THE MARKING AND MEANING OF SPACE IN DISTRICT KUKUSAN, DEPOK AS A FORM OF INDONESIA CULTURAL REPRESENTATION

Muzainah Nurazijah,
S.Hum
Post Graduate Student,
Linguistics Department
Universitas Indonesia, Indonesia.

Abstract

The naming of streets in a region is one of the marking process that has its own characteristics. It is interpreted as an important in life in society. It is also influenced the naming of streets in District Kukusan, Depok that makes the places in this village become meaningful in society. This research uses descriptive method of diachronic with Danesi & Perron (1999) as the analysis stage, and Pierce's (1970) theoryas the main theory. This study aims to find out the process of naming a street that occurs in society, and then to know its influence on the meaning and marking of the division of space that represents the culture of the local community, as a small picture of Indonesian culture seen from space marking. The results of this study indicate a change in the process of marking the street from the iconic to the symbolic, such as TeganganTinggi Street which is the icon of the cables around the street, and on Jalan K.H. M Usman who is the original indigenous people of Kukusan and has influence thus that conventionally the name of the character is a street name. From the process of marking, there is a marking that shows the division of two areas of District Kukusan based on Muhammadiyah and NU.

Keywords: *semiotic, signifying order, space, religion, Indonesia, culture*

294

THE MARKING AND MEANING OF SPACE IN DISTRICT KUKUSAN, DEPOK AS A FORM OF INDONESIA CULTURAL REPRESENTATION

- **Muzainah Nurazijah,**
- S.Hum

INTRODUCTION

Background

Semiotics as the science of the sign answers the question of: "What is X?"X can be anything, a word, a gesture, an entire composition of music or a film (Danesi, 2004: 5). Furthermore, X has a correlation with something else called Y. As a result, X is Y (X=Y)in semiotics. The correlation X=Y can be applied in the meaning and marking of something that happens in human life.

Human as a social being occupies a certain territory and spaces, in order to have a sense of security in life. Territory is an area related to power, government, or regional environments such as provinces, districts, and sub-districts (The Language Development and Fostering Agency, 2016). Classifying of this area aims to make the social life of the community be more structured and orderly. While space is the sidelines between two (series) poles (KBBI V, 2016), thus space is the distance or space between one object and other object. The area and space govern the attitude that needs to be done by a person in facinga condition, such as when meeting with a new person, the distance between the two speakers should not be too close, because it will violate a space that called by Danesi (2004) as a private space.

Indonesia as an archipelago consists of various areas and territories. These areas are clearly regulated through governance structures from the presidency, province, district / city, sub-district, village, RW and RT. In addition to the area, the spaces between the territories are then named to be distinguished from other spaces. It is to make the space

295

easy to find when someone wants to point to the space. Another function is easy in sending letters by mail. Someonecan write down the address clearly to make the postman easily to find the space (address), including the zip code, province, district, district, even number and street name.

Street names in Indonesia can be derived from the hero's name, or the names of influential people in their respective areas. It also can be other names according to what local knowledge is. Naming the street is possible to random or non-random event. The territory in Indonesia which is has many natural resources with forests and mountains, the naming of streets can be linked to the natural conditions surrounding the street, such as Galunggung street in Tasikmalaya linked to the existence Galunggung Mountain in West Java. This explains that there is always a reason behind a naming process, especially on naming the street based on the agreement of the community by the name of a public figure or hero. However, there is also a random process of naming the street. As a result, it is difficult to know the reasons for naming the street. The random process of naming the streets makes less memorable in the community. This can be proved by the difficulty in trackingthe reasons of naming the street. Pierce states that the marks can be iconic, indexical, or symbolic (Noth, 1990). The three signs can explain the process of naming a street that occurs in the community. From the results of analyzing the sign, it can be found the relationship between the names of the street and the division of certain areas in the community.

District Kukusan as a village located on the edge of Universitas Indonesia (UI) has a unique naming structure of the street. The street is given the name of the person who held the Hajj. Hajj is obtained by a person when performing the pilgrimage to Mecca, Saudi Arabia. The title is identical with someone who is Muslim. In addition, the existence of mosque buildings in this village also adds to the uniqueness of the space structure that builds this region into an Islamic renting roomarea. According to one of the village officials, that in this village there are two powerful Islamic organizations, namely Muhammadiyah and NU. Both bases are divided into two main areas in Kukusan District.

