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Space and Human in A Collection of Short Stories "*Denpasar Kota Persimpangan Sanur Tetap Ramai*": Danesi and Perron Semiotics Analysis

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Abstract

This paper aims to examine Denpasar as the city burdened by many problems due to its globalization, and those cover the emergence of various conflicts, both conflicts among its human inhabitants and conflicts of ecological environments. The author as the member of the community has concerned with the social and cultural problems of the city. This collection of short stories, *Denpasar Kota Persimpangan Sanur Tetap Ramai,* was written by 25 Balinese authors who highlighted the city of Denpasar from various perspectives. This literary work is studied with Danesi and Perron's semiotic approach which focuses on the spatial and human aspects. Through this paper, it is concluded that every individual knows how to use space for various purposes and functions.

1. Introduction

Talking about cities and individualism characteristic, we may refer to Patrick Modiano's quote stating that big cities can turn one person into another (Thomas, 2018). Certainly, the turn or change is bit by bit as the process does, and it seems natural. Those who are patient and calm due to the calm, peaceful and friendly environment of remote village may turn into easily bad temper people after they've stayed for a while in big cities. This is likely their efforts to adapt or adjust to the new circumstances.

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Kochan (2015) explained this caused the decline, both physically and socially from the urban environment. The environmental degradation of societal nature is a disturbance caused by the individual himself, causing feelings of discomfort. This discomfort does not only have an impact on personal problems, but also the problems of the people around them. These various descriptions of life's problems, apart from actually happening all around us, can also be found in a number of Indonesian literary works.

Denpasar Kota Persimpangan Sanur Tetap Ramai, for example, is the compilation of short stories that contains an overview of the city of Denpasar and its people in terms of various aspects. For literary researchers, the existence of different points of viewing a city is an interesting thing to examine further. How is the relationship between humans and space described as complementary? How can all this be understood through literary studies, especially semiotics?

Denpasar City is one of the cities in Indonesia that is experiencing rapid development, both physically, economically, and socio-culturally. One of the reasons is the development of tourism. The impact of tourism in Bali, especially in the south of Bali, has been widely studied. Burns and Holden (1995) explain the positive and negative impacts of tourism, such as an increase in the community's economy, which is followed by the emergence of socio-cultural changes, especially individual and community behavior. New civilization of tourism is also part of the existence of investors who also greatly dominate the environment. Their powerful funds enable them to own the local people's lands.

According to the *Statistik Provinsi Bali* (2018), the number of hotels and accommodations in Denpasar City reached 737. The large number of hotels in this city provide various problems, ranging from the provision of water, electricity, and garbage. Many hotel owners also forbid people from getting access to public spaces, such as beaches, rice fields, and other natural sceneries. Legal disputes are unavoidable (Dalem et al., 2010).

In the collection of short stories *Denpasar Kota Persimpangan Sanur Tetap* Ramai, various issues concerning the city of Denpasar and individuals or society are processed in such a way by the author. Of the twenty-five short stories contained in this collection, there are only seven short stories that can be studied through Danesi and Perron's semiotic approach, especially about space and humans. The seven short stories are "Monang-Maning, Sebuah Cerita" by Ketut Syaruwardi Abbas, "Sanur Tetap Ramai" by Faisal Baraas, "Kutukan" by Wayan Sunarta, "Dadong Kerti" by Fanny J. Poyk, "A Ling" by I Wayan Suardika, "Patung Men Brayut Museum Bali" by I Wayan Artika, and "Keris Pasar Kreneng" by Gde Artawan.

2. Materials and Methods

The issue of the city is interesting to study from a spatial point of view. Through the study of semiotics, humans try to give meaning to space. Space is where humans are and at the same time marks their existence. Danesi and Perron (in Hoed, 2011: 111) suggest three variables in analyzing space, namely territoriality, extension of live and social connotation (coded connotation). Territoriality is limited as space in physical form. Space as an extension of self means that space is seen from the point of view of the human being studied (ego). In this case, space is seen as a human mental reality or psychic aspect. Meanwhile, in social connotation, space is seen from the point of view of social meaning.

3. Results and Discussions

A city not only offers a landscape of physical space, but also the individuals in it who carry some of the impressions experienced during their activities in certain areas, especially public spaces. In the era of globalization, population mobility tends to be high. Various factors encourage individuals to move places, including work and conflict factors. Paturusi (2016) explains that population mobility has consequences for interactions between the immigrant population and the population being visited (host). Ketut Syahruwardi Abbas through the short story of "*Monang-Maning Sebuah Cerita*" presents an overview of the lives of Balinese and immigrants who live in a cluster area. The author tells of the great changes experienced by Balinese people (especially in Denpasar City). They are immigrants from various villages and small towns in Bali, such as Karangasem and Buleleng. They prefer to live in the provincial capital of Bali, namely Denpasar, rather than in their hometown. This happens because their place of work is in the city of Denpasar. Meanwhile, the distance between Denpasar-Buleleng City is about 60 km. It is impossible for a person to come and go a long distance every day.

