

CHAPTER I

INTRODUCTION

A. Background

Indonesia is a country with a great territory and very diverse languages, ethnics, cultures, and religions. In the historical period, Indonesia consisted of various kingdoms ranging from great kingdoms to small kingdoms. It has stated in history for example the first kingdom in Indonesia. Kutai which was located in the East Kalimantan region and stood in 400M (Sudrajat, 2012, p. 5).

Over time, the rapid development of the Kutai kingdom spread to various regions. One of the kingdoms that still stands firmly in Java until now is the Sultanate of Yogyakarta. The palace of the Sultanate of Yogyakarta was a fraction of the Islamic Mataram which was once the palace of Yogyakarta had the power that stretched out all of Java and Madura which was led by Pakubuwono (Harjono, 2012, pp. 14–15). The Sultanate of Yogyakarta, which was founded in 1755 AD, was led by Prince Mangkubumi as Sultan (Suratmin, 2016, p. 1).

Yogyakarta is a Special Region that has special autonomy, which is to adopt a royalty system. The sultanate's family is regulated by Law No. 13 of 2012 concerning the filling of Governor's positions, representatives, and regard the Specialties of Yogyakarta (Aziz & Inugraha, 2013). The regulation requires the government system to be led

by the King as well as the Governor. The Yogyakarta communities in general agreed to reject the central government's proposal regarding the election of the governor on the basis that the people's kingdom felt more comfortable, peaceful, accessible, and more respected and respected by the people (Evedi, 2012, p. 3). In good governance, this can be seen from public sector services with the mechanism of transparency and accountability (Harriss, Stokke, & Tornquist, 2005, pp. 11–13).

The regional government in Yogyakarta is centered in the center of the Yogyakarta region with a power that lies in a King. The center of the King's power was the palace came from the word *ke-ratu-an* meaning Keraton palace and it could also be called *kedaton* from the word *ke-datuan* which means *kedaton*. The two terms have the same meaning and purpose, namely the place of *datu-datu* or Queen. The palace has a philosophical meaning and a deep cultural meaning when interpreted into Indonesian, the palace or *kedaton* as the meaning and function of a palace (Wirowo & Katon, 2016, p. 103).

Seeing from the historical reconstruction of the features of Yogyakarta began with the decision on September 5 1945, where Sultanate of Yogyakarta Hamangku Buwono IX was faced with a choice of decision to side with one of Indonesian or the Netherlands. As a King, of course the safety of the kingdom (*Keraton*) region, and people was the most important thing. The decision was not from his own thinking or

initiative from a power holder, but from various considerations and the struggle of the Yogyakarta community who chose to remain the establishment of the Keraton Yogyakarta (Luthfi, 2009).

Sixty years ago, precisely on September 5 1945 was the most important moment of Ngayogyakarta Hadiningrat's journey. At that time Sri Sultan Hamengkubuwono IX through his declaration, stated that he was close to the Republic of Indonesia (RI). The concurrent attitude was also carried out by the Pakualaman through a statement conveyed by KGPAA Pakualaman VIII declaring himself to be part of the Republic of Indonesia. The joining of the Kraton Yogyakarta was aimed to gain recognition of independence from abroad, including the United Nations because at that time the Dutch side provoked the impossibility of an independent country in which has another State. On the basis of this declaration the Kraton of Yogyakarta was not longer a State within the State because it has become a Provincial level (Luthfi, 2009, p. 19).

In the structure of the Kraton Yogyakarta, the Sultan (king) has full authority in regulating and determining the direction of the life of his courtiers. Besides, the Keraton Yogyakarta presents pluralism as a symbol of the plurality of the Yogyakarta community consists of various ethnicities, and religions, which are the capitals owned by the Yogyakarta Cardboard in building good governance systems and realizing the ideals of the nation's spirit to Diversity (Rachman, 2016, pp. 91–92).

