



## RESEARCH ARTICLE

## POLICY IMPLEMENTATION OF DUGDERAN MONTH RAMADAN WELCOMES TRADITION SEMARANG CITY

**GALIH WIBOWO**

Public Administration Doctoral Program of Diponegoro University,  
and Public Relation Bearaeu Governemt of Central Java Province

### *Manuscript Info*

#### *Manuscript History:*

Received: 14 October 2015  
Final Accepted: 15 November 2015  
Published Online: December 2015

#### *Key words:*

Implementation Dugderan,  
Religious Function, Shift

#### *\*Corresponding Author*

### *Abstract*

Dugderan is a community tradition of Semarang since 1881 to determine the beginning of Ramadan a month that fasting begin in a muslim duties, because there are differences in the determination of Ramadan in the future. In the process, the government Semarang city make policy implementation of Dugderan not only show that has as a religious function, but also as multiplier effect in the sectors of culture, economy and tourism. But these developments actually neglect Dugderan function as a sign of early determinants of Ramadan as a religious event, so that the various elements of society are disappointed. The shift of function also affecting the condition of the people to be confused, because the current differences resurfaced determining the beginning of Ramadan

*Copy Right, IJAR, 2015,. All rights reserved*

**GALIH**

## INTRODUCTION

### A. DUGDERAN

In historical, Dugderan tradition stems from the differences of opinion in determining the start of the fasting month. In 1881 the Government of Kanjeng Bupati RMTA Purbaningrat ventured determine the beginning of fasting, namely by sounding drum (*red*: bedug in Javanese) in a Great Mosque (Grand Mosque Semarang in Kauman) and a cannon in the courtyard district (the main square city of Semarang is now Parking Lot of Johar tradisional Market). The existence of the ceremony became more public attention of Semarang and surrounding areas, so as to attract a number of traders from various regions who sells an assortment of food, beverages and children's toys such as those made of clay (pottery), toys of bamboo (flute, gangsingan), as well as toys of paper in the form of a four-legged animal with a head like a dragon. This toy known **Warak Ngendhog** (ngendhog means nesting in Javanese). In further developments, warag ngendhog become an icon of tradition Dugderan seen at figure 1. [\[i\]](#)

Figure 1. Dugderan carnival and Warak Ngendhog, animal mascot

Dugderan word, which is the name of this ceremony, derived from the word "Dug" are assumed to be the sound of the drum that is struck to produce sound Dug..Dug .., and the word " Der "Assumed as sound cannons. and then it call by name **Dugderan**.

This occurred in 1881 under the Government Kanjeng Bupati RMTA Purbaningrat that was Duke. He was the one who first ventured traditional rites Dugderan to determine the start of the day of fasting, where after Bedug (drum) at Great Mosque and cannon in the courtyard each district is sounded three times. Before sounding the drum and the cannon, held the ceremony posted on the District.

Prior to the implementation of the drum and cannon sounded in the District, has prepared a variety of equipment such as flags, draped in flowers for two guns that will sounded, powder amunitions and

newsprint a cannon equipment, as well as a set of *Gamelan* (Javanese pentatonic music instrument) prepared at district hall. Kabupaten (duchy) in antiquity located at Kanjengan road Semarang near Johar Market Complex. The official that must be ready to this place are flag-bearer, officer that rang the cannon and drum, musicians, and Ceremony Leader is Duke.

Dugderan ceremony held the day before the fasting month. Leaders set the day of the commencement ceremony speech continued fasting please pray for safety. Then the drum sounded in the Mosque of three times. After the gamelan are sounded.

The basic empirical data and existing literature, the symbolic meaning of this ceremony began to be translated. Data literature assumed to have been able to represent a trusted source, because it is published by the government of Semarang city as a reference for tourism guide.<sup>[ii]</sup> The formation of a pattern of a traditional ceremony with all the stages and their supporters was already there for a long time since 1881. This stage ends with the beating drum and sounding the cannon as a sign for Muslims that the next day's fasting in Ramadan activities can already begin to be implemented. So the stage of the beating drum and sounding the cannon can be said as the core of the activities of these traditional ceremonies that mark the beginning of the fasting month of Ramadan.

Now times have changed and evolved, but the traditional ceremony is still preserved. With the variety of meanings that "turns" is very useful in the present, stage and pattern of traditional ceremonies that occurred in the past used as an idea to do the same activity in the present. However, at the present time, a traditional ceremony Duke of Semarang is not executed exactly like at the beginning of the ceremony was conducted. However, the meaning and essence of traditional ceremonies Dugderan is expected unchanged, from where it can be seen a new policy in democracy era, namely the Government of Semarang by Major.