Denpasar City is a representation of a big city with all its activities. Henderson (201o) explains that in big cities, there are more job opportunities and more choices for types of work. So, people are competing to go to the city to improve their standard of living. In the village, they find it difficult to find work. The profession like a farmer or entrepreneur in the village is seen as less attractive and difficult. They prefer light jobs such as being a shop clerk, SPG, or restaurant waiter.

In the city it is not easy to find a place to live. In addition, the price of land is expensive, it is also not easy to find a suitable house to live in. The distance between home and work is also a consideration for them. In the end, they chose to live in the housing complex (Perumnas) in Denpasar. In addition to the Balinese, there are also some immigrants from cities outside Bali who choose to live there. Perumnas is a residence that has become the hallmark of big cities in Indonesia. Perumnas is a State-Owned Enterprise (BUMN) in the form of a Public Company (Perum) where the entire shares are owned by the government.

Perumnas was established as the government's solution in providing decent housing for the lower middle class (https://www.perumnas.co.id/sejarah-perumnas/). Perumnas is usually the choice for migrants, either from cities outside Denpasar or from outside the Bali region. The main reason for choosing to live in Perumnas is affordable housing prices. Besides the price, they also don't have to bother following the *banjar* rules as they are obliged to follow in their hometown. Especially in the area of Bali, the space besides having the burden of *adat* (tradition) also represents the social class of its occupants. According to Lefebvre (2013), social space is formed by social action, both individually and collectively. Social action gives "meaning" to how a spatial space is conceived by those who fill and animate that space. The production of social space is concerned with how spatial practices are realized through perceptions of the environment that are built through networks that link social activities, such as work, private life, and leisure.

Lefebvre describes the existence of a dialectical relationship between living (spatial and social) spaces. The short story depicts the characters living in a housing complex. The characters who experience the events in this short story are Sutini, I, and Pak Tut Kardi. They are representatives of the lower middle class who live in big cities. Each character has their own problems. However, their lives are bound by a situation, namely *inguh* (Balinese which means a kind of uncomfortable feeling). They find it difficult to adapt to the Perumnas environment that is not in accordance with the *Tri Hita Karana* principles that they usually live in their hometown. This problem is more complicated by the presence of Sutini, a woman who is beautiful for a man in the neighborhood.

There is tension between perumnas as physical objects of public space and individual egos as human beings who occupy it. Balinese people are used to living in an environment that accommodates the principles of *Tri Hita Karana*. When they have to move to a perumnas environment, they abandon customs. As a result, they feel discomfort. The Balinese call it "*inguh*". A psychologist says that excessive discomfort can lead to physical illness.

Meanwhile, perumnas viewed from the perspective of social meaning is both a public and private space. That is, in the context of social relations, they have the opportunity to gather and have fun with their neighbors in the perumnas environment. Even so, perumnas also has the connotation of private spaces, such as rooms that should not be entered arbitrarily. Space and people in Abbas's short story complement each other. The humans who live in the housing estates reflect distinctive characteristics. They feel alienated from their new environment.

The next short story is "Sanur Tetap Ramai" written by Faisal Baraas. This short story focuses on the actions of Wayan Sumerta who experienced two events within a period of two years. The comparison technique using time like this also leads to a comparison of ideas about the West and the East. The author, represented by Wayan Sumerta, concluded that the West and the East would never unite.

The idea of West and East has long been the subject of debate. Around the 1930s there was a cultural polemic regarding the different orientations of the concept of Indonesian culture in the future. The first group was represented by Sutan Takdir Alisjahbana (1977) who admired Western culture and the second group was represented by Ki Hadjar Dewantara who believed in supporting Eastern culture. According to Alisjahbana (1977), the West has a modern and dynamic view, while the East has a static view of the traditional. Therefore, according to Alisjahbana (1977), the West will defeat the static (Jassin, 1987:90).

This short story actually wants to describe the view that for a long time the West represented by Europeans and Americans and the East represented by Asians had their respective truths. West and East cannot be compared. In the opinion of the author, the two actually complement each other's existence on earth.

In this short story the idea of west and east is presented through the background of the Bali Beach Hotel located in Sanur (Denpasar). This hotel was formerly known as the only luxury hotel in Bali. The hotel as a means of tourism development is used as a physical object which is the source of the story's problems. This is done in an effort to describe the impact of tourism in the Bali area. Wayan's character represents an individual who does not feel any change during his visit to the hotel. It may be that Wayan is less sensitive to changes that occur, while his girlfriend leaves Wayan.

