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Social Judgment Sabda and Dawuh Hamengkubuwono X Regarding the Appointment of the Crown Princess

Sigit Surahman¹, Ahmad Sihabudin², Fahrudin Faiz³, Ridzki Rinanto Sigit⁴

¹ Bhayangkara Jakarta Raya University

² Sultan Ageng Tirtayasa University

³ Sunan Kalijaga State Islamic University

⁴ Sekolah Pasca Sarjana Sahid Jakarta University

Email: ¹saleseven@gmail.com, ²sihab@untirta.ac.id, ³fahrudin@uin-suka.ac.id, ⁴rrsigit01@gmail.com

ABSTRACT

This study aims to analyze the Sabda and Dawuh issued by Hamengkubuwono X, the monarch of the Yogyakarta Sultanate, regarding the appointment of the crown princess using the social judgment theory. A quantitative approach is employed to understand the community's perceptions and actions towards these messages, exploring how the people of Yogyakarta interpret and respond to them by considering attitude perception, polarization, and acceptance latitude. This provides a deeper understanding of how these messages are received within the cultural and social context of Yogyakarta. The addition of Action to the Social Judgment Theory in researching Hamengkubuwono X 's Sabda and Dawuh regarding the appointment of the crown princess can involve examining the behavior or actions of the Yogyakarta community in response to the Sultan's message. Over time, society realizes that Sabda and Dawuh can undergo shifts in their context. Social, cultural, and political changes that occur over time can influence the interpretation and application of Sabda and Dawuh from leaders or spiritual figures.

Keywords: Social judgment, sabda, dawuh, crown princess

ABSTRAK

Studi ini bertujuan menganalisis menggunakan *social judgment theory* terkait dengan Sabda dan Dawuh yang dikeluarkan oleh Hamengkubuwono X, Sultan di Kesultanan Yogyakarta, tentang pengangkatan puteri mahkota. Pendekatan kuantitatif digunakan dalam penelitian ini untuk memperoleh pemahaman yang menyeluruh tentang persepsi dan tindakan masyarakat terhadap Sabda dan Dawuh. Terlihat bagaimana masyarakat Yogyakarta menafsirkan dan menyikapi Sabda dan Dawuh Sultan tentang pengangkatan puteri mahkota dengan mempertimbangkan persepsi sikap, polaritas sikap dan zona akseptansi. Hal ini dapat memberikan pemahaman yang lebih kaya tentang bagaimana pesan-pesan tersebut dipahami dan diterima dalam konteks budaya dan sosial masyarakat Yogyakarta. Jika action ditambahkan ke dalam Social Judgment Theory sebagai kebaruan dalam penelitian sabda dan dawuh Hamengkubuwono X tentang pengangkatan puteri mahkota, maka dapat melibatkan aspek perilaku atau tindakan yang dilakukan oleh masyarakat Yogyakarta sebagai respons terhadap pesan Sultan. Seiring perkembangan zaman, masyarakat menyadari bahwa Sabda dan Dawuh dapat mengalami pergeseran dalam konteksnya. Perubahan sosial, budaya, dan politik yang terjadi seiring waktu dapat mempengaruhi interpretasi dan penerapan sabda dan dawuh dari pemimpin atau tokoh spiritual.

Kata Kunci: Penilaian, sabda, dawuh, puteri mahkota

INTRODUCTION

Hamengkubuwono X, as the Regional Head, has the task of leading the community of Yogyakarta and being accountable to the President. As the monarch, Hamengkubuwono X leads the Sultanate of Yogyakarta and its people with full power, full authority, and complete legality over all decisions he makes. The power, authority, and legality of Hamengkubuwono X are absolute and unquestionable. This includes when Hamengkubuwono X issues orders, statements, or royal advice that must be obeyed by all the people of the Sultanate of Yogyakarta. This has led to various perceptions within the society.

In the context of Yogyakarta society, "*Sabda*" (royal edicts) and "*Dawuh*" (royal advice) hold a very significant position. They are not just ordinary verbal messages but are considered to possess special power and authority. In Yogyakarta's tradition, *Sabda* and *Dawuh* usually come from the Sultan or other authoritative figures, such as the Kasunanan (royal court) and Kanjeng Pangeran Harya (royal family members). These messages often contain guidance, instructions, or advice given to the community or relevant parties.

The position of *Sabda* as a message is based on the belief that they originate from a leader who holds legitimacy and authority to provide directions to the community. The people of Yogyakarta respect and value these *Sabda* as they are seen as commands or guidelines to be followed. Furthermore, *Sabda* and *Dawuh* as messages also reflect the inseparable relationship between the leader and the people. They are given with the purpose of providing guidance, direction, and improving the order and life of the society. Therefore, *Sabda* and *Dawuh* play a crucial role in maintaining harmony and social cohesion in Yogyakarta society.

In the context of Yogyakarta society, Hamengkubuwono X plays a role as a traditional leader with absolute power and authority over his sultanate and people. This aligns with the concept of authority in Weber's traditional organizational perspective, where Hamengkubuwono X's power is considered "normal" and "inevitable" within the formal organizational hierarchy. Commands, statements, and royal advice issued by Hamengkubuwono X are deemed to possess special power and authority, akin to the concept of "*sabda*" and "*dawuh*" in Yogyakarta tradition, reflecting his legitimacy and leadership authority. "*Sabda*" and "*dawuh*" in Yogyakarta society are perceived to carry special significance and serve as guidelines to be followed by the entire community. This underscores the inseparable relationship between Hamengkubuwono X as a leader and the community. From a Weberian perspective, this indicates that Hamengkubuwono X's authority is accepted and respected by the community due to perceived legitimacy in providing guidance.

