
SABDA AND DAWUH SRI SULTAN HBX ABOUT THE CROWN PRINCESS MAX WEBER'S STUDIES POWER, AUTHORITY, LEGITIMACY

By

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Article Info

Article history:

Received June 05, 2023

Revised June 26, 2023

Accepted July 09, 2023

Keywords:

Power

Authority

Legitimacy

Sabda

Dawuh

ABSTRACT

This study discusses the proclamation and words (sabda and dawuh) of Sri Sultan Hamengkubuwono X (HBX) regarding the appointment of the Crown Princess. This study aims to investigate and analyze the power, authority, and legitimacy of the proclamation and statements of Sri Sultan HBX in the cultural context of the people of Yogyakarta. Max Weber's Theory of Power, Authority, and Legitimacy is used as a guide in conducting research. This study uses a qualitative approach with a focus on cultural perspectives involving Yogyakarta residents as the main source of information. The findings of this study contribute to a broader understanding of political, power and cultural dynamics in the context of the Sultanate of Yogyakarta.

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1. INTRODUCTION

"Sabda" (Royal Speech) and "Dawuh" (Royal Order) Sri Sultan Hamengku Buwono X (HBX), regarding the appointment of Gusti Kanjeng Ratu (GKR) Pembayun as GKR Mangkubumi, related to the succession to the throne king. Sabda and dawuh are a text, if a written message is understood as a form of discourse. If written text is expanded, it means all forms of "products" of discourse, whether speech, writing, images, or even objects. In the expansion of this meaning, the word as a message, which is equally seen as a text, even though it is autonomous in nature [1].

Words and dawuhs are epistemologically texts or writings, both in the sense of God's words, as well as those words that have been set forth in the holy book (alqur'an). As a text, there are at least three basic concepts: 1) is the content of the holy book as a writing by human hands the same as the words or words of God, in the sense of whether the holy book is a mirror image of the word of God. 2) because the words were written by humans (at the order of the apostles) using human language, is there an open space in the words for human interpretation of God's words. 3) whether a word can experience a change in meaning, when it is in a different socio-political, economic and cultural context, thus opening up space for various possibilities [2].

Many parties interpret the contents of Sri Sultan HBX's Words and Dawuh according to the point of view and interests each carries. The pros and cons arose after Sri Sultan HBX issued the Sabda Raja and Dawuh Raja which gave the title Mangkubumi to Gusti Kanjeng Ratu Pembayun.

The following contains the words of Sri Sultan HB X 30 April 2015: The King's Word delivered on Thursday 30 April 2015.

"Gusti Allah, Gusti Agung, the power of creation, paringana sira all adiningsun sederek dalem sentolo dalem and royal courtiers. Nampa welinge dhawuh Gusti Allah Gusti Agung Cipta Karya lan rama ningsun grandparent ingsun, the

ancestors of Mataram Wiwit at this time swing Nampa dhawuh grace Dhawuh Gusti Allah Gusti Agung, the creative power of Asma's carelessness Move Ngarso Dalem Sampean Dalem Ingkang Sinuhun Sri Sultan Hamengku Bawono Ingkang Jumeneng Katen Surya Ning Mataram Senopati ing Ngalaga Lasting Bawono lasting in Panatagama This King's words need to be understood and respected be acted upon yo kono".

In English, Sabda Raja means: "Allah, God Almighty, Creator Almighty, let all brothers and sisters, relatives in the Keraton (palace), and servants hear this. I received an order from Allah, my father, my ancestors, and Mataram ancestors. From now on, I am called Sampean Dalem Ingkang Sinuhun Sri Sultan Hamengkubawono Ingkang Jumeneng Katen Surya ning Mataram, Senopati ing Kalogo Langenging Bawono Langgeng, Langgeng ing Toto Panotogomo. This Word of the King needs to be understood, lived and implemented as I have stated."

As a king, Sri Sultan HBX has power, legitimacy and authority. This includes the publication of Sabda and Dawuh which are coercive and must be obeyed by all the people of Yogyakarta. Sri Sultan HBX, as a king, has the power to shape higher goals oriented towards his people, thereby ensuring their obedience and obedience to his authority. The social actions of the people of Yogyakarta are limited and determined by the will, orders or rules of the authorities. The power to rule may be separate from the sense of duty for the people to obey. When the obligation exists, the order can be considered as the legal authority. With a sense of duty, power is transformed into authority, where legitimacy or rule is accepted.

Weber in [3] argues that orders can be interpreted flexibly. Organizations struggle to replace the intervention that is often required in the body of politics with powers that institutionalize the dominance of formal rationality. This means that there is a possibility that certain orders will be obeyed. Thus, authority is a lawful, rule-based relationship, in which the social meaning of the relationship depends on assumptions that are freely accepted by all parties. Both power relations and legitimate rules must occur within a certain scope, a domination structure understood as an order that is perceived by actors as a necessity or a model that governs the organization.

