it to the reality that has happened. Reflection refers to the relationship model that takes place and is commonly referred to as the extrinsic aspect.
- b. Finding relationship between structure, rather than specific characteristic using a dialectical model.
- c. Analyzing works in order to gather specific information, which is carried out by certain disciplines.

B. Max Weber's Social Action Theory

Social action is one of the branches of sociology of literature. Social action refers to an action of human in a society, as stated by following quotation "Social action refers to clear activities that are aimed at other people, can also be helpful or arbitrary behaviours that come about as a result of some factors and particular circumstance" (Umanilo, 2019, para. 3). Furthermore, social action, according to Rust (2021), is subjectively valuable because it "can be logical or irrational... but... is always created as valuable and appropriate." (p. 319). Thus, the social action theory can be examined human behaviour through the sociological views, as it is stated by Singewood "Sociology is fundamentally the scientific, objective study of man in society, the study of social institutions and of social processes, which aims to address the question of how society is possible, how it functions, and why it continues" (1972:11).

Even though social action refers to the action that has a meaning, not all actions can be understood as social action (Weber, 2019, p. 100). The focus of social action might be related to the previous, current, or expected future action of others. When overt action is entirely focused on the anticipated behaviour of material items, it is not considered social action. Inner behaviour is only socially active when it is focused on how other people behave. For instance, religious behaviour that initially takes the shape of contemplation or solitary prayer and persists in that manner is not social behaviour. Alternatively, economic activity only becomes social action when and to the extent that it considers the actions of

others. Social action is synonymous with neither shared behaviour among many people nor all behaviour impacted by the behaviour of others.

A society is made up of individuals who are oriented toward one another, and societies are then transformed into cultures. Social action can be influenced by (1) instrumental rational, which involves anticipating how other people and external objects will behave and using those expectations as a “condition” or “means” to achieve one’s own rational ends, as desired and considered goals, (2) value rational, which involves conscious belief in the inherent and unconditional worth of a form of life, whether this is comprehended to be ethical, aesthetic, religious, or in any other way, (3) affect, especially emotion by true feelings and emotions, and (4) tradition through deeply ingrained habit.

Social action deals with a person and a society around. Social organizations that offer possibilities to individuals that influence how they live their lives are the focus of social action (Weber, 2019, p. 69). The terms of social action involve the individual action of humans that are oriented to society or social behaviour. There is always a link between social and the actions of individuals in society. As Weber (2019) stated on *Economy and Society: A New Translation*, insofar as the person acting assigns his or her action a subjective meaning, regardless of its overt or covert, omission or acquiescence, those activities are considered social (p. 489). On the other hand, action is "social" insofar as its arbitrary definition accounts for other people's behaviour and is thus guided by it.

Meaning in this context of action, refers to the action that can be understood. As Weber (2012) purpose that meaning can be defined as an actual meaning that is subjectively intended by an actor in a historically specific instance or by several actors approximating the average of a given number of cases; alternatively, it refers to the meaning that is subjectively intended by an actor or actors who are conceived as a type in a conceptually constructed pure type (p. 79). Every interpretation of meaning strives to meet the requirement of being undeniably true. Weber (2012) states this self-evident quality of comprehension can either have a rational character, be based on an emotion, or involve an artistic receptiveness. Furthermore, Weber (2009) divides the actions into two types, namely rational and irrational. Rational action is valued typically as an intelligible type, while irrational action is defined as behaviour related to the pursuit of absolute ends, as originating from influential sentiments or as traditional (p. 67).

All sciences of action examine meaningless occurrences and objects in terms of how they influence, result in, encourage, or limit human action. However, absent an intentional meaning, all circumstances or events are meaningless as long as they cannot be connected to the "means" and "ends" of action instead serving to encourage, promote, or inhibit such action. Thus, the actions of humans should be understood. Weber (2019. P. 83-84) state that the understanding can be: (1) direct and instantaneous comprehension of the intent behind a behaviour, including a verbal statement, or (2) explanatory comprehension, which refers to the terms of motivation. In other terms, it comes to have context.

Max Weber's social action is derived into these four kinds:

1. Instrumental rational action (Zweck Rational)

According to Max Weber (2019, p. 103) instrumental rational behaviour connected on the goal, means, and associated consequences of an action; as a result, it is neither affective (particularly not emotional) nor conventional. Instrumental rational behaviour rationally evaluates the relationship between the means and the ends, the ends and the related consequences, and the various potential ends. Furthermore, rational action refers to expectations that have a purpose to reach and establish the worth of the goal itself determine the course of action. The person's actions can be reached if they are sensible.

2. Value Rational Action (Wert Rational)

Value rational action refers to the action that is based on the norm, value, right, or action that is considered as "the right" in beliefs. Value rational action deals with those who follow the seeming urging of duty, honour, religious, or the significance of a "cause" of any type act without regard to the predictable repercussions of their actions in the service of convictions (Max Weber, 2019, p. 102). The value rational refers to the knowledge of important values, such as ethics, aesthetics, religion, and other values that influence how people behave in their daily lives. Thus, this action is related to the value around the society.

3. Affective Action

Max Weber (2019) states that whoever acts in accordance with emotion seeks instant retribution, instant pleasure, instant devotion, instant meditative happiness, or seeks to sate current emotions—however great or sublime—through abreaction (p. 102). In addition, affect action means an action that is influenced by the mental state and emotions of the person who performs it. This behaviour, which a person engages in depending on his or her feelings, typically develops spontaneously following an experience.

4. Traditional Action

Rigidly conventional behaviour is frequently well beyond what may be called "meaningfully" oriented action, just as solely reactive imitative behaviour is. Because it frequently only represents an empty response to known stimuli that follows an established pattern (Max Weber, 2019, p. 102). Traditional action is an action that is based on entrenched habits and activities. Typically, this activity is carried out in accordance with long-standing traditions or conventions. Furthermore, traditional actions are passed down from generation to generation by people in society.

C. Malay Belitung People's Lives

A work of literature often represents the condition of a society. Representation is closely related to the depiction or representation of a form in another form. Representation is often used to interpret something using another object as a substitute. According to Abrams (2012), representations are verbal formations that are "ideological products" or cultural constructs of specific

historical conditions in an era (p. 245). This shows that cultural representations of society are often depicted in literary works. Literary works in the form of texts often represent the social conditions of a society. Therefore, representation is often used to represent or redraw a thing, idea, or notion to give it meaning.

The use of representation is often used in literary works. The concept of representation is used to describe the expression of the relationship between text and reality (Alamsyah, 2020, p. 94). Thus, the depiction of the culture or condition of a society is often represented in stories in the form of texts. This depiction can be described through the elements that make up literary works, setting, plot, symbol, character and others. Therefore, representation can be understood through interpreting one of the elements in a literary work.

