

Tsukuru's Social Actions Portrayed in *Colorless Tsukuru Tazaki and His Years of Pilgrimage*

Prianto Nofan Muttaqin

English Literature Study Program, Faculty of Humanities, Universitas Islam Negeri Maulana
Malik Ibrahim Malang
arrianz560@gmail.com

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Corresponding

Author:

Prianto Nofan Muttaqin

arrianz560@gmail.com

ABSTRACT

*This study aimed to describe the social action types of Tsukuru Tazaki in the novel *Colorless Tsukuru Tazaki and His Years of Pilgrimage* by Haruki Murakami according to Weber's social action theory (1978). Precisely, the object of the study was Tsukuru Tazaki's life and activities. The study's object was analyzed using the sociology of literature approach, which focused on literary works. This study used the literary criticism method. The researcher read, wrote, and identified the data in the form of content quotations provided through conversations and quotations that described the social action types. The results of the study revealed four types of social action. The first type was instrumentally rational action, which could be seen in Tsukuru's way of maintaining harmonious relationships through community activities. The second type of social action was value-rational action, where Tsukuru used relationship values and the value of manners to keep his connection with his friends and other people. The third type was effective action when Tsukuru was encouraged by his emotional feelings to interact with others, such as jealousy, anxiety, fear, and love. The fourth type of social action was traditional action. The results of the type of social action showed that Tsukuru used his habituation to prepare himself for facing society and keeping in touch with his friends and family. In addition, the result also showed that value-rational action played a significant role in how Tsukuru's achieved his life goal, which was keeping his relationship with his closest people.*

Keywords: Weber's sociology, social actions

INTRODUCTION

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

Therefore, the definition of the sociology of literature can be formed. There is also an explanation from Ensten, an author of literary work that usually focuses on the reality he is the society is called objective reality (Rahmadani, 2013). This objective of reality can be in norms, events, moral values, and ways of life. Weber (1978) argued that an understanding of sociology as a science tries to interpret the interpretative understanding of social action to arrive at a simple explanation of its effects and directions (Edles & Appelrouth, 2014).

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

Therefore, the research questions could be formed as follows; the first research question was about the types of social action based on Tsukuru's experiences, and the second was about applying social action to achieve Tsukuru's life goal. The researcher attempted to find all types of social action and focused on the benefits of social action based on the novel for the protagonist facing and achieving his life goal. For further explanation, Haruki Murakami's literary work became the object of study because of the reflection of interactions that occurred between humans and others. Thus, these interactions brought up various behaviors marked by social action. In addition, the social action that arised in social life could be found in Haruki Murakami's *Colorless Tsukuru Tazaki and His Years of Pilgrimage*.

The study focused on Tsukuru Tazaki as the protagonist of the novel. The theory of social action developed by Max Weber was divided into four types, in which the four types of social action were ideal in that each was analytically distinct from the other (Weber, 1978). Those four types were instrumentally rational action, value-rational action, effectual action, and traditional action. Therefore, it was used to analyze Tsukuru's life events. The researcher had limited the investigation to the social aspects of the novel. Trueman (2015) mentioned that Max Weber believed that social actions should be the focus of study in sociology (Oyedokun & Emmanuel, 2016).

RESEARCH METHOD

This study was categorized into literary criticism, including the analysis, interpretation, and evaluation of a literary work (Peck & Coyle, 1984). Literary criticism's purpose is to analyze, evaluate, justify, describe, or even judge some literary works. In addition, criticism did not mean "finding fault with" in this literary study; criticism was a view of what happened to the text of *Colorless Tsukuru Tazaki and His Years of Pilgrimage* by Haruki Murakami.

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

For the data collection, the researcher had to read the study's subject to understand the novel's content. After that, the researcher should note the data while re-reading Haruki

Murakami's *Colorless Tsukuru Tazaki and His Years of Pilgrimage*. Then, it could be classified as the element of social action in the novel. The data that had been classified could be identified according to the types of social action theory proposed by Weber.

The techniques aligned with the concept, theory, and method of analyzing the data. This research used the sociology of literature approach to examine the concept of social action theory in the novel. The primary data could be obtained by analyzing the novel. More precisely, the novel's words, phrases, expressions, and sentences were classified according to the study analysis of social actions on Tsukuru in Haruki Murakami's *Colorless Tsukuru Tazaki and His Years of Pilgrimage*.

