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## **The Cultural Meaning Effect to Functional Vitality of a Historical Site was Developed into Urban Public Green Open Space**

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**Abstract.** Characteristics and cultural understanding of visitors, was developed into a public green open space (PGOS). Urban PGOS is one of the elements that form the shape of the city. On the other hand, in the context of historical and cultural developments, public spaces in smaller cities or areas are the center of social activity as a pragmatic space for social and cultural interaction. As a result, social interaction function becomes the first function and there is a shift from a communal into a more individualized function of exposure or exhibition. These differences lead to a shift in the function and meaning of the function, as well as the existence of the public space, causing a redefinition of the public space where the soul is located. The addition of new functions, which have different characters and characteristics, to the existing functions, is necessary to examine in-depth, especially the use and understanding of adding functions so that the public open green space and the historic site in it can still be run in the corridor expected to provide public space appropriately in terms of principle and popular culture context. However, over time, the urban public green open space has experienced a shift because the function of the initial idea was built first with the phenomenon of the utilization and meaning of space by the community that existed before. This paper presents a critical analysis of how the design of the public open green space design developed from a historic site forms the dynamics of cultural meaning, how the historical site survives its functional vitality, and how important the place is in the realm of meaning to be built.

**Keywords.** *public green open space, vitality, cultural meaning, historical site*

### **Introduction**

Public Green Open Space (PGOS) in urban areas which is developed from the existence of sites or legacies in urban areas is one of the efforts of the city government to fulfill the availability of green open space in the city. This is to meet the demands for the availability of green open space (GOS) in urban areas, which according to the Spatial Planning Law No. 26 of 2006 that the availability of green open space in urban areas is 30% consisting of 20% public

GOS and 10% private GOS. Therefore, the city government is required to gradually provide the green open space.

PGOS is defined as an open space that is managed, usually green and available or open to everyone, even though it is controlled by the private sector (Carmona: 2010). Meanwhile, Edwards, et al (2013), in collaboration with planning policy makers and practitioners of green space and the natural environment, define public open space as a space provided for the provision of green space and nature, and can be accessed by the general public for free.

Currently, the existence of PGOS which jointly function as green open space (GOS) and public open space (POS) is one of the efforts of the city government to increase the quantity of green open space while simultaneously utilizing the previously existing POS. Public open spaces in urban areas have generally been previously formed as a place for general social interaction for the community. This was done, because the function of green open space which initially only had the main function of being "green space" only, then due to the dense built-up area in urban areas that needed space specifically allocated for green areas, it was then developed as well as PGOS (Wolch, et al: 2014). During its development, the level of need for green open space is not only a green space, but also develops into a public space that functions as a social / cultural space, aesthetic space and also an economic space (Atmawidjaja: 2013).

On the other hand, in the context of historical and cultural developments, public open space, especially those located in cities, is a center of social activity as a space for pragmatic social and cultural interaction (Maruani, et al: 2007), which is due to limited land in urban areas. The addition of public open space to PGOS is by utilizing areas where previously existing sites or relics have become special destinations such as pilgrimages, or '*jujukan*' which are arranged in such a way with the addition of new infrastructure.

The addition of new infrastructure with new concepts and patterns on one hand can have an impact on the existence of the "*jujukan*" place. This could be due to differences in patterns of use of the space / place or it could also be due to differences in cultural understanding between visitors to the site or legacy and visitors to the PGOS. Supposedly, by integrating sites / relics into public open spaces and green open spaces, it is hoped that environmental and cultural functions will be maintained.

This article is compiled from the results of a study whose aim is to see how much influence the pattern of the combination of arrangements between the existing places developed into PGOS through a review of the functional vitality of these places by taking an example of the Bungkul Tomb and Park Complex in Surabaya. The reason for choosing this object is because the Bungkul Tomb has long existed as one of the objects of grave pilgrimage in Surabaya, as an object of cultural heritage and Bungkul Park which was developed into a public green open space can be called a public green open space which is currently the destination of public activities in Surabaya. .

Through the results of this study, it is hoped that a concept of order can be found that can still respect the cultural treasures of the grave pilgrimage but can also be in accordance with the realities of contemporary public activities and can also be sustainable environmental conditions in urban areas.

