

POLITICAL DISCUSSION THROUGH *DUGDERAN* CELEBRATION (CASE STUDY OF POLITICAL CULTURE IN SEMARANG CITY)

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Abstract

Since 1970, the government of Semarang City give less attention to *Dugderan* Celebration. Government has little contribution in doing political discussion with people. This matter will affect the development and existence of *Dugderan* Celebration as local tradition and culture of Semarang area. To prevent further problem facing, interaction and synergism of the government and people, as well as devotee, supporter, and conservationists of *Dugderan* Celebration are needed. The stagnant development needs intensive and independent political discussion of both government and non-government agencies. This research is intended to have knowledge about political deliberation in Indonesian context, especially in Semarang City the Middle Java Province of Indonesia. The main objective of this research is to find what kinds of power sides of political deliberation. The research methods occupies mixed method, namely survey and qualitative type. Survey is conducted by asking 60 respondents through short interviews. Observation and indepth interviews are then occupied to look for detailed information and context required. Research results show that the people are trying to maintain *Dugderan* Celebration by developing political discussion as a tradition. First, political discussion is done by holding formal public discussion with stakeholders, and second, people to people informal discussion in the village level. Besides, based on the descriptive analysis of the people perception as *Semarang* people of *Dugderan* Celebration, it could be seen that the value of the perception was 92.4%. It means that *Semarang* people perception of the celebration can be categorized as very good, especially in the matter of the importance of annual celebration, which is expected to happen every year, as well as *Dugderan* Celebration as the hallmark of Semarang City. Furthermore, based on the analysis, the positive attitude of *Semarang* people towards *Dugderan* Celebration was 78.94% which could be categorized as very good, especially in the matter of the parade and *Dugderan* Celebration procession. People always follow the news about the celebration from the media.

Key words: Annual Celebration, political discussion, *Semarang* people , Religion Procession

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INTRODUCTION

The first regent who held deliberation and people's participation on the political decision-making was RMT Ario Purboningrat in 1881-1897. *Rembugan*⁴ was done primarily when the stakeholders of government participated in managing the crowd of the people on the holy month, Ramadhan. In *rembugan politik*⁵ that time, people was the part of Dutch East Indies Parties government system which needed to be regulated, directed, and given instruction in order to conduct an orderly and safe in crowds as well as given the support for the crowds. The regents had the authorities to organize the villages of Arabic, Chinese, and Indian/Gujarat in Semarang which began to be lively at that time (Budiman, 1978: 40)

However, people who organized *Dugderan* Celebration⁶ in Kauman Village have existed since the colonialism of Dutch East Indies in Semarang. They organized the celebration when the holy month of Ramadhan was coming. The development was stagnant (stopped, obstructed, torpid), even tend to lose the identity of its history and culture as a traditional village (Kartika and Kurniati, 2013: 220).

The existence of *Dugderan* Celebration as well as *Suquf Halakoh*⁷ possession, festival, or *arak-arakan*⁸ (Cahyono, 2006) and the appearance of *Dugderan* market⁹, up to these days, have

⁴ *Rembugan* (Javanese) means political discussion to gain deliberation

⁵ *Rembugan politik* has political discussion meaning as deliberations to produce a political decision or policy. In a public speech culture titled "Initiation of Work: Central Welfare and Self-Reliance" Central Java Governor Ganjar Pranowo (6 January 2014) presented the concept of Consultation in developing the province of Central Java, prosperous and self-reliant. According to Ganjar, discussed the approach and tools to solve problems together. *Rembugan* has become a tradition for joint problem solving. "There is almost no problem that cannot be resolved by *rembugan*, therefore I suggest there is talk of farming, trade talk, talk fishing village of deliberation, discussion mount" he said

⁶ *Dugderan* Celebration is an event held crowds of Muslims every year before the fasting month Ramadhon in Hijriyah, in the city of Semarang, the Middle Java Province of Indonesia.