It is important not to interpret Sri Sultan HBX's Words and Dawuh too literally. In this context, orders, especially the words and proclamations of the king, are not just something that is expressed through speech or writing. Sri Sultan HBX has the authority and ability, in social relations, to assert his own will even in the face of resistance. So far, most approaches to legitimacy have been associated with the Weberian- based concept of authority. In this sense, legitimacy is generated through formal rationality and structures that represent both the "right to exist " (self-justification) and cultural conformity to the environment (external evaluation). Like [4] states, "power embedded in hierarchies has been seen as 'normal' and 'inevitable' following formal organizational designs."

Sabda and Dawuh Sri Sultan HBX have power, authority, and legitimacy that cannot be rejected by the people of Yogyakarta. Sabda and Dawuh Sri Sultan HBX have the power to govern the people of Yogyakarta and ensure their obedience and obedience. In terms of authority, Sabda and Dawuh Sri Sultan HBX hold strong authority that applies to all the people of Yogyakarta. Furthermore, in terms of legality or legitimacy, the Words and Dawuh Sri Sultan HBX have the force of law or palace rules, because they demand obedience from all the people of Yogyakarta.

Previous research on power, authority, and legitimacy includes studies by [5] which address the problematic nature of the legitimacy process due to the embedded structure of domination in organizational social systems, where legitimacy is framed by power and discourse. Uphoff [6] explores the dynamics of management, control, and leadership, revealing the many euphemisms for power used in management and organizational discourse. Hiron [7] examines the dynamics of power, authority, and legitimacy in private corporations, where traditional authorities and key state institutions govern the order. Richmond, Kappler, & Bjorkdahl [8] examines the power structure that underlies and attaches to spatial labels. The concepts of "field" and "field work" are not natural but political categories that reflect networks of academics and policy makers with an implicit interest in maintaining dominance and authority over the subjects of their intervention. Humor [9] Homotiv explores how rivalry movements help create the fundamental legitimacy of regimes and offer possibilities for dealing with new communist doctrines. This thesis shows that legitimacy dominance, combined with Ho Chi Minh's legitimacy effects and charisma, helped stabilize the DRV regime. Haack & Sieweke [10] explain the legitimacy of inequality among members of a social system by integrating systems justification theory and social judgment theory. They identify adaptation and displacement as two main mechanisms for legitimizing inequality and examine their effects in a unique setting of natural experiments. New members of societies where inequality is widely supported and seen as enduring will adapt to this perception and begin to view inequality as acceptable. Lion [11] discusses how power and authority can be exchanged in society, or how power is coercive. Concha [12] examines massive social unrest, looking at the interaction of institutions, legitimacy, and power. Prolonged issues of legitimacy can disrupt the stability of the political order. Legitimacy depends on how power is distributed among groups in society [13]. Institutions build their legitimacy by providing the means for citizens to influence decisions and by providing a material basis for judging loyalty. This research focuses on exploring

the perceptions of the people of Yogyakarta regarding power, authority, and legitimacy regarding the Word and Dawuh Sri Sultan HBX regarding the appointment of the Crown Princess.

Power is the ability of individuals to confront or influence other people to do something they would not do. Usually accompanied by threats of sanctions. In any political system, power resides in the hands of a few individuals who use it to reward or punish those they see fit.

In political and social sciences, power is generally understood as the ability to influence people's behavior. Power is often expressed as either upward or downward. With downward power, leaders influence subordinates. When the leader exerts downward power, it influences the decisions of the subordinates [14]. In this context, power in a royal environment refers to the King's decisions that cannot be questioned by the people [15].

The concept of power is closely related to realism, because power provides a sense of security in adhering to the logic that no one can influence a leader when a leader has the ability to influence his subordinates. Therefore, each party must try to maximize and consolidate its power [16].

The use of power does not necessarily involve coercion (violence or threats of violence) for extreme actions. Much of the sociological debate about power revolves around the issue of the enabling nature of power. A comprehensive discussion can be found in Steven Luke's work, where power is seen as having dimensions. Thus, power can be seen as a constraint on human action, but also as something that enables action, albeit within a limited scope. Much of this debate is related to the work of the French philosopher Michel Foucault from 1926 to 1984, who followed the Italian political philosopher Niccolò Machiavelli 1469-1527, saw power as "a complex strategic situation in a certain social environment", used interchangeably with strength. However, the meaning is different: while power is defined as "the ability to influence someone to do something they would not do," authority refers to claims of legitimacy, justification, and the right to use that power [17].

Weber [18] states that power is the ability to carry out one's will over others. Power goes beyond personal relationships; it shapes larger dynamics such as social groups, professional organizations, and governments. Likewise, the power of the government is not always limited to controlling its own citizens.

