# Functional shift of library:
# The third space; production

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## Abstract

The objective of this study is to defines production space related to the functional shift of library space into third space. This study refers to the theory of Lefebvre (1991) on social practice. Space in Lefebvre's terminology is always a social space, so library space is assumed to be a social product. This study used ethnography with six digital native users as informants collected purposively. The data collection techniques were observation, interview, and literature study. The result showed that there was a functional shift in UGM library space which was initially only for studying, then they became third space. UGM library space as social space is inseparable from and always related to social realities around them. UGM library is an intellectual knowledge institution where library users interact in physical and virtual environments to expand learning and facilitate the creation of new knowledge. In this context, library space is produced in such a way to preserve the dominant, so a social space can only be produced through socio-historical relation. Third space is a space formed from reproduction space (living space) due to integration on the space experienced and understood. The layout practice in UGM Library space showed that digital native users used them for various things.

## Keywords

functional shift, library, space production, spatial practice, third space

## 1 Introduction

Students' limited facilities at their home or boarding house make digital native library users produce space in UGM Library to spend their spare time. I took the research object in UGM Library because one of them that shows current trends in library design. From the author's initial observation in UGM Library, assumed that they enjoyed being in library space, staying for a long time in the rooms until almost closing time. The term digital native was coined by Marc Prensky (2001). Digital natives are a living user in the digital world born in 1980 and up, born in the midst of the growth of computers and the Internet is very rapid. They have since been exposed to technology, surrounded by the presence of a variety of devices, have access to digital technologies that are connected, and have the ability and knowledge of computers.

A previous study on library space related with digital natives was performed by Donkai, Toshimori, Mizoue (2011) which shows that the characteristics of digital natives' learning style prefer visual communication and they will learn better by exploration than merely receiving materials in the classroom. Therefore, their learning process

requires the support of technologies and study rooms to work with their partners. Sommer (1965) in his research found that students preferred to sit alone at large empty tables, even when carrels were available in the area. Pennington's (2012) research showed that students who feel welcome in a third space library would continue to frequent it. Frequent users of the library tend to value what the library has to offer to support their academic achievements. Students are more likely to collaborate with their teachers and fellow students on projects that encourage academic success. Third space libraries have also been shown to contain more student-centred learning activities and resources due to the teacher and librarian sharing knowledge towards dynamic, purposeful learning. Compared with the previous study, the present study used the concept of space production by Lefebvre (1991) with the perspective of cultural studies to reveal spatial practice in library space. Lefebvre's book, *The Production of Space*, is a breakthrough of neo-Marxian theory. Lefebvre argues about the shift of attention from production facility to space production. He also explains that the production relationship would not happen without relational space. So, relational space will expand spatial discourse more broadly at a practical level. The spatial perspective in this study was understanding space in one of "conceptual triad" as a foundation to explain space production or spatial practice. Therefore, to explain the functional shift of UGM Library space into the production of third space for digital native users, the present study only focused on spatial practice.


## 2 Methods

The study used ethnographic approach by Sauko (2003) to understand the full experience of digital native users of library's space. The research object was UGM Library space. Data collection were by field study using observation and interview and supported by literature study. The informants were six digital native library users collected purposively.


## 3 Results and Discussions

Space is not only originated from a group of objects but a process which involves ideas, thoughts, action, and other aspects to also be related to physical, mental, and social aspects. Western civilization created spatial concept through construction and structure of science. It questions the social relation which creates a set knowledge which influences the construction of a discourse on the space.

Lefebvre states that space is a part of a production of the historical process which covers intersections of time, space, and social creature which lead to the materialization of social life. In spatial practice, it means social space emerges as a chain which connects various activity networks which also includes the material dimension of the interaction. Spatial practice, which embraces production and reproduction, and particular locations, and spatial sets characteristic of each social formation.

Lefebvre explained in terms of social space, and of each member of a given society's relationship to that space, this cohesion implies a guaranteed level of competence and a specific level of performance. Social space includes the involvement of digital native users who have a certain relation in their habit in using UGM Library space. It means social cohesion of a UGM Library space is determined by the degree of competence of physical and material space usage.

Every social practice always finds its own space and vice versa, because the social practice is a practice which, consciously or not, produce space. In Lefebvre's hands, space becomes re-described not as a dead, inert thing or object, but as an organic, and fluid, and alive. Spatial practice is empirically observable or the practice and the way which space is appropriated.

In the context of the present study, UGM Library is an intellectual knowledge institution where library users interact in physical and virtual environments to expand learning and facilitate the creation of new knowledge. The data produced from interviews with six informants showed a functional shift of UGM Library space into third space.