⁷ *Suquf Halakoh* is a ceremony / processions readings announcement early start fasting Ramadhan.

got less attention from the government of Semarang. Government has little contribution in doing *rembugan politik* with people (Angmor, 2012). This matter will affect the development and existence of *Dugderan* Celebration as local tradition and culture of Semarang. To prevent further problem facing, interaction and synergism of the government and people, as well as devotee, supporter, and conservationists of *Dugderan* Celebration are needed (Triyanto et al, 2013: 170). This action should be done especially on the following year when the politic deliberation with the stakeholders is hold. It is necessary to hold *rembugan politik* for this stagnant development (stopped, obstructed torpid) which is independent, open, and intensive as it pertains to the existence and continuance the annual celebration for the people.

The connection between people and stakeholders does not reflect the connection of harmonization. Both of the parties give less participation in *rembugan politik* for decision-making which give the benefit for those parties. Therefore, it is very important to unite the interests, opinions, arguments, attitude, claim, reasons' validity of government and people as the devotee, supporter, and conservationists of the celebration (Antlov et al, 2008), as well as the traders as the provider of the needs in *Dugderan* Celebration.

STATEMENT OF THE PROBLEMS

Seen in the stagnant development of the event, there are several questions revealed in this research as follows: first, analyze how the people maintain the cultural tradition and the existence of *Dugderan* Celebration, second, analyze how the perception and attitude of the people toward the stagnant development of *Dugderan* Celebration crowds.

⁸ *arak-arakan* is a parade or procession of decorated cars *Warag Ngendhog* is a kind of animal-shaped goat as a symbol for man to abstinence when fasting.

⁹ *Dugderan* market is sudden market / spilled market held the people ahead of the start of the fasting Ramadhon, only sell goods typical Ramadhon like dates, equipment prayers, toys made of earth, paper, wood, bamboo, brass and typical food from semarang like *ganjel rail*, *wingko*

SIGNIFICANCE OF THE STUDY

Kauman is located in Kauman Village, which is one of the village in Central Semarang of Semarang (Suprpti et al, 2010). It has 15 villages, namely Kauman, alongside with Bangunharjo village, Brumbungan, Gabahan, Jagalan, Karangkidul, Kembangsari, Kranggan, Miroto, Pandansari, Pekunden, Pendrikan Kidul, Pendrikan Lor, Purwodinatan, dan Sekayu Village (BPS Kota Semarang, 2015: 14).

The Muslims in Kauman Village originally lived in the north coast of Java. The village has a settlement typology of Muslim community or students in the central part of Semarang. They occupy the area behind the Great Mosque or Masjid Jami '. Concurrently, the area of Kauman is having transition. It is originally the center of religion and cultural activities, currently become the center of trading activities (Kistanto, 2006: 45).

People in the region around the village Kauman Semarang in Central District of the city (Azizah, 2015), has a tradition of organizing the crowd before the holy month of Ramadhan is coming. The name of the celebration is *Dugderan*. The first regent of Semarang, Mr. RMT Ario Purboningrat, held *rembugan politik* for deciding the beginning *wulan poso*¹⁰ in Semarang, which was after *Bedhug*¹¹ of Masjid Agung dan cannon from the regency courtyard. Each notices will be given three times, begun with the procession of reading *suquf halakho*, the ceremony of *Dug Der*¹² in regency courtyard.

At first, the crowd was marked by the stall traders or self-owned stall. However, because of the increasing of *mremo*¹³ traders, Dutch government and the regent of Semarang began to take

¹⁰ *wulan poso* : the beginning of holy month Ramadhan

¹¹ *Bedhug* : a goods similar with big *gendhang* and the surface is made of leather and when it is hit, it will produce the sound of *dhug dhug*. It is used to mark the adzan and sholat.

¹² *Dug Der* : *dug* or *dhug* is the sound of *bedhug* and *der* or *dher*, the sound of fire cannon.

