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A SHIFT IN THE ARTICULATION OF URBAN SOCIETY'S WORKING SPACE

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ABSTRACT

Swift technological development has caused shifting habits and changing behavioral pattern or lifestyle in all respects, notably among urban society, including in terms of work and self-identity production. Members of society now have elevated flexibility to have their own working spaces. Work now can be carried out independently by a mere piece of gadget anywhere within the virtual room. It is co-working space which facilitates independent workers with a flexible, open-space, relaxed, cozy, entertaining, eye-catching, and now even instagrammable space organizing system. Now that plenty of co-working spaces have been produced, the spatial design of co-working space is gaining much popularity and setting a new trend for conventional office design. Taking a cultural study approach, this work examines how a shift in the meaning of work space takes place in urban settings from that of conventional offices to that of co-working spaces as a needs facility (functionally) and how the co-working space design model later becomes a trend in conventional office designing.

KEYWORDS: *urban, office, space articulation, co-working space*

INTRODUCTION

Rapid technological development offers ease in all aspects, especially in urban environments with increasingly state-of-the-art connectivity infrastructure. Every complex and complicated human need now has become easy and instantaneous. This has loosened restriction of space and time. Interaction and communication can be built spatially and temporarily unbound. Such technological development has brought about shifting habit and changing behavioral pattern and lifestyle of society in all respects, including in terms of work and self-identity production.

Society's mobility rises with the increase in the ease and flexibility of arriving at previously hard-to-reach spaces. This serves as a factor in the emergence of alternative rooms for fulfilling needs, including the rooms for working. Members of society now have elevated flexibility to have their own working spaces. Today, work can be performed independently out of fixed-size break-and-mortar spaces like traditional corporate offices. Any individual can use for work the virtual space which can be accessible anywhere: room, road, shopping mall, park, café, and so forth.

This allows a broad range of independent workers to emerge: freelance workers, work-at-home professionals, independent contractors, independent consultants/designers, independent scientists, entrepreneurs, and digital start-ups. The rise of these independent workers are credited to not only the technological advancement, but also these workers' feeling tired of being bound to office rules and fixed working times and being under constant control of their jobs or superiors.

In later development, rooms with comfortable ambience are needed by individuals to have a working mood boost. Recently, working in café becomes a lifestyle of preference to society. This is as evidenced by the proliferation of cafés in varying styles and by a growing number of people working in café. Besides coffee, café's ambience with background noise turns out to also lift working mood. For this reason, independent workers turn to café as a working place.

Working in café later becomes a popular option with society for the cozy and relaxed ambience and for the noise as a background, all of which stimulates mood, creativity, and atmosphere change day to day. Besides, working in café also allows for socialization and interaction between visitors despite them being unfamiliar with each other. However, working in café comes at a cost as visitors are required to purchase the food and beverages sold to secure a seat and immerse in the café room atmosphere. There comes an alternative working space called co-working space. This alternative space is created to provide facilitation for independent workers with comfortable atmosphere for a lower price than café. Co-working space is then described as a space that combines facilities of conventional office and café.

Spurred by urban society's need for independent, non-corporate working room, co-working spaces are now thriving and developing, particularly in cities. With the high-speed development today, people have needs of not only function but also lifestyle. This is as apparent in the growing number of spurting co-working spaces with varying design models and facilities as well as diverse users. The basis of co-working space users now has expanded to cover not only freelancers or independent workers but also students and social community members.

The atmosphere offered by co-working space serves not only to facilitate independent working but also to reduce work boredom through relaxed, cozy, entertaining, eye-catching, and even instagrammable room designs. A flexible, open-space room organizing system and circulation that allows connection between co-workers are two most elemental requirements for the interior design planning. The implementation is not only limited to the model concept (including the layout design) of the co-working space, but also the visual concept.

This phenomenon of co-working space model has resurfaced as it has grabbed the interest of conventional office, be it in terms of the layout organization or in terms of the whole visual design. The relaxed, open-space, cozy, entertaining, eye-catching element of the co-working space has set a design trend of conventional office for corporation runners, public or private. Hana Bank office, Mandiri Bank office, LPDP office, and Bekraf office are among the many conventional offices that use co-working space as their interior design model.