FINDINGS & DISCUSSION

This chapter of the study discussed the findings of the data analysis process. The analysis process was based on the problems of the study. They were the types of social actions that were experienced by the novel's characters and how Tsukuru's social actions helped him achieved his life goal.

The types of social activities done by Tsukuru

Weber (1978) cited the fact that social action was divided into four types. Those were instrumentally rational, value-rational, effectual, and traditional actions. The four types of social action were separated into two kinds according to their conscious consideration. The first kind was rational social actions, and the second was irrational ones. Rational social actions contained instrumentally rational action and value-rational action. Otherwise, irrational social actions covered effective action and traditional action.

Furthermore, social action was defined as physical activities and someone's psyche against other people (Hurlock, 2003). In consequence, the findings of this study were about the physical interactions of Tsukuru with other people and whether those interactions were suitable for the inclusion of social action types.

Instrumentally rational action

Instrumentally rational action showed that conscious consideration was related to the purpose of some actions and the tools used to achieve them. Reminiscing about Max Weber, if instrumentally rational action involved rational consideration, then the end of consideration would be the means (Weber, 1978). The means in Weber's argument was the goal to be achieved by the actor. Every individual always had a diverse goal, so they had to choose. Instrumentally rational action prioritized an action that benefited social actors after carrying out specific values.

The first instrumentally rational action in the novel was when Tsukuru did some activities with his friends. More precisely, positive activities could also develop a sense of harmony between them. Those activities appeared in Tsukuru's life events within the novel.

Excerpt 1:

The five of them had been classmates at a public high school in the suburbs of Nagoya. Three boys and two girls. During the summer vacation of their first year, they all did some volunteer work together and became friends. Even after the first year, when they were in different classes, they remained a close-knit group. The volunteer work that had brought them

together had been part of a social studies summer assignment, but even after it ended, they chose to volunteer as a group (Murakami, 2014, p. 15).

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

Based on the quotations above, the relationship between Tsukuru and his friends could be formed by doing positive activities, such as volunteering. As mentioned above, volunteer-driven activity was an instrument to achieve the goal of a relationship. They all worked together and became friends. The first quotation also showed that Tsukuru and his friends remained close-knit. Tsukuru's close-knit group could be meant by how close they were.

Furthermore, Tsukuru did voluntary work to keep close to his friends and did many other activities. According to the second quotation, they also went hiking together during the holiday. Then, they played tennis, swam at the Chita Peninsula, and even studied at one of their houses to study for tests. They also did something they did most often, which was hang out someplace for hours. Moreover, there was another indication that their friendship was already strong.

Those life events of Tsukuru Tazaki showed many instrumentally rational actions through various activities. As Weber (1978) argued, the means of interaction with rational consideration appeared after the actor finished his action through the instrument. Thus, the instruments in the novel also achieved the goal of friendship or relationship between Tsukuru and his friends.

The second instrumentally rational action, reflected by Tsukuru's conscious action, was sharing with his friends. This rational social action was done through the interaction between Tsukuru and his friends to share their dream. They talked to each other when gathering during break time. This social action could be seen in the following quotation:

Excerpt 2:

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

The gathering between Tsukuru Tazaki and his friends was one example of how to interact with others. The narration above explained that sharing through talking in the gathering could help people get to know each other better. Moreover, they also shared their ideas, opening up about their dreams and their problems. Then, based on the narration above, the interaction between Tsukuru and Tsukuru appeared to develop a unique sense of harmony between them. The goal of that rational social action could be reached by doing so.

There was a citation to strengthen if gathering could help Tsukuru keep his relationship with his friends. According to McAdams (1988), through personal relationships, people may find their most profound experiences of security and anxiety, unity and separateness, and power and impotence (Guerrero, Andersen, & Afifi, 2017).

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

Excerpt 3:

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

Based on the quotation above, Tsukuru realized that he must keep his relationship with his friends. Then, he made a call to get in touch. Unfortunately, there was no answer from his friends. Tsukuru thought that they might be out somewhere or was busy. Thus, they couldn't be called. After that, Tsukuru tried to phone each of his friends again, but still, there was no answer.