¹³ *mremo* : the traders who come and sold the goods in crowds.

the set. This was the beginning of political deliberation which occurred between people and elites. At that time, the traders' management is begun by involving *dao*¹⁴ which originally came from the close villages with *alon-alon*¹⁵ Semarang; those were Tireman and Purwodinatan Village. Upp to this days, *dao* still has contribution in organizing *Dugderan* Celebration.

The traders sold food, beverages, and traditional toy for children. Those toys were made of clays such as *Gerabah*, *Celengan*, bamboo such as *Gangsingan*, *Kuda kepang*, *Pecut Kuda*, flute, truck and bus miniature, paper such as *Warak Ngendhog* (Mawahib, 2015). Beside those toys, there were brass made toys, *Gamelan* (said Wahid on September, 9, 2016)¹⁶. *Dugderan* Celebration alongside with the procession was followed by *Arak-arakan* and marked by the existence of *Dugderan market* which happened only once a year. The food and beverage of *wong Semarang*¹⁷, such as *ganjel rel*, *mi kopyok*, *tahu gimbal*, *wedang jahe*, *wingko babat* were sold.

RESEARCH METHODOLOGY

This research is intended to have knowledge about political deliberation in Indonesian context, especially in Semarang City the Middle Java Province of Indonesia. The main objective of this research is to find what kinds of power sides of political deliberation. The research methods occupies mixed method, namely survey and qualitative type. Survey is conducted by asking 60 respondents through short interviews. Observation and indepth interviews are then occupied to look for detailed information and context required.

This study analyzed *wong Semarang* in *rembugan politik* as decision-making of *Dugderan* Celebration in Semarang. The reserachers selected descriptive reserach as the method of

¹⁴ *dao* : watchman, champ, champion as security and attractive rental shanties.

¹⁵ *alon-alon* : field

¹⁶ *informan*

¹⁷ *wong Semarang* : Semarang people

investigation by using qualitative approach (Miles and Huberman, 2014) and supported by quantitative approach in the form of cumulative score. This study sought to identify a phenomenon that has unique characteristics / distinctive in detail and depth (Creswell, 2013: 143), relating to native people as *Dugderan* Celebration organizers.

There were 60 respondents from all villages in Central Semarang district as the central location of *Dugderan* Celebration in Semarang. Non probability sampling, with indeph interviews and snowball sampling were used as the technique in drawing the sample. Focused discussion (*focus group discussion/ FGD*) was done with policy makers from native people. Key informants chosen in this research were from DPRD Kota Semarang, JPD, and PPJP. The research site lies on Kauman region which is a historial region in Semarang, as stated in region regulation : *Peraturan Daerah No 14 Tahun 2011* about plan : *RTRW* in Semarang 2011-2031.

THEORETICAL FRAMEWORK

Discourse Theory and Public Sphere

The way people maintain the existence of *Dugderan* Celebration is by developing *Rembugan Politik* as tradition. First, the formal negotiation was done by stakeholders and people. Second, informal discussion publicly among local people and it is done continuously, as stated by Discourse Theory and Public Sphere of Habermas (2007: 44-66), in determining political decision (Dubuis, 2007), make systematic political decisions (Lester and Stewart, 2000: 108) and elite decisions (Parson, 2006), and take the decision in the form of issuance of Decree of Mayor No. 430/296 on the Establishment of *Dugderan* Organizing Committee of Semarang City Year 1431 H / 2010 M.

Based on the theory of discourse by Habermas (1996) and public sphere (Habermas, 2007), which was used by the researchers to see whether it is true that the actors in the village

Kauman are attempting themselves on achieving an understanding of each other (consensus) to achieve the goal of *res publica* (the common good) of *Dugderan* Celebration. Habermas has incorporated the theory of communicative action that exists in the realm of social theory, to the ethics of discourse that are in the realm of political theory. The ethics of discourse in public place (Habermas, 2007: 44-46), which was attempted to be seen in FGD, was the praxis of communicative action in democratic politic realm to seek for sympathy of all involved parties. The goal was to achieve a consensus of rational harmony with the common good (*Res Publica*). The tryout in FGD of *Dugderan* Celebration was held on December, 8, 2016. Politic deliberation was followed by the various elements that are involved directly or indirectly in activities of *Dugderan* Celebration.