## **Methods**

Site defined as an area where ancient objects are found, which accordance to the Big Indonesian Dictionary. This definition can be interpreted that the site refers to a place (place). Historical sites are part of the cultural landscape, apart from historic built landscape designs, as well as historical vernacular landscapes and ethnographic landscapes. Historical sites, whatever their form, are often the destination for people to carry out ritual activities according to what they believe. (Sahachaisaeree: 2012). According to Margottini (2015), an archaeological site has

ecological significance to the space around it. Referring to this definition, it makes perfect sense if later a site is developed into a green open space as well as a public open space.

Public Green Open Space itself is a term from a combination of Green Open Space and Public Open Space (POS). Green Open Space (GOS) as stated in the Minister of Public Works Regulation No. 5 / PRT / M / 2008 concerning Guidelines for the Provision and Utilization of Green Open Space in Urban Areas, can be interpreted as part of the open space of an urban area filled with plants and plants to support ecological, social, cultural, economic and aesthetic benefits, including security, comfort, welfare, and beauty of the urban area. Meanwhile, public open spaces are referred to as shared spaces, where people in a community bond carry out their functional and ritual activities (Carr, et al., 1992). This is done either in everyday life or in temporary events at certain times. If these two different functions are developed into one location or place, of course, they have implications from the functional side and the meaning of the place. The meaning of the place referred to here is closely related to culture.

Thwaites et al. (2009) state that culture is a collection of social practices that are a means of meaning to be produced circulated and exchanged. So that it is related to other practices (economics, law, government, education, and so on), but some cultural notions will appear to be very basic aspects. Culture is also a site for the production of meaning, not an expression of meanings that exist elsewhere. Meaning arises in and through social relations, the relationships between people, groups, classes, institutions, structures, and things. And, because it is produced, circulated, and exchanged in the social world, this meaning is never fully (unstable and subject to change). Eventually, culture is not a single unified process, but a collection of practices. These practices may cooperate very closely, but in other cases they may be in very serious conflict with one another.

The meaning of culture itself, according to Antariksa (2012), is defined as aesthetic values, historical, scientific, or social roles for generations in the past, present, and future. Seeing the past that is expressed by the existence of historical objects is not only seen by the physical figure, but the great history that is attached and wraps it as a cultural meaning of the place. One way to understand the cultural meaning of a place, according to Zakariya (2015) is to test the understanding of the place meaning to visitors or users of the place. Testing can be done through written questionnaires and interviews.

The meaning of the same place with different functions is strongly influenced by the user's understanding which will implicate the functional vitality of the place. Functional vitality can be measured using functional criteria (Lynch: 1981, Darmawan: 2005, Kirrilova: 2014) in the form of 1) **Relationship suitability** consisting of relationship feasibility / fit, scale and shape integration; 2) **Achievement**: which consists of Access, Achievement and Orientation; 3) **Taste** which consists of Condition, Concern and Care, Sense, Clarity and Pleasure; and 4) **Diversity** for the main and supporting activities.

**Table 1.** Functional Criteria That Measured To Get Functional Vitality

No	Functional Criteria	Element of Criteria
1	<b>Conformity Relationship</b>	Scale
		Form Of Integration
2	<b>Achievements</b>	Access
		Achievements
		Orientation
3	<b>Feelings</b>	Conditions

		Worries And Treatments
		Reason
		Clarity And Enjoyment
4	<b>Diversity</b>	Main Activities
		Supporting Activities

In carrying out this research activity, the methodology that used is a combined method with the type of research in the form of case study research. The case chosen is one of the objects of historical heritage in the city of Surabaya which is then developed into a public green open space. The object is the tomb of *Mbah Bungkul* which was later developed into a Public Green Open Space and later named Bungkul Park. The tomb complex of *Mbah Bungkul* is one of the graves' pilgrimage sites in Surabaya beside the *Sunan Ampel Wali Songo* Tomb. It is believed that *Mbah Bungkul* is the father-in-law of *Sunan Ampel*.