Herbert A. Simon defines authority as being in power. The power to command obedience. According to Michaels in the Encyclopaedia of social In the Sciences, authority is the capacity, innate or acquired, to exercise power over a group. Other scholars argue that authority is not a capacity but a relationship. It is an approved and institutionalized power. In his sociological and philosophical work he identified and distinguished three types of legitimate domination (Herrschaft in German, which generally means 'domination' or 'rule'), which is sometimes translated in English translations as types of authority because domination is not seen as politics. concept in the first place. Weber defines domination (authority) as the possibility of orders being obeyed by a defined group of people. Legitimate authority is that which is recognized as valid and justified by both the ruler and the governed.

In simple terms, legitimacy is the acceptance of authority by those who are governed. Legitimacy means governing the people based on their consent. If legitimacy is interpreted descriptively, it refers to people's trust in political authority and sometimes political obligations. Max Weber provided a very influential explanation of legitimacy in his sociology, ignoring any normative criteria [19]. According to Weber, the legitimacy of a political regime means that its participants have certain beliefs, "legitimitätsglaube," in relation to it: "the basis of every system of authority, and thus of every kind of willingness to obey, is belief, a belief by which those who exercise authority is lent prestige" [20].

In contrast to Weber's descriptive concept, the concept of normative political legitimacy refers to several criteria for the acceptance or justification of political power or authority and possible obligations. In a broader sense, legitimacy explains why the use of political power by certain bodies, such as the state, government, or democratic collectives, is permissible and why there are obligations. He experienced a moral controversy when he had to obey his orders. John Rawls, in Political Liberalism [21], presents the following interpretation of legitimacy: if the conditions for legitimacy are not met, political institutions exercise power unfairly, and the orders they produce do not require any obligations to be obeyed. John Locke proposed an interpretation of legitimacy as a natural state in which all individuals are equally free in the sense that they have the same political authority.

General consideration of political power is regarded as the utmost example within society, and no other authority is deemed superior or capable of challenging its judgments. The influence of family power (in terms of hereditary control), hierarchical administrative power, economic power, religious power (excluding instances where fundamentalist religions are advocated), ideological power (enforced state ideology), cultural power, moral power, military power (except in praetorian-authoritarian regimes), and the power of information (including "memes") are all, in some way, subordinate to political power. In democratic systems, political objectives that have been elevated to the status of politics necessitate that political power be limited solely by constitutional provisions, granting it ultimate coercive authority in situations of disobedience or violation of its decisions. Within a modern society that is subject to

social control and governed by the rule of law, those in positions of political power, such as legislators and governors, bear the responsibility of making decisions on behalf of the entire society, with their rulings governing all other social forces without being obliged to obey any of them. The global society represents the highest form of collectivity, independent of external influences, thereby conferring the highest authority to this collective entity. In this context, political power assumes the role of sovereign power [22].

The acceptance and endorsement of a rule or decision indicate its legitimacy, implying that people perceive it as beneficial and advantageous for society. Consequently, they willingly comply with these rules and decisions. The display of power becomes unnecessary when legitimacy accompanies authority. The pinnacle attribute of global societal dominance, establishing political power as sovereign within this societal framework, allows us to perceive political power as a "comprehensive ability (within the Yogyakarta community) to make decisions and exercise control." This enduring capacity finds expression through various concrete methods of implementing its intentions, bolstered by the influence of the Yogyakarta Sultanate.

2. RESEARCH METHOD

The research method used in this study was in-depth interviews with Yogyakarta residents representing various levels of society, including courtiers, traditional leaders, humanists, and the general public. The collected data were analyzed using content analysis and interpretive approaches to explore perceptions, beliefs, and attitudes related to the proclamation and announcement of the Sultan regarding the appointment of the Crown Princess.

In this study, the post-positivist paradigm is used to seek explanations about the meaning behind an action. Therefore, it requires a literal interpretation by the researcher, which involves an active and inventive process. Interpretive theory recognizes that meaning can go beyond what is explicitly expressed by actors. The interpretive paradigm views social reality as holistic, interconnected, complex, dynamic, meaningful, and characterized by reciprocal relationships between phenomena. The objective method in quantitative research aims to establish standard observations, while the subjective method (qualitative research) seeks to create interpretations [23]. According to Crotty [24] clear statements by researchers about their world view and understanding of knowledge are very important in shaping research, evident in every aspect from research questions to conclusions. Research designs operate under the researcher's ontological and epistemological assumptions that reality can be understood, but only in the form of socially constructed and experiential mental frameworks, which are local, specific, relative, informative, and changeable [25].

