

## The Contestation of Profanity and Sacral at Taman Bungkul Landscape

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### ABSTRACT

Since its inauguration in 2007, the development of Bungkul Park has been very conspicuous from a tomb to a tourist attraction. As a historical place, Bungkul Park is not as famous as Wali Songo. Geographically, the tomb of Sunan Bungkul and the green open space's Bungkul border the wall to distinguish the location's layout. This place is better known as a recreational place. Changes in function are more creative than religious. Does this study try to answer (1) How is the Sacred culture that occurs in religious tourism? (2) How is the Profane culture in the bungkul Park? (3) What is the impact of cultural differences in religious tourism in Sunan Bungkul and Bungkul Park? These problems are explained by analyzing the data and sources obtained through the stages of qualitative descriptive research methods, which include ethnography, criticism, interpretation, and historiography. Based on the data analysis and sources received the development of Bungkul Park, which is getting better, brings the Surabaya city government to revitalize Bungkul Park. The City Government should pay more attention to the religious aspect than the profane aspect of using Bungkul. This is because of Bungkul's care, most of which pays more attention to the Park Park than his burial. Visitors are also more familiar with Park Park than Bungkul's tomb.

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## 1. INTRODUCTION

Surabaya is the capital of the east Java province, also called the City of Heroes, because of history that is very calculated in the struggle of Arek-Arek Suroboyo in defending the independence of the Indonesian nation from the attacks of the invaders. Behind the crowds of Taman Bungkul, it turns out that a cultural heritage building often goes unnoticed; the building is the Tomb of Sultan Bungkul. It used to be just an old burial complex that pilgrims visited, especially on the eve of Ramadan, in the month of Suro, and on several other occasions.

Taman Bungkul is located on Jalan Raya Darmo Surabaya. Bungkul Park's development became interesting when it went global until it became the best park in Southeast Asia. This park has an area of approximately 900 square meters; this tomb is a complex consisting of the graves of the Queen of Cambodia, Ratu Campa, Tumenggung Jangrono, and others. According to G.H. Von Faber in his book *Oud Soerabia* published in 1953, the Bungkul cemetery complex has existed since Hindu times. The tomb gate and fence show the Javanese Hindu architectural style during the Majapahit era (Dukut, n.d.).

This is backgrounded by the relics of Mbah Bungkul's tomb in Bungkul Park, which has a story with different versions of several community sources where this incident once existed. The beginning of the name Taman Bungkul cannot be separated from the name of a figure who was very influential in the spread of Islam in the Surabaya area and its surroundings; he was Ki Ageng Supo, who later received the title Sunan Bungkul or Mbah Bungkul. Mbah Bungkul is known as Sunan Ampel Ashgaf's brother-in-law.

The transformation of Sunan bungkul religious tourism, which was initially a dark old-eating complex, can almost be said to be quite haunted. The area owned by a large area of +900m was revitalized by Tri Risma Harini, who served as the Head of the Landscaping Service in the Bambang DH era. Bungkul Park is a perfect park, and it is always crowded with visitors. The UN has even designated it the best park in the world. According to the version of the tomb complex near Bungkul Park, it has existed since (G. H. von Faber, 1931) the Hindu times. Arches on tombs and fences are found in the fusion of Javanese Hindu architectural styles in the Majapahit kingdom. In this area, there is an altar that is considered sacred. It is the site of the ashes of the state soldiers who died in the war in 1270. Around 1930, the tomb was built long before Islam entered Java.

From the previous description, we can take a common thread that explains that in addition to being one of the main elements of the bungkul tomb and the bungkul garden, this landscape border also plays a critical role in the religion of the bungkul grave. The part includes several aspects, including religious, modern, economic, and socio-cultural. Therefore, studying the border between the Bungkul tomb and the Bungkul park is attractive because the frame is both one of the essential factors of profane and sacral in one place.