The Yogyakarta Sultanate succeeded in hegemonizing people through several fields such as politics, tradition, culture, morals and religion (spiritual). Hegemony constructs the people of Yogyakarta by consciously upholding the Sultanate without going through oppression or violence just as the Yogyakarta community celebrated of Yogyakarta's birthday without being ordered by the Sultan, but on a voluntary basis (Patria & Arief, 2015, p. 115).

A tradition is a form of behavior and way of thinking in realizing a tradition that is carried out for a long time. Tradition becomes a habit that gives birth to cultural traditions where there are concepts of ethical behavior and morality, customs, rules, and law. Tradition can be interpreted as a mutually agreed culture and this is the practice of hegemony.

The Yogyakarta Sultanate's hegemony was very strong as well as the Referendum problem where there were many reactions and support from the Yogyakarta community towards outside region. Even in Yogyakarta or wellterown as Gudeg City, there are currently many banners demanding a referendum and there are elements of the Yogya community who want to be "independent" like East Timor (Is, 2015). As for recently, the polemic that developed in the public then spread on the issue of succession in the Sultanate. The more so when on internal and external The Sultanate also took place with political dynamics that

intensified following the King said '*Sabda Tama*' issued by Sultan Hamengku Buwono X in 2015 (Paryanto, 2016, p. 3). Nevertheless, the community up to now remain loyal to the Sultanate of Yogyakarta.

Based on the above problems, it is important to conduct an in-depth research study to find the relevance between ideal situation and reality in the field related to the practice of Yogyakarta Sultanate hegemony after Act 13 of 2012 and the focus of this research is non-structural hegemony in which this focus is more cultural. On the other hand, this research is to know and appreciate the sultan's leadership pattern in managing the Yogyakarta government system, and finally in the Yogyakarta Sultanate's hegemony towards the harmony and integrity of the people of Yogyakarta.

Thus, the great hope of the results of this study can enrich the concept of Yogyakarta sultanate's hegemony leadership as a form of the realization of a society that has been known for its friendly, calm and local cultural wisdom.

B. Research Problem

Based on the background above, the political hegemonic of the Sultanate of Jogja in maintaining power is as follows: How is the practice of hegemony in the Sultanate of Yogyakarta in the special area of Yogyakarta after Act 13 of 2012?

C. Research Objective

The purpose of the above formulation of this research is to find out the process of the practice of the Yogyakarta Sultanate's hegemony after Act 13 of 2012 and to know, understand, and analyze the hegemony of the Yogyakarta Sultanate in defending its power.

D. Research Benefits

The results of this study are expected to benefit theoretically even practically. The benefits of this theoretical research are expected to provide new insights and knowledge to researchers, readers and subsequent researchers to develop knowledge related to Antonio Gramsci's hegemony theory.

The results of this study are expected to provide useful advice or input for the reader to know how the form of the political hegemony of the Sultanate of Yogyakarta in maintaining power through the process of hegemony of the Sultanate of Yogyakarta is.

E. Literature Review

Before conducting research, the researcher has explored previous literature. There are several related types of research as follows:

First, research conducted by David Efendi about “*Local Politics and Local Identity: Resistance to “ Liberal Democracy in Yogyakarta Special Region Of Indonesia”*”, using qualitative research methods (Efendi & David, 2012). The results of his research were: this study depended on

whether their activities were in public spaces in their personal lives. Furthermore, economic interests, social obligations, and reluctance to participate publicly, driven by the view that organized movements had no meaning because of elite hegemony and because of disappointment towards democracy.

Second, research conducted by Katon Priyo Wibowo about “*Pengisian Jabatan Gubernur dan Wakil Gubernur Daerah Istimewa Yogyakarta*” using Descriptive-analytics research methods (Wibowo, 2016). This findings were practical process to fill the position of Governor and Deputy Governor of DIY, regarding the ideas of the Governor, and the Governor who regulates the concept of a throne for the King and is passed in Law No. 13 of 2012. Over time, the process of meaning began to shift. (Wibowo, 2016). The difference with previous research is the focus of the discussion where the previous research focused on filling the position of Governor and Deputy Governor meanwhile this research that will be conducted focuses on the process of hegemony of the Sultanate of Yogyakarta.