Tourism has two impacts, that is positive impacts and negative impacts. Many experts (Weaver, D., & Oppermann, 2000; Putra, 2013) have discussed the consequences of tourism development, ranging from the flow of dollars into Indonesia, to the influence of Western lifestyles, such as free sex, drink, and the use of various drugs -- illegal drugs.

The short story of "Kutukan" written by Wayan Sunarta. This short story is about the curse of a persecuted woman. The physical object is the Niti Mandala Renon Field which is located in the heart of Denpasar City. This field is an open space for the public. Every day the people of Denpasar carry out various activities, such as sports, dance training, drama, and as a place for people to sell. In the middle of this field stands a tourist attraction, namely the Bajra Sandhi Monument. This monument was built and dedicated to the struggle of the Balinese people.

The field as a public space has its own rules that are not the same as private space. So, when these rules are broken, it can occur the tension. The thugs took the opportunity when they saw the woman was fun making out with the man in the field at night. Both were terrorized, threatened, and

intimidated until the woman (named Maya) shivered with fear. After the incident, Maya experienced psychological pressure. He responded mentally to the thug's actions. The climax of her anger was when Maya cursed the thugs. The curse really happened. The issue of curses is a source ofconflict that is processed by the author.

Tourism has attracted immigrants with a variety of motivations (Raka et al., 2022; Laluas, 2022; Prabujana et al., 2022,). One of them triggers various forms of crime. Economic pressure is usually the main factor for someone to commit a crime. The social reality that occurs in this short story is that many residents experience criminal acts around Renon Field. This location was chosen because the field is a large open space that provides space and opportunity for people to commit crimes. Meanwhile, in terms of security is not affordable because it is too wide space.

The fourth short story is “Dadong Kerti” by Fanny J. Poyk. This short story tells about people's suspicions of an old woman who became a *leak*. The main character lives in a rented house in Denpasar City. Rented houses in big cities are common. First, people rent houses because they may not be able to afford a home. Second, people rent houses for the sake of efficiency. They generally already have a house in the village or in another city, so living in Denpasar is only temporary. However, there are also many migrants who enter the city of Denpasar to go to school or find work. This resulted in the need for housing is increasing.

Rented houses have different characteristics from the houses of ordinary residents. As a newcomer, the main character doesn't really know the character of the people around where she lives. She is described as a person who easily adapts to the environment. Sociable nature is usually owned by new residents. Meanwhile, her thoughts and the citizens are described by the author as looking at the old womanwho lives in front of her house. They suspect the old woman to be a *leak* who likes to hurt humans. As a newcomer, she responds to the suspicious behavior of the old woman based on her surroundings. He did not have the courage to get acquainted with the old woman further because her mind had been poisoned by the opinions of the people in the neighborhood where she lived.

Harloe (2008) conducted research on rented houses. The result shows that in general, residents of big cities do not know each other. They only know people who have something to do with their routine activities. This symptom was cited by Wirth as a symptom of anomaly, namely the unknown of personal identity. Socially, this situation gives birth to the view that what they do is their own business and has nothing to do with other residents.

The next short story is entitled “A Ling” written by I Wayan Suardika. This short story is about the friendship of two children from different classes. A Ling is Chinese and Suwar is of Jawa descent. Both are good friends. The space that becomes the physical object of this story is Kampung Cina, Kampung Arab, and Kampung Jawa. Space shows social class. In the story, it is described that children from Kampung Bali do not dare to greet A Ling because they feel that they come from poor class.

Based on public space analysis, the difference in space (*kampung*) shows the social status of its citizens. This is in line with the idea of Levebre (1991) in his book *The Production of Space*. He said that space creates values, norms, and social status. Suwar, the name of the main character is described as a child who has strong self-confidence. He was able to make a friend with A Ling because he had access to the Arab Village where his father worked in a shop. He also has access to Kampung Cina because his grandfather was a masseur who had customers in Kampung Cina. Mentally, Suwar responds positively to these different environments. However, socially his friends did not have the same courage.

A rather unique story is "Patung Men Brayut Museum Bali" by I Wayan Artika. It is motivated by the struggle of a husband and wife to have children. They never had children. Because they could not stand the insults of their family and surrounding community, they also participated in the IVF program

in Denpasar City. While waiting for the process, the husband took a walk to several tourist attractions, including the Bali Museum. At the Bali Museum there is the famous Men Brayut statue. In front of the statue, he prayed for a child.