Previous researchers have widely researched the study of religious tourism in Sunan Bungkul. One of them is (Faisal Reza, 2011) describing the facilities of Taman Bungkul as one of the amusement parks of the people of Surabaya. In addition, it is also to identify the relationship between the existence of facilities and infrastructure owned by Taman Bungkul with *Sapta Pesona Pariwisata*.

In contrast to those that provide a detailed and accurate picture of the stakeholder collaboration model in the management of The Green Open Space of Taman Bungkul (IRMADELLA, 2018). The Study (ALFIANITA, 2018) explained oral history by interviewing two shakers. With simpulan in addition to being the first Islamic preacher in the city of Surabaya, Sunan Bungkul was the father of Sunan Giri's wife. Sunan Giri married Sunan Bungkul's daughter because Sunan Bungkul lost the pomegranate and held a competition, and the one who found the pomegranate was Sunan Giri.

The study (Afriansyah, 2018) finds out what the community is doing in carrying out social changes in Taman Bungkul, Surabaya, the process of the cultural transformation of urban communities in

Surabaya to form an urban lifestyle, and by considering the values in the city park in which there are Islamic religious activities. Another research study was conducted (Rosyidah, 2019) This study aims to discover how the form of social change that occurs after religious tourism becomes recreational tourism in Taman Bungkul, Surabaya City.

Based on the description above, the following problems can be identified according to the scope of the writing above; the author will formulate the problem in this writing: 1. How is the Sacred culture that occurs in religious tourism? 2. How is the Profane culture going on in Bungkul Park? 3. What is the impact of cultural differences in religious tourism in Sunan Bungkul and Bungkul Park?

The purpose of this study is to describe the dispute between the tomb of Bungkul and RTH Bungkul as one of Surabaya's religious tourism and amusement parks so that it can be a reference for the government in revitalizing the tomb building of Sunan Bungkul. So that the traditions in Sunan bungkul religious tourism are maintained even though they are side by side with millennial culture.

## 2. METHODS

The research method in compiling this research, the method used is a qualitative research method Qualitative approach, according to Strauss and Corbin, as quoted (Hanif, 2016) is research that produces discoveries that cannot be achieved (obtained) using statistical procedures or methods of quantification (measurement). he qualitative approach, according to Lexy J. Moleong (Mustaqim, 2016) is a research step that produces a descriptive narrative in the form of written or oral sentences from society and the behavior observed when the researcher makes observations in the field.

The qualitative descriptive method is used in this study because the researcher will display data in descriptive narrative form in the context of research from various informants, with interview results supported by several literature references that discuss related information. Qualitative research can produce descriptive data in the form of written or spoken words from the behavior of the observed person. So that researchers can examine in more depth the title of the research used by the researcher, which is related to The Contestation Of Profanity And Sacral At Taman Bungkul Landscape. The data types in qualitative research are divided into two, namely primary and secondary data. Primary data is data obtained directly from the source that is observed and recorded at the time of conducting research, so the researcher himself puts together the secondary data by analyzing an event in detail to be able to explain and answer research problems (Bungin, 2007).

Because the focus of this study is to want to know how the sacral and profane borders of the bungkul park, therefore in this study allows researchers to interact directly with informants to dig deeper into data through the behavior of informants, to obtain qualitative data on the function of Taman Bungkul, interviews and observations were conducted because some of these functions are expressed in language and are widely accepted and conveyed only indirectly through words and actions.

Sparely James, in his book, says that ethnographic interviews are closer to a conversation, so he defines an ethnographic interview as a series of friendly conversations in which the researcher slowly incorporates some new elements to help the informant give an answer, and if the ethnographic interview is conducted wholly, or using incorporating ethnographic elements with a too fast rhythm of the question, then the discussion can turn out like a formal interrogation.

The first stage is the primary data researchers get from the results of observations, interviews, and documentation with subjects and informants in this study – information provided by the informant in question. Researchers found primary sources as follows: interviews with The main informants in the study were people who were directly involved and directly related to the social changes that occurred in the tombs and parks. As for the informants, as follows 1. Tomb caretaker sunan bungkul 2. Bungkul

park administrator 3. Garden cleaners 4. Parking attendant 5. PKL and 6. Visitors to the tombs of Sunan Bungkul and RTH Bungkul. and supported by newspapers on the inauguration date of Taman Bungkul by the mayor of Risma published by Jawa Pos, etc.; secondary sources of researchers get books written by other people in the Medayu Agung Surabaya section such as *The Oud of Surabaya*, *Soerabia Tempo doeloe*, journals, etc.