Third, research conducted by Bayu Dardias about “*Menyiapkan Sultan Perempuan: Legitimasi Langit dan Efektifitas Rezim Sultan Hamengkubuwono X*” using qualitative research methods (Dardias, 2016). The findings of this study were Sultan made a policy through *Sabda* and *Dawuh* which aims to succeed the Sultan's leadership. Sultan Hamengku

Buwono X's words and laughter raised his eldest daughter as the successor to his throne, with this policy weakening the Yogyakarta sultanate regime (Wibowo, 2016). The difference in the lay-out research on the regime's effectiveness theory which aims to examine the effectiveness of the aristocratic regime, is mainly seen from the political implications of the Word and the power of the Sultan because of the UUK regarding the land authority for the Yogyakarta Sultanate.

Four, a book written by Abdur Rozaki, Bramantyo, Joko Purnomo, Nanang Indra Kurniawan, Sutoro Eko, and Sunaji Zamroni Titok Hariyanto about *"Dismantling Yogyakarta's Special Myths"* (Rozak & Haryanto, 2003). This book was focused on privileged status discourse with the inception of the birth of the draft Yogyakarta Special Draft Law. This design caused controversy in the community because there were weaknesses in the articles contained. The weakness is substantive, both in terms of philosophical, historical, sociological and visibility. This book discussed three issues, first, how to position the palace in the modern political constellation, second, regarding land issues in DIY, and last, how to put decentralization in the context of Yogyakarta's privileges. As for differences this research with the researcher that will be examined, the difference between the researchers is the focus on how the process of the hegemony of Yogyakarta Sultanate practices through culture, tradition, spirituality, and religion. The similarity of this research with researcher is

that there is a discussion about the privileges and laws of filling the position of governor of Yogyakarta.

Five, a book written by Femi Adi Soempeno about “*Pemimpinan Dengan Tahta Rakyat*” (Soempeno, 2009). This book mainly discussed about the history of Yogyakarta's struggle for Indonesia and about the Sultan's vision for Indonesia which has a maritime-based and put human development index in the forefront of development. The nomination of Sultan Hamengku Buwono X as president of the Republic of Indonesia was based on rational politics. The similarity of this study concerns the hegemony of the Yogyakarta people who support the Sultan.

Six, a book written by Susilo Harjono about “*Kronik Suksesi Keraton Jawa 1755 – 1989*” (Harjono, 2012). The research finding in this book was the succession of kings who turned out to be fluid. This means that the succession of the Kraton Ngayogyakarta leader has never been based on certain rules but is very united according to the political and economic conditions and cultural conditions at that time.

Seven, a book written by John Harriss, Kristian Stokke, and olle Tornquist about “*Politisasi Demokrasi: Politik lokal Baru*” (Harriss et al., 2005). This book talked about the problem of democratization and local politics in developing countries where Indonesia is one of the three countries in Asia that use a democratic system. There are also similarities

in the discussion with this research and book, namely on local politics in Yogyakarta and on decentralization.

Eight, research conducted by Sakir and Dyah mutiarin about “*Analisis Kebijakan Anggaran Dana Keistimewaan Daerah Istimewa Yogyakarta Tahun 2014*” This type of research was a qualitative approach with data collection methods using in-depth interviews (in-depth interviews) and elite interviews, as well as documentation (Sakir & Mutiarin, 2015). The research findings were regarding the configuration of the DIY Privileged Fund budget policy and knowing the contribution of the DIY Privileged Fund in accelerating community welfare. There is a discomfort with the research that will be carried out, namely the Special Region of Yogyakarta which has special authority in governing its government affairs. Law Number 13 of 2012 concerning DIY Privileges includes 5 affairs, namely How to Fill in the Position, Position, Duty, and Authority of the Governor and Deputy Governor; Institutional Affairs; Cultural Affairs; Affairs per farm; and Spatial Affairs. With the existence of the Law, it is expected that the DIY Government can give the rights of its people to live in prosperity and village funds as one of the practices of the Yogyakarta Sultanate's hegemony.

