

## Social action in the short story “Robohnya Surau Kami” by AA. Navis based on Max Weber perspective

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### Kata Kunci:

tindakan rasionalitas nilai;  
tindakan afeksi; tindakan  
rasional instrumental;  
tindakan tradisional

### Keywords:

action rationality value;  
affective action;  
instrumental rational  
action; traditional action

### ABSTRAK

Tindakan sosial yang dilakukan oleh seseorang merupakan bentuk reaksi dari berbagai motif persoalan dan permasalahan yang terjadi di masyarakat. Tindakan sosial memiliki korelasi yang erat kaitannya dengan kehidupan sosial, salah satunya adalah perilaku dan sikap. Penelitian ini bertujuan untuk menganalisis tindakan sosial dalam cerpen "Robohnya Surau Kami" karya Ali Akbar Navis dalam perspektif teori sosiologi Max Weber. Metode yang digunakan dalam penelitian ini adalah metode kualitatif, yaitu analisis isi. Data penelitian ini berupa kalimat-kalimat yang mengandung tindakan sosial dalam cerpen "Robohnya Surau Kami". Hasil penelitian menemukan bahwa terdapat empat kategori tindakan sosial dalam cerpen "Robohnya Surau Kami"

sesuai dengan teori Max Weber. Tindakan-tindakan sosial tersebut antara lain, 1). Tindakan rasional instrumental berupa kritik sosial melalui cerita untuk menyadarkan masyarakat akan pentingnya tanggung jawab sosial dalam beribadah. 2). Tindakan rasional nilai berupa ketaatan tokoh "Kakek" dalam beribadah dan menjaga surau tanpa pamrih sebagai bentuk pengabdian kepada Tuhan. 3). Tindakan afektif berupa kemarahan, kebencian, dan keputusan yang dialami tokoh "Kakek" yang pada akhirnya berujung pada tindakan tragis mengakhiri hidupnya.

### ABSTRACT

Social action carried out by a person is a form of reaction to various motives of problems and problems that occur in society. Social action has a correlation that is closely related to social life, one of which is behavior and attitudes. This research aims to analyze social action in the short story "Robohnya Surau Kami" by Ali Akbar Navis from the perspective of Max Weber's sociological theory. The method used in this research is qualitative method, which is content analysis. The data are in the form of sentences containing social actions in the short story "Robohnya Surau Kami". The results of the study found that there are four categories of social action in the short story "Robohnya Surau Kami" in accordance with Max Weber's theory. The social actions include, 1). Instrumental rational action in the form of social criticism through stories to make people aware of the importance of social responsibility in worship. 2). Value rational action in the form of the obedience of the character "Kakek" in worshiping and maintaining the surau selflessly as a devotion to God. 3). Affective action in the form of anger, resentment, and despair experienced by the character "Kakek" which ultimately leads to the tragic act of ending his life.

## Introduction

In general, literary works give meaning to their audience by telling stories from the real world in various forms. Since literary works reflect living conditions, especially social aspects that occur in society, and are freely expressed in the text, literary works are considered to be works that originate from life events or the feelings of the author.



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Because of this freedom of expression, literary works can contain free and unbound ideas. Griffith (in Siswanto, 2008:72) states that literary works are the author's personal product because they convey the author's feelings, emotions, and beliefs.

Poetry, prose, and drama are some of the literary genres; the unique characteristics of the three genres can be seen through the form, number of words, density, and time of appearance of the work (Samsuddin, 2019:8). Short stories, according to Nurgiyantoro (in Sujinah, et al., 2018:94), are a type of literary work written in the form of a story that is read in one sitting and only takes one to two hours. Due to the small number of words and the strong depth of ideas, reading a short story does not take a long time. Even one short story has only one theme. Literary works in the form of short stories also talk about the values of life, as well as the ways to achieve them. One of the actions that occur is social action. Social action is not only centered in the real world, but also contained in a short story text.

The social actions that people take show how they respond to the various sources of problems and issues that occur in society. Since humans are social creatures and have the drive to live in society, social action is closely related to social life. However, not all human actions or activities are considered social actions; something can only be done with others in mind. In addition, Weber divides social action into four categories: traditional action, affective action, value action, and rationality action. Max Webber made this classification based on the context of the actor's motives.

"Robohnya Surau Kami", by Ali Akbar Navis, is one of the short stories that tells about life with a flowing language style and a plot that inspires readers. In the short story "Robohnya Surau Kami", an old surau that used to be the center of worship is neglected and begins to collapse. The main character in this story is an old garin called "Grandpa". Grandpa looks after the surau and lives simply from the small donations he receives. After hearing a story from Ajo Sidi, a loudmouth who criticizes Grandpa's way of life for being too focused on worship without caring about social responsibility, his life full of devotion to God comes to a tragic end. Ajo Sidi's story about Haji Saleh in the afterlife opens Grandfather's eyes to the harsh reality of worship that is not matched by social action. This conflict arises when Grandfather, who feels his life has been wasted and hurt by Ajo Sidi's story, finally ends his life tragically. Filled with social action, this short story criticizes a society that ignores human values and emphasizes the importance of balance between worship and social responsibility.