Lefebvre shows that science plays a role in paving a way to interpret the environment as space. Spatial practice includes various interaction and communication networks, as well as various production and exchange processes in the society, which grow in the day to day life. Lefebvre does not differentiate social practice from spatial practice, so spatial practice is social practice. In social practice, digital native users keep interpreting the rooms in UGM Library. The rooms in UGM Library are inseparable and are always related to social realities around them.

The idea of third space can be extended beyond the lecture class walls and into the world of science. It is a concept that finds its niche in many aspects of societies and cultures. Elmborg (2011) reflects that cultures create spaces and places that hold value for people. These spaces become valuable based on what that culture deems important, and space is then managed by these values.

Elmborg's work goes deeper into this idea of third space and culture. Focusing on the creation of a meaningful third space, Elmborg recommends that libraries become "socially meaningful institutions with a higher role and calling". In this case, Lefebvre proposes social space perspective as a result of a series of relation which manifests in spatial practice. The concept refers to the dimensions of various practices and activities, as well as a social relation, and spatial classification emphasizes the aspect of simultaneous activities. He also argues that basically human orient themselves in the world by producing space.

Digital era in which access to information sources can be used anywhere and anytime, even with gadget portable like as smartphone. I think there is a paradox. It is because, in reality, the rooms in UGM Library are full of library users. In this context, library rooms are produced in such a way by digital native users to preserve the dominant. Therefore, a social space can only be produced through socio-historical relation. From the results of field research because the UGM Library provides various kinds of space where students can come together and feel that they belong to a community of learners with diverse interests.

## 3.1 Spatial Practice: Functional Shift

From of the observation is currently known UGM library provides a large area for users, while the area for the collection to be a little. There are significant changes associated with the room. This is because there is an increasing need for regional users who bring additional devices, such as laptops, smartphones, tablets, and other digital devices. UGM library provides many types of space provided for digital native users. Webb, Schaller, and Hunley (2008) said that over the last 10 years there has been a drastic change in the variables traditionally used for library space planning. The proliferation of digital formats, the options for high-density storage, and the increased ease of resource sharing have reduced the need for on-site collection storage thus opening up space for other types of services.

Currently, UGM library space becomes very conducive to the academic meeting of various experts so that atmosphere academic will awaken and into a campus culture. UGM Library provides many types of space provided for digital native users. Normatively, the library of information and science resources, but for the six informants representing the digital native users agree that the atmosphere in the UGM Library room is very constructive for discussion and knowledge sharing.

In this context means the digital native users create a different space, on the other an ideal space for learning, then on the other side is also a space for information, so that the third side of the space is between the two sides. Soja (1996) explains that third space is seen as a way of understanding and "other" actions that alter the spatiality of human life or as a distinct mode of consciousness of the spatial sphere, corresponding to the scope and new significance carried by the trialectically balanced from spatial socio-historical aspects.

Discussion about the third space library not only provides an excellent environment to support collaboration between lecturer and librarian, but it also provides a supportive meeting place for student clubs and various community within the academic to meet. Furthermore, Lefebvre defines spatial practice as a practice or activity performed by a human in the physical place (locus) in which the activity influences the interpretation process more specifically. UGM Library rooms are concretely produced by putting social practice as spatial practice.

Lefebvre who was a Marxist thinker emphasizes the aspect of a spatial role in the process of social relation. Social relation creates space and sees that social space is a social product, so at this level, social practice always appropriates physical space where the social practice takes place. Appropriation is physical and concrete action by making an action or constructing science which enables the practice of interpretation of space.

Spatial practice refers to the production and reproduction of spatial relationships among objects and products. The spatial practice of a society is revealed through the deciphering of its space. Therefore, it will also guarantee the continuity or the production of social space and its cohesiveness. Spatial practice contains various interaction and communication networks among digital native library users. So, what digital native library users do in UGM Library rooms will directly become the structural setting of space production continuity. In this context, current space production is not only elitist but spread to their daily activities in the library room.

A spatial practice which consists of space production and reproduction can be simplified as a form of digital native library user's interpretation on UGM Library space. For example, a digital native library user uses library room for business, meaning they interpret a room to run an online business due to WiFi facility. Thus, UGM Library space in this context is a place for production activity. Access to the library space should be obvious and easy for digital native users.

Their experience using UGM Library space such as spaces that are very comfortable and spacious room, spaces that provides self-study and group discussion, spaces that facilitate interpersonal communication, spaces that provides a sofa seat and carpet to sit on the floor, and space that can be relaxed while removing fatigue.