In the novel *Edensor*, Andrea Hirata describes two different societal conditions. The two societies are Belitung and European societies. In Belitung society, their lives are fairly simple or traditional. Moreover, the Malay culture is dominant in Belitung Island (Prastowo et.al, 2022, p. 172). Thus, the combination of cultural customs and religion guides the people there. In contrast to the depiction of European society, the depiction of society in Europe is described with many cultural clashes because of the many characters and places described. However, these depictions have different meanings. In addition, there is an assumption that the white nation or the European nation, is far superior to the Indonesian nation, and third world nations in general (Khurosan, 2019, p. 25). Thus, the depiction of some characters and places in Europe tends to be better than Belitung.

The life of the Belitung people is described as very religious. It can be seen from various things, their response to people who deviate, the way they name someone, and the lives of Malay children.

“The stretcher was carried away. Those carrying it grumbled. Like their wasted lives, the graves of those who committed suicide were set off from the rest, placed in exile over by the mangrove swamp, a place of clumped weeds and lizard dens.” (p. 12)

The data above shows how the Malay community responds to the death of someone who commits suicide. The Malay community separates the graves for those who commit suicide from the graves for those who die naturally. For the Malay community, those who commit suicide are the same as not being grateful for their lives. Malays live by working hard and obeying religion. Thus, those who deviate from religious teachings will receive less respect from the Malay community.

“In the other hemisphere, one might ask what’s in a name. For Malays like us living in the hinterlands of Belitung, names are highly significant. Names are everything to us. A name is associated with one’s religion and is considered a source of aura. Take Din, it comes from Dienul Islam: the islamic religion. Nearly every male Malay villager has a name ending in—din. If there were something wrong with a child’s disposition, its name would be first hing to be investigated. My father closely held to that old wisdom.” (p.19).

The Malay community believes that names are sacred. It is the source of a person's aura. Moreover, most Malays have names that end in din. This is because the word din refers to the religion of Islam. Thus, most Malay people name their sons with the hope that the child will one day become a person who obeys Islam.

“The mosque was like an oasis for village Malays kids. It wasn’t simple a place for prayer and Qur’an recitation, but also for playing around, discussion, deal-making.” (p.29).

The data above illustrates the function of the mosque for Malay children. For them, the mosque is not just a place of worship. However, the mosque can be used for various other positive activities. The Malay community has been teaching

the function of the mosque to their children since childhood. Thus, their lives can lead to positive things because the things they do are around the mosque, as they consider that the mosque is sacred, which makes them avoid bad behaviours.

In contrast, European societies are portrayed with people who excel in their intelligence. European societies portrayed in an academic environment have extraordinary intelligence than other societies. Not only that, they also have creative ideas. However, some other European societies also look down on other nations. The depiction of European society is portrayed as if they are superior to other nationalities.

“That’s not my problem! Go be a vagrant, that’s your business! You wound up luckless because of your own stupidity! Or is this just how you Indonesians do things! No system! Can’t anticipate anything! Completely inefficient!” (p.64).

The data above shows how some European people view other nations, especially Indonesia. They consider that the mistakes or negligence that occurs are problems caused by the people of the nation itself. They think that Indonesians are not obedient and disciplined. Thus, the cause of a problem is the fault of Indonesians.

“Always seated in the same spot in the middle of the room, always arriving ten minutes before class, tactical, methodical, and systematic, were the German students.” (p. 90)

“However, the real top-notch students were two quiet women sitting in the back who were a little behind the times. . . Their grades were often distingue, parfait! Excellent! “Oh, my friend, actually they were from the nation of wooden clogs: Holland!” (p.91).

The data above shows how European society is portrayed. European society is portrayed as smart, disciplined and systematic. Their portrayal emphasizes their intellectual and academic prowess. Their prowess is shown by

their perfect grades. Moreover, they also stand out in class. This portrayal makes European society superior to other nations.

In addition, Ikal's view of European society makes Europeans look better than other nations. Ikal compares himself and his friends from developing countries with his European classmates.

“The rest of students who were always late, messy and still catching their breath when they arrived were The Pathetic Four, the ones who always sat in front. . . If the ideas of the students from other countries were big, to the point of wanting to change France, then the ideas of The Pathetic Four were very simple, that is how they could get a grade that was passable, or a C-, not have to repeat, so that they could spend most of their time watching soccer and being tourist in France.”

“They were none other than Monahar Vikram Raj Chauduri Manooj, Pablo Arian Gonzales, Nonchka Stronovsky, and myself. We, like the nations where we came from, were uneasy, trying frantically to catch up.” (p.94).

The portrayal of European society as better than other societies gives a different, even contradictory view. If European society is portrayed as clever and disciplined, other societies will be portrayed as inferior to European society. This creates a point of view between the lower class and the upper class. Moreover, cultural differences also affect the conditions of each society, both European and other national societies.

CHAPTER III

RESEARCH METHODS

This chapter describes the research method. The contents of this chapter include research design, data sources, data collection, and data analysis. This chapter focuses on explaining the use of research methods and data processing in research.

A. Research Design

The research design in this study applies literary criticism. The process of literary criticism includes interpreting, analyzing, and evaluating literary works (Gillespie, 2010, p. 4). The term "literary criticism" refers to all academic disciplines that focus on defining, categorizing, analyzing, interpreting, and evaluating literary works (Abrams, 2012). Furthermore, sociology of literature is applied by the researcher as an approach in this study. Then, Max Weber's social action was used as a theory in purpose to study in this research.

B. Data Source

The data source in this study is a novel by Andrea Hirata entitled "*Edensor*" (English Version). The novel is an Indonesian novel but in this study, the researcher uses the International version that was translated by John Colombo. The international edition was first published in 2011 by Bentang Pustaka. It consists of 40 chapters and 238 pages. The researcher examines and seeks the data on this novel based on words, sentences, and dialogues which relate to the problem of the study.

C. Data Collection

The researcher uses several steps to collect the data in this study. The first step is reading and understanding the novel *Edensor*. In the second steps, the researcher rereads the novel and marks the words, sentences, and dialogues that relate to the social action theory and the condition of society. In the next steps, the researcher will classify the data according to the social action theory and sociology of literature. In the last step, the researcher makes an analysis and concludes the data.

D. Data Analysis

The researcher applies the sociology of literature and Max Weber's social action in analyzing the data. Firstly, the researcher seek the main character's goals. Then, the researcher used Max Weber's social action to examine how the protagonist achieved his goal. The researcher linked four social actions, namely instrumental rational action, value rational action, affective action and traditional action with the main character's goal. In addition, the researcher also explains how the Belitung Malay community is represented in the novel *Edensor*.

CHAPTER IV

FINDING AND DISCUSSION

This chapter discusses the problem of study. This chapter contains the data presentation of the main character's forms of social action, how the main character achieves her goals using these actions and how his actions represent Malay Belitung community. This chapter focuses on examining the main character's goals, discusses the main character's efforts to achieve her goals and how the social action of the main character represent the Malay Belitung community.