Nine, a book written by Bastian Widyatama about “*Demokrasi Sebagai Siasat: Tapak politik Sultan Hamengku Buwono IX*” (Widiatama, 2017). This book focused on how the interpretation of the democratic

political site of Sri Sultan Hamengkubuwono IX in which he is a King with Javanese authority that is culturally legitimate as a factor influencing the success of the Sultan's political actions to maintain his power.

Ten, book written by Indra Syamsi about “ *G.K.R. Hemas: Ratu Di Hati Rakyat*” (Syamsi, 2012). This book was about the life journey of G.K.R. Hemas since birth, school, and the story of her love with Raden Mas Herjuno which then is called Hamengku Buwono X. G.K.R. Hemas is active in the fields of social, education, health, culture, empowerment of women and children, and sports. This book tells the character of G.K.R. Hemas that makes Yogyakarta society loyal and obedient which we can call the hegemony of the people of Yogyakarta. The findings in this book that have similarities in the escort of Yogyakarta Privileges is *UUK* Privileges. The difference with this research is the that this research will focus on the practices of the Yogyakarta Sultanate's hegemony after Act 13 of 2012.

Eleven, research conducted by Dwi Harsono about “ *Exercising The 'Democratic Monarchy' In Yogyakarta*”, using qualitative research methods (Harsono, 2011). This research describes 'Democracy Monarchy' as the concept of Yogyakarta government institutions. Using constitutionalism and historical institutionalism. The findings of this study concern on the conflict between the central government of Indonesia and the regional government of Yogyakarta. This conflict arose because of the

imposition of a decentralization policy by the central government opposing the Yogyakarta local politics which had lasted for 5 decades. This is a conflict created between the monarchy and the western-style democratic system.

Based on the literature reviews above, there are similarities and differences aspects to this research. As far, there is no significant similarities with previous studies. However, the researcher does not deny that there are few similarities that later can be used as reference materials and research boundaries.

The research that will be conducted by researcher is; “*Political Hegemony of Ngayogyakarta Hadiningrat Sultanate to Defend Power*”. The focus of the research that will be conducted by researcher is to find out how did the practices of the Yogyakarta Sultanate's hegemony after Act 13 of 2012 make the Yogyakarta community obey the King / Governor in which the people of Yogyakarta were not ordered or forced to follow him. Cultural aesthetics became the strength of the Yogyakarta Sultanate's hegemony which was arranged in such a way and naturally made people feel that the Sultan deserved to be their leader. The process of practicing imperial hegemony aimed at maintaining the power and position of the King and the Governor.

F. Theoretical Framework

1. Theory of Hegemony

Hegemony has quite diverse meanings and definitions. As in the Indonesian Dictionary (KBBI), hegemony is the influence of leadership, domination, power, whether in the form of a State or over another State (Setiawan, 2012). Thus, hegemony is a power that often intersects with society (Wijakangka, 2008, p. 188). If the upper community has the power to lead, then the lower levels of society only participate and accept various orders or rules so that a power circle exists in the order *of* society.

Hegemony is a victory by consensus rather than through oppression or coercion on the social community. One of them is through community institutions in it by direct or indirect structures that relate to the understanding the community itself (Patria & Arief, 2015, p. 120). This can be interpreted by the community as fully supporting the authorities without being ordered or forced. As Weber in Basrowi, power can be interpreted as an actor who controls himself, without paying attention to the risk of resistance from various parties who can shake him. There are three contributions from Max Weber regarding the strength possessed by the Yogyakarta Sultanate, namely legal formal, charismatic, and traditional, in which the Sultanate of Yogyakarta has these three things (Basrowi, 2005, p. 110).