Semarang City Government took measures to redecorate the implementation Dugderan with all readiness. Start of the event, on education and community involvement, readiness traffic, the opening of alternative roads, security, traders and SMEs to participation in the delivery of public market. <sup>[iii]</sup>

Figure 2. Entertainment and brighten people's market Dugderan

The main difference occurs in the traditional location of the ceremony because now the seat of government moved to City Hall in Pemuda road. The ceremony is at present held in the City Hall courtyard at the same time, the day before the month of Ramadan and is led by the Mayor of Semarang, which replaces the role of the Duke in the past.

However, this traditional ceremonies still performed the same as when it was first implemented early, with a procession lacks the typical animal mascot Dugderan Warak Ngendok and some who styled soldiers on past. Mayor and wife who played the Regent walked towards the Great Mosque Kauman where lies the central of public activities at past. After arriving at the Great Mosque Kauman, imam (Muslim leader on Mosque) is ready to welcome the next mayor goes to meet scholars previously determine the beginning of fasting, then a few moments later the Mayor announced the results of the initial determination of fasting with the Java language.

Traditional ceremonial like this can also be interpreted as activities to establish between the citizens of Semarang with fellow citizens, residents of Others, or even other countries who came to witness the event, as well as with the City Government. Moreover, at the present time, the ceremony was also to promote of Semarang, and been used as a cultural tourism assets of the city of Semarang. Thus, the traditional ceremony that was originally only meaningful as a sign of the beginning of the fasting month / Ramadan, now has another meaning which transfoem the initial meaning, as a means of gathering, cultural tourism, and the promotion of Semarang.

Even in the period 2011-2012 Dugderan event was held at two locations, namely, the Great Mosque Semarang (Kauman) and Grand Central Java Mosque on Gajah and Soekarno Hatta road, so the carnival and procession also changed, so did with the location of public market centered around also changed. The cast also included Governor of Central Java, as a supervisor of Semarang Duke, namely to act as Raden Mas Tumenggung Probohadikusumo.

Figure 3. Sekda Prov. Central Java Governor as Raden Mas represent Tumenggung Probohadikusumo hit the drum Dugderan 2014 (photographer; Sigit Suwarno)

However, for the year 2014 Dugderan location is returned in the Great Mosque Semarang and surrounding areas, because of the many proposals of citizens and traders, and carried out at night. "In the old days, the scholars hold halaqoh in Kauman Mosque Semarang together messengers sent to sight the new moon of a lighthouse. So, the history of Dugderan was night," said Head of Culture and Tourism Semarang city Masdiana Safitri in Semarang. [iv]

Dugderan tradition has become a party of the people because it helped show Japin dance, pageantry (carnaval), and percussion drum by Mayors Semarang. However, the initial announcement fasting ritual or remain the highlight of which is still sacred to the community leaders.

Now the blast on the tradition Dugderan replaced with the sounds of firecrackers or Bleduran made of chunks of tree trunks hollowed out the middle to produce a sound like a cannon, bleduran usually given carbide which then ignited the fire.

Parade that suck the public interest, not just the typical dances enlivened the city, but also the action lion dance, group bike "onthel", and the marching band from the local Police Academy, the carriage driven by Semarang Mayor, hussar, Warak Ngendok, and leaders of public bearaucratic institutional in Semarang. [v]

However, Dugderan cultural carnival held each year to welcome the fasting month begins to lose its substance, said cultural Djawahir Muhammad. In general it assess if the current orientation of the carnival Dugderan just as cultural events and historical reconstruction alone. "Dugderan no longer serve as a marker of the beginning of fasting for Muslims, but only in order to welcome Ramadan," he said. [vi] Even community members are often confused because of the difference in the initial determination of the various Ramadan early, even though the trial confirmation of Religious Affairs Ministry always existed. [vii]

This is reinforced by the conditions Dugderan 2014, because fasting is not the same as the estimate of the previous count. At that time, Dugderan held on June 27th 2014, which is usually a sign of the beginning of fasting, so the finish ceremony Dugderan immediately connected with Tarawih Prayers. However, the government stated that the confirmation hearings of fasting began on June 29, 2014, so the tarawih begins on the evening of June 28, 2014. Thus Dugderan done earlier and the party of the people end up one day before Lent begins. And then how about Dugderan in the future ?

## B. METHODE AND THEORITICAL REVIEW

This article based on literatur review and observation at Dugderan from 2011 until 2014, cause at 2015 there are no ceremonial event, because in fire accidental in Dugderan surrounding areas. By describe the problem analysis and policy analysis, this paper try to propose the policy aspect of Dugderan in the future.