The second stage the researcher must go through is the criticism of the source to gain authenticity and credibility of the head on credibility of the original. Seeds found will be linked to corroborate a reliable "fact." In this study, it is preferable to internal criticism to test the content of sources obtained by researchers, both primary and secondary. Seeds that have been found will be tested for content to be facts (Pranoto Suhartono, 2021)

The third stage is when the researcher conducts interpretation. Interpretation is the stage/activity of interpreting the facts and establishing the meaning of interconnectedness rather than the points obtained. In this interpretation stage, the researcher uses the points obtained in the previous step by connecting the facts derived from the inauguration documents of Taman Bungkul. In this study, the data obtained were in the form of documents from the tomb of Sunan and the Surabaya City Cleanliness and Landscaping Service related to the state of cooperation in the formation of Bungkul Park (Pranoto Suhartono, 2021). In the last stage, researchers write or interpret the results in writing form. This effort/stage is carried out so that the object used as study material aims to complement the existing study research by directly examining the borders of religious tourism in Sunan bungkul and Open Green Space's Bungkul.

### 3. FINDINGS AND DISCUSSION

Durkheim in (Mibtadin, 2016) Mentioned that the Sacred is a societal experience that symbolizes transcendent unity manifested in the signs of society. At the same time, the Profane is an individual experience that is considered inferior to religious experience. Sacred is high, majestic, influential, and revered; he is untouched and touched in a secular state. Meanwhile, Profane is the daily life of a mundane nature.

The implications of the belief in the Complex are further able to explain how society builds specific belief systems through associating relationships between concepts centered on the Sacred one. This includes the belief system of the Spirit or soul (the basis of many religions). The confidence that exists in a person is a representation of their dependence on society. The Spirit tells individuals to comply with moral obligations to society. The Spirit representing society in the individual is the Sacred One, while the body in charge of meeting the needs of the individual alone is the Profane.

Furthermore, associative relations are further developed regarding the concept of spirits of an eternal nature. This is where the worship of gods and gods comes from. Spirits capable of governing nature are ultimately demanded by society as representations of certain personalities, which are superior, called Gods and Gods. (Mibtadin, 2016).

According to Durkheim, believing in the tomb of the humpback who eventually became a God was not the most crucial thing in religion. Most notable is the Sacred feeling resulting from religious rituals. The adorations in the ceremonies or celebrations in each religion are aimed not at the totem or God but rather to encourage individuals not to forget the significance of the clan and give the squeeze that the Sacred is something different and has a higher degree than the Profane one (Mibtadin, 2016).

The significance of the religious rituals of the religions that still exist today. They can give us the importance of society while giving us a transcendent, unspoiled, untouched feeling in everyday life of an individual nature. It also explains why religious leaders and devout religious circles are highly

regarded by society. Because they sacrificed themselves for humanity's benefit, he became an example for humanity to abandon the profane because the sacred is in the community's interests. This also explains why society hates religious leaders who seem to be more concerned with secular needs than sacred (Mibtadin, 2016).

From the explanation above, we find in the Bungkul complex where the sacred (religious activities) carried out at the tomb of Sunan Bungkul are something different and have a lower level than the Profane ones (activities in Open Green Space's Bungkul). Unlike before, the revitalization of RTH Bungkul was carried out where the sacred (religious activities) carried out at the tomb of Sunan Bungkul were something different and had a higher level than the Profane (activities in Open Green Space's Bungkul). This reality can be seen in terms of the history of the tomb of Sunan Bungkul.