Reality is how we construct narratives about our experiences, interpret them, and make sense of ourselves and others in terms of past, present, and imagined world phenomena [26]. We all contribute to our understanding of humanity through interpretation. The application of the ontological and epistemological assumptions about the Power, Authority, Legitimacy of the Proclamation and Proclamation by Sri Sultan Hamengkubuwono X Concerning the Appointment of the Crown Princess in Yogyakarta Society further determines the axiology of this study.

3. RESULTS AND ANALYSIS

The Sultanate of Yogyakarta has constitutional status as a cultural and customary institution in Indonesia. This status is recognized in the 1945 Constitution of the Republic of Indonesia. Within this framework, the Sultanate of Yogyakarta has special roles and responsibilities related to the preservation of Javanese culture and historical heritage. The Yogyakarta Sultanate's direct political power has diminished within Indonesia's official political system. As a traditional institution, the Sultanate of Yogyakarta has limited authority in traditional ceremonies, cultural activities, traditions, local wisdom, and state events in the Yogyakarta region.

Although its direct political power has diminished, the Sultanate of Yogyakarta plays an important symbolic role in society. The Yogyakarta Palace is the center of activity for the Yogyakarta Sultanate. There is a hierarchical structure within the palace which divides roles and responsibilities within the imperial order. The Sultan of Yogyakarta as the head of the empire has a central role in decision making. The political power of the Sultan of Yogyakarta is now more symbolic. The sultan plays an important role in traditional ceremonies, religious rituals and state events. The presence of the Sultan and the royal family gave legitimacy and symbolic power to the empire. The Sultan of Yogyakarta is still revered as a symbol of Javanese identity and cultural heritage. The Sultan also has a role in maintaining and preserving traditions and cultural continuity in the Yogyakarta region.

The Sultanate of Yogyakarta maintains its authority as an officially recognized customary institution in Indonesia. The authority of the Sultan of Yogyakarta was formed based on legal provisions, including the 1945 Constitution of the Republic of Indonesia. This authority gave the Sultan power to lead and manage matters relating to the Sultanate of Yogyakarta. The Sultan of Yogyakarta holds power from generation to generation through lineage in the monarchy system. The authority of the Sultan includes decision-making power in the fields of politics, government and culture relating to the legal and legal territory of the Yogyakarta Sultanate.

The legitimacy of the Sultan of Yogyakarta comes from the long history and tradition of the Sultanate. This legitimacy is strengthened by the recognition of the Indonesian government and the support of the people of Yogyakarta. The Sultan of Yogyakarta plays an important role in preserving the cultural and historical heritage of the Sultanate, as well as being the guardian and protector of local wisdom. Communities both inside and outside Yogyakarta recognize and respect the Sultan's position as a symbol of identity and important cultural heritage for the Indonesian nation. It was this acknowledgment that gave the Sultan of Yogyakarta the power to determine the direction of the Sultanate of Yogyakarta.

The power of the Sultan of Yogyakarta includes various aspects, both symbolic and functional. Symbolically, the Sultan acts as a spiritual leader and a symbol of the continuity of cultural heritage. Functionally, the Sultan has the authority to appoint certain officials, such as the Governor of Yogyakarta and several regional officials. The powers of the Sultan of Yogyakarta are related to the roles and functions that are exercised in Indonesia's official political system. Although not having the direct political power that he had in the past, the Sultan of Yogyakarta has an important symbolic and ceremonial role. Although not having the direct political power that he had in the past, the Sultan of Yogyakarta plays an important symbolic and ceremonial role in traditional ceremonies, state events, and as guardian of Javanese traditions and culture. In addition, the Sultan also plays a role in maintaining social harmony and stability in Yogyakarta.

The announcement of the decree and decree of King Sri Sultan HBX regarding the appointment of the crown princess drew various responses from various groups, both family members, community leaders, academics and the general public. These decrees and decrees have been the subject of controversy in Yogyakarta, generating debate and multiple perspectives within society. This announcement received public attention because the decision to appoint a crown princess is an important matter in the context of royal government. The controversy continues to grow through debate, public opinion, and potential steps to settlement or mediation. Further development depends on factors such as public support, government responses, decisions from relevant agencies, and existing political and social dynamics.

This controversy received attention from the national and local media, given the importance of the monarchy's role in the cultural and political context of Yogyakarta. Controversy and debate have emerged in various segments of society, including in the media, public forums and social networks. The controversy can be related to the question of the legitimacy of appointing a crown princess based on the King's decision. This could include considerations such as whether the King's decisions hold legal authority, whether there are customary procedures to be followed, and how society perceives the exercise of the King's power in this regard.