However, it is crucial not to interpret Hamengkubuwono X's words and statements too literally, considering that his power and authority may also be questioned by certain factions within the society. This reflects the dynamics within traditional organizations where legitimacy and authority are not universally accepted. The support and opposition to the "sabda" and "dawuh" of Hamengkubuwono X regarding the appointment of the Crown Princess signify differences in the community's assessment of his legitimacy and authority, which can be understood through Weberian concepts of legitimacy related to self-justification and external evaluation (Surahman *et al.*, 2023).

The Social Judgment Theory is used to help understand how the three relevant latitudes are related to controversial issues that impact the lives of the community, in this case, the people of Yogyakarta. This theory is quite useful for several main reasons. First, it explains why the people of Yogyakarta are deeply concerned about the Sabda and Dawuh of Hamengkubuwono X regarding the appointment of the Crown Princess. Second, it clarifies why there are both supporters and opposers to the Sabda and Dawuh of Hamengkubuwono X regarding the appointment of the Crown Princess. Third, this theory offers a good framework to observe and understand the attitudes and actions of the people of Yogyakarta towards the Sabda and Dawuh of Hamengkubuwono X regarding the appointment of the Crown Princess.

Attitude change is the result of the process and the effect of judgment. Perception occurs at the end of the process where individuals understand the message, compare it with their current position on the issue, depending on the position of anchor points, the latitude of acceptance, the latitude of rejection, and the latitude of non-commitment with the level of ego involvement. The greater the ego involvement in the issue, the larger the latitude of rejection, and the smaller the latitude of non-commitment, thus, attitude change is expected to be less likely. SJT, in this study, is used quantitatively to observe the attitudes and actions of the people of Yogyakarta towards the Sabda and Dawuh of Hamengkubuwono X regarding the appointment of the Crown Princess.

Furthermore, several previous studies using Social Judgment Theory (SJT), including those carried out by Wigton (1996) and Oehmke & Opp (2023) those addressing SJT are well suited for medical assessment studies. Medical judgment typically involves making decisions under the uncertainty of both inevitable errors and many false leads (Victoria & Drigas, 2022). in medicine, as in other fields. (Smit, Atkin, & Martell, 2006) predicts that campaign messages that provide correct normative information about widely misunderstood health behaviors will reduce the gap between distorted perceptions versus actual practice and

consequently reduce exaggerated, norm-based behaviors. The formative evaluation of messages designed to effectively convey the correct norms informed by social judgment theory (SJT) must measure the latitude limits of acceptance, non-commitment, and resistance to normative information. Chau (2014) and Anglin *et al.*, (2021) proposed the origin of the dynamic polarization of opinion in the real world is an interesting topic that physics scientists may be able to understand. To model dynamics properly, the theory must be fully compatible with social psychologists' findings about the microscopic changes in opinion seen through SJT (Sherstha & Shakya, 2014), the study of consumers and the processes they use to select (consume), and dispose of products and services. Consumer behavior incorporates ideas from several disciplines including psychology, biology, chemistry, communications, and economics. Wiltshire *et al.* (2014) and Davis *et al.* (2019) discussed human social cognition that determines two main types of cognitive processes. A related account, stemming from Social Judgment Theory (SJT), defines a Lens Model whose cues can be interpreted as well as the task conditions that will induce one type of cognitive process. Surprisingly, SJT-based research has not examined the relationship between social cues and signals. Unsworth *et al.* (2015) discussed modeling how experienced occupational therapy driver raters' weight and incorporate information when making fitness-to-driving recommendations and establishing the degree of agreement of their decisions. Salazar (2017) conducted an experimental method of developing and demonstrating persuasive arguments in this single-class social judgment theory activity to enhance their ability to change the attitude of a resistant audience. Ding *et al.* (2018) used the experimental method by introducing a new agent-based model under a limited confidence framework. We review the classical HK model and consider a population of n agents indexed in the set $I = \{1, 2, \dots, n\}$. Each agent has a time-dependent real-valued opinion $x_i(t)$. Thai & Lockwood (2022) used a 7-day experiential sampling design ($N_{\text{participants}} = 93$; $N_{\text{surveys}} = 3960$) with weekend follow-up to examine how individuals make social judgment comparisons in everyday life as well as the cumulative impact of these comparisons over time. Abele (2022) discussed the fundamental dimensions of social judgment and social evaluation, called agency and association, which are overarching constructs in many areas of psychology.

