

## CHAPTER II

### LITERATURE REVIEW

#### B.1 Theoretical Framework

Additional details regarding the methods and important ideas used to analyze the data are given in this chapter. This chapter on the theoretical framework presents Weber's discourses on the abuse of power and defines the sociological approach. To demonstrate where this research stands in comparison to others, this chapter also discusses previous studies.

##### B.1.1 Sociology of literature

A sociological method of studying literature examines how works reflect, critique, or change society by looking at them through the prism of historical contexts, cultural norms, and social structures. This viewpoint examines issues like class, gender, race, power, and inequality and views literature as both a result and a critique of the society in which it was developed. It looks at the socioeconomic background and ideological beliefs of the author, the historical and cultural context of a piece, and how these elements shape the story.

The sociology of literature is a field that examines the relationship between literary texts and social structures, considering literature as both a reflection and a product of society. It theorizes that literature cannot be properly analysed without understanding the social, political, and economic contexts in which it was created. (Ahmadi, 2021). The sociology of literature focuses on how

institutions and cultural practices, including literature, operate within and uphold social stratification and power structures. Class distinctions are reflected and reinforced by literary taste, which is frequently presented as universal. Dominant groups choose which constitutes "high culture" and "low culture." The sociology of literature focuses on the content, aim, and other factors implied in the literary work and related to societal concerns.

Sociology of literature is a way of understanding how literary works connect with the society around them. According to Wellek and Warren (1956), literature represents life, and much of that life is shaped by social realities. They describe literature as a kind of social document, reflecting the values, ideologies, and structures that exist in its time. This perspective encourages us to see literature not just as a personal or creative expression, but as a cultural product that both reflects and responds to the society that produces it. Through this lens, literature becomes a space where issues of power, authority, and social dynamics can be explored. By studying how these elements appear within stories, characters, and conflicts, we gain insights into how literature engages with larger societal conversations, offering critique, reflection, or even resistance to existing social structures.

### **B.1.2 Max Weber**

Max Weber was a well-known sociologist, born in Germany, on April 21st, 1864. He was also a German political economist and his infamous statement of the Protestant ethic in which connecting Protestantism to capitalism for his

bureaucracy ideas. He was widely regarded as one of the founders of modern sociology. He is best known for his work on the sociology of religion, the development of capitalism, and theories of authority, power, and bureaucracy.

A framework for comprehending the legitimization, exercise, and misuse of power in various organizational and societal contexts is provided by Weber's theories. His theories form the basis for examining systemic abuse and governance. He later became a professor at several German universities after studying economics, law, and history. His breakthrough work on the sociology of religion, authority, and bureaucracy especially his landmark book *The Protestant Ethic and the Spirit of Capitalism* marked Weber's career. Despite periods of mental health struggles, he contributed extensively to the study of power, the modern state, and social structures. His interdisciplinary approach, blending history, economics, and sociology, left an enduring legacy that continues to influence the social sciences today.

Max Weber's theories provide a fundamental foundation for studying the abuse of power throughout diverse systems of authority. He defined three categories of legitimate authority, traditional, charismatic, and rational-legal, each of which carries the potential for misuse. Conventional leaders may take advantage of traditions to stay in power, charismatic leaders may use followers for their benefit, and bureaucracies and other rational-legal institutions may permit corruption or dehumanizing behaviors when regulations are applied strictly or improperly. Weber's work is crucial for examining authority and

governance because of his "iron cage" theory, which emphasizes how bureaucratic institutions, despite their efficiency, may trap people and sustain structural abuses of power.

### **B.1.3 Theory of Authority**

Max Weber's study of authority and power provides a thorough grasp of how power is utilized and, more significantly, how it may be abused in various political structures. He defined authority as the rightful, socially acceptable use of power and power as the ability to impose one's will even in the face of opposition. His three categories of authority—traditional, charismatic, and rational-legal—reveal how power can be abused and institutionalized. Max Weber developed the idea of authority, which describes how legitimacy and power are created and preserved in society. It divides authority into three categories: rational-legal, charismatic, and traditional. Each stands for a distinct framework for establishing government and establishing legitimacy for leadership. This idea is useful for examining how power is distributed in both historical and contemporary settings.