In order to collect data from users/visitors, the interview process and questionnaire sampling from visitors/users of each research object were carried out at times which were divided into categories, morning, afternoon and evening as well as on weekdays and holidays. In addition, direct field observations were made on the use of the grave complex and PGOS on a daily period on weekdays and holidays or certain days that were in accordance with beliefs for the tomb complex. This data was analyzed using descriptive methods of compilation and identification of the resulting set of field data.

### Result and Discussion

Before becoming a city park, Bungkul Park was only a green open space on the edge of the corridor of Darmo Street, Surabaya, which located in a same site on the west side of *Mbah Bungkul* Tomb complex and surrounded by shady trees. There is nothing specific and unique about this place, in fact it used to be just an open space with shady trees without activity, especially at night (the location next to the tomb)

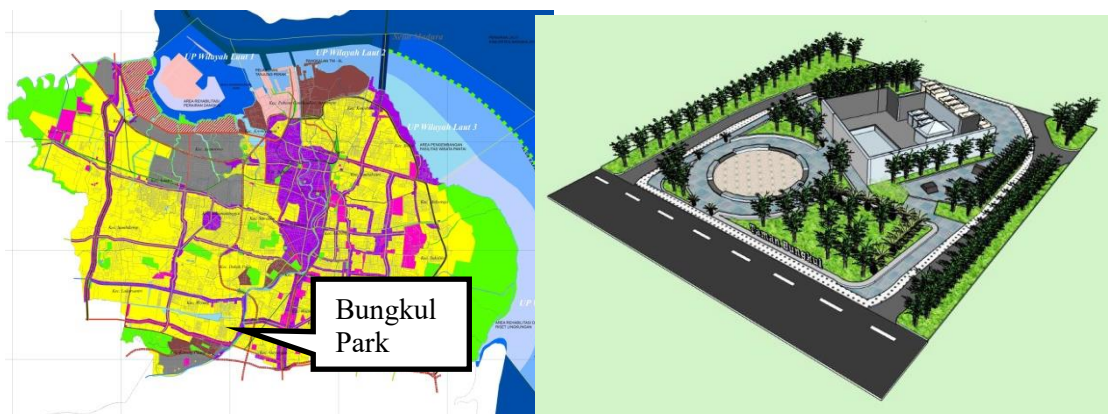


Figure 1. Location Of Bungkul Park Area In Surabaya

Figure 2. The Block Plan Of The Area

As long as the efforts of the Surabaya City Government to create new green open spaces, efforts were also made to improve the quality of the *mbah Bungkul* tomb complex, especially in the open space on the west side and later named this Bungkul Park with the concept of Sport, Education and Entertainment and was inaugurated in March 21, 2007 in an area of 900 square meters. This park is equipped with various facilities, even equipped with paths for people with

disabilities so that they can enjoy the recreation. In the middle of the park there is a circular building that can be used as a means of playing with family, a fountain and other garden equipment, thus adding to the beauty of this place.

Public activities then developed in the Bungkul Park area, especially after the promotion of CFD (car free day) activities every Sunday on Darmo Street. It is starting from sports activities, recreation to activities that are just get-together product promos to entertainment; activities that can be categorized as popular culture activities and exhibitionist / exposure. Besides, because in this place there is also a grave complex which is a place of pilgrimage, there is a religious area whose context is very different from the popular and exhibitionist / exposure functions earlier. With different functions in one site, the area of religiosity in Bungkul Park needs to be maintained. The misuse of this function must be criticized from various aspects and involves many related parties ranging from the city government as stakeholders and task givers, architects as design providers, the private sector directly or indirectly utilizing the existence of parks and the community as consumers of the existence of these public open spaces.

Regarding the results of the questionnaire distributed with predetermined criteria, the results were obtained for the suitability of the relationship consisting of relationship feasibility or fit, most of the respondents argued that there was no proper relationship between the pilgrimage function at the tomb and the public function in the garden. But on the other hand, most of them argue that there is an integration of scale and form between the two functions in one site. The integration of scale and shape is based on the comparison of the area of each function in the site, the existence of clear restrictions in the form of fences for both functions and clear zoning between the grave area and the public area.