The research focuses on how Yogyakarta people perceive Hamengkubuwono X's statements regarding the appointment of a Crown Princess using SJT, categorizing their responses as agree, disagree, or neutral. It aims to go beyond mere attitude assessment to describe potential actions based on these attitudes. SJT, pioneered by Muzafer Sherif, predicts how society evaluates received messages and how this affects individuals' belief systems. It explores opinion formation and evolution, relevant to social psychology's interest in

understanding attitude change. Sherif et al. introduced SJT in the 1960s to explain how individuals evaluate and adjust their opinions through interactions with others. SJT posits that attitude change involves evaluation, not just a continuum of opinions. Individuals weigh new ideas against their existing viewpoints, placing them on their attitude scale. This subconscious process categorizes new information into acceptance, rejection, or neutrality ranges based on existing attitudes. Each person forms latitudes of acceptance and rejection around their attitude standards, with ideas within these zones being well-received and those outside being rejected (Miller, 2005; Littlejohn & Foss, 2005; Chau, 2014; Griffin, 2015; Collins *et al.*, 2021). Bottom of Form

The basic idea of SJT is that changing individual attitudes is a process of evaluation. According to SJT, describing an individual's stance as a point on a continuum of opinions may not be sufficient because an individual's degree of tolerance is also important in determining his or her response to external stimuli and inducements. In particular, the opinion presented is acceptable (unacceptable) by someone if it is considered close to (far from) his own opinion (Littlejohn & Foss, 2011; Oversveen, 2022).

Table 1. Attitude Range

Latitude of Acceptance	Latitude Rejection	Latitude of Noncommitment
The range or range of one's ideas/messages deemed reasonable or worthy of consideration for acceptance	The range or range of one's ideas/messages considered unreasonable or objectionable and experienced rejection	The range or range of one's ideas/messages see that they neither accept nor reject (neutral)

Source: Miller, 2005; Littlejohn & Foss, 2005; Chau, 2014; Griffin, 2015

A cursory sketch of cognitive dissonance theory, reasoned action theory, and social judgment theory shows the importance of several key factors in understanding message reception and processing. Firstly, these theories highlight the importance of the structure of individual attitudes, whether in the form of attitudinal behavioral relationships, beliefs about attitude objects and subjective norms, or attitude latitude. Secondly, these theories suggest that different types of messages may serve to change behavior (eg. messages of differing differences, messages that change norms or beliefs). Thirdly, these theories suggest

processes of comparison (eg. between attitudes and behavior) and combinations (eg. attitudes and subjective norms) in predicting behavioral intentions and behaviors. Three theories continue to shed light on some of these processes and these theories have a more recent and substantial connection to the field of communication. The first theory is the elaborational contingency model, developed within social psychology but has received much testing and criticism by other scientists, especially in the field of communication. The second, inoculation theory, was developed again in psychology but has been used to enhance our understanding of many applied communication problems. The final theory, problematic integration theory, is an approach that has been proposed from within the communications discipline to address the broader problem of message processing in a variety of contexts (Miller, 2005; Sangaramoorthy & Benton, 2021).

The SJT classifies statements into three categories, namely accepting statements, rejecting statements, and being neutral. Then this grouping is called the term range; first, the range of acceptance (Latitude of acceptance) is a statement indicating agreement; the second range of rejection (Latitude rejection) is a range that indicates disagree; the three ranges of non-involvement (Latitude of noncommitment) are ranges indicating non-involvement or neutral (Miller, 2005; Littlejohn & Foss, 2005; Chau, 2014; Griffin, 2015; Collins *et al.*, 2021). With this Social Judgment Theory, it is hoped that the research findings will contribute to the objective perspective of Yogyakarta society and other communities in general. Theoretically, it certainly provides a new perspective on organizational research that is traditional in nature but viewed from a modern perspective.

RESEARCH METHOD

This research involved collecting data through a survey distributed to representative members of the community. The survey included questions related to people's assessment, attitudes, and beliefs regarding the appointment of a crown princess announced by Hamengkubuwono X. A sample of 100 individuals was randomly selected, with criteria including age between 17 to 50 years old, encompassing both males and females, and representing different levels of education from elementary school to doctoral degree. Samples were taken using a probability sampling technique; specifically, a simple tiered random sampling method, where the researcher allocated equal space to each element (member) of the population to be selected as sample members, conducted randomly, and tiered without considering strata but based on areas within the population itself (Sounder *et al.*, 2019). From 100, it is further divided into six (6) Regency Cities in DIY. Yogyakarta Municipality which is the closest (ring 1) to the Sultanate of Yogyakarta was taken as a sample of 25

respondents, then each from Kota Gede, Bantul Regency, Sleman Regency, Gunung Kidul Regency, and Kulonprogo Regency as many as 15 respondents. Data processing was performed using relevant statistical techniques, including descriptive analysis and inferential analysis.

RESULTS AND DISCUSSION

The results of this study present a quantitative description of the social judgment that emerged from the public regarding the appointment of the crown princess. Analysis of the data revealed the level of support or disapproval given by the respondents, as well as the factors that influenced their ratings. In addition, this study also identified patterns of attitudes that might arise in society related to the decision.

Refers to thoughts of Sherif (1965), Sarup (1991), Darity (2008), Griffin (2015), and Salazar (2017). Where this latitude of acceptance is vulnerable to positive acceptance or acceptable in society.