Taking a cultural study approach, this work examines how a shift in the meaning of work space takes place in urban settings from that of conventional offices to that of co-working spaces as a needs facility (functionally) and how the co-working space design model later becomes a trend in conventional offices designing. The dynamics of cultural change in urban society are then analyzed. In addition, this work is also to follow the traces of struggle between discourses to study

how culture works in a hegemonization process that shows the presence of a discourse of a dominated group's resistance to the dominant group.

SPACE PRODUCTION AND HOW SPACE UNDERGOES ARTICULATION SHIFT

Society exists in a social world which produces social products, one of which is space. Space as a social product is often defined as something that accommodates us in various activities and allows us to move within. Conceptually, space can be defined as a place in which actions are taken. In this context, the concept of space use will form and arise based on society's diverse needs. This is also the case of working spaces which take shape from urban society's need. Urban society tends to engage in wide-ranging activities and have varying needs because not only is it supported by technological advancements (infrastructure and connectivity), it also is composed of newcomers of diverse cultures.

In culture theory, space is defined as a social product shaped by discourse and authority. It, then, can be conceived as a spatially arranged social construction. Space is formed by the dynamic device of a process which results in questions of authority and symbolism. Human activities revolve around space as human interactions take place in particular spaces with a wide array of meanings (Lefebvre, 1991).

In relation to spatial planning, space definition is also inseparable from the presence of an agent/actor or a group of agents/actors. It is explained by Lefebvre to a great depth (1991: 33–46) that space is a social product that must be perceived in three different frameworks.

(1) It must be perceived in the framework of society's spatial practice which is expressed analytically through room description. In this case, evaluation can be conducted empirically on the unique spatial competence and performance of each member of society.

(2) It is to be perceived in the framework of conceptualized space, which is the space envisioned, thought about, and dominant among society in general. This includes the space for scientists, planners, urbanists, technocrat subdividers, and social engineers.

(3) Lastly, it is to be perceived in the framework of lived space or representational space as something articulated through the images and symbols associated. This includes the space for residents and users. This space is dominant where imagination is awaiting to transform and adjust. Representational space covers physical space and makes a symbolic use of the objects. Hence, this space is inclined toward non-verbal symbol and sign systems.

Lefebvre (1991: 40) also suggests that to make sense of these three concepts, one should pay attention to the body of a member of a group or society in perceiving, conceiving, and living a social process.

The raw ingredient of spatial production, according to Lefebvre (1991: 33–46), socially is not a single space but multiple spaces overlapping on one another over a couple of years because space meaning is continuously ongoing and produced. Thus, a space has a history along with a set of relations and forms of social reality. The history includes the following: 1) representational space—something available by nature or product of natural transformation, inhabited or used; 2) ideas or ideologies of philosophers and rulers, philosophy, religions, and ethics in representation of space; and 3) the causality of the two in social practice in the form of spatial practice.

While Lefebvre proposes the concept of space which is fluid in nature and is constructible

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through the user's social activity, Setha Low (1999: 112–114) later re-articulates production activity and spatial construction socially. The influencing factors include historicity, sociopolitical conditions, and the ideologies prevailing in the space. Space is not only physical in meaning but also symbolic to some of society.

In giving meaning to space, it is important to also know how meaning is produced. It is thus necessary to understand the concept of articulation to help with the analysis (reading). Articulation occupies a prominent position in interpretation process as meaning is always a product of articulation. This process is named articulation because meaning is expressed, but always in context, historical moment, and specific discourse. An expression is always linked to and conditioned by context (Hall, 1996). In other words, meaning is a social product which always differs and changes according to the context, political condition, and site. The difference in meaning per se stems from different texts, cultural practices, or events.

This difference potentially causes conflicting meanings. This is what makes culture a site of ideological struggle—an area of incorporation and residence where hegemony is won or gave up altogether. In this case, there will always occur contestation against dominant party from which forms of negotiation arise (Storey, 1996). Theory of this kind in general sense is always demanded to re-articulate according the changes in various dimensions. As stated by Hall, articulation is

... thus the form of the connection that can make a unity of two different elements, under certain conditions. It is a linkage which is not necessary, determined, absolute and essential for all time. You have to ask, under what circumstances can a connection be forged or made? So the so-called "unity" of a discourse is really the articulation is different, distinct elements which can be re-articulated in different ways because they have no necessary "belongingness." The "unity" which matters is a linkage between that articulated discourse and the social forces with which it can, under certain historical conditions, but need not necessarily, be connected. (Hall, 1986b: 53; on Storey, 1996).