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According to Kartodirjo (Rofik, 2017), the historical approach is intended to look at an event related to the times. In addition to this historical approach, the author uses cultural theory in this paper. According to Atmadja, the artistic idea is a culture that arises as an effort to cultivate the Indonesian people as a whole. Culture in regions throughout Indonesia counts as the culture of the nation. Cultural efforts, culture, and unity by not rejecting new materials from foreign cultures can develop or enrich the culture itself, as well as heighten the degree of the humanity of the Indonesian nation.

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Geographically, the location of the tomb of Sunan Bungkul is bordered by a wall with a bungkul garden. The region's borders are critical to be appropriately managed and sustainably. Studies on borders when have been widely carried out; for example (Donnan & Wilson, 2021), (Rosaldo, 2003), (Martinez, n.d.) (Puryanti et al., n.d.). the border area is a boundary of identity, state, and government (Donnan & Wilson, 2021). The border area of the bungkul tomb and the bungkul park has its selling point as well as Sunan Bungkul tourism which is typical of its religiosity, and bungkul park, which is known for its masculinity. The same is the case with the four types of border areas based on their historical context, namely alienated borderland (no cross-border activity), coexistent borderland, interdependent borderland (interdependent), and integrated borderland (integrated border area) (Martinez, n.d.) he tomb of Sunan Bungkul has a more extended history compared to the bungkul park, which was only inaugurated around 2017.

Second, tourism has its management structure without interdependence between one another. Corroborated by borders or border creation is helpful to explain the social transformation in which borders are a process of interweaving state territoriality and the daily output of borders, and border dynamics must be understood both as top-down, macro-level processes and micro-level practices from the ground up (Puryanti et al., n.d.). With the inauguration of the bungkul park, a barrier finally emerged that separated the religiosity and millennial of visitors.

The theory that will be used next is border religion which explains the unstable differences between religion and non-religion in the contemporary United States. This brings it to a sharper focus using three border heuristics between "religion" and "politics": failure, immersion, and reason. Each shows different aspects of the uncertain boundary between the categories and concerns that arise for state power and the production of knowledge. The first involves the perception of the failure of the border between religion and politics in politics "against violent extremism" (CVE). The second involves fears of border sinking and religious forgery in seeking religious asylum. The third involves disputes over border pretexts and concerns that religious/non-religious boundaries have been hidden in the interest of American power and must now be expressed to celebrate or condemn the role of religion in American imperialism (Hurd, 2021)

Durkheim stated that the basis of belief in religion does not lie in the faith in supernatural things such as God because there is no belief in God in many religions. This means that Tylor & Frazer's assumption that understanding natural phenomena based on supernatural powers is the essence of religion is incorrect. The basis of faith is not the belief in supernatural forces (the distinction of what is natural and unnatural), but rather the concept of 'The Sacred.' In religious societies, there are two separate concepts: the Sacred and the Profane. The sacred is high, majestic, influential, and revered; in a secular state, he is untouched and touched. Meanwhile, the profane is the everyday life of a mundane nature (Mibtadin, 2016).

Reflecting on the statement above, the two cultural activities in the Bungkul complex have many phenomena. The culture in Sunan bungkul religious tourism has a sacral concept where people who do basic adhere to the Islamic religion respect and glorify it because this bungkul tomb is believed to be the tomb of an influential cleric during the spread of Islam in the city of Surabaya.

Sunan bungkul religious tourism has developed in terms of buildings and functions over time. Such as when the Surabaya government revitalized the Bungkul complex, where the tombs of Sunan Bungkul and RTH Bungkul were side by side. A millennial culture by the times gives rise to activities with profane concepts.

### **Sacred Religious Tourism Sunan Bungkul**

In a religious context in everyday life, it is sometimes difficult to distinguish between something purely spiritual and religious ideas or interpretations. Something purely spiritual comes from God, which is absolute and contains sacred values. Religious beliefs, their meanings derived from other than God (Man), temporal, altered, and not sacred or profane (Muhammad, 2013). The tomb of Sunan Bungkul is a religious tour that many tourists visit. Sultan Bungkul was an influential person in his time who was also a nobleman from the Majapahit Kingdom. As the tomb keeper revealed, Sultan Bungkul wandered and abandoned worldly passions in search of true happiness. To realize his wish, he settled in a village called Bungkul until the end of his life.