Power can be interpreted as an actor who controls himself, without regard to the risk of resistance from various parties which can shake the hiatus of hegemony. This is the dominance of high strength that one possesses through consensus about mutual awareness without coercion or violence against other social classes. This is to direct people to assess and see social problems. Like the political hegemony carried out by the Yogyakarta sultanate in leading and carrying out his administration during his role as a king.

Referring to the above problems, bringing political hegemony has a long scope of discussion. After conducting a review of various literature, the researcher found a meeting point, the theory of Antonio Gramsci's hegemony because Gramsci was a Communist Party philosopher and intellectual in the left after Karl Max. During the regime led by Fsis Benito Mussolini, that was when Gramsci was in prison and began to focus on cultural analysis and political leadership. Based on his explanation why there was no labor uprising in Italy, instead it was defeated by fascists who were dictators. That's where Gramsci was the first figure to discover the concept of hegemony culture (Endah, 2017, pp. 11–14).

Hegemony through indicators of Tradition, Moral, Culture and Religion as intermediaries for political hegemony. Hegemony based on ancient Greek is called "eugemonia" as stated in the Encyclopedia Britanica in practice in Greece, is applied to show the dominance of positions that

are claimed by individual city states (Polish or city-states).
(Patria & Arief, 2015, p. 115).

Gramsci himself uses the word revision (leadership, direction) *egemonia* (hegemony) and is opposed to *dominazion* (domination). Mean while the use of harmonic meaning must be distinguished from the original meaning derived from Greek namely the dominance of a nation against other nations (Simon, 2004, p. 20). In this case Gramsci formulates the concept of the social-political situation, in which the social practices of society and philosophy are united in a balanced manner. It has a close relationship with the preparation of a country's power to become a tyrant or dictator class (Williams & Gwyn, 1960, p. 587).

There are three levels of hegemony presented by Gramsci (Puspitasari, 2014, pp. 11–12), namely total hegemony, deteriorating hegemony and minimum or minimal hegemony as described in the following section:

Table 1.1 Three Levels Gramsci Hegemony

Levels Of Hegemony	Indicator
Total Hegemony <i>(integral)</i>	<ol style="list-style-type: none"> 1. Mass affiliation is close to totality 2. Strong moral and intellectual unity. 3. There are no contradiction and antagonism, both socially and ethically.
Decline Hegemony <i>(decadent)</i>	<ol style="list-style-type: none"> 1. The "mentality" of the community is not in harmony with the dominant thinking of the subject of hegemony. 2. Cultural and political unification are easy to collapse.
Minim Hegemony	<ol style="list-style-type: none"> 1. Relying on ideological unity between economic, political and intellectual elites. 2. There is no mass interference.

First, Integral hegemony. Integral hegemony is characterized by mass affiliation that approaches totality. Society shows a strong level of moral and intellectual unity. This is evident in the organizational relations between the government and the governed. This relationship is not filled with contradictions and antagonisms both socially and ethically.

Second, declining hegemony. In a modern capitalist society, economic domination of the bourgeoisie faces severe challenges. He showed the potential for disintegration there. With this potential nature, it is intended that disintegration can be seen in hidden conflicts. This means that even if the system has achieved its needs or objectives, the mass "mentality" is not really in harmony with the dominant interpretation of the subject of hegemony. Therefore, cultural and political integration easily collapses. This situation is called the decadent hegemony.

Third, minimum hegemony. This third form is the lowest hegemony compared to the two forms above. This situation is what happened in Italy from the period of unification until the middle of this century. Hegemony relies on the ideological unity between economic, political and intellectual elites that goes along with a reluctance to intervene in the life of the state. Thus, hegemonic groups do not want to adjust their interests and aspirations to other classes in society. Instead, they maintain regulations through the transformation of the unification of

cultural, political, social, and economic leaders that potentially contradicts the "new state" that the hegemonic group aspires.