Besides that, spaces in Library UGM that promote the integration of basic human needs and desires (such as eating, drinking, listening to music with earphone, and enjoyment) with learning activities. UGM library provides reading cafe (drinks, food, stationery, and others) so that the digital native users becomes longer stay in the library room. According to Bruxvoort (2016), the set of characteristics that are used to define a third space are well within the library environment: a third place provides a level playing field, has long hours, is low stress, interactive, and has a loose structure.

A function and interpretation become specific when they interpret them as third space. Two informants (Mu and Vr) agreed with this. Informer (Mu) was happy with WiFi facility in UGM Library space. When online, they always promoted their goods by uploading information and anything related to their goods to their *Facebook* wall. Similarly, Vr used the rooms in UGM Library to support their business. From the interviews, it was found that both informants stayed in boarding houses, so they were benefited and facilitated by WiFi in all UGM Library space. In this case, UGM Library space was always produced by them for online trade.

In Lefebvre's thinking, there is a character which accompanies the spatial practice. It is "perceived". It means that perceived space indicates that space has the aspect of perspective which can be captured by the senses, thus enabling social practice. KBBI online defines perception as a response or direct reception of something or the process of someone knowing some things through their senses. The perception of digital native library users on UGM Library space showed that the library space had a concrete presence.

The aspect of perspective is an integral aspect of every social practice related to the materiality of elements which eventually form a space. Space would continue to be produced by digital native library users. Lefebvre's space production theory is described by Elden (2007) as the construction or production of space which is a fusion conceptual field and at the same time is a material activity.

The spatial practice of digital native library users on UGM Library space referred to a practice or activity of interpretation on physical space which influenced the interpretation of space. This emerged through digital native library users' varying activities and behaviours as if they were at home when they were in UGM Library space. For example, library user who knew about discussion room L1 in the third floor of UGM Library then often went there and even booked the place every day for discussion. At one point the author observed a group of students speaking loudly during the discussion. When approached, they were discussing a research grant.

Digital native library users also used UGM Library space as a place to learn to collaborate with academicians, we well as interpreting it as a space to fulfil their passion for reading. In UGM Library space, it was found that they weren't always online. They were online when downloading electronic journals, chatting via social media, or running a business. For example, the informants (Dw, Rn, and Mu) said that they were offline because they wanted to be.

It meant it was deliberate and not due to slow network system or other technical material factors in UGM Library. So, the room function didn't make them produce space. It was because the spatial aspect was fun. So, they consumed the space. It was also efficient because they considered while they were in UGM Library space, they had various facilities they could use, so they read, run an online business, or just relaxed. Digital native library users used UGM Library space to read literature, download electronic information sources, meet friends and spend spare time between classes.

Material condition and other physical aspects were formed and symbolized into concept and arrangement which suited the types of rooms in UGM Library. Gender analysis provided information regarding the use of laptops, both man and women likely to use it. According to Rn and Vn, male digital native users liked to watch football while the female ones liked to visit *youtube* to watch tutorials, for example about cooking and hijab model.

The author viewed the spatial practice emerged because digital native library users considered UGM Library space was public space which wasn't bureaucratic, so they were free to use the space. In this spatial practice, interpretation of space was formed in the form of its relation with the interests of digital native users. Therefore, UGM Library space which used to be interpreted as a concrete place to borrow and return

books had shifted to become a place which could be used for discussion and to meet friends for various purposes.

WiFi facility in UGM Library space made them a fun place for digital native users when they looked for information. According to the informants (Dw, Vr, Rn), visiting library rooms while carrying gadgets was a sign that they were digital native library users who had a modern lifestyle. Gadget technology which was used when digital native users visited UGM Library space was influenced by the environment and other library users who also carried gadgets, smartphones, and another digital device.

In this context, digital native users used gadgets when their friends also used them, they just imitated others or even were "required" to use gadgets to be accepted in their community. So, there was a subjective norm due to normative belief and desire to participate. In other words, there was social pressure to do or not do something. Subjective norm is defined by Ajzen (2005) as a function based on the belief on approval or disapproval from person or group which influences an individual's behaviour.

The informants (Dw, Vr, Rn) agreed that they carried gadgets because they imitated their friends. They didn't feel confident when they weren't like their friends. So, smartphones, earphones, headsets, selfie sticks, and charger must be brought when visiting library spaces. Based on the data, the author assumed that the activities of digital native users when visiting UGM Library space while carrying gadgets and other equipment was a sign that they had a modern lifestyle. It also meant that digital native library users used gadgets in library rooms to be accepted among other library users.