Even though there was no response from Tsukuru's friends, he kept trying to take action to preserve his relationship with others. Reminiscing the understanding of social action, Max Weber argued that expectations were a 'requirement' to achieve personal goals (Ritzer & Douglas, 2008). The word expectation was why the actor was encouraged to take social action. Then, because of that, Tsukuru attempted to call his friends his only instrument for achieving his life goal. In the fourth instrumentally rational action that Tsukuru showed, he kept trying to connect with his friend through correspondence. To keep the relationship, he did not want to give up and try another way.

Excerpt 4:

After that point, Tsukuru had written a couple of letters to Ao. Shiro was hopeless with computers, so they usually relied on letters, and Ao was their contact person. Tsukuru always addressed the letter to Ao, who ensured the letters circulated among the others. That way, Tsukuru could avoid writing individual letters to everyone. He mainly wrote about his life in Tokyo, what he saw there, his experiences, and his feelings. However, no matter what he saw or did, he knew he would have a much better time if the four were there to share the experience with him. That is how he felt. Besides that, he only wrote a little (Murakami, 2014, pp. 31-32).

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

In the action above, Tsukuru was still encouraged by the expectation to achieve his life goal. Just like the reference from Weber (1978), the actor's social action was determined by expectations of the object's behavior. The actor pursued rational and calculated ends for attainment.

Value-rational action

The tool that became value-rational action was only conscious considerations and calculations. As mentioned, value-rational action may involve an actor's calculation of the best achievement and weighing (Weber, 1978). In comparison, the purposes in contact with individual values were already absolute. Generally, the goal that was reached was not the main problem. The significant thing was the suitable action with the fundamental values prevailing in society.

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

Many of Tsukuru's social actions had tightened his relationship. However, there was an event in the novel in which his rational action failed to fulfill his goal of fulfilling his relationship purpose. Thus, it became the beginning of his devastation.

Excerpt 5:

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

The quotation above showed that Tsukuru started overthinking his unanswered letters to his friends. Tsukuru had trouble sleeping because he still had not heard from his friends. As someone who relied on relationship values, Tsukuru was like a man who lost his sense of direction. As well as overthinking, Tsukuru's thoughts endlessly circled and stuck as if the folds of his brain were like a broken screw.

Based on Max Weber's argument (1978), the rational determination of action may well be determined in a value-rational manner. Value-rational action has an impact on instrumentally rational action, especially for the ends and results that may affect the actor.

In the novel, it could be known if Tsukuru did believe in relationship values, which became his value-rational action. That was because Tsukuru felt he could do everything and solve every problem. On the other hand, He could feel desperate when Tsukuru was not around his friends. Many effects affected Tsukuru's life after the devastating act that he had committed, just like when his sophomore year in college came.

Excerpt 6:

From July of his sophomore year in college until the following January, all Tsukuru Tazaki could think about was dying. He turned twenty during this time, but this particular watershed—becoming an adult—meant nothing. Taking his own life seemed the most natural

solution, and even now, he could not say why he had not taken this final step. Crossing that threshold between life and death would have been easier than swallowing a slick, raw egg (Murakami, 2014, p. 13).

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

From the quotations above, it is clear how desperate Tsukuru Tazaki is. Every Tsukuru's thinking was about dying. Tsukuru did not even care about him becoming an adult because it meant nothing. Then, Tsukuru only thought of one solution for his big problem: taking his own life, which seemed the most natural solution for him. Fortunately, the second quotation showed that Tsukuru did not commit suicide because he could not conceive of a method that fit his intense and pure feelings toward his death. Nevertheless, he always told himself to die.

The risk of suicidal ideation was increased by worries about 1) interpersonal relationships at home, 2) interpersonal relationships at school, and 3) academic performance (Nakano et al., 2022). Moreover, suicidal ideation could be prevented by support from family members and trusting relationships. It was why Tsukuru had a mental breakdown and then thought about ending his life.

The following value-rational action shown in the novel was the value of manners. Rational action was taken by Tsukuru Tazaki when he tried to call his friends. However, his friends' family members picked up the call instead of his friends.

Excerpt 7:

The result was the same. The family members who answered the phone told Tsukuru—curtly, apologetically, or in an overly neutral tone—that his friends were not home. Tsukuru thanked them politely but briefly and hung up. This time he did not leave a message. They were probably as tired of pretending to be out as he was off trying to contact them. He assumed that, eventually, the family members who were screening his calls might give up. If he kept calling, there must be a reaction (Murakami, 2014, pp. 32-33).