Following the announcement, different factions emerged, namely the pro, con and neutral factions. The proxy expressed support and legitimacy for the King's decision, considering that this was the right step in line with the prevailing traditions and regulations. They view this decision as lawful and according to tradition. They see this decision as the preservation of cultural heritage and the continuation of royal power. Supporters of the appointment of the crown princess see it as a relevant step in preserving cultural heritage and local wisdom. Tradition and cultural preservation are often cited as pro-factual reasons that emphasize the preservation of tradition and cultural preservation. They argue that the appointment of a crown princess is part of the cultural heritage that has lasted for centuries in Yogyakarta. According to them, maintaining the royal lineage and preserving the traditions of the royal family is a way to preserve the cultural identity and values inherent in the people of Yogyakarta. The pros believe that the appointment of the crown princess is an important step in preserving the tradition and continuity of the history of the Yogyakarta kingdom. They argue that this action is an integral part of the system of power inheritance that has lasted for centuries. They emphasized the importance of maintaining the integrity and continuity of royal traditions.

The appointment of the crown princess is also considered important in the symbolic context and the legitimacy of royal power and Sri Sultan HBX. The pros believed that the presence of a crown princess as heir to the throne provided the stability and continuity of leadership necessary for royal rule. They argued that recognition and respect for the authority of the King and royal traditions would strengthen the legitimacy of the monarchy in the eyes of society. The appointment of a crown princess is seen as a sign of honor and a symbol of pride for the Yogyakarta kingdom. The pro camp sees it as an effort to strengthen cultural identity and respect for ancestors and the monarchy system that has existed since ancient times. They believed that the appointment of a crown princess would enrich cultural values and safeguard the royal heritage.

The pro camp also believes that the appointment of the crown princess can maintain social and political stability in Yogyakarta. They believed that the presence of the crown princess as the future ruler minimized the potential for succession conflicts or power vacuums that could disrupt peace and harmony in society. In their view, a well-preserved tradition of royal succession provides certainty and stability in local leadership. They believe that the continuity of royal leadership through the inheritance of a crown princess can be minimized political uncertainty and conflict that may arise during the leadership transition.

In addition, the pro camp also recognizes the authority and legitimacy of the King in making decisions regarding the appointment of the crown princess. They believed that as the head of the kingdom, the King had the prerogative to determine the heir to the throne based on what he saw fit. They believe that the King's decision is valid and must be respected by society.

Another reason often expressed by the pro camp is the interests of the royal family. They argue that the appointment of a crown princess is a form of recognition and respect for the rights and role of the royal family in carrying out their royal duties. Their support of the King's decrees and instructions was influenced by considerations of loyalty to the royal family and the family's interest in maintaining its position.

On the other hand, the anti-group opposes the appointment of a crown princess for various reasons, such as the lack of synchronization with the customs and principles of nobility. Some reasons include historical considerations, gender equality, or doubts about the legitimacy of the decision. The anti camp refers to the history and traditions that existed in the system of succession to the throne in the previous kingdom. They argued that changes to the succession system could undermine the integrity of history and traditions that had become part of royal identity.

Disagreements over the appointment of the Crown Princess arise among individuals or groups within society due to differences of opinion about the process or decision of her appointment. They have alternative views or different preferences regarding the succession or heir to the throne. Political or legal considerations are also contradictory reasons, because some individuals or groups see the appointment of the Crown Princess as a violation of democratic principles or applicable law. They consider the appointment inconsistent with the political order or the existing constitution.

Furthermore, cultural or religious differences contributed to the emergence of anti-Sultanist orders and instructions. They hold beliefs or cultural and religious values that are not in accordance with the decrees or instructions of the Sultan. Part of the opposition to the decisions and instructions of the Sultan may be related to dissatisfaction with the Sultan's overall policies or performance. They doubted the competence or legitimacy of the Sultan in making decisions affecting the appointment of the Crown Princess. In addition, political factors or rivalries may be behind the opposition to the decisions and instructions of the Sultan, as different political interests or agendas make them oppose the appointment of the Crown Princess.

They argue that other considerations must be taken into account in the process of appointing a crown princess, and the decision could trigger a wider debate about the role and duties of the monarchy that needs to be reconsidered. In addition, there are also groups that remain openly neutral and impartial. They may try to weigh the arguments of both sides and hope for a resolution that fairly respects traditional values and aspirations of the people.

Several groups and individuals choose to remain neutral and impartial on the issue of the appointment of the Crown Princess because they have no particular interest or direct affiliation related to the matter. They feel that these problems do not directly affect their lives or interests. Neutral attitude can also be due to limited information owned by individuals or groups. They do not have sufficient knowledge or understanding of the context, process or implications of appointing the Crown Princess to form a strong opinion.

Apart from that, there are also those who feel apathetic or indifferent to the issue of appointing the Crown Princess. They have greater priority or concern for other issues or problems that they consider more relevant or important in their lives. Some chose to wait and see how the situation unfolded before taking a firm stand. They want to see further developments, listen to various arguments, or observe people's reactions and responses before forming a more definite opinion.