#### **B.1.3.1 Traditional Authority**

Conventional Authority Monarchy by Hereditary Power validated by adherence to long-standing cultural norms is known as traditional authority. It originates from unspoken guidelines that have been upheld over time. Traditional authority leaders are those who rely on a long-standing custom or rule. Because of his domineering disposition, the current social order has given

him the authority to rule. Conventional leadership reflects daily behavior and habits. Traditional authority is respected because "it has always been that way." There are never any concerns about the king's authority to reign. In the past, people who followed a monarch gave society continuity and order. The stability of social order is also accepted, in addition to tradition. Ancient norms give legitimacy to power in a political system founded on traditional authority.

### **B.1.3.2 Charismatic Authority**

Max Weber's concept of charismatic authority is rooted in the idea that certain individuals possess extraordinary personal qualities that set them apart from ordinary people, allowing them to command loyalty and obedience. Charisma, according to Weber, is not an inherent trait but rather a social relationship in which followers attribute exceptional qualities to a leader, believing them to be endowed with supernatural, heroic, or at least extraordinary abilities.

Charismatic authority, as presented by Weber, plays a vital role in explaining transformative leadership in both political and corporate settings, where personal traits often outweigh institutional institutions (Light, 2023). The power proven by rare, uncommon, and remarkable personal skills that engender loyalty and compliance is known as charismatic authority. While Robert Bierstadt referred to this exceptional quality as leadership rather than authority, Weber named it "charisma." It is generally accepted that charismatic leaders are

motivated by either divine inspiration or high, antisocial ideals. These leaders have considerable attraction to persuade their followers and provide the impression that their authority is legitimate.

Weber never proclaimed that traditions are immutable even if he emphasized the significance of it. Although there are exceptions, he just stated that tradition is a norm and not an exception. Weber referred to such an expression as "charismatic authority." Charismatic authority, according to Max Weber, believes in the follower's effective and personal dedication. It includes the demonstration of bravery inclusive of the strength of speech and thought. It's crucial to remember that a leader with charismatic power uses a variety of strategies to make themselves appear miraculous. To win the people's unwavering allegiance, the leader gathers an army of sincere followers.

### **B.1.3.3 Legal-Rational Authority**

A situation where power is legitimized by legally authorized regulations is defined as a legal-bureaucratic authority. One definition of legal authority is bureaucratic authority, when governments and other legally issued rules and regulations legitimize power. This type of power is well-founded and outlines rules with precise processes that specify rights and responsibilities. Because of the legitimacy and competence that laws and procedures confer on those in positions of authority, this is generally respected.

According to Szelenyi (2021), legal-rational authority is a form of governance based on a system of rules and laws that derive their legitimacy from rationality, bureaucracy, and established procedures. Legal-rational authority is distinguished from traditional authority, which is based on long-standing customs and beliefs, and charismatic authority, which is based on a leader's personal qualities. This type of authority is characteristic of modern states and organizations, where power is exercised through legally defined structures, such as bureaucratic institutions, rather than personal allegiances.

A central feature of legal-rational authority is that individuals in positions of power hold their authority under their roles within an impersonal system of rules, rather than personal status or inherited positions. It is also a belief in the legality of authorized rules and the right of those elevated to authority under such regulations to process commands is a form of Weber's legal-rational authority. It is an impersonal type of power that is founded on formal regulations rather than custom or kinship.

According to Weber, the basis of contemporary bureaucracy is legal-rational authority, which is exercised through a system of rules and procedures. In this sense, bureaucracies are meant to guarantee efficiency, predictability, and calculability, nevertheless, they can also result in the "iron cage" of rationality, where people are imprisoned in systems that dehumanize them.

#### B.1.4 Textual Analysis

Textual analysis is a method used to critically examine and interpret the meanings embedded within texts. In this context, a *text* refers to any object, media, or cultural product, such as a film, television show, advertisement, or article, from which meaning can be derived (McKee, 2003). By treating these artifacts as texts, researchers can investigate how meaning is constructed, conveyed, and interpreted by audiences within specific cultural and social contexts.