A. Ikal's Goals

The motive of the main character, namely, Ikal, can be seen through his direct statement. He clearly said that he wanted something challenging, something that he can solve with his knowledge. Furthermore, he wants experiences that make him feel alive, as it can be seen in the following quotation:

"I wanted to climb to the summit of challenges, attack my way through hardships as solid as granite, tempt all sorts of peril, and break through mysteries with science. I logged to inhale all sorts of experience and then to fall into exploring the labyrinthine ins and outs of life that in the end cannot be guessed. . . . I wanted to live! To feel the essence of being!" (p.46).

Based on the statement above, Ikal wants to experience life the way he wants, encounter thrilling challenges, face something unexpected, seek solutions with knowledge and science, travel to various locations under various conditions, and interact with new people. He wants to feel something unfamiliar with him, but he wants to conquer it. He still wants to live as it, even though it seems hard to face, which makes others who know his desire might say "impossible".

Therefore, he makes decisions related to his desire as goals that he will achieve in the future. These goals can be understood through his statement above. However, the goal is divided into three points, pursuing education, exploring the world, and looking for the person he loves. Those goals can be seen in this following quotation:

“I would have to explore the world, rove about the foreign lands promised by dreams, and meet a girl who would leave me pained with love because of tortuous desire, before I could understand those mysterious words.” (p.13).

Thus, the Ikal’s goals in this novel can be concluded into three points, which are education, journey, and love. He wants to continue his education further after graduating from high school. In addition, he also wants to explore the world that he has always dreamed of since he was a child. Lastly, he still wants to see the person he had been in love with since his first meet, A Ling. He wants to look for her during his journey of exploring the world.

The advice from his teacher also made him more determined to achieve his goals. When he was in high school, his teacher gave advice to his students. Thus, his advice inspired Ikal and made him confident in achieving his goals. The advice can be seen through the following quotation:

“My students, roam about, explore Europe, experience Africa, and discover your destiny’s mosaic in the remote corners of the world. Pursue knowledge right to the Sorbonne in France, witness the great artwork of Antoni Gaudi in Spain” (p.38).

From the data above, it can be seen that the teacher’s advice was the same as Ikal’s desire and goals. Furthermore, because there are similarities between the teacher’s advice and Ikal’s desire and goals, it makes Ikal even more confident in achieving his goals.

1. In Education

The first action performed by Ikal in education is his struggle in school. Since he went to school, he has had difficulties, such as taking school exams.

“For the next two weeks I had to go to Tanjong Pandan for school testing.” (p.4).

Before Ikal entered a high school, due to the lack of facilities owned by his school, he had to go to Tanjong Pandan just to take the school test. It might take a long time because it was far away from his home. It shows how serious he was in pursuing his education since he was a child.

The second action carried out by Ikal marked when he went to Java. He decided to go Java in order to improve his life.

“After graduating high school, Arai and I wandered to Java.” (p.41).

Arai, who is Ikal’s brother and Ikal wandered to Java because they thought that they would get a better job and proper education. They have experienced difficulty going to school in the village and Manggar City. Thus, they wandered to Java in order to get a better life.

The third action in Ikal’s character refers to the event when he finally got a job and continued his education. After wandering to Java, he finally got a job and can enroll in college because he can pay off the tuition fee with his salary.

“My lot was improved because I landed a job at the post office, whereas Arai headed off to Kalimantan to work and go to college there. While I worked at the Bogor post office, I continued my college education. . . . My rank: Junior Administrative Postmaster. . . ” (p.45).

Ikal finally got a stable job and finally continued his education in college. His stable job is a post office, to be exact, junior administrative postmaster, which allows him to pay the tuition fees and divide his time between work and college.

As a result, Ikal can continue his education as a bachelor student while working at the same time.

The fourth action performed by Ikal described when he finished his college and he got the opportunity to continue his education.

“Arai and I successfully completed college on time. We decided to take the scholarship test to get our master’s degrees in Europe.” (p.46).

The data above shows that Ikal was able to finish his studies on time even though he was also working. Moreover, his intention to seek knowledge did not stop there, he wanted to continue his masters in Europe.

The fifth Ikal’s action refers to the action he took to prepare his proposal for a scholarship. After receiving the good news that his scholarship application was accepted, he put a lot of effort into writing his research proposal.

“I was so excited, for months I had pored through a thick and difficult book titled Financial Econometrics before drafting my proposal, and it turned out to be useful. Yet I knew that it wasn’t only that preparation alone which had made my proposal successful. . .” (p.49).

Ikal had tried hard to prepare a proposal for a scholarship, even though it took several months. It shows how serious he is to pursue his education. Furthermore, he took economic education as his master’s degree. In the end, his efforts paid off. He finally got his scholarship in Europe.

2. In Journey

The first action in Ikal’s character refers to Ikal’s action in seeking money for his journey. Exploring Europe costs a lot of money. Therefore, he tried his best to collect money as capital to explore Europe.

“I went back to work. Three jobs at once: six hours as an economics editor for a journal published by the university press, two hours teaching statistics at an

academy and four hours watching a grocery store owned by a Pakistani in Oberkampf, serving Parisian women buying Bombay onions.” (p.117).

According to the data above, it can be understood that Ikal tried to fulfill the amount of his journey. Therefore, he has been working in different places with different jobs: editor in university press, teacher in statistics course, and shopkeeper in grocery store. He worked hard even though he took three jobs at once in order to fulfill his purpose for his journey.

The second action performed by Ikal refers to when Ikal met Famke to consult his journey idea. Ikal has a problem related to his journey plans. Therefore, he wants to tell Famke about his problem to get an idea or solution

“We told Famke about our plan to travel Europe and the trouble we are facing.” (p.127).

Ikal has a problem with his journey plans. More precisely, he still has not found a solution to cover his journey expenses. Therefore, he tried to find ideas by telling his stories and problems to Famke. After meeting her, Ikal finally got a solution to his problem, Famke has given Ikal a suggestion to become a backpacker and beggar.

*“Have you thought about backpacking?”
“If you get short on cash, just busk” (p.127).*

Furthermore, she also told them an easy way to earn money was by busking. Thus, Famke has given them a solution to their problem. She suggested they become backpackers and beggars. Therefore, Ikal’s problem has been resolved because Ikal followed the suggestions given by Famke.

3. In Love

The first action performed by Ikal is described by his action to search for A Ling through the internet. When Ikal has some free time and his desire to meet A Ling peaks, he decides to try to find A Ling through the internet.

“I tried to look for A Ling, who had been gone for years without a trace, by searching the Internet.” (p.130).

Based on data above, Ikal tried to seek A Ling when he was in Europe using the internet to search for related information about her. His intention was to find the location of someone named A Ling.

The second Ikal’s action refers to his efforts to find A Ling based on the location displayed on the Internet. After he found a location that showed the name A Ling or Njoo Xian Ling, he headed to that place to find out whether it was A Ling he was looking for or not. However, the result shows that there are several places related to the name A Ling or Njoo Xian Ling.

Ikal then looked for A Ling while exploring the European continent to Africa. He visited several places related to the name A Ling or Njoo Xian Ling based on internet results. For instance, the internet shows that there are three Njoo Xian Ling (the full name of A Ling) who lived in France. Three locations are: Chevalier Apartments, Bordeaux, and Cannes.