Table 2 Latitude of Acceptance of *Sabda* and *Dawuh* Sultan from Power

The people agree that <i>Sabda</i> and <i>Dawuh</i> Sultan have power	56%	17 to 50 years
Agreed that <i>Sabda</i> and <i>Dawuh</i> Sultan had an influence on the change in the power of the Sultan	74%	17 to 50 years
Agree that the words of <i>Dawuh</i> Sultan have had an impact on changing the attitude of the people of Yogyakarta	75%	17 to 50 years
Agreed Sultan and <i>Dawuh</i> Sultan have an influence on the obedience of the people of Yogyakarta	58%	17 to 50 years
Agreed, <i>Sabda</i> and <i>Dawuh</i> Sultan cannot be refused	21%	17 to 50 years

Based on the data seen from the perspective of the power of public perception, 56% agree that these words have power in the community of Yogyakarta. As many as 74% agree that sayings and preaching have an influence on changing the Sultan's power. 75% agree that these sayings and preaching have an influence on changing the attitude of the people of Yogyakarta. Then 58% agree that these *Sabda* and *Dawuh* have an influence on community obedience, and 21% agree that *Sabda* and *Dawuh* should not be rejected by the community. This indicates that most of the Yogyakarta community agrees that Sri Sultan's authority still holds significant power.

Table 3. Latitude of Acceptance *Sabda* and *Dawuh* Sultan from Authority

Agree that <i>Sabda</i> and <i>Dawuh</i> Sultan made the people of Yogyakarta obedient and obedient	55%	17 to 50 years
Disagree with <i>Sabda</i> and <i>Dawuh</i> Sultan being used to perpetuate power	15%	17 to 50 years
Disagree that the Sultan's words and <i>Dawuh</i> are made for the benefit of the authorities	15%	17 to 50 years
Disagree The Sultan and <i>Dawuh</i> Sultan use power to justify the Word	18%	17 to 50 years

Table 4. Latitude of Acceptance *Sabda* and *Dawuh* Sultan from Legitimacy

Disagree with the <i>Sabda</i> and <i>Dawuh</i> Sultan leading to Power, Authority, Legitimacy as a succession to the throne of the empire	13%	17 to 50 Years
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From the authority perspective, 55% agree that these *Sabda* and *Dawuh* make the people of Yogyakarta obedient and loyal to the Sultanate. 15% disagree that these words and calls are used to maintain power. Then 15% disagree that the *Sabda* and *Dawuh* are made for the benefit of individual rulers, and 18% disagree that Hamengkubuwono X uses power to justify everything conveyed through these sayings and preaching. Meanwhile, from the legitimacy standpoint, 13% disagree that *Sabda* and *Dawuh* lead to the power, authority, and legitimacy of Hamengkubuwono X as the heir to the throne of the Yogyakarta Sultanate. From this data, the Yogyakarta community tends to agree that the authority of Sri Sultan is very strong as the monarch of the Yogyakarta Sultanate.

Seeing these data, it is illustrated that people's perceptions state that the *Sabda* and *Dawuh* of Hamengkubuwono X have considerable power in the people of Yogyakarta, however, a small number of people say that the existence of these *Sabda* and *Dawuh* cannot be rejected by the people of Yogyakarta. In terms of authority, only a small part of the community expressed their support for the *Sabda* and *Dawuh* of Hamengkubuwono X. Meanwhile, only a small part of legitimacy stated and gave a positive response and support for the *Sabda* and *Dawuh* of Hamengkubuwono X.

The public's response to the *Sabda* and *Dawuh* regarding the appointment of a crown princess announced by Hamengkubuwono X tends to reflect respect for royal decisions and traditions. Many people of Yogyakarta respect Hamengkubuwono X's decision regarding the

appointment of a crown princess. They saw it as a continuation of the traditions and royal order that had existed for centuries. If the chosen daughter is considered to have good leadership qualities and is liked by the community, the community's response tends to be more positive. The announcement of the appointment of crown princess by Hamengkubuwono X can also evoke a sense of pride and nationality among the people of Yogyakarta. People see it as part of their identity and as a symbol of the continuity of royal traditions.

Based on the research that has been carried out, the concept of Social Judgment Theory in its application requires confirmation of action (action) on the attitude of approval from the community to find out the extent of the reaction. From this attitude of latitude of acceptance, the people of Yogyakarta tend to obey and adhere to the rules of Hamengkubuwono X, because Hamengkubuwono X as the current monarch of the Yogyakarta Sultanate has full authority.

Although he said there had never been in the history of the Yogyakarta palace order that the appointment of a crown princess as successor to the throne. Hamengkubuwono X is the highest determinant and policy maker in his cultural dimension through the word and proselytizing of the Sultan, in his modernity dimension Hamengkubuwono X voices equality for the rights of women and men, although the Sultan reigns without a son. Some of the people who agreed, of course, gave their support and stated that there was nothing wrong with the Sultanate of Yogyakarta being led by a woman. As the people of the Yogyakarta Sultanate, the act of *sentiko dawuh*, which means submitting and obeying the Sultan's orders, has become a concrete step and action for the people who declare their support for a female successor to the throne in the Yogyakarta Sultanate.

The action of community support regarding the *Sabda* and *Dawuh* of Hamengkubuwono X regarding the appointment of a crown princess is an appreciation and appreciation. Some of the people who agreed openly expressed their support and respected the authority and legitimacy of Hamengkubuwono X in selecting the crown princess. In addition, community support can also be reflected through organizing events and celebrations that celebrate the appointment of a crown princess. Some of the people who support the decision may actively participate in the inauguration process or events related to the appointment of the crown princess. They can contribute in terms of time, effort, or other resources to ensure the success of the event.