The quotation above showed that Tsukuru still put his manners first. Even though he was in a desperate situation, he got the same result. The quotation explained that Tsukuru spoke apologetically or in an overly neutral tone when talking with his friend's family member. Tsukuru thanked them politely but briefly, then hung up the phone.

Japanese society had a tradition that embodied the virtues of honor, courage, justice, and loyalty. Moreover, it preceded moral dignity with proper behavior toward others, then involved acting selflessly (Cynarski & Yu, 2021).

Effectual action

Based on the definition, effectual action arose from some feelings to carry out an action that began and was controlled by inner emotion. As an irrational action, it influenced emotional responses to public threats or those closest to the social actors. Purely effectual behavior stood on the borderline of what was "meaningfully" oriented; for instance, it may consist of an uncontrolled reaction to some exceptional stimulus (Weber, 1978).

Effectual action could also influence the social actors themselves, such as their bodies, because of the suppression of emotion. Furthermore, effectual action was based on a person's sentiments or emotions. Some actions, such as anger, jealousy, anxiety, happiness, or fear, could illustrate it. Therefore, it could affect someone's actions or responses.

The first example of effectual action was represented in the novel at Tsukuru's life event, when Tsukuru had to face his reality. The following data below shows the cause of Tsukuru's effective actions.

Excerpt 8:

The following day he called them again, with the same result: they were all still out. He left another message with each family member who answered the phone. He said, "Please have them call me when they get back," they promised to pass the message along. Nevertheless, something in their voices bothered him (Murakami, 2014, p. 30).

It could be known that the reason for Tsukuru's devastation was the feeling of loss. His closest friends did not accept Tsukuru's call, which made Tsukuru think negatively—especially about the relationship that had been raised between Tsukuru Tazaki and his friends for a long time. Therefore, Tsukuru's emotion of anxiety appeared and ruined Tsukuru's daily activities. Anxiety is a feeling of unease, such as worry or fear, that could be severe or mild. Otherwise, based on the following data from Tsukuru's experience, the anxiety could be categorized as severe anxiety.

After that, the second effectual action was also shown in Tsukuru's life event. The irrational action was feeling love for someone older than Tsukuru. Based on the following data, Tsukuru was pretty attracted to her.

Excerpt 9:

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

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

The third effectual action that Tsukuru Tazaki experiences is jealousy. The feeling of jealousy appeared within Tsukuru after he dreamed about it. Then, it came to his own life. After a long time passed, Tsukuru decided to call Sara to clarify what she had been up to while being with another guy.

Excerpt 10:

"There is something I'd like to ask you," Tsukuru said, deciding to plunge. "Maybe it would be better not to, but I think I should go with my feelings."

"Certainly, go ahead," Sara said. "It's best to go with your feelings. Ask me anything."

"I can't find the right words, exactly, but I get the sense that—you're seeing someone else, besides me. It's been bothering me for a while."

Sara did not respond right away. "You get that sense?" she finally asked. "Are you saying that, for whatever reason, you get that sort of feeling?"

"That's right. For whatever reason, I do," Tsukuru said. "But like I've said before, I'm not the most intuitive person in the world. My brain's basically set up to make things, tangible things, like my name implies. . . . I'm often totally wrong when it comes to subtle things like this, so I try to avoid thinking about anything too complex. But this has been weighing on me for a while. And I thought I should ask you, instead of pointlessly brooding over it."
"I see," Sara said (Murakami, 2014, pp. 218-219).

The quotation above showed that Tsukuru was being pushed by his inner emotions to take effective action. That was because it arose from the feeling of carrying out an action controlled by someone's inner emotion (Faruk, 2017).

Traditional action

The second type of irrational social action was traditional action. The traditional action was also called an irrational action because it did not require awareness of the action. Traditional action was like the reactive type of imitation; frequently, it was a matter of almost automatic reaction to habitual stimuli that guided behavior in a course that had been repeatedly followed (Weber, 1978).

One example of the traditional action depicted in the novel was Tsukuru's habituation. Habituation was a standard action taken by individuals or groups. As mentioned before, habituation could transfer from one person to another. Therefore, habituation could be irrational because it became one of the subgroups of tradition, which were customs and habits. Then, the habits were also depicted in Tsukuru's daily habituations in the following data below.