Power refers to the ability of an individual or entity to influence or control decisions, actions or other circumstances. The power of Sri Sultan Hamengkubuwana X (HBX) refers to his role as ruler or head of the Sultanate of Yogyakarta. Sri Sultan HBX is the highest leader and holds executive, legislative and judicial powers, as well as playing an important role in preserving Javanese traditions and culture and protecting the customary rights and interests of the people in his territory. Sri Sultan HBX also serves as a symbol of unity and identity for the people of Yogyakarta.

In the context of royal decrees and instructions, power refers to the authority and control held by Sri Sultan HBX to make decisions regarding the appointment of the crown princess. As the head of the kingdom or sultanate, the King has the power to influence and regulate the internal affairs of the kingdom. The power of King Sri Sultan HBX in this context refers to his ability and authority to make decisions regarding the appointment of a crown princess. As King, Sri Sultan HBX has the power to influence and control the process of succession to the throne and determine who will be appointed as the successor to the throne of the Sultanate of Yogyakarta. Sri Sultan HBX has hereditary power to make decisions regarding the succession and inheritance of the throne.

As the head of the kingdom, the King has the authority to influence and regulate royal affairs, including succession to the throne. This power comes from his position as supreme leader of the Kingdom of Yogyakarta. The royal decree and instructions of King Sri Sultan HBX regarding the appointment of the crown princess show the power and authority held by Sri Sultan HBX. Sri Sultan HBX plays an important role in making decisions regarding the



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appointment of a crown princess. The king's power allows for influence and control in determining the steps related to succession to the throne and royal succession. In this context, the influence of the King's power plays a role in regulating and influencing the process of appointing the crown princess as the successor to the throne of the Yogyakarta Sultanate.

During this time as king, the Sultan still holds power in several aspects in Yogyakarta. The power possessed by the Sultan can come from various factors, such as historical heritage, cultural influences, and the symbolic role he holds. As head of the Yogyakarta Sultanate, the Sultan continues to play an important role in preserving the traditions, culture and social life of the people around the palace.

However, the Sultan no longer has power over the entire population of Yogyakarta. This change occurred with the formation of the official political system in Indonesia, where the Sultan served as the Governor of Yogyakarta. As governor, the Sultan has authority and responsibility related to regional governance, including development, public services, and resource management.

In his position as governor, the authority of the Sultan is limited to duties and responsibilities related to regional administration. The Sultan does not have direct authority over the entire population of Yogyakarta but focuses more on administrative and policy tasks related to regional management.

Although the Sultan still holds power that comes from his position as king and his symbolic role, his authority is limited to the scope of duties and responsibilities as governor. The relationship between the people of Yogyakarta and the Sultan can be in the form of cultural respect, recognition of tradition, or symbolic influence, but is not directly bound by the political authority of the Sultan in local government.

Sri Sultan HBX has executive authority to lead and manage the government within the Sultanate of Yogyakarta. Including issuing decisions and policies related to governance, development, and people's welfare. Sri Sultan HBX also has legislative authority to enact laws, regulations and policies within the existing regulatory framework of the Sultanate of Yogyakarta. In addition, Sri Sultan HBX has judicial authority to uphold the law and uphold justice in his territory.

As a guardian of tradition and culture, Sri Sultan HBX also has a role in maintaining and maintaining Javanese traditions and culture in the Sultanate of Yogyakarta. In addition, it serves as a symbol of unity and identity for the people of Yogyakarta.

Authority refers to the legitimacy or legal right to control and govern a territory, organization or institution. The royal decree and instructions from King Sri Sultan HBX regarding the appointment of the crown princess reflect the authority given to him as the supreme leader of the Kingdom of Yogyakarta. This authority is earned through recognized tradition, history, and cultural and legal systems of succession. The authority of King Sri Sultan HBX is the basis of law and custom which gives him the right to decide matters relating to the appointment of a crown princess. The king has the authority recognized by the people and the royal system to determine the successor to the throne based on existing rules and traditions.

In the current contextual sense, it is important to understand that the Sultan's position as King no longer holds the same political power and governmental authority as before. After the formation of the Unitary State of the Republic of Indonesia, the official political system stipulated that the Sultan of Yogyakarta hold the position of Governor of the Special Region of Yogyakarta. In this capacity, the Sultan has powers in the field of administration and development in the Yogyakarta region.

Even though the Sultan no longer has formal political authority as a king who rules over the entire population of Yogyakarta, it is important to note that the Sultanate of Yogyakarta still holds strong cultural legitimacy among the people of Yogyakarta. Cultural legitimacy refers to the recognition and respect for the traditions, values and history associated with the Yogyakarta Sultanate.