“In France alone I found three Njoo Xian Lings. One of them turned out to live in the Chevalier Apartments, only one block from my apartment.” (p.130).

After finding A Ling's location, Ikal immediately went to that place. Chevalier Apartment is one of the places shown by the internet. In addition, the place is also close to Ikal's apartment. Unlike the other two places, both Bordeaux and Cannes were outside the city.

France is not the only place that shows A Ling's location. Apart from France, Russia and Africa are other places that show the location of Njoo Xian Ling. The internet shows that all three major areas are related to Njoo Xian Ling.

“The cracks in the walls of homes in Belush’ye were stuffed . . . as if he were full of beautiful memories of Njoo Xian Ling”. (p.156).

“I told Nurse Nadine that I wanted to come to Kamina not only to chase my long-held dream to roam Africa but also find A Ling.” (p.222).

The search for A Ling did not end in France. Ikal even looked for her in Russia and Africa. The internet shows that there is the name Njoo Xian Ling there. Therefore, Ikal decided to go to those places to look for A Ling.

B. The Way Ikal Achieves his Main Goals Based on his Social Action

Social action might be oriented on the future, present, or past. As the following quotation “Social action can be oriented by the past, present, or expected future behaviour of others. This includes refraining from taking certain actions or tolerating certain circumstances.” (Max Weber. 2019. p. 99). For instance, a person who makes failures in the past will prepare for the future, which makes his or her hard work in the present in purpose to fulfill his or her goals in the future.

This social action also appears in the main character, namely Ikal, in the novel *Edensor* by Andrea Hirata. This social action is used by the main character in achieving his goals. Those goals are: pursuing higher education, exploring the world, and looking for the person he loves. Therefore, the main character uses social action in order to achieve his goals.

1. In Education

Ikal uses one form of social action, namely instrumental rational action to achieve his goals in education. To begin with, since he was a child, he has had a difficult situation in pursuing his education. As mentioned before, he even left town just to take school exams. Even though the distance between the school in the village and outside the city is far. Apart from that, Ikal also decided to go to school outside the city when he entered high school.

“One time, during the fasting month, we had to return from the city of Manggar, where our high school was, because my father was sick. There was no vehicle available to take us. We walked thirty kilometres.” (p.39).

Ikal decided to go to school in Manggar City, which is about 30 kilometers from his house. He decided to go to school there because he was looking for a more appropriate education. Moreover, perhaps the standard of education and facilities provided in Manggar City are better than those provided in the village. As previously mentioned, due to the lack of facilities at his school in the village, it was explained that he had to go out of town to just take the school exam. Therefore, the reason he went to school outside the city was to seek a better education.

Ikal's efforts in pursuing education did not end there, after graduating from high school, he even went to the Java island to look for work and better education. Arai, who is Ikal's brother, and Ikal himself. Then, they looked for jobs armed with their high school diplomas.

“Equipped with our high school diplomas, we kept applying. We heard back from a company that sold kitchen supplies.” (p.43).

Even though they went to Java to seek a better job, they cannot get a job easily. They had to experience difficult times in finding work. They had an interview for the first time, but they were rejected. Even though they got rejected in the first attempt, it did not make them give up easily. They had continued to look for jobs before they continued their education. Then, in the second attempt, they tried to apply for a job as salesman.

“Just a few weeks into the job, we were fired. Our sales were just embarrassing, that was the term she used.” (p.44).

Unfortunately, The Goddess Fortuna did not smile at them. Even though they finally got a job, it did not last long because the job did not suit them. As a salesman, their sales were poor. No improvement and not even meeting the sales target. Therefore, they were fired after two weeks of working as salesmen.

However, Ikal then found a job that suited him. The income from his job was also sufficient for his life. In fact, with his income, he was able to continue his education. He entered college after getting a job and a stable economy. Furthermore, he even finished his studies on time. In fact, he decided to continue her education abroad. Even though he had to leave his job which allowed her to get a college education and economic stability.

“I decided to leave my job at the post office, which had brought me to a middling position. The longer I spent there the less challenging it became. The work didn’t provide me a lot, but it gave me financial stability and a steady life. . . I felt like a squirrel busily carrying its nuts, a turtle shrinking within its carapace, or a snail hiding behind its shell.” (p.46).

There was something else that made Ikal decide to leave his job besides the fact that he was going to continue his education. At this time, Ikal’s feelings dominated. Ikal felt a lack of challenge in his job. Even though his job provided him with life and economic stability, he did not feel the essence of his work

anymore. He felt like a frog in a well. Therefore, he decided to leave his job because it did not satisfy his feelings.

However, after Ikal had decided to leave his jobs, he did not waste his time and took the opportunity to continue his master's education abroad. He had applied for the scholarship and even spent a lot of time compiling his research. In addition, he even used a reference book that was difficult to understand and it was very thick. Moreover, he chose an economic major for his scholarship. Even though, Ikal still tried hard to put together his proposal. Finally, his efforts paid off. He received a scholarship from Europe to continue his master's degree.

After receiving the news that his scholarship was accepted, Ikal prepared himself to go abroad. He packed his stuff and other necessities. Ikal had departed from Tanjong Pandan airport to Soekarno-Hatta airport for transit before he went to Europe. He had to go to Soekarno-Hatta because it was the closest international airport to his island.

“In Soekarno-Hatta Airport, I studied the attachments to the European Union scholarship announcement letter. There were layers of information. Everything was there: travel route, pick-up details, they had even set up email addresses for us, complete with a username and password to access the university’s database.” (p.55).

In fact, once he got there, Ikal continued to learn about the things he would need in Europe. Ikal studied the attachment to the European Union scholarship announcement letter. It includes everything about the details of the information regarding the scholarship, route, schedule, and student ID. He learnt all the information he needs to do once he arrives in Europe.

Once Ikal arrived in Europe, he still needed to do a few things before he went to college. He had to find someone who would help him with his

administration. Once they met, the administrator helped guide him to his apartment. Even after Ikal got an apartment, he had to continue writing his research. He spent weeks writing his terms of research. After he finished writing his terms of research, he went back with the administrator to take care of his other needs.

“We easily found Maurent LeBlanch’s office. Then she invited us on an orientation tour. We walked through a corridor that had been constructed during the mid-century. She explained that the classrooms to the left and right had been host to Montesquieu, Voltaire, Pascal . . . Those names forced me to accelerate my metamorphosis from a person who was always doing things halfway, interested solely in the adventurous aspect of what I was doing, to a person who was prepared to carry the burden of the consequences that came from being a scientist.” (p.86).

When Ikal had taken care of his administrative needs, he was also invited to tour the campus. It was then that Ikal's motivation took shape. He realised that his dream of studying abroad had come true. However, along with that, there was a responsibility that he needed to fulfill, which was to complete his studies. He realised he might not be worthy and was still lacking. But after travelling around, he was even more motivated by his dream to complete his studies.