When space is produced in multiple meanings, new identities will occur. Identity is formulated as a produce, not essential, but fixed and permanent. Hence, identity is constantly proceeding, forming, and representing something. This means that the authenticity of identity under the concept of "cultural identity" lies within problem (Hall, 1997) because pure identity never exists, and, on the contrary, identity is constructed of multiple identity fragments. Identity is marked in diversity as a representational form in both symbolic and social systems for one to see him-/herself as distinct from others. Identity is a never-ending process of becoming as a result of a variable articulation process.

Identity formation is also linked to certain context and politics (for certain interest, individual or collective). In modern consumerist society, lifestyle is deeply influenced by what is "determined, foreseen, and dictated" by taste setters like designers, stylists, gallery curators, celebrities, to name a few, through print media, electronic media, and advertisements. This is to the extent that by "owning," "doing," or "being part of" something one acquires a certain "identity"—"to have is to be."

Based on the concept above, it is apparent how spatial articulation will continuously proceed

and change depending on the existing social context and the society as the space user. The concept is that, according to the analysis, working space is undergoing several phases of articulation which continuously shift in meaning, never singular or permanent.

CO-WORKING SPACE IN OFFICE INTERIOR DESIGN TREND

One's working concept initially lies in the production process to produce goods and services. Office as a space which serves to accommodate working activities varies in presentation by office type. However, office as a working space basically accomodates activities which lean toward administrative nature, that is to say, as a place for collecting, recording, processing, storing archives and documents, and delivering necessary information (meeting). With rapid technological development, the administrative activities can be facilitated by gadgets with minimum need for space. In other words, one can perform administrative work without needing much storage room.

Moreover, technological development has influenced society's working behavior. Social interaction and communication can be achieved unbound to space and time. Such technological influence also requires one to have high mobility. A single worker is enabled to have more than two jobs by the extreme ease and flexibility to arrive at previously hard-to-reach rooms. Urbanites (particularly) have much freedom to have their own working rooms. Today, work can be performed independently out of fixed-size break-and-mortar spaces like traditional corporate offices. Any individual can use for work the virtual space which can be accessible anywhere: room, road, shopping mall, park, café, and so forth.

This allows a broad range of independent workers to emerge: freelance workers, work-at-home professionals, independent contractors, independent consultants/designers, independent scientists, entrepreneurs, and digital start-ups. Such independent works are driven not only by technology but also modern society's tendency¹ (in major cities in general) to do everything independently and individually, with an absence of any bond as is the case when working with corporations. This phenomenon at the same time represents workers' resistance to the companies they work with, which are typically dominant, binding, and controlling. Besides, resistance is also shown to social values with the construction that "success is demonstrated by working in office." Current technological development has turned the meaning of such social value 'outdated.'



¹ Accelerated technological development always associates one's lifestyle and anything else with digital technology. One is said to adopt a modern lifestyle if he or she has applied digital technology in every activity in his or her life (Appadurai, 1996).

Figure 1.

Working in *Café*.

Source: <https://www.freepik.com>

Working in café later becomes a popular option with society for the cozy and relaxed ambience and for the noise as a backsound, all of which stimulates mood, creativity, and atmosphere change day to day. Besides, working in café also allows for socialization and interaction between visitors despite them being unfamiliar with each other. There arises an alternative room deemed to be capable of providing such independent workers with facilities. It is co-working space which provides those independent workers with the alternative room in question. It comes with comfortable room like café, accomodation for meetings, high-speed Internet connectivity, and photocopy and printing services at lower cost than café would be.

Some of the main reasons workers use co-working space are the following: 1) it has a comfortable atmosphere, hence boosting the working mood; 2) it eliminates the need to pay for the rent or purchase of the working room, which, undoubtly, quite pricy; 3) it allows for a higher degree of mobility for the workers to move place to place in the proximity of the site of their ongoing project; 4) it is equipped with adequate facilities, including meeting room and pantry, and sometimes even gym and game area; and 5) it enables networking with fellow co-working space users.