For the aspects of achievement which consisted of access, achievement and orientation, it was found that all respondents thought that access to this object was very adequate and easy to reach. This opinion makes perfect sense because the location of this object is indeed on the Darmo highway which is the main axis of the city of Surabaya and is traversed by almost all public vehicles, especially city buses from the direction of the Purabaya terminal to the city center of Surabaya and vice versa. In addition, this road also has a special bicycle lane so that it is easy and safe to reach by cyclists. Likewise for achievement, with its function as a public green open space, Taman Bungkul is adequate in terms of achievements because achievements can be reached from all sides. As for the function of the tomb, the purpose of the pilgrimage is more specific, has a special and specific achievement as a grave area. In terms of orientation, there are striking differences between the two functions even though they are in one site. For the green open space function, the orientation of the function is directed in all directions but for the orientation of the face or display it is directed towards the main road so that the visible considerations are more oriented to user needs. Whereas for the tombs which are oriented towards a standard arrangement pattern, namely oriented towards the Qibla with the north and south longitudinal sides, this orientation is maintained so that other aspects are precisely what adjusts to this standard arrangement pattern.

Regarding to the taste criteria which consist of the aspects of feeling, condition, concern and care, clarity and pleasure of the respondent's opinion, almost all respondents feel a difference in atmosphere when they are in different areas in places with different functions. You can feel a solemn atmosphere when you are in the tomb area, but you can feel a cheerful and happy and more open atmosphere in the garden area. The interesting thing about this feeling is that most respondents who are visiting the tomb can enjoy a different atmosphere in the garden area. However, visitors to the park tend not to be able to enjoy and even almost all are unwilling to visit the tomb at the same time they visit the park. Regarding the condition of each function as well as their care and maintenance, all respondents thought the same that the two

functions at the same site were felt to be adequate. Likewise with the clarity and enjoyment that has been felt in accordance with the functions contained in it.

For the Diversity criterion that assesses the main and supporting activity aspects, respondents' opinions tend to be uniform for all these aspects both in the grave area and in the garden area according to their function. They realize that in an area within one site there are two very different functions in terms of the nature and purpose of the visitors and each is aware of the existence of each of these functions. For respondents who often do activities in the garden area, opinions are divided, some think that the main function of this area is still the bungkul tomb and some others think that the main function of the park is the park as a public green open space. As for grave visitors, all consider the main function in this area is the tomb itself. The zoning division that is limited by a fence is considered to represent a functional separation of the two functions in this area.

From the results of the analysis, it was found that the design synthesis to adjust the diversity of forms and the distribution of new public spaces was continuously developed but still maintained the cultural characteristics that upheld the locality (local genus). This is done because there is an effort to universalize the form of public green open space in the garden format, while on the one hand the cultural meaning that is understood about the existence of the place of existence and the soul of the place tends to remain with the values it embraces.

### **Conclusion**

From the above discussion, it can be concluded that the re-meaning of the soul of a place in accordance with its original meaning can restore the original definition and unravel the effects of differences in the function of the place due to the developing values and popular culture. Furthermore, some notes that can add to the above conclusions are:

1. The culture of understanding and interpreting the functions of urban public spaces that exist in the case of city parks can change due to changes in the value and meaning of the place concerned so that the power of understanding about objects at the designer/architect level is at the same time the creative efforts it does to build, shape, and produce packaging. in the city public space according to its meaning in the appearance of architectural design can affect the design culture in the social structure of the city community.

2. From the additional identification of the case study object of another city park in Surabaya, it is found that the phenomenon of difference in meaning is obtained through the existing architectural designs designed by different parties as a product (artifact).

3. Institutions that are involved in the process of changing the meaning of objects in the city's public space play an important role, because it is believed that the involvement of other parties, either directly or indirectly, such as the Government in general and the City Government in particular through policies and regulations, architects or city designers (intellectual agents), the private sector (entrepreneurs) as parties who take advantage of and enjoy the existence of urban public spaces (through advertising / billboards, on-site events) to the market (both real and unreal). In this case, the social, economic and political aspects surrounding the culture of urban public space design play a very important role.

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