Some people who support the Sabda and Dawuh of Hamengkubuwono X use social media and other communication channels to spread positive information about the appointment of a crown princess. They share stories, photos or videos that show their support and inspire others to understand and respect the decision.

Several groups or organizations within the community can issue official statements expressing their support for the Sabda and Dawuh of Hamengkubuwono X. This statement can be issued by customary institutions, community organizations, or groups that have influence in the environment. There were those who fully accepted it because they supported the Sultan’s decision and obeyed his instructions with faith and loyalty. In addition there are also those who accept with conditions or exceptions. While they generally support the appointment of the Crown Princess, they may express concerns, provide suggestions, or request further clarification on certain aspects before fully complying with the Sultan’s instructions.

Table 5. Latitude of Rejection Sabda dan Dawuh Sultan have Power

Disagreeing has power	20%	17 to 50 Years
Disagreeing has an influence on the change of power	10%	17 to 50 Years
Disagree has influence on attitude	9%	17 to 50 Years
Disagreeing has an influence on compliance	13%	17 to 50 Years
Disagree that Sabda and Dawuh Sultan should not be rejected	56%	17 to 50 Years

In terms of power, 20% of the public stated that they disagree that *Sabda* and *Dawuh* have power in the community of Yogyakarta. 10% disagree that the Sultan’s *Sabda* and *Dawuh* have an influence on the change in the Sultan’s power. Then 9% disagree that these *Sabda* and *Dawuh* have an influence on people’s attitudes. There are as many as 13% of opinions that disagree with these *Sabda* and *Dawuh* having an influence on public compliance. As much as 56% of public perception stated that they disagree that these *Sabda* and *Dawuh* should not be rejected by the community. These data indicate that a significant portion of the Yogyakarta community disagrees with the Sayings and Proselytizing issued by Sri Sultan.

Table 6. Latitude of Rejection Sabda dan Dawuh Sultan from Authority

Agree that Sabda and Dawuh Sultan are the right thing to do	10%	17 to 50 Years
Agree that Sabda and Dawuh Sultan are used to perpetuate power	55%	17 to 50 Years
Agree that the Dawuh Sultan's words are made for the benefit of the authorities	55%	17 to 50 Years
Agreed Sabda and Dawuh Sultan Hamengkubuwono X use power to justify the Word	50%	17 to 50 Years
Disagree that Sabda and Dawuh Sultan are the right actions for the people of Yogyakarta	57%	17 to 50 Years

Meanwhile, from the authority side, 10% agree that respondents agree that this *Sabda* is the right action for the people of Yogyakarta, 55% of the public's perceptions agree that the *Sabda* and *Dawuh* are used as a way to perpetuate power, 55% of the public's perceptions agree that this is used as an action for the benefit of the individual ruler, 50% of the public's perceptions agree that Hamengkubuwono X uses power to justify everything conveyed through the *Sabda* and *Dawuh* of the Sultan, and 57% disagree that the *Sabda* and *Dawuh* of Hamengkubuwono X are the right actions for the people of Yogyakarta. Through this data, most of the Yogyakarta community disagrees with the actions of Sri Sultan, which are seen as an attempt to perpetuate power through the appointment of GKR Pembayun as GKR Mangkubumi.

Talel 7. Latitude of Rejection Sabda and Dawuh Sultan from Legitimacy

Voluntarily accept the Sultan's Word and Dawuh	17%	17 to 50 Years
Voluntarily obey the Sabda and Dawuh Sultan	18%	17 to 50 Years
Agree that Sabda and Dawuh are actions that benefit society	13%	17 to 50 Years
Agreed, Sabda and Dawuh are the realization of the people's wishes	17%	17 to 50 Years
Agree Sabda and Dawuh Sultan lead to Power, Authority, Legitimacy succession to the throne of the empire	61%	17 to 50 Years
Disagree, the community voluntarily accepts the Sabda and Dawuh Sultan	55%	17 to 50 Years
Disagree that the community voluntarily obeys the Sabda and Dawuh Sultan	48%	17 to 50 Years
Disagree that Sabda and Dawuh Sultan provide benefits to society	50%	17 to 50 Years
Disagree The Sabda and Dawuh Sultan are the realization of the people's wishes	57%	17 to 50 Years

From the legitimacy perspective, 17% agree and willingly accept the Sultan's *Sabda* and *Dawuh*. There were 18% of public statements that agreed to comply voluntarily, 13% of statements regarded the Sultan's *Sabda* and *Dawuh* as decisions beneficial to the people of Yogyakarta, 17% of statements stated that these *Sabda* and *Dawuh* were the realization of the wishes of the Yogyakarta people reinforced by the Yogyakarta Sultanate. There were 61% of statements that agreed the Sultan's *Sabda* and *Dawuh* lead to the power, authority, and legitimacy of Hamengkubuwono X as the heir to the Throne of the Yogyakarta Sultanate, 55% of statements disagreed that the people willingly accept the *Sabda* and *Dawuh* of Hamengkubuwono X. Then 48% disagreed with the statements of the people who voluntarily obeyed the *Sabda* and *Dawuh* of Hamengkubuwono X, 50% did not approve of the *Sabda* and *Dawuh* as decisions beneficial to the people of Yogyakarta and 57% did not agree that the *Sabda* and *Dawuh* were the realization of the wishes of the people reinforced by the Yogyakarta Sultanate. Based on this data, most of the Yogyakarta community are forced to accept the *Sabda* and *Dawuh* of the Sultan because they do not have the power and strength to reject them.