This study adopts textual analysis as a qualitative method to analyze the film *Don't Look Up*, with particular attention to how it portrays the concepts of legitimate authority and bureaucratic inefficiency. Textual analysis is especially suitable for unpacking the narrative and symbolic elements of the film, enabling a deeper understanding of how these themes are communicated to the audience through plot, character, dialogue, and structure.

Robert McKee's narrative theory, as presented in *Story: Substance, Structure, Style, and the Principles of Screenwriting* (1997), offers a comprehensive framework for dissecting the structural components of a story. McKee emphasizes the "story spine," a coherent sequence of events that forms the narrative backbone, along with elements such as character development, conflict, and theme, all of which contribute to the story's emotional and intellectual impact. Central to McKee's approach is "progressive complications",

increasing challenges that escalate the conflict, and “turning points,” which shift the narrative direction and reveal character growth.

These concepts are particularly useful in analyzing *Don't Look Up*, as the film's storyline relies heavily on escalating conflicts between scientists, government officials, media institutions, and the public. McKee's emphasis on the "controlling idea", the underlying thematic message of a story, also aligns with the objective of this thesis, which seeks to explore how the film critiques the erosion of credible authority and exposes the inefficiencies and absurdities of bureaucratic systems.

Additionally, this method considers how elements such as dialogue, subtext, and stylistic choices contribute to the portrayal of power dynamics within the narrative. Textual analysis allows for an in-depth exploration of the ways in which knowledge and authority are constructed, challenged, or undermined, as well as how bureaucratic failure is represented and satirized. As McKee (2003) notes, because there is no fixed relationship between signs and their meanings, media texts remain open to interpretation, allowing researchers to uncover layered meanings that reflect broader societal critiques.

#### **B.1.5 Cinematography**

The term cinematography comes from the Latin word kinema, meaning "movement" or "motion picture." Cinematography is the science and art of capturing and assembling visual images to tell a story or communicate ideas.

Unlike photography, which focuses on a single image, cinematography involves a sequence of images that, when viewed in order, convey a narrative or emotion (Frost, 2009; Carroll, 1998).

Pratista (2008) explains that cinematography isn't just about recording scenes but also about directing and arranging shots thoughtfully. This includes controlling aspects like camera angle, height, duration, and framing. According to Fachruddin (2012), the key elements in cinematography include the camera, framing, and image duration.

Framing refers to how the camera defines the visible area in a shot, this includes the camera's position, angle, movement, and what is included or excluded from the frame. In "Five C's of Cinematography," Joseph V. Mascelli (2005) outlines five core elements essential for creating visually compelling scenes: camera angles, types of shots, composition, continuity, and cutting.

#### **B.1.5.1 Camera Angles**

Camera angle refers to the position from which the camera captures a subject. Different angles convey different meanings or emotional tones.

1. High Angle: Taken from above the subject to make them appear weak or vulnerable. Baskin (2009) notes that this makes characters look smaller or powerless.
2. Low Angle: Taken from below the subject, this angle makes the character appear strong or dominant (Mecardo, 2013).

3. Bird's Eye View: Shot from directly above the subject, this angle is often used to provide a wide, distant overview of the scene.

#### **B.1.5.2 Types of Shots**

Shots are categorized by how close the subject appears on camera. They are used to show emotion, context, or detail.

- Close-Up Shots: Focus tightly on a specific part of the subject, such as the face or hands, to show detail or emotion.
  - Extreme Close-Up: Highlights very small details (e.g., eyes or lips) to emphasize emotion or tension.
  - Close-Up: Typically shows the subject from the shoulders up to capture facial expressions.
  - Medium Close-Up: Frames the subject from the chest up, focusing more on character emotion than the setting.
- Medium Shots: Offer a balance between the character and their surroundings.
  - Medium Shot: Shows the subject from the waist up.
  - Medium Long Shot: Shows the subject from the knees up.
  - Long Shot: Captures the entire subject and much of the background, giving context to the scene. Bowen & Thompson (2013) note that long shots help introduce environments or show spatial relationships.

Each of these elements contributes to how stories are told visually in films. By controlling framing, angle, and shot type, filmmakers influence the viewer's perception and emotional response to characters and events.