The table above is structural hegemony according to Gramsci because hegemony has two structural and non-structural points in which this study focuses on non-structural namely culture. In short, the hegemony formulated by Gramsci is victory through consensus. This is not based on oppression or coercion of other social classes. One of them is through the cultural aspects of society which are seen as good and morally and intellectually correct. Therefore, hegemony must be achieved through political, social and intellectual efforts. This is in line with the formulation of the research problem that will be carried out in this research: How is the practice of the Yogyakarta Sultanate hegemony after Act 13 of 2012 - so that it becomes part of the ideology of instruments of domination which gives power to Yogyakarta Palace (*Keraton*).

2. Defending power

Defending power is a way to survive or keep the power unchanged. Hegemony is not just social power and a method used to obtain and maintain power, in other words, hegemony emphasizes the ideology itself, the form of expression, how to implement it, and the mechanism used to survive by utilizing self-development funds through community compliance (Simon, 2004, p. 21). In the concept of Gramsci's hegemony, the ideology that the dominant group instilled in the community group was

accepted naturally so that the spread was then practiced. This requires the integration of various different social forces into a broad alliance that expresses the collective will of all people so that each of these forces can maintain its own autonomy and contributes to the progress towards socialism (Simon, 2004, p. 22).

One of the strengths of hegemony is how it creates certain dominant ways of thinking, which are compatible. The media is considered accidentally to be a tool for how the dominant values are spread and pervasive in the minds of the public so that they become a joint consensus. The media here are tools or links used by rulers in maintaining power through culture, religion, and morals which this is a hegemony that demands cultural contact between those who lead and those who are led. Power in accordance with Javanese culture is obtained through asceticism and yoga practice, meditation, fasting, not sleep, and not having intimate activities during the fasting ritual. There are also other ways to use expressions such as - anyone who wants to find strength will not get it, and vice versa, those who do not seek strength will get it -. The focus of Javanese power lies in finding, concentrating, and maintaining strength (Surbakti, 1992, p. 81).

Javanese cultural power is very contrary to Western power. First, what is concrete is where power is not tied to the people who use it. This power is a spiritual, mysterious, supernatural (*goib*) force that moves the

world naturally, such as rocks, trees, clouds, and fire even through the mysteries of life, such as the process of generation and regeneration. Second, power is homogeneous. All power comes from the same type and source. Third, the amount of power in the world is permanent where the universe does not expand and does not narrow. This power exists not because of wealth, organization or through physical coercion. This is a fixed quantity and only distribution can change (Surbakti, 1992, p. 81).

It was inherent and became a culture of leadership in Javanese society even in the Sultanate of Yogyakarta. This has become a tradition that is carried out continuously for a long time so it becomes a culture. A culture is a form of things that exist in the human mind, models that humans must accept, connect, and then interpret in material phenomena above.

Basically, culture is a tradition that is carried out continuously for a long time so that it becomes a culture. This culture raises morality and behavior. The limits of culture that Raymond Williams conveyed:

Raymond Williams divides three boundaries about culture. First, culture can be used to refer to certain general processes of intellectual, spiritual, and aesthetic development of society. Second, culture is also interpreted as a specific way of life adopted by people and groups in society. Third, culture can be used to refer to intellectual works and practices, especially aesthetic activation (Astuti, 2003, p. 56).

Important theories and concepts used by cultural studies to explore and empower the culture of the groups studied are hegemony theory and cultural construction theory, and use, which often intersects other disciplinary subjects. The theory of hegemony is used to explore how dominant culture influences other groups, especially in building identity or in accordance with social norms; and cultural construction theory is used to explore how people build the culture and how it shapes humans (Kumbara, 2018, p. 44).

According to Santoso (2006) identity is an abstract, multifaceted concept that plays an important role in intercultural communication interaction. Globalization, intercultural marriage, and immigration patterns add to the complexity of cultural identity in this century. Identity refers to special characters of individuals or members of a particular group or social category. Identity comes from the word "*idem*" in Latin which means the same (Santoso, 2006, p. 44). Thus, the identity implies similarity or unity with others in a region or certain things.