Excerpt 11:

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

According to the quotation above, Tsukuru always did some activities before going public. Tsukuru kept himself clean by showering every morning, shampooing his hair, and cleaning his clothes twice a week. Moreover, he barely noticed what he ate; Tsukuru always bought an apple and some vegetables whenever he felt hungry. Those irrational actions were part of Tsukuru's habits. Tsukuru may learn them gradually until something becomes normalized in his everyday life. Thus, it could be attached to Tsukuru's personality.

The second irrational social action shown in the novel was that Tsukuru always used public transportation. This habituation could be another example of traditional action. It was based on the following data:

Excerpt 12:

As always, when vacation rolled around, he packed his belongings (though he did not have very many, to begin with) and rode the bullet train back home. After a short visit with his

family in Nagoya, he called up his four friends but could not get in touch with any of them (Murakami, 2014, p. 30).

The quotation above explained that Tsukuru always rode trains—more precisely, bullet trains—back home during vacation. Tsukuru used public transportation to go far from where he stayed and then to visit the place where his family lived.

The third traditional action was when Tsukuru made his mind up to start his days again and was ready to join in public again. Tsukuru did his habituation again until he met a new guy in college. Firstly, Tsukuru and the new guy could be more sociable. After that, Tsukuru and the new young guy could form a friendship through their habits.

Excerpt 13:

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

According to the quotation above, Tsukuru and Haida's habituation had some results. After doing some activities and talking to each other, a natural friendliness grew between them.

However, habits were essential things in life. According to Cherry (2022), habituation could affect relationships in various ways, such as knowing the good and the bad about someone, overlooking something and being irritated by others, and increasing attention in the beginning. Habituation could be an important part of life.

How Tsukuru Tazaki applies social actions to achieve his life goal

Tsukuru had done many things that were still related to rational social actions in the novel. In this context, individual social actions in which Tsukuru Tazaki acted and accepted the goals could be interpreted from how he behaved with each other. Those actions could be viewed from Tsukuru's perspective as the main character in the previous sub-chapter of Haruki Murakami's *Colorless Tsukuru and His Years of Pilgrimage* analysis. Tsukuru Tazaki had his ways of achieving his life goal by using actions categorized by the social action theory by Max Weber as a tool. Social action was an individual's directed action that had meaning for another individual (Agevall & Swedberg, 2016). Then, the following discussion was about how Tsukuru Tazaki's social actions could help him achieve his life goal.

In the novel, Tsukuru has had a relationship with his four friends since he was a high school freshman after volunteering at a summer tutoring program. After that event, Tsukuru believed he could make his relationship with them convenient, especially when Tsukuru and his friends had done many community activities based on the novel.

Excerpt 14:

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

As explained, those community activities became tools or instruments for Tsukuru to achieve his relationship goal. Tsukuru's activities were still related to the reference mentioned before; it was an individual action carried out by conscious considerations and choices to achieve goals as efficiently as possible (Damsar, 2010). With his position, Tsukuru felt like he could do anything. Moreover, Tsukuru felt like he had a place to put his head whenever he got burdened by his life.

Furthermore, the relationship's purpose was also supported by the values believed in by Tsukuru Tazaki. He even made some unspoken rules to take care of the relationship between him and his friends. There was a moment when Tsukuru explained his goal of creating a community between Tsukuru and his close-knit people.

Excerpt 15:

We had several unspoken rules among us, one being that as much as possible, we do things together, all five of us. We tried to avoid having just two of us, for instance, going off somewhere. Otherwise, we were worried that the group might fall apart. We had to be a centripetal unit. I am unsure how to put it—we tried to maintain the group as an orderly, harmonious community... (Murakami, 2014, p. 24).

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

Based on the quotations above, Tsukuru's value-rational action played a significant role in his life. Mainly it made Tsukuru encouraged to took some action. Value-rational action would be the actions of a person who, regardless of the possible cost to themselves, acts to put into practice his convictions, such as a religious call, personal loyalty, the pursuit of beauty, duty, honor, or even the importance of some cause," no matter what it consists of (Weber, 1978).