Community rejection of the Sultan's *Sabda* and *Dawuh* in some rare cases. In contrast to the *Sabda* and *Dawuh* regarding the appointment of a crown princess which elicited many reactions from the family and from various walks of life in Yogyakarta. This happens because there is a conflict with tradition and culture. Some members of society may have different

views about the traditions and values that underlie the appointment of a crown princess. The community believes that these *Sabda* and *Dawuh* violate tradition, rules (paugeran), culture, and those that exist or are not in accordance with cultural values that have been going on for a long time from generation to generation where the monarchy has been led by a Sultan not a Sultana.

The rejection also occurred because the public had a feeling of dissatisfaction with the choice of crown princess announced by Hamengkubuwono X through his *Sabda* and *Dawuh*. The public has the perception that the chosen crown princess candidate does not meet the criteria or does not have adequate leadership capacity. Rejection also arises from groups or individuals who have certain political and ideological perspectives. They view the appointment of a crown princess as an exercise of power and succession that is inconsistent with democratic principles or their political system.

Some of the royal courtiers (loyal followers within the palace) also rejected *Sabda* and *Dawuh* of Hamengkubuwono X regarding the appointment of a crown princess. Courtiers generally have a strong attachment to and obedience to the Sultan, and objections to the Sultan's decisions are rare. Some courtiers refused because they disagreed with the process of selecting a crown princess. Some courtiers felt that the process was unfair or that there were flaws in the selection procedure leading to their rejection of the decision. This causes dissatisfaction with the choice of the crown princess. The refusal happened because the courtiers were not satisfied with the choice of crown princess announced by the Sultan. They have the view that the candidate for the throne should be a man, not a woman. The successor to the throne if the woman does not meet the requirements or does not have sufficient leadership qualities, moreover the Sultan is a symbol.

In some situations, courtiers who have strategic roles or important responsibilities in making royal decisions may have conflicts or different views with the decision to appoint a crown princess. They may have different perspectives on the strategic direction or interests of the Sultanate that trigger their resistance to the decision. Rejection reactions also emerged from religious leaders. Rejection by religious leaders in DIY regarding the power, authority, and legitimacy of the *Sabda* and *Dawuh* of Hamengkubuwono X also occurred. This happened due to several factors, among others: some religious leaders in DIY have different religious interpretations or different views about the Sultan's power and can reject the Sultan's *Sabda* and *Dawuh* based on their own religious views about the legitimacy or authority attached to political and royal authority.

Then rejection also emerged because religious leaders felt that the Sultan's *Sabda* and *Dawuh* were not in line with religious values. They may see a discrepancy between the policies or decisions taken and the religious principles they believe in. The rejection of the Sultan's *Sabda* and *Dawuh* also arose because religious leaders considered certain social or political factors related to the decision. They may perceive that the decision is not in the social interest or detrimental to society. In this case, the rejection occurred because of different religious interpretations, conflicting religious values, or social and political considerations that played an important role in it.

The rejection of the *Sabda* and *Dawuh* of Hamengkubuwono X in Yogyakarta society is evident in various forms of resistance. Some royal courtiers refused to attend events where invitations were signed by Hamengkubuwono X, while others focused on nurturing culture. There were also threats of demonstrations if a Sultana were inaugurated, and some individuals avoided open actions due to fear of repercussions such as job loss or reassignment. Despite their refusal, many could only wait to see the outcome of the *Sabda* and *Dawuh*, anticipating either positive outcomes or disputes. Discussions on the rejection of these pronouncements continue in public spaces, with some artists expressing dissent through their works, including wayang kulit performances featuring humorous scenes advising employers to educate the public.

Most of the people who expressed their disapproval of the *Sabda* and *Dawuh* of Hamengkubuwono X did not dare to openly act against them for various reasons, fear of being ordinary people, jobs, business interests, and fear of Hamengkubuwono X's domination. Meanwhile, there are also individuals or groups who generally disagree with the decision to appoint the Crown Princess. They have alternative views, political disagreements, or other reasons that prevent them from fully accepting or supporting the Sultan's message. Although it rarely happens, there is a possibility of complete rejection of the Sultan's *Sabda* and *Dawuh* regarding the appointment of a Crown Princess. Such individuals or groups not only refused, but also actively opposed and refused to comply with the Sultan's instructions.

Actions of public rejection regarding the *Sabda* and *Dawuh* of Hamengkubuwono X regarding the appointment of a Crown Princess were also seen through demonstrations or protests as acts of rejection. They gathered en masse to express their disapproval and express the public's view of the decision. Some people who feel that the decision to appoint a crown princess is not in accordance with applicable laws or regulations can take a legal approach. The community files a lawsuit or asks for clarification from the relevant legal institution to review the legitimacy of the decision.