Cultural identity is a characteristic that someone shows because that person is a member of a particular ethnic group. It includes learning about and accepting tradition, innate nature, language, religion, the desires of a culture (Daruwati, Komunikasi Dan Identitas kultur, 2016, p. 7). This makes the ethnic group able to sort out cultures that are acceptable or not and do not conflict with their culture. According to Dorais Cultural

identity is a basic awareness of the specific characteristics of a group that a person has in terms of life habits, customs, language, and values (Santoso, 2006, p. 45).

Ethnic identity is closely related to cultural identity because to categorize a society, one must know the characteristics of their culture, or in other words, ethnic identity can show the cultural identity of a group. Ethnic identity is generally closely related to culture, politics, and economy. This identity has a strong relationship with politics which is defined as the power to control (Santoso, 2006, p. 45). Culture that has been inherent in the community into an identity can be used to know the character categories of other communities.

In this study, cultural identity is very important for Yogyakarta people in their survival where the people of Yogyakarta feel they have the Sultanate of Yogyakarta. This is arguably the cultural tradition of the Sultanate of Yogyakarta is the identity of the people of Yogyakarta who have been attached to the heart so that the community has hegemony.

G. Conceptual Definition

1. Hegemony

Hegemony means a group control of other groups and authorizing the masses without coercion or oppression even without violence. It is a consensus victory where the public consciously believes and obeys the leader which includes leadership, dominance, strength, and approval.

2. Defend of Power

Defending power through hegemony is both structurally and culturally in society. Culture is as a medium or instrument in defend of Yogyakarta Sultanate power and related to the theory of Javanese power.

H. Operational Definition

1. Hegemony

- a. The hegemony concept includes relation each leadership, dominance, strength, and approval.
- b. The three levels of indicator hegemony.

2. Defend of Power

- a. The Political dynamics of the Yogyakarta Sultanate.
- b. Cultural Dynamic & Cultural Identity is instrument to defend of power.

I. Research Method

1. Type of Research

The problems in this research were viewed in terms of research data sources that research is included in the research category (*field research*) (Subagyo, 1991, p. 109). Then in terms of the nature of the research that will be carried out by the researcher, including qualitative descriptive research. Therefore, the researcher describes it as happened in the field and without any data deviation (Basrowi & Suwandi, 2008, p. 1). Thus, the type of this research is used to describe and analyze phenomena,

events, social activities, beliefs, attitudes, perceptions, even the thoughts of individuals individually or in groups (Sukmadinata, 2008, p. 60). Qualitative research in the political field is very important in realizing the phenomenon of political knowledge (Marsh & Stoker, 2002, p. 197).

2. Type of Research Data

Researcher the data collections technique from interviews and library research by collecting data from books, academics, journals, articles and other sources relevant to this research. The types of the data used are primary and secondary data. It was obtained from interviews with indigenous people of Yogyakarta and the courtiers of the Yogyakarta Sultanate, and previous interviews which had been carried out by related institutions regarding the political hegemony of the Yogyakarta Sultanate in maintaining power.

In collecting data the researcher obtains the data according to several data sources as follows:

- a. Primary data are the source of data obtained by data collectors. In this study, primary data are obtained systematically from the information and original results collected individually or by an organization. This data is obtained from the results of interviews and observations, for example:

The first, the researcher gathered data from the results of interviews with indigenous people of Yogyakarta and the courtiers

of the Sultanate of Yogyakarta Sultanate regarding the process of the practice of the Sultanate of Yogyakarta Hegemony.

The second, the researcher got data from observations by looking at and observing various of activities, either from the activities of informants or direct activities of a Sultanate of Yogyakarta Sultan's culture in the process of hegemony practice.

- b. Secondary data is data that supports primary data. This is obtained from literatures and documents and data from previous relevant researche, for example: researcher gathered data from the results of literatures or journals and documents from previous research which is relevant to his research about the process of the Hegemony of Yogyakarta Sultanate.