Literary researchers have used various theories to examine social action in literary works. Previous relevant research, such as that conducted by Agung Widodo and Yuwana Sudikan (2021), investigated character representation in Asef Saeful Anwar's Alkudus book and used Max Weber's social action approach. In addition, Ghofur (2018) and Basid and Niswah (2018) looked at Husna's social action in Indra Rahmawati's Lovely Hana novel from the same perspective. Research conducted by Pancari and Renggani (2021) on the social actions shown by the character Raden Mas Said in the novel Sambernyawa by Sri Hadidjojo also helps us understand the social actions found in literary works. This research will discuss AA Navis' short story "Robohnya Surau Kami" with the aim of studying the different types of social action depicted in this literary work.

The research will concentrate on Max Weber's theory of social action and explore the complexity of social values and spirituality depicted in this literary work.

This research aims to expand knowledge about social action theory. This theory is usually related to classical characters, but it also applies to modern characters living in a constantly changing social environment (Dwi Narwoko, Suyanto, Bagong, 2013, p. 76). This research supports the idea that culture and ethics continue to change over time. Specifically, this study aims to examine the different types of social action depicted in AA Navis' short story "Robohnya Surau Kami", which is based on Max Weber's views. As seen previously in works such as *Alkudus* by Asef Saeful Anwar and *Yasmin* by Diyana Millah Islami, this research aims to uncover how the characters in these stories exhibit complex social actions relevant to contemporary social values and cultural changes.

### **Method**

This research uses a descriptive qualitative method. To support this research, the researcher used the social action theory proposed by Max Weber in highlighting social action in the short story "Robohnya Surau Kami" by Ali Akbar Navis. Data were obtained through the form of sentences containing social actions in the short story "Robohnya Surau Kami" as the main data source, which was then continued with literature studies through the internet, news articles, and previous research journals. Repeated reading is intended so that literary works can be understood optimally (Sudikan, 2001: 104).

### **Result**

In the short story, the sociology review will analyze the motivation and purpose of an actor in performing social activities. Weber's social action theory is used in the analysis of this research. According to his theory, when a person acts, he not only acts, but also puts himself in the behavior and thoughts of others. So, from this discussion, we should understand the reasons and goals of the social action actors in the short story "Robohnya Surau Kami" by Ali Akbar Navis through the ideological framework they have or not. In addition, we can see how the behavior of others has an impact on a person (I.B Wirawan, 2012: 134). Data from Ali Akbar Navis' short story "Robohnya Surau Kami" will be presented here.

### **Action Rationality Value**

According to the motives and goals of the social action actor, values rational action is a type of social action in which there is an expected element of response from others. Moreover, since there is a potential response, and since there are some historical values that can be used as moral values for current and future generations, these actions are considered rational. Therefore, the reaction can be classified as social behavior if the symptoms in the field can be found in the underlying text. Value rationality actions have only one absolute goal, which distinguishes them from instrumental rationality actions. The following are some examples of value rationality actions found in the short story "Robohnya Surau Kami":

*“Sudah begitu lama aku berbuat baik, beribadat, bertawakal kepada Tuhan. Sudah begitu lama aku menyerahkan diri kepada-Nya. Dan Tuhan akan mengasihi orang yang sabar dan tawakal.”*

This sentence shows that grandfather performs his acts of worship because he believes that by doing good, being patient, and having faith, he will earn God's love. Grandfather's actions are not based on worldly results, but rather on the spiritual value and religious belief that his patience and trustworthiness will be rewarded by God. Not only that, this type of action can also be found in other narratives in this short story.

*“Aku bangun pagi-pagi. Aku bersuci. Aku pukul beduk membangunkan manusia dari tidurnya, supaya bersujud kepada-Nya. Aku sembahyang setiap waktu. Aku puji-puji Dia. Aku baca Kitab-Nya. Alhamdulillah kataku bila aku menerima karunia-Nya. Astagfirullah kataku bila aku terkejut. Masya Allah kataku bila aku kagum.”*

This sentence describes the grandfather talking about his religious habits. His belief in his religious values underlies all these activities. Grandfather does all this as an expression of his belief in God and religious teachings, not for material or social gain.

*“Kami ini adalah umat-Mu yang paling taat beribadat, yang paling taat menyembah-Mu. Kamilah orang-orang yang selalu menyebut nama-Mu, memuji-muji kebesaran-Mu, mempropagandakan keadilan-Mu, dan lain-lainnya. Kitab-Mu kami hafal di luar kepala kami.”*

This statement describes a group of people who perform religious worship and activities with full confidence in their religious principles. They prioritize these actions because they believe they have great intrinsic value, in accordance with their religious teachings, rather than because they expect worldly results.

The quotes are actions taken by the characters because of their strong belief in their religious values, not because of practical considerations or worldly goals. However, their actions may not have a positive material or worldly impact.