However, Ikal still faced problems in completing his education. Although he was accepted into one of the prestigious universities in Europe, it also made it difficult for him to keep up with the class material. Of course, renowned universities also have high educational standards. Thus, to follow the material taught in class, he had to record the explanation of the material. Furthermore, he also needed to study hard to understand the material because it was not explained in his native language.

“When the professor would explain something, they would repeatedly ask stupid questions to the point where it would get annoying. These students equipped

themselves with tape recorders so that the lectures could be replayed at home. It was tacky and a lot of work.” (p.93).

Moreover, the high level of the material makes it difficult for him to understand. Therefore, sometimes he would ask questions about the material to the point where his questions would irritate the others. Ikal did all those things in order to catch up and pass his class.

In addition to his difficulties in class, Ikal also had difficulties when doing his research. When he presented his research, he had to fight against many professors who were candidates for the Nobel Prize in Economics. The university where Ikal studies has many lecturers or professors who have high standards. Therefore, he put a lot of effort into presenting his research.

“I gazed at the forbidding Sorbonne building. A tri-colored French flag fluttered proudly above the gate. Inside that building, I had defended the theories of my research in front of a board of professors. A number of those professors have been candidates for the Nobel Prize in Economics.” (p.123).

Based on data above, it can be seen that Ikal had a difficult time defending his research theory against many professors. Furthermore, those professors have been candidates for the Nobel Prize in Economics, which indicates that those professors are not easily to accept his theory. Moreover, his supervisor was a critical person. His supervisor did not accept trivial things.

“That casual statement brought about indescribable difficulties for me because it meant that he only wanted to deal with theorems. Just testing through simulation, and insignificant matters like that, would be discarded by him straight away. . . . For Turnbull, a post-graduate student in science was someone who must be capable of creating theories. . . .” (p.227).

For Turnbull, he expects something better than just basic discipline in academia. He was not interested in basic discipline or problems. Therefore,

Turnbull will reject his student if they are just talking about that. Thus, it made it difficult for Ikal in defending his theory as his supervisor only wanted to deal with theorems. In his supervisor's perspective, a post-graduate student is someone who is able to make a theory. Those things made Ikal struggle in compiling his research.

However, Ikal's suffering does not stop there. One day, his supervisor decided to work and move to his hometown due to his old age. Turnbull, who taught at Sorbonne University, eventually decided to teach at Sheffield University. This made Ikal a dilemma as he was actually reluctant to follow his supervisor, but he had no other choice.

“To be honest, I had no interest in going to England. . . . but there was no way I could sever my connection with Turnbull. There were only six economists specializing in telecommunications economics in the world, Turnbull being one of them, and one of the best at that. The fate of my thesis was in his hands.”
(p.231).

The important reason why Ikal made such a decision to follow Professor Turnbull even though he had to move from Sorbonne University to Sheffield Hallam University is because his supervisor, Professor Turnbull. He is one of the top six specialists in telecommunications economics in the world. Moreover, Ikal was doing research in a field that his supervisor was well versed in there. Therefore, he felt it would be a waste if he should have given up on his thesis because of his ego.

In short, Ikal decided to follow his supervisor to Sheffield, England. He did not give up with his research and threw away his ego. He lived in the Pakistani community residential area there. He spent weeks busy in order to complete his research. Thus, his struggle paid off.

“In the end, I successfully finished my research. At three in the afternoon I was to meet Professor Turnbull. Usually we met on campus . . . He invited me to his house to sign my final report and drink tea together.” (p.235).

Through this statement, it can be seen that Ikal successfully completed his research. He did not give up in working on his thesis and until the end, he still followed his supervisor. Even though, Ikal had to go to his supervisor’s house in order to complete another administration.

2. In Journey

Ikal has a desire to explore Europe and Africa. His desire grew stronger when he had received a scholarship to study in Europe. This made him even more determined to realise his desire to explore Europe and Africa. Therefore, he tried to realise his wish in various ways. However, it was not easy to realise his goal to explore Europe and Africa. He encountered several problems to make it happen.

The main problem for exploring Europe and Africa is money. Ikal lacked the money to pay for his journey. Thus, in order to get the fund, Ikal uses instrumental rational action in order to get money. The first action marked when he took three jobs at once, editor in university press, teacher in statistics course, and shopkeeper in grocery store. He did all those jobs to pay for his travelling expenses. But still, the salary he got from his job was still not enough to pay for his travel expenses. It is described in the following quotation:

“Unfortunately, after all the money from our toils was collected, we hadn’t even reached a tenth of the minimum required for travelling Europe.” (p.117).

Another of Ikal’s instrumental rational actions is marked when he shares his plans to explore Europe and Africa, as well as his problems with his friend Famke. After hearing that, Famke confidently suggested they go backpacking and

busking. Ikal was stupefied, hesitant. However, he felt challenged because he never did that. Thus, Famke said that they need to meet her in Amsterdam next week to give the solution to their problem.

The following week, Ikal met Famke and her friends in Amsterdam. Famke's friend and Famke herself already prepared something for Ikal. They have prepared costumes and make up for Ikal as a tool for busking. Furthermore, they also helped Ikal wear the costume and make up. They intend to provide examples on how to use costumes and make up, as well as the experience to perform street art performance. It can be seen through following quotation:

“Many of Famke’s friends from Amsterdam School of the Arts were waiting for us. We were introduced and then, without command, everyone began to move. The young artists were engaged in a busy commotion of preparing make-up kit, painting lumped-plastic . . . two large crowns.”
“Here’s the solution I promised you!” (p.135).

Famke offers street art performance as Ikal's financial solution. The act of busking suggested by Famke is a street art performance. Famke suggests this because many people pass through the streets, making it easy to earn money from donations given by passersby. Furthermore, Famke even lent Ikal her costume and taught him how to do make up.

“Famke let us keep our mermaid costumes. She taught us how to put on make up and use facial cleanser, foundation, two-way cake, powder, mascara, lipstick, glitter and body paint.” (p.141).

Street art performance gave Ikal many benefits. It became his main source of earning money during his travels. Thus, the main problem of money has been resolved. Moreover, street art performance also made Ikal explore more deeply the places he explored. When he arrived at the destination city, Ikal studied the

city before performing something. Thus, his performance can bring something memorable and related to the city. It can be seen in the following quotation:

“When we entered a city, we didn’t just spontaneously get dressed up and perform but, in order to bring about that theatrical effect, we first went around, assessed the situation, studied the taste of the place, looked for inspiration and then composed a scene.” (p.205).

However, along his journey, the income from street art performance has been unstable. Sometimes it makes a lot of money, but sometimes it also only makes a little money or even no money at all. Therefore, Ikal's street art performance is also not a patent guarantee to support himself during the journey. Thus, to support himself, Ikal sometimes does other things to save money during the trip. This is due to his unstable financial condition.