This study aims to determine the marking of two regions of Muhammadiyah and NU in Kukusan District by knowing the process of naming the street as a sign of public space determined by the community. The purpose of this study is based on the interest of researchers on the division of areas that can be seen from space marking. The space in question is a sacred space and public spaces that collide with each other. In addition, Indonesia as a country with a majority of the Muslim population is divided into several groups based on belief in terms of worship. Thus, the region can also be divided into areas based on different religious groups of beliefs. The situation in District Kukusan is a small phenomenon that represents the culture of society in Indonesia.

Theoretical Review

The meaning of the language sign according to de Saussure occurs when humans associate between "signified" and "signifier" and the linkage of them is constituted by social convention (Hoed, 2014: 6). Charles Pierce states that human life is characterized by a "mixing of signs," and the principal task of semiotics is to document and to classify the main types of signs and means of their use in representative activities. Danesi (2004) states that the sign is everything, it can be color, gesture, blink of an eye, object, mathematical formula, etc.which represents something other than itself. Signs can be defined as something that can represent someone or something else in a certain capacity or view. It can be seen from the three dimensions of the sign, namely the physical dimension (indicating the order of the paint sound), the concept dimension (a furry animal), and the conditioned cultural dimension ("holy beast", "roomate", etc.). Thus, it can be concluded that the sign can be anything that exists in this world and can associate between one object on another.

Marking is a process that occurs in the human mind when using or interpreting a sign. The relationship between X and Y is X = Y. The X can be categorized as signs if: (1) it can be distinguished from other forms (paradigmatic); (2) it is constructed in a predictable (synthetic) way (Danesi, 2004: 17). Binary opposition techniques are used to avoid problems of interpretation and understanding, because of the accumulation of meanings.

297

The sign refers to something else, and then it is called "referent". According to Danesi (2004) there are two types of referents, namely (1) concrete referents, such as the animals referred to the word "cat"; and (2) abstract referrals, such as the concept of "brilliant ideas" referred to the light bulb. Concrete can be seen with the senses, while abstract can only be imagined and accepted by the human mind by associating its meaning and knowledge of what it references.

Saussure views marks as structures made arbitrary, while Pierce views the structure as something that is likely to be "motivated" by the form of stimulation (Danesi, 2004). Pierce called the mark as *representamen*. Concepts, things, ideas, and so on are called objects. While, meaning (impression, cognition, feeling, and so on)is called as *interpretan*. Thus, Pierce says that the structure as a triadic (triadic structure), not a binary structure.

Representamen (X)

Object (Y)   Interpret an(X=Y)
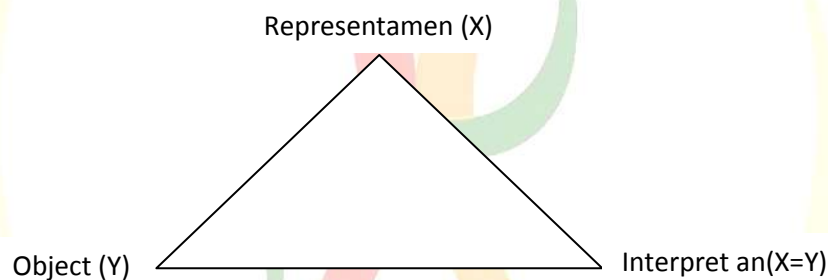
Then, the triadic structure is expalined by Pierce through three trichotomy (Winfried Nöth 1990). The first trichotomy comes from representamen, namely qualisigns, sinsigns / tokens, and legisigns / types. The second trichotomy concerns the relationship between representamen and object, i.e. icon, index, and symbol. While the third trichotomy explains further on the interpretation, namely rheme, dicent, and argument. In this study the second trichotomy will be used to explain the naming process of the street, namely iconic, indexical, and symbolic.

