THE INTERPRETING PRACTICES
OF DIGITAL NATIVE USERS
FOR LIBRARY SPACE

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ABSTRACT

The purpose of this study is to explain the representation of library space by using triadic Lefebvre. Prensky (2001) mentions that digital natives are the users who live in a digital world, who were born in 1980 and above. This study referred to Lefebvre (1991) as a way of thinking to describe a library space, with aspects of the representation of space, spatial practices, and representational space. As referred to Lefebvre, space always refers to social space. This study used ethnographic research method with six informants taken purposively. The results showed that the issue of representation of space is not merely on the volition of UGM Library but is also inseparable from the interests of hegemonized ideology, such as space history, ideology, and resistance. Space is the arena for social activities. In terms of the representation of space, UGM Library space is not only an ideological but also pragmatic contestation. In addition, it is also historical, contestational, dynamic, and paradox. The historical problem means that UGM Library is set from time to time, in which there is something that is dynamic and newly constructed. Thus, library is a growing organism. The existing design of UGM Library space, the placement of facilities, and other apparatus are formed as driven by other external agent of UGM. There is also resistance, because there is the influence of other interests. Paradox space since there are many conflicts. There are also some rules that are made but are not obeyed by the library, so that the spatial practices are not necessarily obeyed by the digital native users. The contestational space of UGM Library, which is a supporting element of the Three Principles of Higher Education, has its spatial practice used more on individual interests of the digital native users with different interests. It means that in a space of a library has its practice based on the use of digital native users with various interests.

K E Y W O R D S : production of space, Lefebvre's spatial triad, library, representation.

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231

I NTRODUCTION

Background

This research is interesting because it examines the changes that occur in the context of meaning user in the library. There is an interesting thing when observing users that the spaces in the library were fully occupied by users. There is another interesting phenomenon that almost all of the users who visited the library brought in their gadget.

In the discussion space, with a round table and some chairs in a circle, they were eating snacks and drinking, having fun with their laptops, smartphones, and some others put on their headphones to listen to music. What seemed diverse was that they were browsing, social networking, chatting, and participating in discussion groups. When I observed to the library in the reference space, the users were preoccupied with PCs and a variety of gadgets. They were browsing, working on their laptops, busy with their smartphones and sometimes smiling on it, listening to music, and other activities. It showed that they are included in the digital native user category. The underlying assumption is that the users come to the library with their interpretation that would be so diverse and interpretation that they want an authority of the library by themselves. In terms of conventional sense, library is a place to borrow books, return books, reading books, and learning.

There is a conventional stereotype that libraries tend to be boring because the users are only offered by a stack of books, tables, chairs and the unfriendly, fierce librarians who wear thick glasses. Even, for most users, nowadays, library space can be a convenient place to perform a variety of activities, both formal and informal. Based on the background and the existing problems of the practice of the library, the formulation of the problem is "How to practice the interpretation of digital native users on library space?"

Methodology

This study is a qualitative study. It used ethnography method. The sources of the data in this study are from six informants and supported by secondary data related to the theoretical concept. The informants were selected purposively, who frequently visit to the criteria of UGM Library space and can show variations in the occupied spaces in the library. The data were collected by using the method of participant observation, interviews, and literature. The data were analyzed using the explanation study approach as the basis for outlining the users to do anything in the library and how to interpret the library.

Conceptual and Theoretical Frameworks

The meaning will never fix, it will always change in the negotiating process and will adapt to the new situation. Meaning will never finally fix, as it can shift and change at any time. Meaning is not inherent but always constructed and created through a process of representation. The data were analyzed by using a key concept, namely the Lefebvre's triad (1991) which consists of spatial practices, representations of space, and spaces of representation. The spatial practice of a society is revealed through the physical and experiential deciphering of space (1991: 38). Representation of space is the conceptualized space of planners, scientists, urbanists etc. that tends towards a system of verbal signs (1991: 39). Spaces of representation overlays physical space, making symbolic use of its objects (1991: 39).

In Lefebvre's view, in a social space, there is a reality which is believed to have spatial levels, as follows:

1. Perception level (perceived), is that the library space can be perceived by all senses (sight, hearing, smell, taste, and touch). Perception building is an integral component in social practice that is directly connected with the material element of space.

2. Conception level (conceived), is that a space can not be perceived if there is no spatial conception. Thus, when the conception of the library space has been established, the spatial level will be limited and denoted as pre-assumed mind connected with knowledge (spatial) production.

3. Experience level (lived), is the status of a space which is insufficient to a condition if its existence is limited by the spatial perception and conception. Thus, the existence of a library space becomes intact if the space has ever been perceived or experienced by the digital native users. In this case, lived is a real struggle or a real experience of a person towards a space (lived experience of space).