	CO-WORKING	COFFEE SHOPS
Cost	\$	\$\$\$
Time	Flexible	Limited/Unplanned
Security	Good	Poor
Networking	+++	+
Noises	Fair	Sometimes Loud
Electrical Power	+++	+
Internet	Reliable	Unreliable
Office Amenities	+++	-

Tabel 1:

A comparative analysis between working in café and working in co-working space

Source: a.twoSTUDIO

Co-working space as an alternative room is not present by accident, nor is it an urgent need to workers. It is presented purposefully for satisfying needs. In this context, co-working space founders and owners are quite creative in producing an alternative room and at the same time offering a solution to urban society's problems. Obviously this concept is supported by designers as agents of change considered competent in producing values on space on accounts of their deeper knowledge and perceived taste.

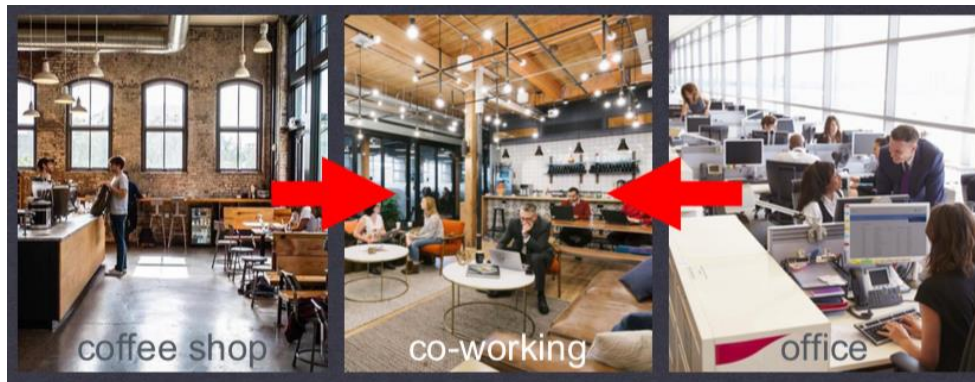


Figure 2:

Co-working space as a room that accomodates office with café atmosphere.

Source: a.twoSTUDIO

In the following how meaning shift takes place in co-working space is described. Co-working space is regarded an alternative and solution for independent workers as it can accommodate ‘needs’ with a combination of office and café facilities. Co-working space is not only used as a working room, but also as a place for holding gatherings, workshops, book reviews, and seminars. Upon rising to fame, co-working space has also been of use to students to find a different learning atmosphere than that at home or school.

Consistent with Lefebvre’s concept of production of spatial articulation (1991: 33–46), and in line with Marx and Engels’ statement, multiplicity of works for the achievement of certain products involves such production powers as nature, manpower, work assignments, and working instruments, including technology and science. Technology and science as production powers—in this context production of working space—are drawn on by interior designers.

Designers as culture mediators and at the same time agents of change do have the capital to lead the “taste” and “trend” among society. They are among those who have the capacity to translate new concepts into lifestyle through a developing, dynamic creative process (Moersid, 2007). In coming up with creative ideas, a designer must use all his or her knowledge, skills, and talents to generate profits. He or she must invest all the capital in his or her disposal to benefit maximally both consumers and him-/herself. Therefore, designers’ role becomes important not only in producing co-working space but also in setting a working pattern for urbanites who use co-working space for working.

A trend is not attributed exclusively to the designers who set it. Anything novel always becomes something people take a liking to or find popular. This includes working independently, working in café, and working in co-working space. It is as though the three have constructed an indinty which is unprecedented, modern, and closely related to youth’s working style. This is because young workers—especially millenials—are adept at using technology, inclined to get bored fast, and in need of good mood and flexibility to work. Using either café or co-working space as a working place, young workers have a greater level of flexibility to be creative, unlike when they use conventional office where it is an obligation for them to pay heed to their superior’s

orders because conventional office usually has a hierarchical organization structure.