Ikal also has problems finding food due to the effects of his lack of finances. During his travels, he often offers his services to farmers to get the harvest of potatoes, as it is shown in following quotation:

“Each time we passed an olive plantation we would ask for work helping the farmers pluck the fruit for only a few potatoes as compensation.” (p.160).

Ikal offered to help the farmers in their work in the olive plantation. In exchange, he asked for some potatoes as payment for his work. He offered his services along the way to Olovyannaya. It shows that Ikal helps the farmer in order to avoid starvation and lack of food. Ikal helped some farmers on the way to his destination and asked for compensation for it. Ikal did that in order to survive and continue his journey.

In addition, sometimes he also waits for help from other people or from the church to get food. It happened when he entered areas that had been victims of war, as it is shown in following quotation:

“At road-crossings in Macedonia, we waited for the Salvation Army vehicles sent by churches. Every night, the faithful and generous followers of Christ went around the city with large bowls filled with red bean soup . . . If we were fasting for, then the eleven o’clock red beans were both our breaking-fast meal and suhoor meal before the next day’s fast.” (p.172).

In Macedonia, Ikal waited for the Salvation Army every eleven o’clock in the night. He did it because the army provided red bean soup as food for vagrants around the city. Salvation Army helped poor people by providing a meal. Thus, Ikal cannot afford a food because there is no income from his street art performance. Therefore, he only waits for help from the church.

In addition, if his condition was worse, he even only ate leaves and grass to treat his hunger. He couldn't buy a meal because his stuff was left behind at the police station.

“Our most important tools . . . were left at the police office. Nearby, a few plum trees grew wild. Their fruit was out of season, and their buds weren’t even visible. We took to devouring their leaves.” (p.153).

Based on the data above, to survive, Ikal only eats some plants and leaves. Ikal did this because his stuff was left behind at the police post. Therefore, he could not buy food or sell something to use to buy food. Then, he decided to eat the leaves and plants around him to curb his hunger and to survive.

Another instrumental rational action is shown in Ikal's decision of transport. Ikal has used various transportations on his journey because the places he has explored are very wide and cannot necessarily be reached using only one transportation. Therefore, he used various types of transportations, whether it was land transportation or water transportation.

“By vegetable bus or by stealthily train-hopping on tank cars, we made our way to Moscow.” (p.151).

“Then we took a ferry from the port in Estonia to Hamburg, to cut through Western Europe again by way of Switzerland.” (p.187).

Based on data above, it can be seen that Ikal's decision related to the method of transportation depends on his destination. Ikal uses a boat or ferry when his destinations are across the sea. On the other hand, when his destination can be reached through land transportation, he sometimes hitchhiked in cars or pick-ups delivering goods or food. Sometimes, he even infiltrated the bus. In addition, apart from those transportations, Ikal even just walked to reach his destination, as it is stated in the following quotation:

"We walked toward the nearest village and became confused when we came to a four-way crossing: Kungur, Ufa, Kazan, Magnitogorsk." (p.156).

Based on those data above, it shows that Ikal had used many methods of transportations in order to reach his destinations. If he only used one way of transportation, it would probably take him a lot of time to reach his destination. Ikal's decision to use various forms of transportation can make it easier for him to reach his destination.

Ikal's journey ends in Africa. Actually, Ikal wanted to explore the whole of Africa, but due to limited time, he only decided to go to the center of Africa, Zaire.

"We actually wanted to cross Africa from the northernmost point . . . However, we didn't have the time. We had to return to Paris to finish school. . . ." (p.220).

Ikal has limited time in his journey. He still has to finish his studies in Paris. Therefore, his journey only ended in Africa. Zaire, a place in central Africa, became the last place on his journey. Thus, after he arrived in Africa and reached his destination, Ikal went straight back to Europe.

*"We came back to Europe through Morocco and Casablanca. From Casablanca we sailed toward Portugal and straight to Barcelona, Spain." (p.223).
"From Spain we returned to Paris by the night train." (p.225).*

He returned to Europe via Morocco and Casablanca. Later, he travelled by ship to Portugal and directly to Barcelona, Spain. He immediately booked a train to return to Paris the night after arriving in Spain. In the end, Ikal can achieve his goal in order to make a journey by exploring the world.

Apart from instrumental rational action, Ikal also has value rational action. The first Ikal's value rational action appears when he has rejected someone's offer. One day, as he was walking, someone approached him and offered him something, as it shown in following quotation:

"I knocked on the rear window. He opened it. Actually, I wanted to just go straight to scolding him but that wouldn't have been fair. Homosexuality isn't wrong and expectations are one's right. It would be inappropriate for me to insult him, and moreover I didn't need to be harsh to make my own orientation clear." (p.189).

A gay man has made an offer to Ikal to accompany him. Although Ikal respected his orientation and his expectation, Ikal politely declined the offer without any overreach. Moreover, Ikal was not gay and he was still straight. Ikal's rejection proves the value orientation he believes in. Ikal believes that men should be with women, not the same sex.

Other Ikal's value rational action can be seen through Ikal's action on the Ponte Vecchio Bridge. He threw his equipment into the river leaving only a few items behind.

"We hurried toward the old Ponte Vecchio Bridge. Without giving it much thought, we tossed into the river two backpacks filled with those new clothes, the handphone, the pocket camera, . . . and all the tourist books and informational brochures." (p.215).

When he reached the Ponte Vecchio Bridge, he threw a bag containing many objects, such as clothes, handphone, pocket camera, video camera, etc. Those objects are what he needs to explore and they are useful to help him explore

the continent. In addition, those things would make his exploration easier.

However, he had other beliefs, as explained in following quotation:

“That day we decided to become blind backpackers. We would rove and clear through Africa with only the guidance of north, south, east and west. We were ready to sleep under the open sky. . . In that way we would find the amazing places on the face of this earth, and would find ourselves.” (p.216).

Ikal believes that by exploring the world using just a few tools, he will feel the essence of the world. In addition, he also believes that with this, he can easily interact with other people. Moreover, he was sure that he would find a very beautiful place. There is no exception to finding the meaning of his own life.

Apart from value rational action, the affective action performed by Ikal refers to an event when he bought a lot of things because he feels rich and he wants to satisfy his thirst because he has experienced a long crisis.

“The Goddess Fortuna had a good laugh, roaring even, when we arrived at the Acropolis, Greece. After performing we sat down in a cafe on the edge of Nabpaktos Beach, ordered the most delicious food, until we were bloated from drinking so much soda. We had a long fast in Scandinavia, with the corrosive and cold Baltic Sea winds blowing against us, then punished by the malignancy of Russia, hungry and out of luck, . . . We fattened up again. . . .” (p.166).

After a prolonged crisis, including lack of food, drink, clothes and other equipment, Ikal finally got a lot of benefits from his street performances on the Acropolis, Greece. Due to a huge profit he got, he bought some expensive stuff, whether it's clothes or other accessories. He even ordered the most delicious food and drank a lot of soda. Those Ikal actions on data above are categorised as an affective action because all the actions he has done are based on momentary emotions to satisfy himself.