The triad conceptual series of spaces of Lefebvre (1991) describes how a social space is produced. Library space can be an arena to explain how the library space representation as a public space. It means that there are rules and systems that are not necessarily shared in the spatial practices by the digital native users. Lefebvre's theory understands the production of space emphasis on the need to consider space as both a product (a thing) and a determinant (a process) of social relations and actions. The selection of Lefebvrean' spatial production theory is based on the assumption that the theory is relevant for spatial studies including library space. The space referred to the Lefebvre's terminology is always social (social space), thus, space is the arena for social activities.

RESULT AND DISCUSSION

The results showed that the issue of representation of space is not merely on the volition of UGM Library but is also inseparable from the interests of hegemonized ideology, such as space dynamic, history, ideology, and resistance. In addition, it is also historical, contestational and paradox.

The library space is a dynamic space because the space character causes the library space to have complex properties and can be changed at any time by the digital native users who construct it. The phenomenon of change of space occurs due to the nature or characteristics of space. It is according to Merrifield (2006), who perceived it as a life object that has pulses, moves flow, and collides with other spaces.

The library space becomes a part of the production of the history of library for the next life, so that the library space is closely related to the time and the social being within. Thus, the new space will be constructed through social relations and becomes a social product. Lefebvre states that the nature of the outcome of past actions makes social space possible for new actions to take place.

The history of space stated by Lefebvre may be understood as a process, in which different modes of production produce their own space. There is a historical problem which means that UGM Library is set from time to time, there is something that is dynamic and newly constructed. Thus, library is a growing organism. The existing design of UGM Library space, the placement of facilities, and other apparatus are formed as driven by other external agent of UGM.

Library space is an ideological space because the existence of UGM Library is an essential supporting facility of the university and very vital as the heart of the university. Digital native users have the freedom of access to information, but is limited by quota. There is restriction on the access to pornographic content, so that it becomes an ideological issue because the access is in an academic environment.

According to Lefebvre, representation of space is about the history of ideologies (1991: 116). The history of ideologies can be studied by examining how a spatial planning change over time. Features that are emphasized in such representation of space often serve as signifiers of prominent ideologies or representational spaces.

There is also resistance, because there is the influence of other interests. There are other interests outside UGM that move, so the existing library does not mean the interest of the library itself. Library space is a paradox space, to many conflicts. There are also some rules that are made but are not obeyed by the library, so that the spatial practices are not necessarily obeyed by the digital native users. An example in the electronic thesis and dissertation (ETD) room is obviously a rule which prohibits the users to take any pictures of pdf

documents that appear on a computer screen. However, in the practice, the digital native users can take pictures when the librarian does not know their actions.

The representation of library space is also the ideological and pragmatic contestation. The Lefebvre's theory I made as a way of thinking on library space is not a template, so that the theory is to explain a dynamic library space. My point is that it is not only descriptive but also theoretical reflection. It is precisely when it is in a library space, in which there are some aspects that are not too concrete that can be discussed and analyzed. The important thing from Lefebvre when discussing the representation of space, one of which, is that it is inseparable from the history of space, in which there are ideological interests that have been hegemonized.

The resistance is not only in the problem of the digital native users who are not obedient to the rules, but also in other problems. For example, in the Sampoerna Corner, the UGM Library designs a space with television within. It is certainly made with a certain intention. The television is subscribed to Indovision, so that it can show various channels based on what users want.

Normatively, Sampoerna Corner is not only a waiting space, but also a space that provides collections and computer access. Furthermore, the space in UGM Library is also divided into 13 rooms. It also has a certain purpose. This is clearly not only based on the interest of UGM, but also other external interests that help UGM to move.

Similarly, the design, the placement of furniture, desk, various apparatus, and other components are actually driven by other external interests of UGM, for example, from the National Accreditation Board for Higher Education, Library Accreditation Board, and others.Thus, the current library space is not the past and present event, but also the imagination of the future. Another example of the paradox is that there are actually some rules, but the rules are not obeyed by the library itself. There is a space in which any phone should not be activated with ringtones, and the space which provides a television are paradox.

The contestation of UGM Library which is a supporting element of the Three Principles of Higher Education, has its spatial practice used more on individual interests of the digital native users with different interests. It means that in space of a library has its practice based on the use of digital native users with different interests. The informants said that the reference space at UGM Library, which provides computer facilities for e-resources search, has its practice used by the users for internet access outside of e-resources.

The importance of Lefebvre's conceptualisation of the production of space is that it is presented as a critical analysis of the significance of space in modern capitalist society, that is, inseparable from social relations. Space is the arena for social activities. In terms of the representation of space, UGM Library space is not only an ideological but also pragmatic contestation.