Workers who use this alternative space later are deemed as having a forward-looking, modern, mobile mindset which gives them a new symbolic identity. Thus, work or working meaning shifts from only an activity of earning money to an activity of producing a certain identity. This includes the statement of one “no longer working for someone else’s company but presently self-employed.” The activity of producing identity, when conducted on a continuous basis, will form new living pattern and lifestyle.

In an urban context, community’s social activity is inextricably linked to the lifestyle prevailing in the community. Lifestyle depends on the cultural form of a given locality, which is related to living pattern, mannerism, how to handle things, how to eat, how to work, and how to deal with certain place and time, which are characteristic to certain community and group (Chaney, 2009).

Urban society’s participation in choosing certain community or living pattern is inseparable from the symbolic values that will mold someone into a certain identity. By his or her use of co-working space, one is to be perceived by others to have (produce) a certain identity. His or her produced identity can be reflected in the taste and flavor he or she prefers. It is as though by “having” or “doing” something one can acquire a certain “identity,” in line with the slogans “to have is to be” or “to see and to be seen.”

Current urban society development demands a form of self existence (image of self identity) in relation to other society in various aspects of life, hence anything is measured and perceived from the material perspective. Therefore, lifestyle can be a trend and simultaneously an identity for one to have an acknowledged existence, for instance, by reserving a place in or visiting restaurant, café, club, karaoke bar, night club, shopping mall, gallery, and co-working space. In other words, the use of the last in the list can also produce a certain identity. It appears that articulation of co-working space has experienced a shift. There is a new identity arising for co-working space users. New identities present new articulation—or otherwise re-articulation—of co-working space.

In producing co-working space identity, interior designers play a role in not only designing space concept, but also in designing concept of working patterns. The following example from Kolega co-working space offers an explanation. Co-working space is identical to—constructed to be a space with—the young, modern, creative, free, and good-mood impressions. Hence, the design of Kolega co-working space is made thematically with cozy, interesting open-space, and entertaining atmosphere. Such atmosphere is represented into a visual spatial form. Kolega co-working space is seen with the open-space and network circulation concept represented in its layout, which connects one independent worker to another.

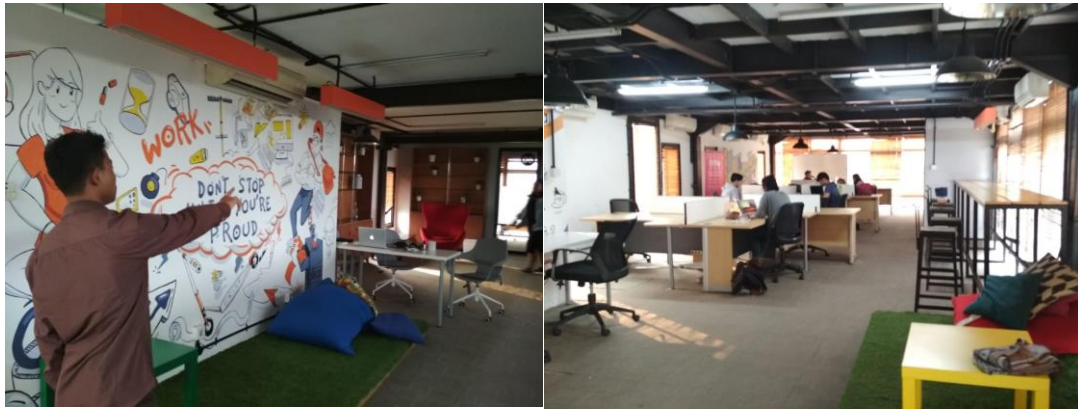


Figure 3:
Kolega co-working space.
Source: researcher

Besides, the open ceiling and exposed finishing material used represent youth's honest, unpretentious character. The murals and some furniture pieces in primary and eye-catching colors present the style of youngsters—as co-working space users—who are energetic and creative. Such a representation later becomes the design characteristics of co-working space in general, although each co-working space has a distinct space theme, later turning into a trending place for youth starting up business independently.

The produced meaning (identity) when popular (trending) among a certain society will transform into a myth. Myths are produced (constructed) by agents—in this case the myth of co-working space as a working space which is an open, cozy, modern, creative, networking-circulation-applying room with good mood and some entertainment suitable for youth's character—who own some economic capital and interior designers who own some knowledge capital competent in spatial design.