Iconic is an attempt to simulate the perceived sensory nature in various things. The iconic marking is done by describing something in accordance with the capture of the senses. Indexical contains a strategy that refers to the existence and location of objects in

298

space and time. Thus, indexical marking is a marking that serves to refer to a space or time. Meanwhile, symbolic is the result of a historical and social agreement, agreement or fact. When a mark is created out of a historical and social agreement, or based on facts, it is a symbolic sign. In the adult world, icons have a wide range of social functions (Danesi, 2004: 36).

The mark as described above can be anything, including language. A language is a system that provides the structure and specifies the relation to create the message destination. Language, dress, or music is a code. Code is a term used in semiotics to refer to all sign systems used to create a message (Danesi, 2004: 22). The code can be a social code. Social codes, such as clothing, gender, food, space, etc., provide the structure for messaging about themselves in socially appropriate ways and to regulate interpersonal activity.

Theories of signs and languages lead to a dynamic and distinctive cultural structure in each particular region. Areas, including space, have been mentioned as one of the social codes. Space is as an extension of self (Marcel Danesi 1999). Semiotics views space as an extension of self, shelter, or safe zone. Meaning of space usually departs from the ego (Hoed 2014). In understanding space in a semiotic way, there are three visible variables: territoriality, self-standing, and social connotation. (Danesi and Perron, 1999: 186-187 quoted by Hoed, 2014: 131)

Representation is a repetition of the sign occurring over and over and then obtaining a more stable meaning in its cognition (Hoed, 2014: 4).All this shows that buildings and places can be intertwined with other sign systems in a culture.

RESEARCH METHODS

This research uses descriptive analysis method with diachronic semiotics analysis method, which see the process of marking an object or space happened in the past and experiencing change in the next period. Methods of semiotic analysis can be either synchronous or diachronic. Synchronic refers to the study of signs at a given point in time,

usually present. Meanwhile, diachronic refers to the study of ways of altering marks in form and meaning, throughout the ages. (Danesi, 2004: 12).

Researchers conducted a literature study on the history of District Kukusan as the initial step of data collection. Then, to strengthen the research data, researchers conducted interviews with a 61-year-old native, and a village apparatus. Both are men. The selection of informants with the criteria of indigenous and village apparatuses of the male sex was chosen because they could explain well the stories of previous people and know the history stored in the knowledge of the community.

Research resultSpace becomes one important thing that determines the pattern of community interaction. Likewise the existing space in the District Kukusan. As is the general rule in Indonesia, that a person who enters into a territory and will stay for a long time then he needs to report to the local officer, thus that he will be recognized as part of the community space.

The street name is something that is indexical, because it serves to indicate a particular region that distinguishes it from other areas. The process of naming streets in the sub-district of Kukusan is done in an iconic and symbolic manner. In the period before the UI entered and the condition of this region is still close to the dominant natural resources, the community named the street in accordance with what is around the street.

As in Palakali Street which is an iconic of 'springs'. According to the speech of a native District Kukusan, the word 'palakali' comes from 'palanya kali' that means head of water, because when there is a spring, it will appear river, thus the spring as the 'beginning' or 'edge' or 'upstream' river. In addition there is also Cable street or High Voltage which is the longest street because it was built in conjunction with the construction of a railway line. The street is called Cable street or High Voltage street because around the street there are many cables that have high voltage. Thus Cable or High Voltage is the iconic of the object in the form of 'cable'.

300

Before become a city, Depok was sub-district of Bogor City. When Depok became a City, Kukusan is no longer a village, but a village. This change, accompanied by the construction of UI campus, thus affecting the development of District steam that is directed to become a student boarding area. It is close to the Faculty of Engineering, Literature, and Economics, so many students are choosing to stay here.

Then, the community took the initiative to give street names by using the names of influential figures in Kukusan. The informant stated that this was done in order to prevent public transport drivers (which call: angkot) who could carelessly give street names. From the informant's account, that the careless carpenter gives this street name as the iconic naming process, as when the public transportation carpenter sees an'ACU Seller', thus they call it: ACU streets. The iconic naming of public transportation drivers is categorized as 'indiscriminate' because it refers to something that has no possibility of staying longer. Unlike springs that may continue to exist, because it is a natural wealth. The iconic process of naming streets is still acceptable to the community after the development of this region, only fewer. As in the naming of Al-Farouq Mosque street, the naming of this street is caused by the existence of a Muslim worship building called Al-Farouq.