The authority of King Sri Sultan HBX is related to legal and cultural rights that give him the authority to regulate and control the succession to the throne and the process of appointing a crown princess. This authority is granted through a monarchy system that has traditionally been recognized and respected by the people and regulated by applicable laws and regulations. The authority of King Sri Sultan HBX in terms of appointing the crown princess is related to the legitimacy and legal rights he has to make the decision. The king has power based on traditions, customs, and the system of succession that is recognized in the context of the kingdom. The authority of the King was accepted by the people as the legal basis for governing the royal succession.

The royal decrees and instructions of King Sri Sultan HBX provide the legal authority and rights recognized by the people regarding the appointment of the crown princess. The community recognizes the authority possessed by the King in this matter, considering him as a leader who has the right and authority to determine who will become the crown princess. This authority was recognized as a legitimate basis for governing the kingdom's internal affairs, including the appointment of a crown princess, although it generated support and opposition in the Special Region of

Yogyakarta. This power gave Sri Sultan HBX broad responsibilities in managing the government, preserving culture, and advancing the welfare of the people within the Sultanate of Yogyakarta.

Legitimacy refers to the widespread recognition and acceptance of the authority and validity of a power or government. Sri Sultan HBX's statement and decision regarding the appointment of the crown princess has legitimacy based on tradition and the recognized monarchical system in the context of the Kingdom of Yogyakarta. This legitimacy is obtained through the recognition of the community, royal family, and traditional leaders. The validity of Sri Sultan HBX's statement and decision regarding the appointment of the crown princess refers to the public's recognition and acceptance of the decision. This legitimacy is related to public recognition of the authority and legitimacy of the Sultan in making decisions regarding the succession to the throne.

Acceptance and acknowledgment of the validity and enforceability of the decision. This legitimacy is based on factors such as tradition, history, cultural norms, and legal principles that are recognized in the context of the Kingdom of Yogyakarta. In society the legitimacy of the Sultan as a leader and his decisions regarding royal succession are respected and considered valid. This legitimacy depends on factors such as tradition, culture, and social recognition of the Sultan's position as the legitimate leader. Public acceptance and acknowledgment of the Sultan's decision reflects the validity of the statement and decision.

Formal legitimacy is related to the position of the Sultan as the Governor of the Special Region of Yogyakarta which is recognized by law and the political system. However, cultural legitimacy is related to the trust, respect, and voluntary obedience that the people of Yogyakarta give to the Sultan as the custodian of Javanese cultural traditions and heritage. This cultural legitimacy can influence how the people of Yogyakarta view the Sultan, respect his decisions and decisions, and maintain the traditions and values associated with the Sultanate of Yogyakarta.

On the other hand, cultural legitimacy is related to recognition and acceptance based on cultural values, traditions and local identities that are respected by the people of Yogyakarta. Cultural legitimacy in this context reflects emotional, historical and social trust in the cultural heritage and traditions associated with the Sultanate.

The relationship between formal legitimacy and cultural legitimacy in Yogyakarta can influence and complement each other. Formal legitimacy can be strengthened by cultural legitimacy, because recognition of cultural values and traditions inherited by the Sultan can provide a basis for acceptance and recognition of the political role he plays. Conversely, cultural legitimacy can also be influenced by formal legitimacy. When the Sultan takes on a political role as governor and carries out his duties and responsibilities properly, it can strengthen public recognition and acceptance of the Sultan's position culturally.

In practice, the people of Yogyakarta can provide formal and cultural legitimacy to the Sultan. They respect the Sultan as a figure who represents Yogyakarta tradition, culture and identity, while recognizing the Sultan's formal legitimacy in his political role as governor. The two forms of legitimacy can interact and strengthen each other, reflecting the complexity of the relationship between political power and cultural identity in the context of Yogyakarta society.

Some people recognize and respect the traditions and monarchy system within the Yogyakarta Palace, tend to view the Sultan's statements and decrees as lawful and lawful. This legitimacy is closely related to the public's recognition of the traditions, customs, and norms governing succession to the throne in the kingdom. The legitimacy of Sri Sultan HBX is based on history and tradition which recognizes the royal family of the Sultanate of Yogyakarta as the legitimate leader and ruler. Following are the factors that support the legitimacy of Sri Sultan HBX:

Firstly, due to lineage, Sri Sultan HBX is a direct descendant of the royal family of the Yogyakarta Sultanate which has ruled for centuries. This genealogy provided the basis for traditional legitimacy in the royal system of government. Second, adherence to customs and traditions. Sri Sultan HBX is recognized as a leader who upholds Javanese customs and traditions. Compliance with inherited customs and traditions provides strong legitimacy in the eyes of the people of Yogyakarta. Third, recognition by the government of the Republic of Indonesia, which officially recognizes and legitimizes Sri Sultan HBX as the leader of the Yogyakarta Sultanate, which was ratified through Law Number 13 of 2012. This recognition is given through statutory regulations and agreements that recognize the sovereignty and authority of the kingdom. Fourth, in general the people of Yogyakarta provide support and recognition to Sri Sultan HBX as their leader. The role and involvement of the Sultan in social, cultural and welfare activities also strengthens their legitimacy in the eyes of society.