SHIFT IN MEANING OF URBAN SOCIETY'S WORKING SPACE

Upon the transformation of co-working space into a myth, that is, after it gains popularity among youth, there will come a new negotiation. Negotiation arises from owners of major companies who have break-and-mortar offices (conventional in terms of work system). Such negotiation is represented into office spatial design. Attempt is made to implement a co-working space design style into office room. Co-working space with the myth of a room which is open, cozy, modern, creative, flexible, and applying networking circulation with good mood and some entertainment suitable for youth's character now is used by company owners. This leads to a shift in space articulation (or re-articulation of working space).

Gramsci's concept of hegemony states that to keep a discourse hegemonic, a dominant group must negotiate the counter-discourse posed by a dominated group for the purpose of achieving a social consensus in compromise equilibrium (Storey, 1993). Major companies with office as a conventional working space negotiate by introducing the co-working space concept—used by

independent workers as a contesting way of working—into their office. This effort has re-introduced the old myth of working in office. Put otherwise, working in a company (conventional office) will have the same atmosphere as in co-working space. This shows that what is meant by hegemony is an on-progress condition. Since the process of contestation against the weight of meaning in dominant group's discourse takes place at any time, no meaning is thus permanent, universal, and eternal.



Figure 4:

Bukalapak Office 2015.

Source: atwostudio Interior Design Consultant

Bukalapak's office design above shows how conventional office that requires physical space and hierarchical management system implements the concept of co-working space for working. The working space is seen to have murals and motivational quotes on the walls. The room features networking circulation, open space, open ceiling, relaxed atmosphere, and some 'playing' areas (for game and sports) and incorporates 'green' elements to go with the "go green" slogan, all of which are adopted from the concept of co-working space design. Similarly, Kudo office also incorporates networking circulation, open space, open ceiling, relaxed atmosphere, and some 'playing' areas (for game and sports), showing that the users are modern, creative, open-minded youngsters who share the characteristics with the company.



Figure 5:
KUDO Office 2016.

Source: atwostudio Interior Design Consultant

Unlike the two offices above, Hana Bank office and Mandiri Bank office below adopt the co-working space concept with a slightly more formal touch. The room incorporates open space, networking circulation, open ceiling, and natural atmosphere. The use of timber as a dominant material leaves the impression of honesty and nature but still goes in line with bank's formal character and rigid hierarchical management. The room also uses straight lines as a design element and shapes simpler than used in the office designs above (Kudo and Bukalapak).



Figure 6.
Mandiri Bank Office 2016.

Source: Reseaecher



Figure 7:
HanaBank Office 2016.
Source: atwostudio Interior Design Consultant

The use of exposed brick and concrete as the wall finishing of Mandiri Bank office adopts the character of co-working space design, although this visual does not represent the working

system in Mandiri Bank which applies orderly, hierarchical management and fairly stringent regulations. This obviously is at odd with the working system in the highly open, free co-working space working system. Hence, it is appropriate to say that Mandiri Bank office and Hana Bank office only adopt the visual form rather than the circulation and working system of co-working space.



Figure 8:
LPDP Office 2016.

Source: atwostudio Interior Design Consultant

Unlike Mandiri Bank and Hana Bank offices as offices of private companies, LPDP and Bekraf offices are state-owned, albeit not directly under the control of the ministry and running independently. Independent state-owned offices—unlike any other kinds of state-owned offices—try to represent the independent character into the office interior design concept. By using the co-working space design concept, these offices demonstrate their identities distinct from those of other state-owned offices, although in terms of system and regulation they work in the same way.

LPDP office, as an accommodating space for the archives of researchers across Indonesia who look for independent funds for their research, seeks to show that research is also an activity which involves creative ideas in the thinking process. This is displayed in the use of unique green room visual with natural material and indoor plant element as part of the “go green” slogan. As an office that accommodates researchers, LPDP office is often frequented by visitors who are welcome to work there. Therefore, networking circulation and open space in combination with coffee bar and stools as well as coffee corner are used in the office, all of which are characteristic to the

concept of modern co-working space like that of co-working space.