Based on the four phases of the formulation of the problem, namely the problem of search, problem definition, problem specification, and problem sensing, [viii] may be indicated core problem as follows:

A problem situation that is a shift value Dugderan, which includes a searchable meta problem of shifting values in a religious function, and can be defined further as substansive problem, namely the shift Dugderan not as a sign of a determinant of Ramadan, but more of a warning in order Ramadan. Of these substances can be described in the specification problem of starting function Dugderan to mark the start of Ramadan is beginning to shift just a show tradition warning to welcome Ramadan because it was holding Dugderan not notice the initial time of Ramadan, because the provisions of the Ministry of Religious Affairs (the central government) announced the start of Ramadan different.

Dugderan, a tradition that current implementation is forwarded by the Government of Semarang is a form of policy outcomes that include cultural programs, economy, and tourism. Involvement seems from the procession, the organization of the carnival and the public market. While the essence of religious values has diminished with the advent Dugderan shift function as a sign of Ramadan begins.

Critics of the initial function Dugderan not only emerged from the historians and cultural, but also because of the phenomenon of Islamic communities in Indonesia today are very diverse in determining the beginning of Ramadan, due to the development of sects and religions. Despite, shows the huge polarization

of religious organizations such as Nahdlatul Ulama and Muhammadiyah in determining the start of Ramadan. [\[ix\]](#)

Current conditions for denial, concern and growing public perception, especially among artists, cultural and religious figures that Dugderan only limited to ceremonial and folk party which shifts the essence of main value of Dugderan as a ceremony to determine the start of Ramadan. Thus, the people, especially Muslims around Semarang, will return to the original state, the state of antiquity before the 18th century, a time when Dugderan was first implemented. Communities will confuse and questioning when the start of the fasting of Ramadan, and will occur repeatedly - annually if policy implementation Dugderan not currently be changed. Such conditions are the effects of a policy.

Based on the theory of William N.Dunn (1981) on the main characteristics of the evaluation, implementation Dugderan condition, need to be evaluated. William N. Dunn said that the main characteristic of evaluations, among others, Present and Past Orientation: evaluation is claimed just oriented to impact at the present and the past than thinking about the future. The retrospective evaluation (see past) and occurred after the action / action taken, while the recommendation addressed to the period before the action is done. [\[x\]](#)

Evaluation of policy implementation of the Dugderan, contribute to set whether a policy (after the votes) was about to be stopped (terminated), followed (continued), or modified (changed / modified). We can see the impact of government policy Semarang City with compare between a problem / situation / condition with what had happened before the intervention or policy implemented. Metode based Policy Impact Evaluation (Rossi & Freeman, 1993 in Parson) [\[xi\]](#), it can be concluded that the policy of Semarang City Government in organizing Dugderan today, needs to be changed.

The humanists attitude is s new state opposite or deny part of Semarang government policy in implementing Dugderan. Gupta (2001) said that attitude and behavior is the dynamic life of the policy that led to the policy change and be changed. [\[xii\]](#)

Main character of policy changes according to Brinkerhoff & Crosby, (2002) [\[xiii\]](#) that idea to make policy changes often come from sources outside the government. Outside source is for example the new political leaders that elected, interest groups are very influential with its change agenda, or international donor agencies. The impetus for policy change can also come from groups of people in the countries concerned as political movements, civil society movements.

Regarding to the impact and evaluation of the above, then organizing Dugderan policy for the future need to be changed. The policy change, based on a model approach to policy formulation (Simmons & Dvorin, 1977) [\[xiv\]](#), one using Evaluative Model that is changes focus on assessing the direct impact of ongoing policy on the environment around them, namely the rejection and cultural perception of the essence of irregularities Dugderan implementation.

In the analysis of policies, procedures common analysis consists of monitoring (description), forecasting (prediction), evaluations and recommendations. The analysis of the policy does not stop the use of various methods, but also no less important is the creation and critical assessment of knowledge claims. That are based on information. Claim developed as a conclusion of the argument - the argument of policy, reflecting the reason why a wide range of stakeholders can't agree on an alternative policy. Policy arguments have 6 (six) element / elements, namely (1) Policy relevant information; (2) Policy claim; (3) Warrant; (4) Backing; (5) Rebuttal; (6) Qualifier. [\[xv\]](#)

Public policy analysis and policy arguments have similar characteristics. In the description of the stages of course contains informations such as the policy arguments in the form of relevant information and Policy claim. In this stage of forecasting (prediction) can be categorized in accordance with the argument of justification / warrant and support / backing. In the evaluation phase, Evaluating of good judgment and poor chances is happening. While in a recommendation stage is a form of conclusions argument. Therefore, to analyze can use the arguments, must be describe tje policy in several stages.