Historical evidence shows that the main history of this location lies in the existence of the tomb of Mbah Bungkul as a relic of the Bungkul Village trail and confirms that Bungkul Park has a history that should be preserved. During the Dutch East Indies, there was housing in the Darmo area known as the "Darmo Boulevard" area. The site is located around the tomb area of Mbah Bungkul. The Dutch use the Bungkul area for recreation because of the beauty of the green grass around the tomb area of Mbah Bungkul.

The Dutch people did not necessarily displace the existence of the Mbah Bungkul cemetery. According to the statement of G.H. Von Faber, the Bungkul burial complex has existed since Hindu times. The Bungkul complex consists of 3 tomb complexes of famous figures in Surabaya: the Queen of Cambodia, Ratu Campa, Tumenggung Jangrono, and others (Badiyah, 2016)

Who would have thought that behind the crowds of Taman Bungkul, it turns out that there is a cultural heritage building that often goes unnoticed; that building is the Tomb of Sultan Bungkul. Sultan Bungkul was an influential person in his time who was also a nobleman from the Majapahit Kingdom. As the tomb keeper revealed, Sultan Bungkul wandered and abandoned worldly passions in search of true happiness. To realize his wish, he settled in a village called Bungkul until the end of his life.

For his wisdom and solid religious knowledge, some people consider Sultan Bungkul to be the elder of wali songo, nine wali who helped spread Islam in Java. He has family ties with several guardians, namely Sunan Giri's in-laws and Sunan Ampel. For his charisma, Mbah Bungkul was appointed sultan and considered a leader of the people of Bungkul Village.

Mbah Bungkul according to the historian Sartono Kartodirjo from Gadjah Mada University can be categorized as a local guardian. This term refers to the figure of Islamization at the local level. It is said that Mbah Bungkul or Sunan Bungkul used to be before converting to Islam named Empu Supo. He was a son of Tumenggung Supodriyo, an authority of the Majapahit kingdom. His expertise in making daggers brought Ki Supo the title of Empire. After meeting Sunan Kalijaga, Ki Supo converted to Islam and spread Islam in the Bungkul area. Ki Supo became known as Mbah Bungkul.

It is emphasized by (Navisah, 2011) through a study of the history of Taman Bungkul. He stated that Taman Bungkul began living in a village called Bungkul Village. The footage can be found on a map of Surabaya from 1827 to the 1900s. Located east of the Kalimas river, the town is bounded by Marmoyo Road to the south, Adityawarman Road to the east, and Dinoyo Village to the north. There is also another one known as the village of Darmo Village to the north. Then in 1920, the Dutch government, colonizing, held a project to build the prestigious Elite Dutch housing, Darmo, so that Bungkul Village was torn down. A patch of land from part of Bungkul village was left there, which served as the final resting place of Mbah Bungkul, so it was named Boengkoel Park by Dutch planners.

Descriptively religious tourism is a travel activity or part of these activities carried out voluntarily and temporarily to enjoy tourist objects and attractions. Religious tourism is a journey to gain experience and lessons. Religious tourism 26 is also a trip or visit made by individuals and groups to places and institutions that are important in spreading Islamic proselytizing and education (Shihab Quraish, 2007)

The tomb of Sunan bungkul is one of the critical places in spreading Islamic proselytizing, which many pilgrims visit. While bungkul park is a Surabaya city park tour adjacent to Sunan bungkul religious tourism. Inside the Tomb complex of Sultan Bungkul, there are several parts; the central part contains the Tomb of Sultan Bungkul, which is adjacent to several tombs of his descendants. While on the outside, there are also many tombs. According to the tomb keeper, on the outside is a tomb intended for followers or disciples of Sultan Bungkul. Like other tomb complexes of saints, the tomb of Mbah Bungkul is also never empty of visitors. After entering the entrance gate, pilgrims can see many tombstones on the right and left of the road leading to the sun's center. Meanwhile, in the main tomb complex, many pilgrims can be seen solemnly reciting Yassin and tahlil.