Some people who disagree with the *Sabda* and *Dawuh* of Hamengkubuwono X may choose to boycott or refuse to participate in events or activities related to the appointment of a crown princess. They avoided participating in imperial ceremonies or other official events as a form of rejection of the decision. Actions of rejection are also manifested in public debates in the mass media, group discussions, or community forums. People with different views present arguments and question the legitimacy of the decision, seek support and influence public opinion. In addition, they also use social media to voice their dissatisfaction, share information, and mobilize support from other communities.

Table 8. Latitude of Noncommitment *Sabda* and *Dawuh* Sultan from Power

Declare neutral, <i>Sabda</i> and <i>Dawuh</i> Sultan have power	24%	17 to 50 Years
Declaring neutral <i>Sabda</i> and <i>Dawuh</i> Sultan had an influence on changing the power of the Sultan	16%	17 to 50 Years
Declaring neutral <i>Sabda</i> and <i>Dawuh</i> Sultan had an influence on people's attitudes	16%	17 to 50 Years
Declaring neutral <i>Sabda</i> and <i>Dawuh</i> Sultan has an influence on people's obedience	23%	17 to 50 Years
Stating that <i>Sabda</i> and <i>Dawuh</i> Sultan are neutral cannot be refused	23%	17 to 50 years

From the perspective of power, 24% stated that they are neutral whether the *Sabda* and *Dawuh* have power in the society of Yogyakarta, 16% stated that the *Sabda* and *Dawuh* have an influence on changing the power of the Sultan in the society of Yogyakarta, 16% stated that they are neutral whether the *Sabda* and *Dawuh* have an influence on the attitudes of the people of Yogyakarta. Then 23% stated that they are neutral whether the *Sabda* and *Dawuh* have an influence on the obedience of the people of Yogyakarta, 23% of respondents stated that the *Sabda* and *Dawuh* should not be rejected by the people of Yogyakarta. This means that from the data, the people of Yogyakarta perceive and assess that the *Sabda* and *Dawuh* of Sri Sultan are not absolute and can be rejected or not accepted by the people.

Table 9. Latitude of Noncommitment Sabda and Dawuh Sultan from Authority

Declaring the neutrality of Sabda and Dawuh Sultan is the right action for the people of Yogyakarta	33%	17 to 50 Years
Declaring the neutral Sabda and Dawuh Sultan makes the people obedient and obedient	27%	17 to 50 Years
Declaring Sabda and Dawuh Sultan's neutrality was used to perpetuate power	30%	17 to 50 Years
Declaring neutral, Sabda and Dawuh Sultan are made for the interests of the authorities	30%	17 to 50 Years
Declaring neutral Hamengkubuwono X confirmed everything that was conveyed through Sabda and Dawuh	32%	17 to 50 Years

Based on the data, from the authority perspective, there are 33% who are neutral that the Sabda and Dawuh are the right actions for the people of Yogyakarta, 27% of these Sabda and Dawuh make the people of Yogyakarta obedient and compliant, 30% of Sabda and Dawuh are used to perpetuate power. Then 30% of Sabda and Dawuh are made into actions for the benefit of individual rulers, 32% of Hamengkubuwono X uses power to justify everything conveyed through Sabda and Dawuh. It appears that a small portion of the community remains neutral and tends not to comment on the actions of Hamengkubuwono X issuing Sabda and Dawuh. This also indicates that the community tends to attribute it all as part of the conflicts within the Yogyakarta Sultanate family. Top of Form

Table 10. Latitude of Noncommitment Sabda dan Dawuh Sultan from Legitimacy

Voluntarily accept the Sultan's Word and Dawuh	28%	17 to 50 Years
Voluntarily obey the Sabda and Dawuh Sultan	34%	17 to 50 Years
Sabda and Dawuh Sultan as decisions that benefit the community	37%	17 to 50 Years
Sabda and Dawuh Sultan are the realization of the wishes of the people of Yogyakarta	26%	17 to 50 Years
Sabda and Dawuh Sultan lead to Power, Authority, Legitimacy succession to the throne of the empire	26%	17 to 50 Years

From the perspective of Legitimacy, 28% stated that they voluntarily accepted the Sabda dan Dawuh of Hamengkubuwono X, 34% stated that they voluntarily obeyed these words and proclamations. Then 37% of respondents considered the Sabda dan Dawuh as decisions that benefit the people of Yogyakarta, 26% of respondents said these Sabda dan Dawuh were the realization of the wishes of the people strengthened by the Sultanate of Yogyakarta, while 26% of respondents said these Sabda dan Dawuh led to the power, authority, and legitimacy of Hamengkubuwono X as a successor to the throne of the Yogyakarta Sultanate. Based on the available data and if viewed from the perspective of social judgment theory, the perception of the people of Yogyakarta towards the Sabda dan Dawuh of Sri Sultan indicates that they do not possess strong legitimacy, power, and authority as a Sultan, but they would have all three if they were sanctioned as Regional Regulations established by the Governor of DIY who is also the monarch of the Yogyakarta Sultanate.