## C. RESULT

Policy implementation of previous Dugderan indicate a shift in the original value Dugderan determine the time of the beginning of Ramadan led to various policy arguments [\[xvi\]](#), namely:

- a. Policy forms of relevant information, namely:
  - Dugderan is a tradition that was originally used to determine the beginning of Ramadan because of the differences in the determination of Ramadan in the community.
  - At first, the determination of the new moon of Ramadan first method (see the moon) at the Great Mosque Semarang (Kauman), so that their operations at night;
  - In the development, Dugderan held in the afternoon so that the moon is not so visible and was not able to determine the 1st of Ramadan as an early sign of the start of Ramadan;
- b. Claims Policy forms, namely:
  - The shift in meaning Dugderan by humanists and historians, so that people are still confused to determine the beginning of Ramadan;
- c. Warrant form / justification, namely:
  - Semarang City Government considers Dugderan a tradition that remains to be preserved, and hope that the multiplier effect of these activities, but in essence development Dugderan values have shifted. Developments is based on the function of the economy, culture and tourism, while the religious function is decreasing;
- d. Backing form / support, namely:
  - The rule of law underlying the delivery of Dugderan is currently only in the form of documents on education activities and has been established as an annual event Semarang tourism;
  - While a growing phenomenon in the community is focused Dugderan as a form of entertainment, and the rapidly folk carnival, the procession of commerce, art and culture and tourism;
  - None of the violations of the law by the Government of Semarang when there was a shift in the procession Dugderan religious significance, although some people were disappointed;
- e. Rebuttal forms / rebuttal, can be either information or arguments to declare the admissibility of the claim. Of several images can be predicted as follows:
  - If the claim to restore the religious function Dugderan rejected, Semarang government does not face sanctions or legal consequences, but the public will be disappointed, so it can lead to the support and participation in the event is reduced. As for determining the start of Ramadan independently by means of the implementation of the new moon at the Great Mosque Semarang is highly unlikely, because the organizers Dugderan the Semarang City Government which must be as in tune with the decision of the Central Government (Ministry of Religious Affairs) in determining the beginning of Lent;
  - If the claim or public complaints received, the Semarang city government needs to update pattern - Dugderan holding pattern in the following manner:
    - The need for clear rules regarding Dugderan, although not in the form of local regulations, but the guidelines should be clear and contain the contents and essence of Dugderan function as a religious event, culture, economy and tourism. When specified with the Document Activity and institutional Budget or cross, this function should always be optimized;
    - To encourage people to not get stuck in a routine ceremonial, as only saw Dugderan as entertainment activities, performing arts and culture, trade and economic or tourism support, hence the need for the addition of religious activities. Islamic religious activities need to be intensified in related activities and is closely connected with the beginning of Ramadan. One of the most important activities that must exist tarawih together at the Great Mosque Semarang after the procession Dugderan, which of course was followed by the Mayor of Semarang as community leaders to be exemplary;
    - If there is concern on inequality Dugderan implementation of the provisions of Assembly confirmation of the Ministry of Religious Affairs, the procession returned Dugderan original, with held at night (dusk) to anticipate the timing of the trial confirmation of the Ministry of Religious Affairs. Thus, when the Ministry of Religious Affairs decides the start of Ramadan fasting on the day after, the procession Dugderan also postponed and adjust. Of course, with all the

consequences and show flexibility to prepare mature activity and anticipated complex.

Based on the results of rebuttal, then if the claim is accepted it will create a win - win solution, that the people and government alike - the same benefit. The structure of the policy argument illustrate how to use that information as a recommendation or problems solving that arise policy.

f. Form Qualifier / Conclusion namely:

, Policy analysis procedures of recommendation enables the analysis provides information about the possibility of a series of actions in the future to produce valuable consequences for individuals, groups and the community as a whole.

Therefore, the conclusion that can be drawn is organizing Dugderan must return or reorientation and revitalize religious values in this case maintaining the function to determine the beginning of Ramadan for the people.