In addition to the cemetery complex, two other places, namely the musholla and the old well, are believed by some pilgrims to be the legacy of Sunan Bungkul, which is still well maintained. The musholla has now been revitalized into a mosque. This musholla building has been renovated regularly so that it looks like a modern-day musholla which is said to have been built by Sunan Bungkul in the

past. Also, together with Sunan Ampel, the two of them dug a well whose water can still be used to drink for tomb pilgrims. The water, which is believed to be carpeted and efficacious, is placed in jugs made of clay.

On certain days, such as Friday nights to Sunday mornings, the tomb of Sultan Bungkul is often visited by pilgrims who even come from outside the area. Shuaib, one of the visitors, revealed that he came deliberately from Gersik to make a pilgrimage to the tomb of Sultan Bungkul. "I pray to God, not to the tomb. Visiting the tomb is just a form of respect," he continued.

Every year in June, the tomb of Sultan Bungkul holds a haul on the death of Sultan Bungkul. In this activity, recitations, lectures, and meals were held together to express gratitude for God's grace. The tomb of Sultan Bungkul is one of the heritage sites of so many other sites owned by Indonesia. The richness of cultural heritage needs to be maintained as a characteristic of a great nation and a nation that has not forgotten its history.

### **Profane Green Open Space Bungkul**

Profane Green Open Space Bungkul is a daily life activity that residents of the city of Surabaya usually carry out. Surabaya's city prioritizes improving public facilities, one of which is city parks. The city park is processed by providing a variety of themes so that it attracts people to come and use the park. One of the revitalized parks is Bungkul Park, located in the Wonokromo area. This park is located in one place and connects with the historical relics of Mbah Bungkul.

The Darmo area has been known by the people of Surabaya for centuries, the Dutch rulers in Surabaya tempo doeloe preserved the name 'Darmo' to become 'Darmo Boulevard' (Dukut, n.d.). Kawasan Darmo mempunyai luas sekitar 230 hektare. Darmo Boulevard membentang dari depan Dierentuin atau Kebun Binatang hingga perempatan Tamanindelaan yang dikenal dengan Jl. Pandegiling Tempo Doloe "Darmo Boulevard" was intended for elite housing of the Dutch people. The Dutch people also call the Darmo area the Upper City. The areas in the Darmo region are named after the governors who once ruled in this country. The Darmo area has an area of about 230 hectares. Darmo Boulevard stretches from the front of Dierentuin or Zoo to the Tamanindelaan intersection known as Jl. Pandegiling. In the past, "Darmo Boulevard" was intended for elite housing estates of the Dutch people. The Dutch also call the Darmo area the Upper City. The areas in the Darmo region are named after the governors who once ruled in this country.

As reported on the Surabaya Cleanliness and Gardening Service website, Taman Bungkul is now designed with the concept of Sport, Education, and Entertainment. With this concept, Taman Bungkul is more lively and always visited by the community, so it has become a favorite entertainment location for the community. In line with the success of bringing the park to life, there is an inequality in the atmosphere between the garden and the tomb of Mbah Bungkul.

His tomb is behind the garden and, at the same time, a place for pilgrims. But since it was inaugurated as one of the city parks on March 21, 2007. Before it became a bungkul park which visitors currently love, both teenagers, adults, and children, this place is a religious tourist whose buildings are only tombs, wells, and fields. Over time this spiritual tourist spot became popular among the people of Surabaya. It even became one of Surabaya's tourist icons which received The 2013 Asian Town Scape Awards from the United Nations as the best park 2013.

Taman Bungkul had gone through many stages of massive revitalization during the two years before the park was inaugurated on March 21, 2007. Taman Bungkul has been recognized at the international level through various United Nations (UN) awards in the form of The Asian 2013 Townscape Sector Award. The award was also supported by four world organizations, including UN-Habitat Regional Office for Asia and The Pacific, Asia Habitat Society Asia Townscape Design Society,



and Fukuoka Asia Urban Research Center; The award was immediately received by the Mayor of Surabaya, namely Tri Rismaharini in Fukuoka Japan on November 26, 2013.