Similarly, Bekraf office, which uses exposed material, open ceiling, and industrial accessories, shares characters with co-working space. However, Bekraf as an office for policy-making that accomodates the creative industry implements linear circulation in the working spatial planning. Coffee corner and some round tables as those often found in café are used to welcome visitors most of whom are creative industry activists. In other words, the co-working space concept is implemented.

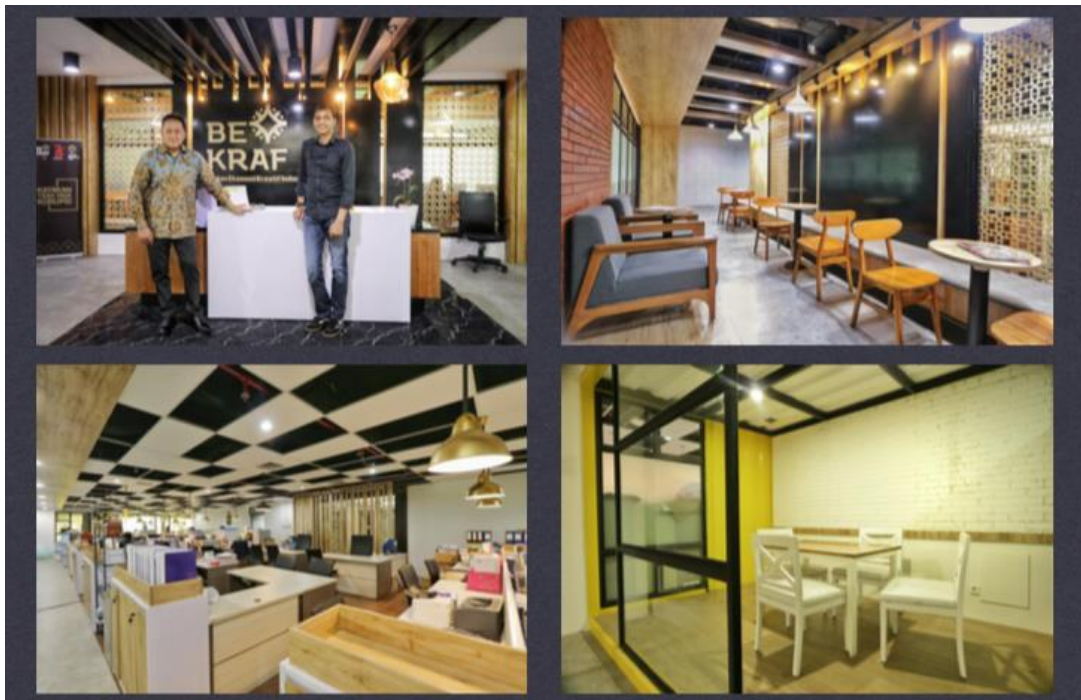


Figure 9:

Bekraf Office 2016.

Source: atwostudio Interior Design Consultant

Based on the analysis of some conventional offices above, it is clear that a shift in space articulation has been taking place. This reverse space articulation shift occurs due to contestation and negotiation that leads to an alternative space. The emergence of the concept of co-working space as an alternative working space is a form of contestation against the domination of companies or government offices which apply a working system based on binding, stringent regulations. This includes the contestation against the dominating notion that “success as a life achievement is marked with working in office.” Contestation such as this later brings about independent works.

This contestation results in a social product thanks to the roles that agents of change and ever-fast-developing technology play. Acting as agents of change are interior designs who have social capital in the form of adequate knowledge of space production and entrepreneurs who are

keen in capturing opportunities. The former and the latter both have an interest economically, hence space articulation production carries on. In this context, society's need for room (alternative working space) is not urgent but purposefully constructed.

When the co-working space articulation has gained popularity and creates a new myth as a modern, creative, and cool working room, co-working space gains the ability to affix a certain identity to the users. The identity that has transformed into a myth then rises to fame and has a shifted articulation from only an alternative room that accommodates the needs of independent workers to a modern, in-fashion working space.