Figure 1. Dugderan carnival and Warak Ngendhog, animal mascot



Figure 2. Entertainment and brighten people's market Dugderan



Figure 3. Governor Secretary represent as Raden Mas Tumenggung Probohadikusumo hit the drum Dugderan 2014, than the fasting beginning tomorrow (photographer; Sigit Suwarno)

## E. CONCLUSION

In determining the new policy towards the implementation of Dugderan in Semarang, based on the typology of the policy change (according Lester & Stewart; 2000), [xvii] Linear shaped that policy changes that include a direct replacement of the policy with other policies, or a simple change of policy. With regard to the impact, and the evaluation step of determining a change in policy approach policy argument, then the implementation of the conclusions obtained:

- 1) Semarang City Government remains exist organize events Dugderan that as far as may be specified by regulation or decision of the Head of Regions, accommodated in the Implementation Document Budget intergrating with institutional support, both from the tourism sector, the trade sector and SMEs (public market), the religious sector, as well as support of schools, districts and villages (carnival participants). Support each of these sectors determine the success and whether Dugderan;
- 2) Implementation of Dugderan returned to its core essence as a function of the start marker for the beginning of Ramadan in Semarang and surrounding communities, taking into account some of the following:
  - a) Semarang City Government in determining the start of Ramadan guided by the Decree of the Ministry of Religious Affairs through the Assembly confirmation.
  - b) Thus the parade / carnival Dugderan should be carried out before the afternoon or evening, so that in addition to seeing Hillal can also wait for the procession and Assembly decisions confirmation;
  - c) If it turns out the ministry decision, Assembly determines the day after the first day of Ramadan fasting, it is necessary to design a flexible, whether to postpone the carnival and adjust with the beginning of fasting, or carnival was held two days, with a ceremonial procession Dugderan held on the last carnival.
  - d) To encourage people to not get stuck on the phenomenon Dugderan as entertainment activities, arts and culture, commerce or tourism, the need for the addition of religious activities. Islamic religious activities need to be intensified main activity - related activities and is closely connected with the beginning of Ramadan. One of the most important activities that must exist tarawih together at the Great Mosque Semarang after the procession

Dugderan, which of course was followed by the Mayor of Semarang as leaders to become role models for the community of Semarang.

## REFERENCES

- [i] <http://semarangkota.go.id/main/menu/26/seni-dan-udaya/dugderan#sthash.ioTCtLwu.dpuf>
- [ii] Pariwisata Semarang Reference published Semarang Tourism Office.
- [iii] Read "Efforts Dugderan Keeping Tradition", Suara Merdeka Thursday, July 5, 2014
- [iv] <http://www.republika.co.id/berita/ramadhan/ibrah/14/06/19/n7f4dn-proses-dugderan-igelar-malam-hari>
- [v] <http://www.mediasemarangonline.com/2014/06/dugderan-pesta-menjelang-ramadhan.html>
- [vi] <http://www.antaraneews.com/berita/384265/karnaval-dugderan-kehilangan-jati-diri>
- [vii] <http://www.nu.or.id/a.public-m.dinamic-s.detail-ids.44-id.52528-lang.id-c.nasional-t.Abu+Mudi++Indahnya+Menghormati+Perbedaan+Awal+Ramadhan-.php> dan <http://radarsemarang.com/rubrikasi/tanya-jawab-agama-islam/bagaimana-menyikapi-perbedaan-awal-ramadan-1435-h/>
- [viii] Dunn, William N (2000). Introduction policy analysis. Yogyakarta Gajah Mada University Press. Pg 226
- [ix] <http://www.tribunnews.com/regional/2014/06/02/ketua-pw-muhammadiyah-jateng-awal-puasa-akan-ada-perbedaan>
- [x] Dunn, William. (1981). An Introduction to Public Policy Analysis, Prentice Hall, Englewood Cliff, NJ.
- [xi] Parsons, Wayne. (2008). Public Policy: Introduction to the Theory and Practice of Policy Analysis. Jakarta: Kencana.
- [xii] Gupta, Dipak K.(2001) Analyzing Public Policy. Concept, Tools and Techniques. CQ Press
- [xiii] Brinkerhoff & Benjamin Crosby, (2002). Managing Policy Reform Concept and Tools for Decision Makers in Developing and Transitioning Countries. Kumarian Press, US
- [xiv] Simmon, Robert H-Dvarin, Eugene R.(1977). Public Administration: Value, Policy, and Change. New Jersey: Alfred Publishin Co., Inc.
- [xv] Dunn, William N (2000). Introduction policy analysis. Yogyakarta Gajah Mada University Press. Pg 101-107
- [xvi] Dunn, William N (2000). Introduction policy analysis. Yogyakarta Gajah Mada University Press. Pg 103
- [xvii] Lester, James P. and Joseph Stewart, Jr. (2000) Public Policy An Evolutionary Approach. Stanford, USA: Wodsworth.