The naming of the path from the iconic then turns to a symbolic process, as in naming the path K.H.M. Usman agreed by the community as one of the influential figures in the Kukusan or H. Amat who is also a figure of Kukusan. The informant stated that: "Well, there was Pak Amat here, Pak Haji Amat is a figure in the Kukusan". Thus it can be concluded the first results of this study are as follows:

Tabel 1. Process of the Street Naming

T i m e	Iconic/ Syimbolic	Example	E x p l a n a t i o n
Before 1987	I c o n i c	Palakali Street	"palanya kali" or Head of River/ "mata air"

	I k o n i s	Jalan Kabel/ Tegangan Tinggi	Mengacu pada kabel yang ada di sekitar jalan
Setelah tahun 1987	S i m b o l i s	Jalan K.H.M Usman	Tokoh berpengaruh, pendiri Muhammadiyah di Kukusan.
	S i m b o l i s	Jalan K.H. Amat	Tokoh berpengaruh di Kukusan

After knowing the process of naming the street then the researchers found that the space in the Kukusan is divided into two regions based on the basis of Islamic beliefs, namely Muhammadiyah and NU. Informant's narrative shows that the Muhammadiyah region is at the top of the Kukusan, it is also marked by the name of K.H.M. Usman and K.H. Ahmad Dahlan I-VIIIstreets. As for other markers that are also spoken by informants is the number of rakaat prayers in this region is 11 rakaats. In addition the researchers also found a Muhammadiyah school in the area designated by the informant.

The second area, which is the remnant of UI eviction is the region with the strongest base, NU. The informants explained that the area from Al-Farouq Mosque to At-Taqwa Mosque in District is an NU-based region. The informants stated that the other street names did not show any explanation of the NU power base. Although the street names do not indicate the presence of NU region markers, but the number of rakaat prayers that 23, and the presence of the tomb of K.H. Hasyim Muzadi as a region marker that can be seen as a space marker.

DISCUSSION

Semiotics as the basic science in learning culture is used to peel the signs that have characteristics in every culture. Thus, research on the process of naming the path as a form of indexing. The steam as one District located in Beji Subdistrict, Depok was chosen by the researchers because the migrants are immigrants. Of course it is the main impact of the UI campus built in 1987 which makes Kukusan become one of the areas chosen to be built as a temporary residence area for students who study in UI and in the surrounding campus. In a

302

research report conducted by UI academics, in 1983 the Kukusan was officially declared as District, which is under Beji Sub-district.

Kukusan is derived from the name of fruit: *kokosan fruit,* according to one of the local residents in this district, in the past this area had have many *kokosan* trees. Thus, the region is named *'kokosan'* which undergoes vocal changes into 'Kukusan'. The informant also explained that people associate the naming of Kukusan with the existence of buildings that were established as temporary dwellings for students or commonly referred to as 'kos-kosan' in Bahasa or 'renting rooms' in English. There are also residents who said that some people who are not local residents interpret the name of this 'steam' as a process of cooking steamed cakes, thus the steamer is a tool to steam something. From the explanation it is seen that the existence of **an iconic marking**, refers to a tree; Kokosan trees, and then the knowledge of the community develops into **anindexical** that is because of the renting room buildings, and **asymbolic** by assuming that steamer is a steamer. This different meaning occurs between the indigenous people and the meaning of the settlers who start to stay long enough and only hear a glance and accept it based on their cognitive that kokosan fruit was rarely found, unlike the case Duku's Fruits which is similar to Kokosan's Fruits still often found and known by Society in general. While the steamer is easier to be known by the people today.

The naming of an object or space becomes something that can not be kept away from human life with the status of a social being. All names have specific meanings according to specific history and culture, even though we are no longer aware of them. Danesi (2004) mentions that objects with names have personality, not thus with nameless objects. Just as a street named becomes more lively and characteristic than an unnamed path, which in the end if the nameless path becomes something important to humans, it will be named, thus distinguishing the path by another.