Political Participation Theory

Rembugan Politik forum, internally, create direct participation (Garrido, 2013). The participants are equal by placing freedom of speech not in the status/role, authority, origin, background, institution or political power, but rather on the validity of the arguments¹⁸. It had acquired in FGD on December, 8, 2016. The fact showed that there was discourse ethic from *Rembugan Politik* in FGD above, for this ethics, the authority of truth is not in the participants or the representative s of the organization themselves, but in the structure of the arguments , correct arguments, objectivity and reality, honest, and appropriateness with the norm of society/state. This is what is referred to in this study, that *Dugderan* Celebration, during this days, could be called stagnates, stagnant, torpid, no enthusiasm, especially before 2004 (Kasturi,

¹⁸ the validity of the arguments participants: contain objectively true to reality (*wahr*), honest (*wahrhaftig*), appropriateness of norms of society (*richting*) validitas argumentasi peserta : mengandung arti benar secara obyektif dengan realitas (*wahr*), jujur (*wahrhaftig*), tepat sesuai norma masyarakat (*richting*).

2010: 8). On the other hand, *Rembugan Politik* in public places remains and continues to exist and it has strong argument from the participants (Bishin et al, 2006), even though *Dugderan* Celebration tend to lose its identity of history and culture, especially as traditional/native village (Kartika and Kurniati, 2013: 220).

Decision Making Theory

To solve the problem, there should be radical action as the solution, which is holding political discourse ((Habermas, 2000; David and Gabor, 2013) in all *rembugan politik* related to *Dugderan* Celebration. It means radicalizing conventional ((Habermas, 2000; Domhoff, 1990) procedure of *rembugan politik* democracy which is conventional, formal routines, symbolic routines in determining political decision (Dubuis, 2007), make systematic political decisions (Lester and Stewart, 2000: 108) and elite decisions (Parson, 2006).

FINDINGS AND DISCUSSIONS

Public Place with Stakeholders

FGD (*Forum Group Discussion*) for *rembugan politik* had been held by the researcher in formal public place with stakeholders (Haris et al, 2013), on December, 8, 2016. The negotiation is involving the devotee, supporter and the conservationists of *Dugderan* Celebration, as well as elites/their representatives and informant. The discussion in the public place and took form of FGD was expected to be able to bridge the parties who are involved in *Dugderan* Celebration, both pros and cons (Caporaso and Levine, 1992). The result of FGD could be seen as follows:

1. *Dugderan* Celebration should involve *wong Semarang*. They should be participated in the decision-making. Besides calculating the number of deliberation's participants, the attendance should also be calculated (Jawahir Muhammad, Semarang's cultural)

2. *Dugderan* Celebration was the event of socio-cultural, tourism, economy, and politic. It should not deviate from Islamic religion aspects, especially syar'i. The costume and accessories in *Araḱ-araḱan* procession and *Dugderan* night market should be appropriate with Islamic value. This was taken into consideration because the initiation of *Dugderan* Celebration was the event to decide the beginning of holy month, Ramadhan (Ahmad Wahid- Kauman Semarang Mosque manager).
3. *Dugderan* Celebration was going through changes. If the early procession was a religious event, in its development, now it mix with local tradition of Java. Nowadays, the event is a part of capitalist economy, such as trade stalls in *Dugderan* night market. The government of Semarang can arrange the regulation as political commitment and legality. *Dugderan* Celebration can be used as the annual hallmark of Semarang city and shows the cultural richness, such as Batik, culinary, Gambang Semarang, and Wedding tradition in Semarang (Edy Pranoto- a lecturer and observer of Semarang City's events).
4. *Dugderan* Celebration is a local wisdom. When we take a look at the customary law, it is a local folk heritage of Muslim in Semarang. Up to this days, the development of the cultural event lacks in many aspects, such as security, facilities, and limited materials. People of Semarang are not always able to watch *araḱ-araḱan* procession and comfortable enough in *Dugderan* market night. This is called *gelo-geloni*¹⁹ in such an extraordinary annual of *nguri-uri*²⁰ cultural and religious tradition of *Dugderan* Celebration. The package is less optimal. It should be able to bring foreign exchange and world tourism package (Mieke Anggraini, Customary Law Lecturer in Semarang).