Ironically, his actions sometimes failed to achieve his goal. For example, when Tsukuru couldn't call his friends, He kept trying desperately, even if only his friend's family members took the call.

Excerpt 16:

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

As shown in the quotation above, there were instruments used by Tsukuru to retrieve his goal, which was to keep in touch with his friends. Those instruments, such as the Tsukuru, called them again, even though the result was still the same. His friends had yet to answer his call. As mentioned, "expectations" encourage the actor to achieve the goal (Ritzer & Douglass, 2008). Thus, Tsukuru left messages with each family member who answered the phone. At this time, Tsukuru's rational actions did not achieve his goal because of the hindrance.

Another social action that helped Tsukuru achieve his purpose was when he fell in love with a girl named Sara. Tsukuru may take action to achieve his purpose even though he knew Sara had been walking with another guy. However, Tsukuru only had Sara and did not want to be left. Thus, he kept his remaining relationship. It began when Tsukuru first met Sara and took action to close with her.

Excerpt 17:

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

Back to the main problem between Tsukuru and Sara, Tsukuru finally decided to call Sara on purpose to clarified who the guy with her was before. As described in the sub-chapter, Tsukuru wanted to be clear, but his bound relationship holds him with her.

Excerpt 18:

"Maybe, if you say so. I don't really know. But a simple life suits me best, I do know that. The thing is, I've been hurt in my relationship with others, hurt deeply, and I never want to go through that again."

"I know," Sara said. "You've been honest with me, so I'd like to be honest with you. However, can I have a little time before I respond?" "How much time?"

"How about—three days? Today's Sunday, so I think I can talk on Wednesday. I can answer your question then. Are you free Wednesday night?"

"Wednesday night's open," Tsukuru said. He did not have to check his schedule. Once night fell, he seldom had plans (Murakami, 2014, pp. 219-220).

The quotation above indicated that Tsukuru still gave her a chance to clarify with whomever she was with. Tsukuru accepted Sara's request to think for three days. Moreover, Tsukuru wanted to maintain relationships. That was because he might fall again and couldn't live any longer.

Tsukuru's life event in the quotation above showed that Tsukuru's relationship value was strong enough. One reason was that Tsukuru had been left by his closest friends without apparent reason. Every expectation within Tsukuru was always broken by the ironic reality. Tsukuru needed someone to survive in his life. Schutz (1958) states that a person needs affection in life; he can be satisfied through the ability to love other people and have other people love him (Guerrero, Andersen, & Afifi, 2017).

CONCLUSION & SUGGESTION

This study used the social action theory of Weber (1978). The theory of social action was applied in the novel *Colorless Tsukuru Tazaki and His Years of Pilgrimage* (2014) by Haruki Murakami is the object of the study. Based on Weber (1978), the theory of social action was divided into two groups of four types: rational and irrational. The first group was rational social action, which included instrumentally rational action and value-rational action, which used rational consideration. The second group was irrational social action, which included effective action and traditional action, which came from subconscious and unconscious decisions through habits or emotions.

However, the dominant types of social action in Tsukuru Tazaki were instrumentally rational and effectual. In detail, Tsukuru showed many instruments for

reaching his goal with his friends. More precisely, community activities such as hiking, playing tennis, gathering, and volunteering became instruments of social action. Then, the effective actions were represented in Tsukuru's life events. Tsukuru's inner emotions, such as anxiety, jealousy, love, and happiness, encouraged Tsukuru to take some actions. For others, Tsukuru showed types of value-rational actions; those were relationship values and the value of manners. The traditional actions could be found in Tsukuru's habits before facing The day, visiting family and friends by using public transportation, and starting new habits after the gloom and depression. The result of the second problem of the study showed that Tsukuru applied social action to achieve his life goal. More precisely, Tsukuru's life goal was to create a harmonious relationship between himself and his closest people. Tsukuru took many actions using various instruments, encouraged by his "expectations" and beliefs. In broad terms, the value-rational actions within Tsukuru became a significant encouragement. Therefore, Tsukuru could do community activities to build a close-knit relationship. According to the findings and results, the novel *Colorless Tsukuru Tazaki and His Years of Pilgrimage* could be analyzed from a different perspective. It could be known from the impact of value-rational and effective action within Tsukuru Tazaki. Therefore, the researcher suggested applying the psychological approach.

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