## **B.2 Previous Studies**

The researcher has previously analyzed some relevant studies to strengthen this research. First, the previous research was conducted by Benno Netelenbos (2020) aiming to carry back Weber's approach to legitimacy as an empirical problem. This approach permits concentrating on Governance Networks (GNs) as doubtful accomplishments that require steady legitimacy work as a feature of the art of networking. Weber offers a hypothesis of ethical power, a power which nature and objectivity can be grasped by studying tradition that lays out and approves authority with extrarational implies. This paper moreover shows why this Weberian approach comprises a particular voice inside critical governance and expounds the methodological instruments it needs to offer empirical researchers.

This paper explained how legitimacy is used as an extrarational power that is relatively immune to facts and rational dissent. The research problem being broken down in this paper is how legitimacy is organized inside the GNs and how consequently these networks "challenge" traditional democratic institutions. Thus, it creates power as counterfactual truth claims that are valid despite opposition to reality and everyday facts. The researcher also uses the Theory of Authority proposed by Weber (1921) to point out the misuse of

Weber's three classifications of legitimate authority portrayed in *Don't Look Up* (2021) movie. While March and Olsen (1984, as cited in Netelenbos, p. 70-71) stated that legitimacy as an empirical resource is a crucial aspect of concrete governance practices, when the use of authority is detrimental to a particular party, it could be classified as an abuse of power.

The second study that has already been done is an *Analysis of Conflict in the "Don't Look Up" Movie* proposed by Swijana (2024). The objective of this research was to classify the conflicts that affect the main characters' progress and to identify how the main characters evolve through it. By that, Swijana used Kenney's (1966) types of conflict, Conflicts Management Strategies by Deetz and Stevenson (1986:210-218), and Soekanto's (Cause of Conflicts) as the methods of analysis in this qualitative research.

The writer gathered a total of 19 pieces of data of which 1 datum is classified as Internal Conflict, while the 18 others are classified as External Conflict.

Then the writer explained conflict resolution by using the theory by Deetz and Stevenson (1986) which can be found that there are five conflict management strategies which are; avoidance, competition, compromise, pacification, and creative integration.

Lastly, the writer categorized the conflict cause as differences between individuals, cultural differences between individuals, differences of interests, and

transformation social. According to Swijana's research, the methodological approach is different compared to this study. That then leads the researcher to analyze the research gap by utilizing Max Weber's (1921) Legitimate Authority Theory in approaching the same object which is *Don't Look Up* (2021) movie.

The third research by which the researcher relates is a journal article titled *Representation of Greg Garrard's Ecocriticism Concepts in Don't Look Up Movie* by Jamilah and Ayiz (2024). The purpose of this study is to analyze *Don't Look Up* through Garrard's (2004) six ecocritical ideas, offering experiences to critics about humanity's relationship with the climate given by the film, and also the urgent requirement for natural preservation. The theory by Garrard is an effective use since the film engages with natural disasters, climate change, and materialism. Hence, it provides a prolific ground for ecocritical analysis.

As the study uses a descriptive qualitative research method, the writers emphasize a detailed analysis of phenomena rather than relying on numerical data. So, the writers gathered six representative scenes based on the movie and expounded on the six ecocritical concepts which are; Pollution, Wilderness, Apocalypse, Dwelling, Animal, and Earth. Compared to this research, the approach used to analyze the *Don't Look Up* movie is different. Jamilah and Ayiz utilized Ecocriticism concepts while this research uses the Theory of Authority as a political issue represented in the movie's plot. By that, the researcher considers it as a research gap.

Another related study is a journal article authored by Yahya (2023) entitled

*Authority of The Woman “Bu Nyai” in Leading Bustanul Ulum Islamic Boarding*

*School in Lenteng Poreh Sumenep.* This study examines the leadership authority of

Nyai Amaniah, a female leader of Bustanul Ulum Islamic Boarding School in Lenteng Poreh, Sumenep, through the lens of Max Weber’s theory of authority. Traditionally, Islamic boarding schools (pesantren) are led by men, as leadership roles in religious education institutions have been historically dominated by Kiai (male religious leaders). Women, even those with religious knowledge and experience, have often been marginalized or relegated to supporting roles.