From physical development, before and after revitalization, there are differences in the design concentration of Taman Bungkul. Before the resurrection, Bungkul park was a park with a simple landscaping arrangement and was only divided into two areas, namely the parking area (entertainment) and the tomb area (religious). Area park (amusement) is just an open field with minimal level play, so the guardrail between the park and the tomb is visible.

Taman Bungkul has unique features compared to other parks in Surabaya. As one of the prides of the people of Surabaya, Taman Bungkul has several advantages that do not exist in other parks in Indonesia. These advantages include:

1. The Amphitheater is one of the unique and valuable facilities in Taman Bungkul. This facility is located right in the middle of the garden with a circular shape and a diameter of 33m. The edges are equipped with stone pillars that serve as seats for spectators. Amphitheatres are often used to hold music events and other arts from within and outside the country.
2. The Internet is one of the essential needs of today's humans. The use of the Internet facilitates many sectors of life, especially in the field of communication. With the Internet, it can communicate without the limits of time and space. The same is the case with the people of Surabaya who are familiar with the Internet. It can even be said that all age levels of Surabaya residents actively use the Internet. Attracting visitors to bungkul park is also facilitated with free wifi access when visiting the park.
3. Another unique feature of Taman Bungkul is the existence of a jogging track with a relatively long path. The jogging way is neatly arranged so park visitors can exercise freely. Almost all elements of Surabaya people come to exercise in this area. Along the path, some trees make the jogging track atmosphere shady. The jogging track of Taman Bungkul is also directly adjacent to the tomb of Mbah Bungkul, which is managed as a religious tourism destination. This is deliberately made and is very suitable for the culture of general Surabaya residents who like to walk around. Including the relaxed.
4. The availability of children's play areas makes Taman Bungkul a child-friendly RTH. The location of this children's play area is located on the left side of the park. Several children's play facilities, such as slides, swings, and seesaws, are brightly colored, as well as sand play areas and water play areas. The dark and fun atmosphere will make children feel at home playing for a long time in this park.

The purpose of this play area facility is to build a friendly RTH for various ages. Both young and old can enjoy the public space provided by the Surabaya government with RTH bungkul media. The condition of the Cadger in Bungkul Park is neatly arranged according to the regulations determined by the park management. The Cadger in Taman Bungkul has been placed in a unique center condition the place is neatly arranged and comfortable to visit. Many office employees, teenagers, and people in the upper middle class often stop by the Taman Bungkul PKL center because of its location, cleanliness, and comfort. Cadger's arrangement in this popular park's style proves that Cadger's culture is not always synonymous with the lower middle class. Cadger, managed by Taman Bungkul can reap huge profits from its merchandise, especially on weekends and holidays.

The provision of public space in the form of PKL at RTH bungkul which serves typical Surabaya snacks (culinary), such as Lontong mie, lontong balap, Rujak *cingur*, *pecel semanggi*, and others. For visitors to Open Green Space bungkul who want to have breakfast or unwind.

## Impact

The development of Taman Bungkul during the independence period did not undergo significant changes. The park looked like a field only used for sports and ordinary public activities. The development of the tomb of Mbah Bungkul was also not noticed. The grave does not appear to be well taken care of (Badiyah, 2016)

Taman Bungkul, which is located in one complex, also brings community dynamics to the role of the Tomb of Sunan Agung Bungkul as usual. With adequate facilities for visitors to the complex. They are making the role of the tomb slowly covered by the frantic noise of visitors around the Park. Thus, the Bungkul Tomb complex should have religious and cultural values and become one of the most sacred places, as generally, the tombs of Islamic figures in Java are reduced or even almost not found there.