Space is produced socially against the space formed by the human mind. Spatial production, according to Lefebvre, is a social space, in which humans organize space in relationships with others, so the library space is the result of social relations. It means that in the library space scale, space is not only imagined by the planner or designer but also can be perceived by digital native users as the experience of feeling space in UGM Library. Thus, their activities in forming the library space in each type of space in UGM Library are not always the same as what had previously been thought by the planner or designer.

The production of library space starts from the social interaction in a same space and zone used for other users. In this context, the purpose of being produced is the process of the great diversity of works and forms. In this case, production becomes a social interaction that occurs so as to create a library space with human subjects as the culprit.

Different types of space in UGM Library are established, built, and modified by the librarian. The digital natives use library space in their own way in social life (lived space), then the reality of life is tangent to the physical material aspect (perceived space). In addition, it also intersects with the non-material aspect of space that is perceived in the minds of the digital natives (conceived space). In this case, Lefebvre reveals that space is socially produced. In order to understand the production of space, think the trichotomy that library space with interrelated aspects through the embodiment of production relations that result in social life practices.

Social practices experienced and exchanged by users will make up the interpretation on library space. The interpretation the library space conducted by the users through a variety of social practices in their activities when visiting the library hall. Based on the interviews, the result showed that users interpret the students who frequently visit the library are usually the academically smart students. It is an ideal analysis, but I do not think so, because there are many other factors that influence the success of students in the study. Lefebvre (1991: 33) explains that spatial practice ensures the continuity and some degree of cohesion. In terms of social space, and of each member of a given social relationship to that space, this cohesion implies a guaranteed level of competence and a specific level of performance.

There is a relationship created between the context, the actors, and the time through the digital native users experience when using the UGM Library space. The informants really enjoy the UGM Library space like being at home. They feel comfortable and find a restful place after attending the college. Further discussion related to representation is that interpretation as a process of interpreting over the space of the library is produced and exchanged by members of the group of users. In short, it is one of the processes in the production of meaning.

The reality of space in UGM Library cannot be seen as it is, because the various types of space provided by the library has undergone a process of transformation and is constructed by the digital natives who live it. According to Lefebvre, space is a production of social practice. In this space, the library space related to a process. Further process in this context is about how the library space is created, and is related to context, actor, and time. The process of representation is also closely associated with identity.

By possessing cultural identity in all aspects, means that the shape can change the identity associated with the socio-cultural context. Barker (2008) says that identity is not an object but a description of the language. Identity is a discursive construction that changes its meaning according to space, time, and user. More deeply, the users indeed feel that bringing in the current gadget to the library space to let us watched them as the users with modern lifestyle.

Thus, the gadgets used and the activities carried out in the library, how a user access to information and other activities carried out in the library can define who these users are, in which the position of existence user groups, including recognition by other users. At this level, as said by Giles (1999: 34), the identity "is relational and contingent. It depends upon what it is defined against, and may change over time or be understood differently in different places".

The use of gadgets in the library is a sign that represents something of what they use, such as, in terms of social status. Lefebvre (1991: 33) says that the representations of space, are related to the production and to the 'order' which those relations impose, and hence to knowledge, to signs, to codes, and to 'frontal' relations.

Representational space is the reversal of the representation of space and with regard to space as experience. The experience that is in the personal area of digital native readers is more to see the spatial social reality in its uniqueness. Thus, gadgets are into the products that make sense for user representation and cultural values on the library. Production and exchange that occur between the interpretations of the users will form a distinctive culture among the users' interpretations exchange.

Library space is also interpreted as an arena for various interests of digital natives as a digital library, a place where digital natives meet with in gender and socio-cultural background, so that the control over space becomes a contestation of the subjects behind those interests.

Digital native users begin to share their experiences and learn from each other in UGM Library space.

This is in line with what Lefebvre says that space is very likely to change, as interests play a part in making it happen and will probably to rule out the historical aspect that is present over time. Refer to any of the S.R. Ranganathan's Five Laws, that "a library is a growing organism", means that libraries are always improving.

CONCLUSION

Representation of space is not merely on the volition of UGM Library but is also inseparable from the interests of hegemonized ideology, such as space history, ideology, and resistance. Space is the arena for social activities. In terms of the representation of space, UGM Library space is not only an ideological but also pragmatic contestation. In addition, it is also historical, contestational, dynamic, and paradox. From the interpreting practice of the users on the library space described above, there are several things that can be inferred. The library space as a convenient place for web surfing, spending time after attending college, being identical as smart students, and is a medium in constructing the identity of modern lifestyle users for being free to bring in their gadgets for any purpose. The library space is also as an arena of digital native users to encounter various interests.

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