Contact rituals are governed by spatial codes or space codes. The shape, size, characteristics, and location of the building is seen as a marker that refers to a sphere of meaning that is specific to that culture. Danesi (2004) divides the space code into three

303

namely public, private and sacred. Public codes govern the way people interact in public places, private space codes governing interaction in private space, and sacred space codes govern interactions in places that are said to have metaphysical, mystical, or spiritual qualities. The public space code covers everything from clothing to location maintenance. The sacred space is a site where humans believe they can acquire some sort of contact or proximity to the divine. The mosque became one of the sacred space owned by Kukusan residents, apart from other sacred space such as springs that were sacred or some point in the UI which is considered mystical because it always takes its toll in every year.

The primary function of the building remains the same throughout the world that protects from distractions and avoids the discomfort caused by excess heat, cold, rain, or wind. This research can show that naming streets can represent the existing culture in society. Because the name is chosen and determined by mutual agreement called the social convention.

The more religious environment of steam is represented by the many mosques in the middle of dense renting room buildings. The mosque as a holy place, a place of worship of Muslims, is not uncommon to be a place to socialize between the people because of its function from the place of worship can be used as a place of education. From a research report conducted by UI, Kukusan has a religious center with the strongest Islamic organization base in RW 06 (RukunWarga) namely Muhammadiyah. The research report was reinforced by the informant's remarks that the Kukusan was divided by two large Islamic organizations dividing the Kukusan into two regions namely Muhammadiyah and NU. It is marked by the name of the character used to be a street name in the region of Muhammadiyah, namely K.H. Ahmad Dahlan, and in the NU region the tomb of K.H. Hasyim Muzadi who is a great figure of NU.

Thus, the naming of a street was also carried out iconic by linking to the natural conditions contained in the vicinity. It happened before modern culture developed. After modern culture enters, the naming of paths becomes more diverse not only iconic, but also

304

symbolic. The changing structure of this naming is a natural thing, because the cultural structure is not always static, but dynamic.

CONCLUSION

This study shows that naming streets is an indexical sign, since the name of the street shows a person in a specific place and distinguishes it from one way to another. The naming process can be either iconic or symbolic. The change of the process of naming a space, in this case is the path, which takes place in the District Kukusan of the iconic becomes symbolic. Iconic because before modern culture develop territorial in District Kukusan in the form of area which is full of trees and other natural resources thus that the naming of street is adjusted to what is around the street, like Palakali Street which is the icon of "palanya kali" (spring which then become upstream River), or High Voltage street and Cable street which is the icon of the cables around the street that also have high voltage. After the UI campus was built in 1987 and then affected the change in the structure of District Kukusan area which became the student residence area, thus that the natural condition was changed a lot. From these changes, the naming of the street began to change into a symbolic. Naming the streets more use the names of influential figures in District Kukusan such as Haji Amat streets which is a public figure in District Kukusan, or K.H. M. Usman streets that is the original figure of Kukusan that became the forerunner of the founder of Muhammadiyah in Kukusan.

These street names then become a cultural marker that represents the community in District Kukusan. The names used are dominant by the name of the Muslim, and there is a path K.H. Ahmad Dahlan who is the founder of Muhammadiyah is used in one region as a form of respect and a marker that the region is a region of society by way of worship according to Islamic teachings organized Muhammadiyah. It is influenced by the presence K.H. M. Usman who is a native of Kukusan who became the founder of the strength of the base of Muhammadiyah in Kukusan. Name K.H.M Usman also made a name of the street large enough because of the influence of him to the community. As for the region with the

305

majority of NU marked by the existence of a large mosque (Al-Hikam) and boarding school in which there is a tomb of great leaders of NU, namely K.H. Hasyim Muzadi. The name of the existing street in the NU region is not related to NU figures because NU develops as something new and not developed directly by indigenous people in the region of Kukusan.

Work Cited:-

Badan Pengembangan dan Pembinaan Bahasa. 2016. Web. 31 May 2017
        <https://kbbi.kemdikbud.go.id>

Hoed, Benny H. *Semiotik & Dinamika Sosial Budaya.* Depok: Komunitas Bambu, 2014.

Marcel Danesi, Paul Perron. *Analyzing Cultures: An Introduction & Handbook.* Bloomington: Indiana University Press, 1999.

Winfried Nöth. *Handbook of semiotics.* Bloomington: Indiana University Press, 1990.