The neutral stance of the people of Yogyakarta towards the power, authority, and legitimacy of the Sabda and Dawuh of Hamengkubuwono X stems from their individual and societal perspectives on religion, culture, and tradition within the context of the Yogyakarta sultanate. This neutrality is influenced by several factors. Yogyakarta residents recognize the Sultan's authority as an integral aspect of the region's governance and the traditions of the Mataram Sultanate. They view the Sabda and Dawuh of the Sultan as emanating from a position of recognized spiritual heritage within the Yogyakarta Sultanate. Emphasizing justice, ethics, and wisdom in governance, the community expects the Sultan's pronouncements to reflect religious values, social justice, empathy, and the common good. Religion and culture are seen as custodians of spiritual and moral values in the Yogyakarta sultanate, leading people to neither fully accept nor reject the Sultan's pronouncements, viewing them as part of the inherited traditions of the sultanate.

Yogyakarta humanists also exhibit a neutral stance regarding the power, authority, and legitimacy of the Sabda and Dawuh of Hamengkubuwono X. They possess a deep understanding and appreciation of the traditions and culture of the Yogyakarta Sultanate, considering the Sultan's pronouncements as integral to the government system and cultural heritage. Cultural observers view these pronouncements as vital for preserving the rich cultural values of the sultanate and believe that appointing a crown princess is crucial for maintaining cultural continuity and identity in the Special Region of Yogyakarta (DIY). Humanists in DIY play a significant role in safeguarding and promoting regional cultural heritage, maintaining a neutral stance towards the Sabda and Dawuh of Hamengkubuwono X as essential for preserving local culture and wisdom.

The neutral action of the community regarding the Sabda and Dawuh of Hamengkubuwono X regarding the appointment of a crown princess was when they did not explicitly support or reject the decision. Neutral people can take an impartial stance and choose to observe and consider the available information before making their own decisions or opinions. Neutral people tend to choose to seek further information about the Sabda and Dawuh of Hamengkubuwono X, the appointment of a crown princess, as well as the related historical and cultural context. They seek to gain a more comprehensive understanding before forming their opinion. Neutral people also tend to follow news developments related to the Sabda and Dawuh of Hamengkubuwono X from a variety of different sources. They pay attention to news, reports, and comments submitted by journalists or related parties to gain a broader perspective.

Communities who claim to be neutral choose to participate in open discussions or forums that bring together various views. In this environment, they listen to opinions and arguments from various parties, both those who support and oppose the decision, to broaden their understanding. Maintaining an objective and impartial attitude in debates related to the sayings and proselytizing of Hamengkubuwono X, avoiding voicing opinions that are clearly in favor or against, and preferring to remain open to new thoughts and information as they arise. A neutral society tends to maintain social harmony by respecting existing differences of opinion, trying to maintain good relations with all parties involved, without explicitly taking sides on one side.

This research contributes to theory and knowledge in the field of communication studies. The findings of this study expand understanding of the mechanisms of succession related to the concept of social judgment theory from a communication perspective. Further research is recommended to utilize other theories and approaches that examine the impact of the Sabda and Dawuh of Hamengkubuwono X from both internal and external perspectives of the palace.

“Sabda and dawuh” in this context refer to the teachings or advice given by Hamengkubuwono X (religious, spiritual, or political leader) that are considered authoritative. These implications include aspects of obedience, respect, and identification with his authority. If the Sabda and Dawuh of Hamengkubuwono X are deemed to have strong legitimacy, this can contribute to social stability and recognition of power structures within society. It can also reduce internal conflicts. Other social implications may involve challenges and controversies regarding the legitimacy of Hamengkubuwono X’s authority and interpretations of his Sabda and Dawuh, as society may question his authority or experience differences of opinion about the meaning of his messages. In certain contexts, this research can serve as

a tool for better understanding how someone's power, authority, and legitimacy play a role in influencing society. The results of this study can provide a better understanding for governments and related institutions about the communication processes of appointing future leaders. This can assist in communicating and formulating more effective policies in the context of leadership succession.

CONCLUSION

This research contributes to understanding social perceptions and responses to important announcements made by leaders in the royal context. These results can provide useful insights for decision makers, the general public, and other interested parties to understand the social dynamics associated with the appointment of a princess crown or similar decisions. Using Social Judgment Theory in this study, it can be seen how the people of Yogyakarta interpret, respond to, and respond to the Sultan's Sabda and Dawuh regarding the appointment of a crown princess by considering perceived attitudes, attitude polarity, acceptance zones, and training effects. This can provide a richer understanding of how these messages are understood and received within the cultural and social context of the people of Yogyakarta.

Adding Action to Social Judgment Theory in researching Hamengkubuwono X's Sabda and Dawuh about the appointment of a crown princess can involve analyzing Yogyakarta people's behavioral responses to the Sultan's message. This includes: 1) Observing individuals' or groups' actions in response to the Sultan's directives or advice, participation in events related to the crown princess's coronation, or expression of opinions through social activities like public discussions or social media; 2) Evaluating the effectiveness of these behaviors in reflecting acceptance or rejection of the Sultan's message, supporting or undermining his legitimacy or authority, or influencing public opinion or attitudes toward the appointment of a crown princess; 3) Considering social and cultural context factors influencing Yogyakarta people's behavior, such as cultural norms, local values, social groups or communities, and power dynamics in society.

By incorporating Action into the study using Social Judgment Theory, the researcher gets a deeper look at how the Sultan's Sabda and Dawuh influence the behavior of the people of Yogyakarta regarding the appointment of a crown princess. This provides a more comprehensive insight into individual and group responses, as well as the effectiveness of actions taken within the broader social and cultural context.

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