### **Affective Action**

Actions that are based on feelings, such as crying, getting angry, or falling in love, fall into the category of non-rational actions because they occur without the actor's awareness. Below are some examples of affective actions found in Ali Akbar Navis' short story "Robohnya Surau Kami":

*“la begitu muram. Di sudut benar ia duduk dengan lututnya menegak menopang tangan dan dagunya. Pandangannya sayu ke depan, seolah-olah ada sesuatu yang yang mengamuk pikirannya.”*

The quote above is an affective action. It was very clear how strong feelings and emotions were affecting Grandpa at that moment when he described his gloomy state and how his mind seemed to be "running amok". This was an affective action as Grandpa seemed to be caught up in his strong negative emotions, which impacted his behavior and posture.

*“Marah? Ya, kalau aku masih muda, tapi aku sudah tua. Orang tua menahan ragam.”*

Affective action can also take the form of the quote above. Although grandfather tries to contain his anger due to his age and life experiences, the admission that he would be angry if he were young shows that the emotion of anger is still present in him. This is a reflection of how emotions affect one's actions or responses, even though these emotions may not be expressed directly due to self-control.

*"la menggorok lehernya dengan pisau cukur."*

Grandfather's suicide is an example of extreme affective action. After hearing Ajo Sidi's story, which made him feel his life was wasted and doomed, he decided to do this in a highly depressed and desperate emotional state. This action stemmed from a strong emotional drive rather than rational thought or a clear goal.

### **Instrumental Rational Action**

Individuals perform this social action orientation for the purpose of what they are doing. They are not the same as others in terms of their behavior. A person will perform actions with a purpose, for example in the hope of getting what is expected, or by using external objects or other people as conditions or tools to successfully achieve reasonable goals. In addition, instrumental social action is also based on various considerations and choices that are consciously related to the goal (Weber, 2009: 67).

*"Dan di antara orang-orang yang diperiksa itu ada seorang yang di dunia dinamai Haji Saleh. Haji Saleh itu tersenyum-senyum saja, karena ia sudah begitu yakin akan dimasukkan ke dalam surga."*

Haji Saleh's action of smiling because he believes that he will go to heaven is an instrumental rational action. He has the goal of going to heaven, and he believes that the devout worship he has done throughout his life is the best way to achieve that goal. He believes that by worshiping and chanting God's name, he will get heaven, the reward he desires.

*"Tak ada pekerjaanku selain daripada beribadat menyembah-Mu, menyebut-nyebut nama-Mu. Bahkan dalam kasih-Mu, ketika aku sakit, nama-Mu menjadi buah bibirku juga."*

Even when he was sick, Haji Saleh kept mentioning God's name, showing that he kept trying to achieve the ultimate goal, which was to gain God's pleasure and enter heaven. This shows instrumental rational action because there is consideration and calculation that every act of worship will bring him closer to his ultimate goal.

*"Kalau Tuhan tak mau mengakui kesilapan-Nya, bagaimana?" suatu suara melengking di dalam kelompok orang banyak itu. "Kita protes. Kita resolusikan," kata Haji Saleh. "Apa kita revolusikan juga?" tanya suara yang lain.*

One example of instrumental rational action is protest and resolution. The inmates of hell try to find the best way to change their fate by considering various options, such as protesting or making a resolution against God. These actions show rational consideration of the possible ways in which they can achieve their goal of getting out of hell.

In each of the above quotes, there is a clear and rational goal to be pursued, and the methods used to achieve that goal are based on rational calculations and considerations about efficiency and effectiveness.

### Traditional Actions

According to Max Weber's theory of social action, traditional actions are those that are performed simply because of habits or customs that have existed for a long time and become part of everyday life. These are done without thinking or considering rationality because they come from a repeated process of socialization and accumulation of habits. Several sentences in Ali Akbar Navis' short story "Robohnya Surau Kami" describe conventional actions. The following is the information found from the short story.

*"Sebagai penjaga surau, Kakek tidak mendapat apa-apa. Ia hidup dari sedekah yang dipungutnya sekali se-Jumat."*

Grandfather performing his job as a surau caretaker without receiving material compensation and relying on the alms received every Friday is an example of a traditional action. This action is based on long-standing habits and customs in the community, where the surau keeper is considered to be doing sacred work and is entitled to alms given by worshippers.

*"Aku bangun pagi-pagi. Aku bersuci. Aku pukul beduk membangunkan manusia dari tidurnya, supaya bersujud kepada-Nya."*

Traditionally, grandfathers wake up early, wash, and beat the drum to wake others up for worship. These activities are done every day without thinking or considering rationality because they have become part of the religious norms and habits that govern daily life.

These sentences show how Grandpa lives his life according to long-established societal customs. They do not do these things for rational reasons or a desire to achieve a particular goal. Rather, they have become part of the social customs and religious norms that they have accepted over the course of their lives.

### Conclusion

Max Weber's social action theory can be used to analyze the actions of the characters in Ali Akbar Navis' short story "Robohnya Surau Kami". This theory shows the complex relationship between traditional, affective, rational and instrumental behavior.

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