The unique characteristics of the behaviours of digital native library users who always carried gadgets were always connected, not focused, and multitasking. Connected means always being connected to the internet, while multitasking means performing a few tasks simultaneously. Technology influences their behaviours and also impacts their lifestyles when using the rooms in UGM Library.

Lifestyle is related to consumption practice and identity. Kellner (2010) explains that the concept of identity in modernity moves freely tends to change, and can be created. However, in Kellner's view on identity in modernity, the obstacles are anxiety, individuality, and a construct of various existing roles and social conditions.

Rn once forgot their smartphone in their boarding house and took the trouble to return to get it. They said it was so that they were trendy and modern like their friends. Ironically, the smartphone was only used online when there was a WiFi facility, meaning taking advantage of it. So, it was unsurprising that Rn liked to spend time in the library space. I assume that wondered about the lifestyle of digital native users in consuming gadgets and being connected to the internet to understand what they did and why they did it.

There was also meaning to them and other library users. At this stage, gadgets were carried not only for their usefulness but because they were symbols of the identity of digital native users who had a modern lifestyle. Chaney (2004) states that lifestyle is a part of the day-to-day social life of the modern world which covers habit, view, and patterns of response to life.

Space is produced socially and formed by human and activities in it. UGM Library space can be called a social space created as an outcome of the production process or social creation of collective digital native library users. Therefore, UGM Library space was developed and transformed according to the changing needs of the digital native user generation.

## 3.2 Production of Third Space

The term production used by Lefebvre is not the production of goods or services. It's related to social production related to a spatial aspect. Spatial practice is a form of space production which finally creates spatial practice domination. Space is continuously produced through various human actions and undertakings.

Space in Lefebvre's perspective is something concrete which is then alienated into something abstract. Therefore, the concept of abstract space is born as a representation of the elitist idea. Abstract space is not only ideational. So, abstract space is actually similar with spatial representation, i.e. UGM Library space conceptualized by the designer.

From the results of the observation is currently known UGM library provides a large area for users, while the area for the collection to be a little. Schmidt and Bostick (2016) said that the library today would have a minimal physical collection, involve considerable collaborative activity, be user-driven, provide for self service and point of service help, use open communication, provide just in time access to physical collections rather than just in case, and library collection storage space converted to new uses.

There are significant changes associated with the room. This is because there is an increasing need for user areas that carry additional devices, such as laptops, smartphones, tablets, and other digital devices. However, although the rooms in UGM Library were initially controlled by the idea of a designer, architect,

library head, and librarian, in spatial practice, they are more fluid and dynamic depending on the users. It was found that there was a functional shift from merely interpreting a room then becomes a place.

Spatial practice refers to a material dimension of social activity and the actors' interaction, so there were networks of interaction and communication among them. The actors in the present study were digital native library users, with a parameter they individually and collectively they had high mobility in producing space in UGM Library.

Meanwhile, space is a social product which serves as a tool to think and act so the control over space depends on who uses it. The present study found that digital native users became "dominant" because they used abstract space as a power tool to control the rooms in UGM Library. Space as an abstract entity would keep being produced by digital native library users. Therefore, there were abstract space which was dominated, occupied, controlled, were authoritative or repressive.

The rooms in UGM Library were facilities for power and to create a control by constructing in such a way as a facility for thoughts and actions. The spatial practice was a practice of activity performed by digital native users on the physical place where their activity influenced the process of interpretation of UGM Library rooms more specifically. However, space couldn't exist in it but will always be produced by actors who occupy it. In the context of the present study, digital native users were dominant.

Overall, there are 13 room types in UGM Library. In terms of space production, the analysis showed that digital native users determined the functions of the library rooms in practice. Actually, the rooms in UGM Library were clearly designed by the librarians, but in spatial practice, they were used differently.

That was an important point of space production. In this case, it meant that the rooms in UGM Library weren't only viewed as something concrete which only presented the realities of the activities of librarians who managed it, but also as an ideal idea with the existence of the interests of digital native users behind it, with varying needs for information and interests. In the past, printed materials collections are dominate in library space, but today information is available in electronic resources. Hohmann (2006) explains the majority of information resources are now of a non-physical nature and accessing them is more varied and complex.

Although the digital age of this information can be accessed from anywhere and anytime so that digital native users do not have to visit physically in the library room, in reality, UGM Library space is always crowded and full. My analysis means that what they consume is the space and not the information. At this level, it can be said that library space becomes the main choice for digital native users to perform activities when not attended the lecture. They prefer library space rather than having to go home or board. So the library space will be produced into a third space for them.