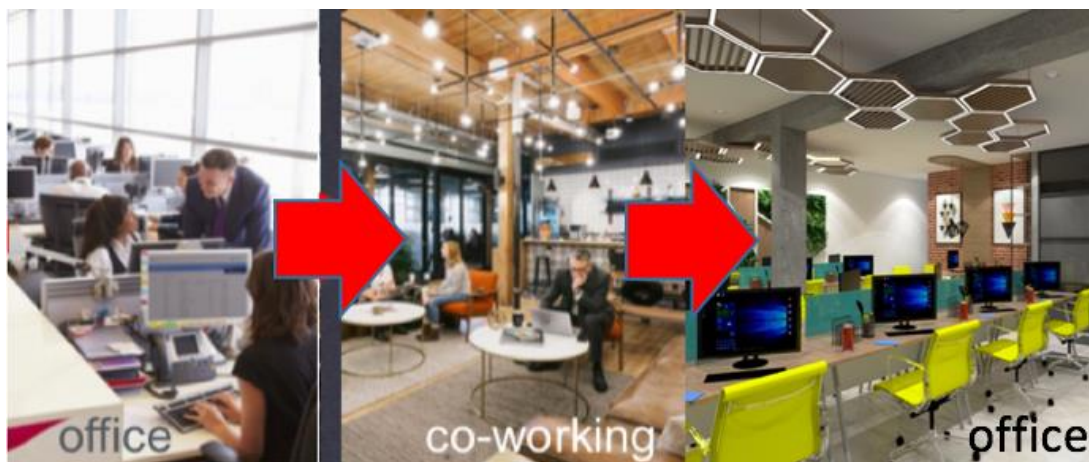


Figure 10:

Change in working space concept into co-working space.

Source: Researcher

Given the abovementioned, such identity is then adopted by conventional offices. The use of the co-working space identity by conventional offices is a form of negotiation for the arising contestation. There is this concept that “conventional offices can look modern, creative, and up-to-date just like co-working space as an alternative space for independent works.” Such an idea is introduced so that offices remain attractive and go hand-in-hand (in balance) with co-working space as an independent working space. Both types of working space above then become preferences to urban society and enrich the repertoire of social products.

CONCLUSION

Contestation involving multiple parties gives birth to a cultural concept. The stronger party dominates and imprints its ideology, keeping culture to remain within the corridor of its desire. The weaker party, on the other hand, occupies the subordinated position as either an opposition or follower of the prevailing ideology. The fight for the main room directly produces smaller-scale rooms than the main room where the parties are negotiating to secure the opportunity to preserve the ideology in the midst of power hegemony in the main room. In this context, working in office occupies the dominating position and later gets contested by independent works, breaking down

the requirement to work in office.

From the analysis above, it can be concluded that space articulation is never static and always shifting and that new articulation can even reverse into the initial articulation. This is because among social products, dominant products are always faced with negotiation in the process. The occurrence of co-working space as an alternative space is the form of some urbanites' contestation to be free from the binding work in office. Previously working in office was a dominant myth, that is, it was those who worked in office who were considered to be successful and classy. Such a myth was contested with the emergence of a new working space, which is considered to be an alternative space for working beyond office. There came a new myth (meaning production) with a new identity that offset the previous one. By working independently, one is considered classy and successful for being able to have an income independent from any major company and for being able to work in a more relaxed, creative way as implemented in the form of space production.

This new identity, after becoming a myth among society and gaining popularity, is then renegotiated in a new articulation. Negotiation is performed by conventional offices which apply the co-working space design concept into the office room design although still using the working system of conventional offices in general. The production of the articulation that "conventional offices can look modern, creative, and up-to-date just like co-working space as an alternative space for independent works" keeps conventional offices attractive and go hand-in-hand (in balance) with co-working space as an independent working space. In the concept of hegemony it is stated that to keep a discourse hegemonic, a dominant group must negotiate the counter-discourse posed by a dominated group for the purpose of achieving a social consensus in compromise equilibrium.

In this case, serving as agents in space interpretation are not only designers as agents of change but also the space-using members of society and the founders of co-working space who are ever-keen in viewing urban problems in order to create new social products and then enrich the cultural repertoire. Technology acts as no more than a trigger to change. This study stresses that the hegemony of any dominant discourse is a condition that is constantly subject to unending negotiation and re-articulation processes.

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