However, Nyai Amaniah challenges this norm by assuming the leadership of Bustanul Ulum, an institution typically expected to be passed down to male successors. Her authority is rooted in traditional and charismatic leadership, where her legitimacy is derived from her family lineage, social influence, and deep religious knowledge. Despite initial skepticism from the community, her leadership has led to significant advancements in education and institutional development, including the establishment of multiple schools under her guidance.

The study further explores the barriers faced by female leaders in pesantren, such as religious dogma, gender biases, and structural limitations, while also highlighting the unique strengths women bring to leadership, including collaborative decision-making, empathy, and visionary planning. Through Nyai Amaniah’s case, the research advocates for greater recognition of women’s

contributions in religious and educational institutions, challenging traditional gender roles and demonstrating that women can effectively lead and transform pesantren leadership structures. This paper gives the researcher insight into analyzing authority matters in *Don't Look Up* because Yahya utilized Weber's (1921) Theory of Authority as well.

The last previous study that will be mentioned in this study is a journal article titled *A Journey with Max Weber in Timor-Leste's Countryside: Constructing Local Governance After Independence* authored by Feijó (2019). The research employs a qualitative design combining historical analysis and political theory to examine local governance in Timor-Leste post-independence. It explores how modern democratic institutions interact with traditional authority structures, using case studies, archival research, and field observations.

The main goal of this study is to understand how different forms of legitimacy, customary rule, democratic elections, and state institutions, coexist, clash, or adapt within Timorese society. It also assesses the impact of international state-building efforts on local political participation and decentralization. The research is grounded in Max Weber's theory of political legitimacy, which categorizes authority as traditional, charismatic, and legal-rational. It also applies the concept of hybridity, explaining how Timorese governance blends modern and traditional models, rather than fully adopting Western democracy.

Additionally, it engages with Tanja Hohe's "clash of paradigms" theory, which highlights tensions between Western-style governance which is focused on competition and accountability, meanwhile Timorese traditions rooted in consensus and hierarchy. The findings suggest that while democratic elections have introduced new political dynamics, they have not replaced traditional governance structures. Instead, local leaders must navigate between customary authority and state-imposed legal frameworks, creating a fluid and evolving political landscape. While the research has a different object, the theory that was used by Feijó is identical to this research. This gives the researcher a new insight into understanding the utilization of Weber's Theory of Authority.

The similarity of all previous studies mentioned above compared to this study is all of it having a few features in common which are: three researchers used the same theory which is the Theory of Authority by Weber (1921), while two researchers used *Don't Look Up* (2021) film as the object which is identical to this research object. This research will utilize the theory in a similar way as Netelenbos, Yahya, and Feijó in dissecting literary works and phenomena through the portrayal of authority abuse. The writer also has the same object of analysis with Swijana, Jamilah, and Ayiz's studies which is the *Don't Look Up* film.

Despite the resemblances, there are also distinctions from the previous studies which is the analysis object and the objectives of the research. The main difference between this research and the three previous researches is this study aims to point out the misapplications of Weber's three types of legitimate

authority portrayed in the scenes from *Don't Look Up* film. Meanwhile, the preceding research had Governance Networks (GNs) as the focusing issue of legitimacy work through the Weberian lens, the woman “Bu Nyai” who has the authority in Leading Bustanul Ulum Islamic Boarding School, and the interaction of two types of authority in Timor-Leste Governance post-independence.

The two previous studies authored by Swijana and Jamilah-Ayiz have the same object of analysis, which is the *Don't Look Up* film. However, the focus of the analysis is the key difference between these studies. Swijana's research objective focused on breaking down the types of conflict, the conflict management strategies, and the cause of conflict, and Jamilah-Ayiz pointed out the representation of the ecocriticism concept in the film. Meanwhile, this research aims to analyze the abuse of Weber's theory of authority, as the researcher exposes the power dynamics between the characters in the *Don't Look Up* film.

The researcher also concentrates only on the characters' misuse of power to explain the abuse's effects and its purpose.