Meanwhile, the traditional action can be seen through Ikal's action during his journey in order to get a right direction. Traditional action performed by Ikal

refers to the event when Ikal used the sky as a navigation tool like a compass. One day, he got lost. However, he remembered what the Malay fishermen had inherited from a long time ago.

"I read the stars one by one and smiled. Far out there in the sky, the trapezium that I had once known was vaguely visible."

"I read the sky just as Weh had taught me. Orion was above Kazan, so north had to be to the right." (p.156).

Ikal uses the sky as a guide as taught by Weh. Back then, Weh had once taught Ikal how to read the sky as a replacement tool for a compass. Weh taught him because Weh is a fisherman. As a fisherman, he is familiar with the sea and night sky. So he taught Ikal how to read the sky as a guide. Thus, he used constellations at night. This traditional knowledge is useful for finding the cardinal directions and helps to reach the destination.

3. In Love

A Ling or whose full name is Njoo Xian Ling is the girl Ikal has loved since he was in school. A Ling and Ikal were separated because A Ling's family had some problems. This caused A Ling to leave the village. However, Ikal's love for A Ling did not fade even though Ikal grew up. In fact, when he got the opportunity to study in Europe, he took the time to look for the girl he loved.

The first Ikal's instrumental rational action is marked when he searches A Ling on the internet. He hopes to find her in Europe. The internet search results show several locations related to A Ling. Some of them are in Europe, while others are far away in Russia and Africa. There are five locations, three locations are in France, one in Belush'ye, and one in Zaire. Ikal, filled with hope and deep love, decided to search for A Ling from Europe to Africa.

The first location was in Chevalier apartment, France. It was still close to Ikal's apartment. Ikal finally decided to go there. However, it turned out that A Ling was not there.

"It turned out that his wife, Njoo Xian Ling, had just passed away at the age of seventy." (p.131).

Based on the data above, the first A Ling in the Chevalier apartment was a wife of someone and she has passed away. She died at the age of seventy. It marked that she wasn't A Ling who was looking for. Furthermore, A Ling's age is not that old.

The second A Ling was in Bordeaux. The location was outside the city, but still in Paris. Unfortunately, she wasn't the A Ling he was looking for either.

"It turned out she was a three-month-old baby girl, chubby and cute. Her father, who was happy to have a girl after having six boys, spread the news everywhere, to the point where Njoo Xian Ling even appeared in an Internet search." (p.131).

A Ling in Bordeaux was a baby girl. The father was very happy to have a girl after getting boys continuously. Then, he spread the news too much because he was excited until it appeared on the internet.

The third A Ling even further away, in the famous seaside city, Cannes, France. Ikal went to Cannes by train for hours in the early morning.

"I rode the train for hours. Early in the morning I got ready by putting on my best clothes. I wanted to look good when I met A Ling: I bought anemons at a flower stand; they had wonderful white buds. . . . When I reached the front door of the house, my hopes plummeted because Njoo Xian Ling was just a plank. A plank with the name of a laundromat on it. So disappointing." (p.132).

The last A Ling in France was also not the A Ling he was looking for. It was a plank. Ikal was disappointed because Ikal prepared a lot by putting a lot of stylish in his clothes and bought anemons, but the result was different.

Apart from France, another location that shows the location of A Ling is in Belush'ye, Russia. Ikal asked a Rastafarian local guide to seek information about A Ling. Luckily, the guide knew and showed him the place where he met A Ling. It is a ship on the edge of the beach. Then, Ikal decided to go there.

"I took stepped toward the door . . . I jumped elatedly like someone who had just won the lottery, because it turned out Xian Ling was just a bottled male enhancement drug" (p.157).

The results of finding A Ling in the Belush'ye made Ikal joyful. A Ling wasn't there, while the Xian Ling in the Belush'ye refers to a bottled male enhancement drug, not the person who Ikal is looking for.

The first affective action carried out by Ikal refers to his journey to Zaire. He decided to go there because he was looking for A Ling, a person who he loved.

"... In the end, it was decided that we'd just go to the center of Africa, Zaire. That was because we wanted to meet Njoo Ling, someone about the same age as A Ling, and a nurse." (p.220).

The main reason why Ikal traveled to Zaire was because of A Ling. Even though he did not have enough time to travel around areas in Africa, he decided to go to Zaire because there is someone named Njoo Ling there. Therefore, his feelings for A Ling made him choose such a decision, going to Zaire. Even though Zaire is the final destination for Ikal to look for A Ling, A Ling is still missing. Ikal still did not find A Ling even when he came to Africa.

"Nurse Nadine told me on very wise sentence, "you have searched for A Ling so far, all the way to Zaire in the middle of Africa, and you haven't found her. Don't you think you have found her?" (p.223).

The data above shows that A Ling is still missing, even though Ikal had searched far away until Africa. It can be seen through the sentence *"... all the way to Zaire in the middle of Africa, and you haven't found her."*(Edensor, 2011, p.

223). The words that Nurse Nadine said indicated that A Ling was not there. Thus, it means that A Ling is still missing out.

However, Ikal's efforts to find A Ling were not in vain. After all the efforts Ikal made to find A Ling, Ikal had enlightenment.

“Arai and I came back to Europe without having found A Ling. But strangely, I didn't feel like I had come back empty handed. Nurse Nadine had given me the answer to one of my questions about something. And she had introduced me to one of the biggest searches in my life: love.” (p.223).

His quest to find A Ling was a journey of love. Although Ikal did everything he could, he still did not find A Ling. However, Ikal found something else. The meaning of love for him. He realised this after meeting Nurse Nadine. Ikal finally understood his love journey and what love meant to him.

The second Ikal's affective action refers to the event when he had decided to go to Groningen. His decision went against his rationale, because there was a better way than Groningen.

“From the start, I didn't want to go through Groningen. To get to Germany, it would be better to go through Enchede orArnhem, I thought. However, I had to go to Groningen. A woman, or something, named Njoo Xian Ling lived in Nieuwstad in Groningen.” (p.143).

The data above show the reason why he made such a decision. He was influenced by his feelings, it was his love and desire to find A Ling. Even though he had to take a more difficult way or it might be a detour, he still did it because of his feelings towards A Ling.

The third affective action carried out by Ikal marked when Ikal tried to find A Ling in Iceland. It took a lot of effort to get there, but he still went there to look for A Ling.

“We went to Iceland, which was far away so we had to take a ferry. As hard as it was, we were determined to go there because of Njoo Xian Ling. I managed to

meet her. She was engraved in a cemetery: Xian Ling Montgomery, July 16, 1945—August 18, 2022.” (p.148).

A Ling that he found in Iceland was Montgomery’s wife. She was not the A Ling Ikal is looking for. The results of his search in Iceland only resulted to the grave of another person with a name like A Ling. In addition, this action is referred to as affective action because the desire to meet A Ling overcomes the logic that going to Iceland requires a lot of effort.

Apart from affective action, Ikal also uses traditional action. The Ikal’s traditional action is marked by his action in Paris. There is a tradition about romance there. Thus, Ikal also performed the tradition. He did what was believed that prevailed there.