Many people today know the Bungkul Complex is a park with various adequate facilities. And it is also a pretty comfortable place to do relaxing activities or chat with friends. The Bungkul complex is also a place where all types and diversity of society meet. Its location, located in the center of the city, makes the Bungkul Complex a meeting point for various communities and other community groups.

From the review of cultural developments, it can be seen that there is a cultural shift on the border of the Sunan bungkul religious tourism location and bungkul Park. However, the landscape order prioritizes the entertainment aspect over the spiritual aspect, namely the Tomb of Mbah Bungkul, which is historical evidence that strengthens the historical significance of this Park even though this area is a cultural heritage area and is part of religious tourism.

The tomb is supposed to be a pilgrimage destination and is one of the religious tourism areas. Over time, grave interests have become less prominent since the inauguration of the Park just on the west side of the tomb. We can see this by comparing the number of visitors who come to the Bungkul Tomb significantly fewer than visitors who come for recreation or to make Bungkul Park a hangout place. The secretariat of The Bungkul Tomb also received complaints from the community, kyai, and pilgrims from inside and outside the city who were concerned about the condition of Bungkul Park, which was far from Islamic values. The residents who made the pilgrimage said they could not be solemn because many young people were in pairs or dating in the Park, and there was noisy music. He added that when it was built, there was already (a change) positive, namely reducing slums and negative things. Still, in the end, his activities (now) invited towards happiness.

The misalignment of Taman Bungkul as a public space is reinforced by statements (Carr et al., 1992) that the public sphere is formed with three values, namely responsive values, democratic values, and meaningful values. The value of responsiveness and democratic value in Taman Bungkul can be seen in the fulfillment of the design as a city park with the provision of public and attractive facilities. Meanwhile, the meaningful value has not been seen optimally, not based on the location's background (history), which is related to the tomb of Mbah Bungkul. The meaning of recreation, based on its function as a city park, dominates more than the historical meaning as a background location.

Thus, the revitalization of Bungkul Park, a city park with a solid historical background and historical evidence, is less than optimal by only being explored like other city parks. The history of the Park also has a vital role in the history of the formation of the city of Surabaya. The existing culture should be raised as the theme of city parks so that the meaning of the public space. Can appear and be expressed in it

#### 4. CONCLUSION

Taman Bungkul which is known by the community cannot be separated from the history of Mbah Bungkul or Sunan Bungkul has another name Empu Supo. Empu Supo was a son of Tumenggung Supodriyo an authority of the Majapahit Kingdom. Empu Supo himself is said that he is the father-in-law of Raden Rahmat known as Sunan Ampel. Sunan Ampel spread Islam to be successful in the city of Surabaya with the help of Ki Supo.

The history, as written above, many people who are Muslims have come to the tomb of Sunan Bungkul to make pilgrimages and carry out religious activities. People usually use Bungkul Park for religious activities such as tomb pilgrimages, hauls, nuzulul Quran, and other Religious activities. Sunan bungkul religious tourism is generally crowded when tourists come on pilgrimage during the month of Ramadan and Eid al-Fitr. Every year, a haul of Sunan bungkul is carried out at the tomb. However, during the revitalization of RTH Bungkul gradually, the existence of Bungkul parks decreased, and people preferred to come to RTH Bungkul instead of the tomb of Sunan Bungkul.

Since its inauguration on March 21, 2007, Taman Bungkul has had a slightly different face from before. The facilities provided look good. The facilities provided include a BMX track, jogging track, plaza, wifi-free access zone, public telephone, green park area with fountain pool, children's playground, etc. The development of this Park is increasingly complex when viewed by visitors who come to this area. Researchers surveyed visitors who came to the Bungkul complex area on holidays of about 1000 people. The exploding number of visitors proves that the existence of Bungkul Park is responded to well by the community. There are several that are of the author's note, namely, the tomb, which should be a pilgrimage destination and is one of the religious tourism areas. Over time, the importance of pilgrimage has been less prominent since the inauguration of the Park just on the west side of the tomb. We can see this by comparing fewer visitors who come to the Bungkul Tomb to visitors who come for recreation or to make Bungkul Park a hangout place.

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