Public Places with the Natives

On Saturday, November, 5, 2016, *Rembugan Politik* was held with the local people (Lee, 1966), who originally come from the villages in Semarang city. The negotiation was called *Rembuk Mitra Peḱaḱota* and located in Meeting Hall of Kampung Malang, Purwodinatan, Johar,

¹⁹ *gelo-geloni*: unfortunately

²⁰ *nguri-uri*: maintain, conserve

Semarang. This negotiation discussed (Lipuma and Koelble. 2009) about the danger of the existence of the villages in Semarang city, Central Java as the result of hotel and department store expansion. Most of the villages in Semarang, such as Sekayu, Jayengan, Bashan, and Kauman Villages has gone and will be extinct. It will come to reality if the local people are care-free about this matter, as well as if the stakeholders do so (Dahl, 1978). It means that they only give small portion of attention to those villages. The results of *Rembugan Politik* with natives can be seen as follows:

1. The situation and condition of the native villages came to be a worrying situation for the young. The rapid development of business and economic center in the golden triangle of Semarang (Jl Pemuda, Jl. Gajah Mada dan Jl. Pandanaran), easily displacing native villages, is a big concern for the natives who lives there.
2. As the result, they need to build a network with each other in order to maintain the existence of native villages, said Maulana (25 years), one of the native people in Bustaman village. *Rembuk Mitra Pekakota* was initiated by LSM Hysteria Semarang, followed by the representatives of the seven native villages in Semarang.
3. Based on the director of Hysteria Semarang, Ahmad Khairudin, half of the natives people from those villages came. In the negotiation, concerns relating to the changes of the area was stated by the activists. There is no comfortable house because it already changed to the center of business and economy. These changes brought the intensive expansion of business investor in golden triangle of Semarang.

Native People Perception

The respondents are the native people of Central Semarang, which is the center of *Dugderan* Celebration in Semarang every years. The respondents consist of 60 % women and 40% men, in the age of 15-30 (65%) and 31-65 (35%), Islam (93%) and Christian (7%). 78.33% of those had gone through high school education (SMA/SMK) and 21.67% are diploma (D3) and junior high school (SMP). They work in the private sector (76.66%) and civil servant,

TNI/Polri (23.34%). Most of them (78.33%) have lived in Semarang for more than 20 years and the rest for 3 – 19 years (21.67%).

Table 1 Respondents' Identity

No	Identity	Average	Total	%	Others	Total	%	Total (d+g)
	a	b	c	d	e	f	g	i
1.	Gender	Women	36	60.00	Men	24	40.00	100
2.	Age	15- 30 th	39	65.00	31-65 th	21	35.00	100
3.	Religion	Islam	56	93.33	Non Islam	4	6.67	100
4.	Address	Kauman	12	20.00	Others (14)	48	80.00	100
5.	Last Education	SMA/SMK	47	78.33	SMP, D3	13	21.67	100
6.	Job	Private, businessman, traders	46	76.66	Civil Servant, TNI/Polri	14	23.34	100
7.	Years of living in the village	More than 20 th	47	78.33	3-19 th	13	21.67	100

Sources: Processed Data

According to Yuliati (on Djawahir, 2016: 302-321), she formulated the identity of *wong Semarang* is not only based on the identity card, but the attention towards the development of the tradition and the understanding of the history of Semarang and the characteristic of its people. *Wong Semarang* or *wong pesisir*²¹ has the characteristic of temperamental, egalitarian, cosmopolitan, but also religious because of the proximity to java tradition. Based on Geertz (1992), *wong Semarang* is illustrated as the people who have good quality of *abangan* or syncretic, not only as *santri*²², but also *priyayi*²³.