4. CONCLUSION

Sri Sultan HBX's words and advice have a strong power to influence and move the people of Yogyakarta. As a respected leader with historical legitimacy, the Sultan has the authority to issue statements that have a significant impact on society. Sri Sultan HBX's sayings and teachings are widely recognized in Yogyakarta society as coming from a traditional leader and royal ruler. Its authority stems from the wealth of cultural and historical heritage, as well as community recognition as its leader. The validity of Sri Sultan HBX's statement and advice regarding the



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appointment of a crown princess is based on a system of customs and habits that have prevailed for centuries in the Sultanate of Yogyakarta. Its legitimacy is related to the community's recognition of the traditions and norms governing succession in the Yogyakarta Sultanate.

Power, as defined in Weber's theory of power, refers to the ability of individuals or groups to influence the actions of others despite resistance. In the context of Sri Sultan HBX's words and advice, power is reflected in the Sultan's influence to guide, direct, or give instructions to the people of Yogyakarta.

Authority refers to a form of power that is voluntarily accepted by society as legitimacy to govern or direct. The Sultan of Yogyakarta has hereditary authority as the leader of the Yogyakarta Sultanate. The authority of the Sultan is the basis for the legitimacy of the words and advice he conveys, because the people recognize the position of the Sultan as a legitimate leader.

Legitimacy refers to the basis or basis that legitimizes the authority and power of a person or group. In the context of Sri Sultan HBX's words and advice, legitimacy can be found in history and tradition which recognizes the Sultan as the legitimate leader of the Yogyakarta Sultanate. The community respects and accepts the Sultan's words and advice based on historical and cultural legitimacy associated with the Yogyakarta Sultanate.

Some people of Yogyakarta support the announcement and advice of Sri Sultan HBX regarding the appointment of a crown princess. They saw the decision as aligned with respected traditions and cultural values. Such support can be demonstrated through active support, respect for the decisions of the Sultan, and participation in related celebrations or ceremonies.

On the other hand, there are some people in Yogyakarta who may disagree with Sri Sultan HBX's statements and advice regarding the appointment of a crown princess. Their reasons may vary, including historical considerations, political factors, or different views on the succession system. This disagreement can manifest in the form of protests, resistance to decisions, and involvement in legal or political approaches to express their disapproval.

Some members of the Yogyakarta community may choose to remain neutral in this debate. They did not explicitly support or oppose the decision. This neutral attitude can be reflected in maintaining peace, avoiding involvement in conflicts, and choosing not to take a firm stance on Sri Sultan HBX's statements and advice.

What makes this research unique and innovative in applying Weber's theory is its focus on the local cultural context, the Sultanate of Yogyakarta, when it relates the concepts of power, authority, and legitimacy to the sayings and advice of the Sultan in the Javanese cultural tradition. This provides a unique and specific perspective on the words and advice of Sri Sultan HBX.

First, the unique local cultural context: By applying Weber's theory, this research relates the concepts of power, authority, and legitimacy to the statements and advice of the Sultan in the context of the rich culture of Javanese traditions and values. This allows for a deeper understanding of how statements and suggestions are received and perceived in this particular cultural context.

Second, the context of the Sabda and Dawuh traditions: The sayings and advice of the Sultan of Yogyakarta are unique traditions in Javanese culture. By linking it to the concepts of power, authority and legitimacy, this research provides a deeper understanding of how this tradition functions in protecting and guiding society and its role in shaping the social structure and cultural values of the Sultanate of Yogyakarta.

Third, social and cultural implications: Through this unique perspective, this research is able to analyze the social and cultural implications of the Sultan's statements and advice in Yogyakarta society. This includes understanding how statements and advice influence people's attitudes, actions or beliefs, and their role in shaping identity and social bonds in society.

Fourth, the context of cultural preservation and preservation: In the context of power, authority and legitimacy, this research can also highlight the role of the Sultan in the preservation and promotion of Javanese culture. Through this announcement and advice, the Sultan of Yogyakarta can play an important role in preserving and advancing cultural values, traditions and historical heritage of the Sultanate of Yogyakarta.

5. ACKNOWLEDGEMENTS

I would like to thank my supervisors and co-advisors who provided valuable guidance and direction through this research. I would also like to thank the Doctoral Program in Communication Studies at Sahid University, Jakarta, for facilitating the completion of this study. Special thanks to my doctoral colleagues in the 18th batch of communication Sciences who have contributed to the scientific discussion. Finally, I would like to thank the Faculty of Communication Sciences, Bhayangkara University Jakarta Raya.

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