“There were dozens, maybe hundreds of millions of love vows in hundreds of foreign languages adorning the walls. . . . I didn’t want to fall behind, so right next to the water faucet I wrote my name, A Ling’s name and a big heart. And one more, my name with Katja’s, but the heart was smaller-very naughty.” (p.207).

There is an old house in Paris that belonged to Shakespeare that has been converted into a tourist spot. Shakespeare wrote his masterpiece Romeo and Juliet there. Therefore, people believe that whoever writes their love vows in that house, their love will be eternal. That is what Ikal also did. He believed in it, thus he wrote down his name and the names of his loved ones.

C. Malay Belitung Social Action Represented Through The Main Character

Human representation in the real world can be illustrated through characters in a literary work. The characters in a literary work represent human characteristics, including nature, language style, culture, and human behaviour. Characters are people portrayed in a dramatic or narrative work who, through

inferences drawn from their actions and words, as well as from their unique style of dialog, are perceived by readers to have certain moral, intellectual, and emotional qualities (Abrams, 2012, p. 46). Character descriptions in literary works often take on human characteristics in the real world because they aim to convey an idea. Understanding the depiction of characters in a literary work can interpret the ideas contained in the literary work.

In the novel *Edensor* by Andrea Hirata, the character Ikal describes the Belitung Malay community. The depiction of the Malay community can be seen through the actions taken by Ikal's character or the character's description. As mentioned earlier, Malay people work hard in their lives. This is also done by Ikal in achieving his goals. In addition, most of his actions are also based on the rules of Islam. Thus, an understanding of the Belitung Malay community can be seen from the depiction of Ikal's character.

One example of the depiction of Malay society in Ikal's character can be seen through his hard work in pursuing education. Since childhood, he worked hard to achieve higher education. Thus, he sacrificed everything to achieve that, as it states in following quotation:

“Ever since I was little, I had to work hard to get an education, sacrificing everything. . . . My temperament led me to always pursue education, whatever the stakes.” (p.46).

Ikal has sacrificed everything to get a proper education. Since childhood, he has worked hard to continue his education. This is illustrated by his efforts to take exams outside the city during junior high school and his efforts to pursue high school education outside the city. In addition, he also continued his studies outside the island. In fact, he also worked while studying to fulfill his needs.

Furthermore, Ikal decided to continue his master's degree in Europe. He worked hard on his proposal and studied to get a scholarship. Even though the scholarship was accepted, he still worked hard to catch up with the material. In the end, Ikal was able to complete his master's degree. His hard work in pursuing his education brought him satisfactory results.

In addition, Ikal's depiction as a representative of the Belitung Malay community in terms of Islam is also reflected in his actions and thoughts. Ikal lives a religious life like other Belitung Malay people. This is illustrated in the following quotation:

“And Taikong! Haji Marhaban Hamim bin Muktamar Aminudin was his full name, and he was by no means a pitiless Qur’an recitation instructor, not at all, but rather a human being specifically chosen to uphold the sublimity of Islam, an important ulema and the savior of Malay children from Satan’s seduction. I studied the Qur’an with devotion.” (p.36).

Since childhood, Ikal studied the Qur'an like any other Malay child. He studied the Qur'an seriously. As a result, he has a strong religious foundation. Moreover, some of his actions and thoughts are based on the Qur'an. Thus, he is not easily influenced by bad things. One example of his actions can be seen in the following quotation:

“Four hundred Euros? Are you ready?”
“I was stupefied. Ah! How naive I had been. Now I knew what he meant, bright and clear. The man in the backseat was gay.” (p.188).
“Please accept my apology, Sir. Kind of busy today.” (p.189).

Ikal's persistence in maintaining his orientation is a form of religious devotion. Same-sex relationships are not allowed in Islam. This is what Ikal did when he refused an offer from a European. In fact, he can get a lot of money quickly if he accepts the offer. However, Ikal refused politely without hurting the

European's feelings. This form of integrity and rejection by Ikal is an example of the Belitung Malay community who are devout in religion.

Ikal also had an enlightenment while exploring the European continent. He got one of the wisdoms from a verse of the Qur'an. He got it at the end of his journey.

"In Barcelona I reached the apex of the philosophy of my journey. At that point, my heart bowed respectfully to the sacred messages of Al-Qur'an, that not even the smallest things happen out of coincidence." (p.224).

Ikal realized something important after his journey ended. Ikal realized that things in this world do not happen by chance. It is also stated in the Qur'an. His life journey led him to understand the verse. Everything that happens in this world is the result of the individual's efforts and with the help of Allah.

The actions and explanations of Ikal's character in the novel Edensor represent the Belitung Malay community. The representation is illustrated in the actions that describe Ikal's hard work in achieving his life goals and how obedient he is as a Muslim to the rules of Islam. His hard work does not end in vain because it is accompanied by prayer. This is in line with what is taught by the Islamic religion that he believes in. Moreover, it is in accordance with the characteristics of the Belitung Malay community. Therefore, the representation of Belitung Malay society can be seen through Ikal's character.

CHAPTER V

This chapter contains conclusions and suggestions from this research. This chapter presents the main idea of the research briefly. In addition, there are suggestions for other researchers based on this research.

A. Conclusion

This research is applying sociology of literature and Max Weber's social action in the main character of *Edensor* (2011), namely Ikal as the object of this study. Sociology of literature presents the connection between society and literary works. Meanwhile, social action theory provides some actions related to an actor's goals. Those actions are instrumental rational action, value rational action, affective action, and traditional action.

Ikal has three goals. This is reflected in his actions and his own statements. First, he wants to pursue higher education. Second, he wants to explore the world, from Europe to Africa. Third, he wants to find the person he loves. Ikal uses various forms of social action to achieve his goals. Ikal uses instrumental rational action to achieve his goal in pursuing education. In addition, Ikal also uses instrumental rational action, value rational action, affective action and traditional action to achieve his goal of exploring Europe to Africa. Meanwhile, to achieve his goal in finding his lover, Ikal uses instrumental rational action, affective action, and traditional action. In addition, Ikal's actions and way of thinking also represent the Belitung Malay society.

B. Suggestion

There are several things that other researchers can attempt if they want to use the same object as this research. Researchers can use structural genetic theory because this object also discusses the relationship between individuals and social or structure. This is interesting to discuss because a person's ability to make decisions depends on the structure around him. In addition, other researchers can use other approaches or theories according to their hypotheses.

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CURRICULUM VITAE



Bahrul Lugas Alfizar was born in Mojokerto, May 4th 2001. He graduated from SMAS Islam Diponegoro Gondang in 2019. He actively participated in OSIS as chief and traditional dancer at the Senior High School. He started his higher education in 2019 at the Department of English Literature UIN Maulana Malik Ibrahim Malang and finished in 2024. He continued his activities as a traditional dancer in LSO Srikandi during his study at the university. He has interests in photography, copywriting, and public speaking.