²¹ *wong pesisir* : people who live at the coast

²² *santri* : moslem

²³ *priyayi* : who leads moslems

The researchers has done the interview with 60 *wong Semarang* in public places in Central Semarang. The result of the analysis of perception and attitude of *wong Semarang* toward *Dugderan* Celebration could be seen as follows.

People Perception towards *Dugderan* Celebration

According to Kotler (2000), perception is a process of how people select, arrange, and interpret the input of information to create overall meaningful illustration. People perception as *wong Semarang* of *Dugderan* Celebration in detail, could be seen in the following table.

Table 2 Rekapitulation of People Perception towards *Dugderan* Celebration in Semarang

No	<i>Dugderan</i> Celebration	Criteria				Total Number of Scores (a)	Total Number of Scores/ N (b)	Average: % (c)
		a	b	c	d			
		Score (4)	(3)	(2)	(1)			
A	Perception							
1	<i>Dugderan</i> Celebration in Semarang needs to be held annually.	59	1	0	0	239	4	98.33
2	<i>Dugderan</i> Celebration is one of the expected event in Semarang	57	1	0	2	233	3.9	95.00
3	<i>Dugderan</i> Celebration is the cultural tradition of the native people of kauman village	32	20	5	3	201	3.4	53.33
4	<i>Dugderan</i> Celebration is the economical event which involve all people in Semarang	47	9	2	2	221	3.7	78.33
5	<i>Dugderan</i> Celebration is the annual hallmark of Semarang	51	6	2	1	227	3.8	85.00
6	<i>Dugderan</i> Celebration and <i>Warak Ngendog</i> is inseparable symbol of religious cultural tradition	52	3	1	4	237	3.7	95.00
7	<i>Dugderan</i> Celebration, increasingly attracting visitors from the city and outside the city of Semarang	50	5	2	3	232	3.7	83.33

Source : Processed primary Data

Others category : Criteria : a= agree (score 4), b= agree enough (score 3), c= Not quite agree(score 2), d= Not agree (score 1)

N = Number of respondents = 60 person

(a) Total Number of Scores, example Item 1, $(59 \times 4) + (3 \times 1) = 239$

(b) Total Number of Scores : N, example Item 1, $239 : 60 = 3,98 = 4$

(c) Average : % Highest score : N, example Item 1, $(59 : 60) \times 100 = 93,33$

Based on Table 2, the analysis descriptive of *wong Semarang* perception by using cumulative score analysis²⁴, 92.4% of the native people were categorized as very high, especially their perception about the annual *Dugderan* Celebration which is always expected to occur every year. Moreover, very high category is also occur on point 4 and 5; those were the perception that the celebration is the economical event and the icon of Semarang.

Observing the phenomena and as Arunita (2010) said that local people do not allow the external pressure to undermine the legacy of their past century that is in the case of the old market in *Sam Chuk* in *Plearn Wan* shopping complex in Thailand. Dynamic people moved to initiate deliberation. The deliberation was successful and pushed the local government to make interesting place and finally (Edward, 2000), the old mrket *Sam Chuk* won UNESCO award.

This study showed that *wong Semarang* can shout out their choice well, have fine knowledge and experiences about *Dugderan* Celebration. As explained by Bernhagen and Schmitt (2014), that it is very important that a group of people that is dynamic and able to articulate verbally and in writing, convey basic thoughts, aspirations, opinions, and ideals. It could be seen in politic deliberation of Kauman villagers for *res republlica* of *Dugderan* Celebration. The people's aspirations are high at 92.4%, as a research done by Arunita (2014), showed that people may be sought to explore the traditions and cultural heritage of their past centuries, to be known to foreign countries.

²⁴ *Cumulative Score Calculation*

Native People Attitude towards *Dugđeran* Celebration

The attitude is not the behavior, but it is a behavioral tendency (Elbanna et al, 2014). Attitude rarely changes. Petty (1986 in Azwar S, 2000: 6) says attitude is a general evaluation made man against himself, other people, objects, events. Attitude is not a descendant, but a dramatic experience that leaves a lasting impression for owners. *Wong Semarang* attitude in details could be seen in table 3.