Every space in UGM Library has an aspect of perspective which could be accessed by the senses to enable social practice. Space production emerged in certain social and spatial conditions in UGM Library when digital native users in it were comfortable with what they did. In other words, they performed space interpretation on UGM Library space as third space. Library space becomes community centres for lifelong learning and inspiring atmosphere.

UGM Library space change and develop over time in terms of design and type. Currently, it was found that library rooms had shifted and there was an even very significant functional shift. UGM Library space was now not only a place to borrow and return books but had been produced into third space by digital native users. In his efforts to view and understand space, Lefebvre offers a new perspective in seeing space which includes historicity. The aspect of historicity means that every room has a journey to find its definition. It was assumed that the aspect of historicity could be used to see the social interaction process happening in UGM Library space.

Rooms as a spatial element which contains the activities of digital native library users were physically fixed. However, what changed was how the actors which occupied them created the space for their interests. In this case, the rooms became dynamic with various interests wrapped in an atmosphere which made the users comfortable. It also mapped the emerging relational space. Rapidly developing information technology shows that library and technology also have a strong historical relation. Similarly, Leckie and Buschman (2009) talk about the importance of a critical approach to understanding information technology and library.

Social interaction, discussion and other activities in library rooms assumed the necessity of library room as the locus of the interactions. So, UGM Library space became alternative, trend, and lifestyle of digital native library users in realizing the production and reproduction of social practice. The basic dynamics in the production and reproduction of space are because there is dialectic, for example, interconnection and interaction, in the dynamics.

In other words, the functions of library rooms had shifted into being a social product created by digital native users. It meant they also controlled the activities in them. Similarly, Lefebvre states that every social

relation creates its own space and is produced into a tool of thoughts and action to achieve and create control and domination. "... it is also a means of control, and hence of domination, of power".

The functional shift of UGM Library space into third space was a space production by digital native users. This was a spatial practice due to change of behaviours in the digital era. Library space which had been constructed by digital native users only as a place to learn now shifted to become third space. The six interviewed informants said that their first space was home or boarding house, classroom, and then library space.

That is similar to what is conveyed by Oldenburg (1989), that to be emotionally healthy every person needs three places: home, work, and a third as yet undefined place. Home should be safe and comfortable, work should be consistent and satisfying, and the third place, which represents our informal public life, is where other needs should be met. Oldenburg calls one's first place the home and those that one lives with. The second place is the workplace where people may actually spend most of their time. Third places, then, are anchors of community life and facilitate and foster broader, more creative interaction.

Even on Saturday and Sunday they also spent time in library space. They said this was because they were bored in their boarding houses as they only looked at walls, didn't have WiFi, had hot rooms, and couldn't meet friends and talk with them all day. UGM Library space was very different. They said that UGM Library space felt like home. There was free dink, there was café in library rooms, they were allowed to eat and drink in the rooms, they could surf online, play games, and charge batteries, and if they were sleepy they could also take a nap. This was due to the available modern facilities and various types of room to choose from.

At this stage, third space can be understood as a space created from reproduction space (living space) which occurs due to the integration of experienced and understood space. The whole series of production relation in a UGM Library space is the construction of science, enabling space production process. Especially supported with the UGM Library that provides not only an environment for studying and learning but also for students to meet and communicate in library space.

Therefore, the whole series of relations will dominate through social relation as a social practice. Since innovation in learning continues to grow with sophisticated technological development, library users in locations far from each other can collaborate virtually. However, online communication wasn't enough for them. According to Vn and Dw, they often met friends in library space. So, in spatial practice, UGM Library space was used by digital native users for various purposes.

# 4 Conclusions

The research concludes that the spatial practice of digital native users and gadget consumption in UGM Library space produced their lifestyle and identity. The rooms in UGM Library are not only interpreted as places for academic activities such as learning but also as a social product of various related processes and social actions, for example, is as a social practice product. The spatial practice of digital native users on the rooms in UGM Library showed a new interpretation of the library space in the context of reality.

The library space is currently being manufactured into a third space by the digital native users to collaborate with his friends. Digital native users produce the third space in the UGM Library space by means of understanding and "other" actions that change the spatiality of the user's life while in the library space. Another interesting thing to highlight in this study is digital native library users' interpretation of UGM library space which had functional shift from merely a place to learn and the produced into third space. The finding of this study is expected to stimulate other academicians to seize the opportunities and challenges of future researches on a spatial study from different perspectives.

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