The origins of the story of Men Brayut can be traced in *Geguritan Brayut*. It is said that the main character, Men Brayut has 18 children. Because she has to takecare of her children, she doesn't have time to do her household chores. Finally, it was her husband who helped his wife take care of the household, such as cooking, serving, and cleaning the house. *Geguritan Brayut* is a traditional literary work that is quite popular among Balinese people, and has even been considered a kind of legend. The popularity shown from the many studies on the story of Brayut, among others by Utama (2016) and Indrayani (2019). The Brayut family came from a weak social status. Despite being poor, the Brayut family was successful in educating their children.

The physical object of this story is the museum. In this museum, my character found the famous Men Brayut statue. The museum is one of the public spaces. According to the Contemporary Indonesian Dictionary, a museum is a building that is used to store and care for objects that have certain values, such as historical, artistic and cultural values. Museum Bali stored various relics of the human past. The main character experiences mental stress due to the humiliation of his family and villagers. It was in the museum that he found a Brayut statue and then complained about his fate. He prays in front of a statue. Finally, the IVF program was a success. Society's reaction to people who cannot have children is cruel.

After leaving the museum, he experiences a strengthening of his mental reality. It seems that the museum reinforces the Men Brayut myth in his mind. It was as if the statue had also answered his prayers. The last short story is entitled "*Keris Pasar Kreneng*" by Gde Artawan. The setting of this story takes place in *Kreneng* Market. This short story is about Pak Gede's search for heirlooms *keris luk telu* ("*luk telu*" means has three curves) to heal his strokes. Based on the latest information, he gets points to the market. Kreneng Market is one of the important markets in Denpasar City. In the past, this market also functioned as a city transportation terminal. However, the terminal is now no longer working.

The market is one of the public spaces that keep up with the times. In the midst of the emergence of modern supermarkets, traditional markets still maintain their existence. According to Fitri (2016) in traditional markets there are many interactions that do not exist in modern markets, such as purchases in limited quantities and what is interesting is the bargaining process between sellers and buyers. It is further stated that traditional markets contain socio-cultural interactions, namely a kind of deeper communication between sellers and buyers.

The physical object in this short story is the *Kreneng* market. It was in the traditional market that the character experienced enlightenment. The mental reality experienced by the individual is the acquisition of awareness. Pak Gede realizes that what is meant by keris *luk telu* are three harmonizations, namely thoughts, words, and actions which he accidentally hears through the chatter of a drug seller. The social reality of the market is the market as a place of buying and selling as opposed to the market as a place for enlightenment. Overall, the analysis of the seven short stories that use public space as a physical object can be summarized in the table below.

Table 1
Space and Humans in Seven Short Stories

Title	Theme	Physical Object	Mental Reality	Social Conotation
"Monang- Maning Sebuah Cerita"	Citizens' discomfort	Perumnas	Discomfort (*inguh*)	Feeling of *inguh*
"Sanur Tetap Ramai"	West and East	Hotel	Innocent vs indifferent	Contradiction of West and East
"Kutukan"	Woman's Fury	Lapangan Renon	Peak of Anger	Crime
"Dadong Kerti"	Suspicion of the old woman	Rent House	Adaptability	Don't want to know other people's business
"A Ling"	Rich and poor friendship	Chinese, Arab, Bali Village	Easy to get along	Place refers to social status
"Patung Men Brayut Museum Bali"	Struggle to have children	Museum	Grateful for myths	Museums reinforce myths
"Keris Pasar Kreneng"	Search for heirloom kris	Market	Get enlightened	buying and selling vs place enlightenment

4. Conclusion

Public spaces are used in the seven short stories, like hotels, markets, rented houses, public housing, Renon fields, museums, and villages characterize big cities, especially Denpasar City. These physical objects experience the development of meaning caused by individual understanding.

The mental reality of the characters in the story shows the connection with the space they occupy. This can be seen from the residents of Perumnas who experience an "*inguh*" (uncomfortable) situation because they are disconnected from their place of residence with the nuances of *Tri Hita Karana*. Maya who casts a curse due to psychological pressure due to committing immoral acts in the Renon field; Wayan who is indifferent to the hotel environment; *Si aku*, who lives in a rented house, chooses not to want to know other people's business; the attitude of Suwar who is confident because he has access to the village of the rich; Character "I" who received myth reinforcement after returning from the museum, and Pak Gede who received enlightenment at the traditional market. The results of the psychological meaning of the characters above are quite surprising. This can be a contribution for other authors to explore further the relationship between physical space and the mental response of characters.

There are several opinions from the community regarding the physical objects displayed by the author. Perumnas are considered an uncomfortable place to live, but they have no other choice. The

hotel is considered as a place where Western and Eastern cultures meet. The field, apart from functioning as a place of recreation, also invites people to commit crimes. Rented houses are the cause of social indifference. Museums can reinforce myths/story. Finally, the market, which is usually filled with people making transactions, is seen as able to provide enlightenment. The meaning of this social reality is no different from what people have experienced and felt so far.

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