Table 3 Native People Attitude Recapitulation towards *Dugđeran* Celebration in Semarang

No	<i>Dugđeran</i> Celebration	Criteria				Total Number of Scores (a)	Total Number of Scores/N (b)	Average: % (c)
		a	b	c	d			
		Score (4)	(3)	(2)	(1)			
B	Attitude							
1	As the people of Semarang, I always attend to see <i>Dugđeran</i> Celebration	36	19	2	3	201	3.5	60.00
2	As the people of Semarang, I always follow the news (printed media) to follow the development of <i>Dugđeran</i> Celebration	42	10	2	6	208	3.5	70.00
3	As the people of Semarang, I always keep updated (electronic media) of the event <i>Dugđeran</i> Celebration	43	7	4	6	207	3.5	71.70
4	As the people of Semarang, I always participate in promoting <i>Dugđeran</i> Celebration	40	6	0	4	222	3.7	66.67
5	As the people of Semarang, I always watch the news and give comment about	40	12	0	8	204	3.4	66.67

	<i>Dugderan</i> Celebration							
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Source: Processed Primary Data

Others category : Criteria : a= agree (score 4), b= agree enough (score 3), c= Not quite agree(score 2), d= Not agree (score 1)

N = Number of respondents = 60 person

(a) Total Number of Scores, example Item 1,

$$(36 \times 4) + (19 \times 3) + (2 \times 2) + (3 \times 1) = 208$$

(b) Total Number of Scores : N, example Item 1, $201 : 60 = 3,35$

(c) Average : % Highest score : N, example Item 1, $(42 : 60) \times 100 = 70,00$

Based on table 3, the descriptive analysis of *wong Semarang* attitude, the cumulative score could be analyzed. The result of the analysis was 78.94% which was categorized as very high, especially on point 1, 2, and 3. Those are their attendance in the procession, keep updated about the event through printed and electronic media. Moreover, they also participated in promoting the celebration and gave comments.

CONCLUSION AND RECOMENDATIONS

The conclusions may be taken from this research paper are as follows :

1. The way native people maintain the existence of *Dugderan* Celebration by developing the tradition of *rembugan politik*. *Rembugan* as political participation is done in two ways. First *rembugan*, formal negotiation in public places with stakeholders. Second, *rembugan politik* was done informally among the native people in native village of Semarang.
2. Based on the descriptive analysis, the perception of *wong Semarang* related to decision making celebrating *Dugderan* by using cumulative score analysis, the result was 92.4% which could be categorized as very high, especially for the importance of *Dugderan* Celebration to be held annually, an expected event, economical event which involves all people in Semarang, and *Dugderan* Celebration as an icon of Semarang.

3. Moreover, based on the descriptive analysis of *wong Semarang* attitude related to decision making celebrating Dugderan, the cumulative score was 78.94% which is categorized as very high, especially for their attendance in *Dug Der* and *Arak-arakan* Procession, always keep updated through printed and electronic media. They also participated in promoting Dugderan Celebration.
4. After observing those matters, there should be radical action as the solution which is holding political discourse in all of *rembugan politik* related to *Dugderan* Celebration. It means radicalizing conventional procedure of *rembugan politik* democracy which is conventional, formal routines, symbolic routines in determining political decision of the people.

Recomendations

1. Formal *rembugan politik* such as FGD (*Forum Group Discussion*) is very important to decision making and involve *wong Semarang*, elites, and resources directly (Putnam, 1976, 1977). FGD is predicted to create a bridge policy decision making among the parties involved in *Dugderan* Celebration, both the pros and cons.
2. Informal *rembugan politik* (Ran et al, 2013) as a decision-making held for fellows of *wong Semarang* in public places in native village of Semarang, such as *Rembuk Mitra PeKaKota* and it is located in Meeting Hall of Kampung Malang, Purwodinatan, Johar, Semarang.

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