3. Data Collection Techniques

Data collection technique in this research will use methods such as observation, interviews (in-depth interviews), and documentations.

a. Observation Method

The observation method are used in data collections technique in the form of seeing, and observing from various informant activities or informants (Sugiyono, 2013, p. 64). The speakers who were interpreted in this studies were the servants of the Yogyakarta Palace and representatives of the Yogyakarta community. The process of this

method begins with identifying the place to be studied, then proceed with the preparation of the mapping to refer to the acquisition of mapping the general description of the research topic (Raco, 2010, p. 112).

b. Interview Method

The interview which will be conducted by the researcher is free guided, in which researcher asks various questions to the resource person based on the interview guide that has been designed and prepared in advance in a complete and structured manner. The interview process is relaxed or informal, so it is not rigid one with great hopes the researcher can dig up data to the maximum extent possible in accordance with the needs of the study (Abdurrahman, 2002, pp. 33–34). To facilitate the interview process and avoid the various possibilities of being lost or forgetting the interview, the researcher used the *Moto M mobile* with a voice recorder and camera application.

c. Documentation Method

In order to collect documentations, the data is formed in small notes, transcripts, books, newspapers, magazines, inscriptions, agendas, etc (Arikumto, 1980, p. 62). After the documentation collection, the researcher selected, reviewed through notes, and interpreted based on the research criteria (Mulyana, 2003, p. 195). The

documentation which is taken relates to the research theme “*Political Hegemony of Ngayogyakarta Hadiningrat Sultanate for Defending Power*”.

4. Data Analysis

Data analysis techniques are the process of compiling and clarifying research data by using special words or symbols as an illustration of the object of research by means of data that has been collected and arranged neatly, interpreted and analyzed. This data analysis technique also uses an interpretative theory approach which uses forms of actions and institutions (Marsh & Stoker, 2002, p. 131). The process is carried out before entering the field until the end of the research process so that the researcher gets an overview of the research results that have been formulated (Surakhmad, 1985, p. 135). The research data analysis technique that was intended in this study researchers used qualitative analysis of Hemman theory and miles (Huberman & Miles, 1992, p. 14) as follows:

First, the data reduction was a process of selection conducted by researcher, focusing on simplifying abstracting and transforming rough data obtained from the field through various rigorous and selective data selection, therefore it is reached in a valid summary. The process is carried out as long as the research continues until the final report is completely arranged.

Second, the data presentation (data display) was a set of structured information that allows to draw conclusion and take action, making it easier for researcher to understand what is happening and what to do.

Third, the conclusion drawing was the most recent process step that must be taken by researcher, namely researcher must have the ability to interpret the meaning of various things from the data they are researching, by way of recording regulations, specific patterns, direction of the causes. Thus, it will be easier for researcher to take a research conclusion.

The conclusions of it can be drawn from the search process and the process of collecting research data from the results of interviews, documentations and observations obtained from the field in which researcher began to classify data according to their respective categories, to produce various answers to problems and to obtain general conclusions to specific form.

J. Research Location

This research was conducted in the city of Yogyakarta which is considered important because it is a special area in Indonesia with a good atmosphere for the people who want to study of cultures, central arts, tourist objects and government.

K. Systematic of Writing

The researcher uses systematic writing techniques as described below:

CHAPTER I, Introduction consists of: background, research questions, objectives and benefits of research, theoretical framework, literature review, conceptual definitions, operational definitions, types of research, research locations, data collection techniques, and data analysis techniques.

CHAPTER II, Description of Yogyakarta consists of: research boundary, location, physical condition, history of Yogyakarta administration, Yogyakarta Palace Structure, fields related to hegemony.

CHAPTER III, Findings and Discussion, this chapter discuss the following points: political dynamics within the Yogyakarta palace, traditions, cultures, religions, and morals in the process of the practice of the Yogyakarta sultanate hegemony, the program (culture or spiritual tradition) that has been carried out by the sultan to hegemony the people of Yogyakarta.

CHAPTER IV, Conclusion consists of: conclusions from the researcher.