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HASIL PENILAIAN SEJAWAT SEBIDANG ATAU PEER REVIEW
KARYA ILMIAH : PROSIDING

Judul karya ilmiah (artikel) : The Alun-Alun Karimunjawa as Economic Space in the Coastal City as Alun-Alun in the City Center in Java

Jumlah Penulis : 4 penulis (R Siti Rukayah, Endang Sri Susilo, Dileanis Pringgienies, W Agus Tri Setyo)

Status Pengusul : Pertama

Identitas prosiding : a. Judul Prosiding : Proceedings of the 2nd Southeast Asian Academic Forum on Sustainable Development (SEA-AFSID 2018)
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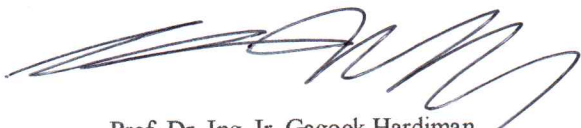
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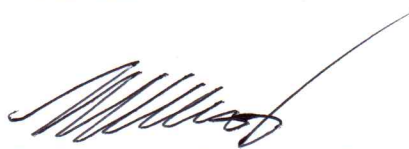
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Prof. Dr. Ing. Ir. Gagoek Hardiman
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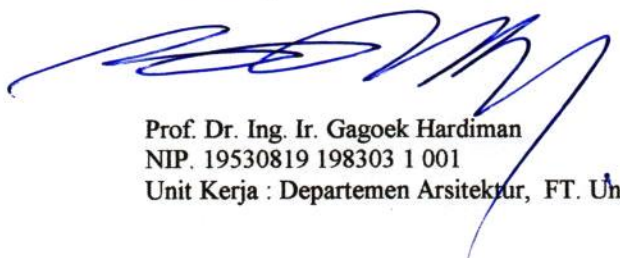
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Semarang, 08 Maret 2021
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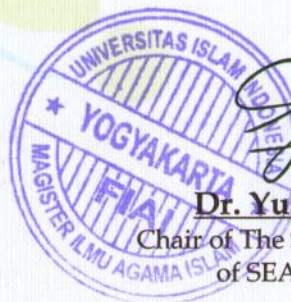

*The Alun-Alun Karimunjawa as Economic Space
in the Coastal City as Alun-Alun in the City Center in Java*

at

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The Alun-Alun Karimunjawa as Economic Space in the Coastal City as Alun-Alun in the City Center in Java

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Karimunjawa Island has the main activities of the population on the utilization of coral reef ecosystems, fisheries, and marine tourism activities. 60% of Karimunjawa people work as fishermen. The great support from the government makes Karimunjawa as one of the tourist destinations of the four-priority tourist area master plan, in addition to Borobudur, Sangiran, and Dieng and is projected to be able to attract foreign tourists. The main activity of local people as night culinary and souvenir area take place in the Alun-Alun/the traditional ...

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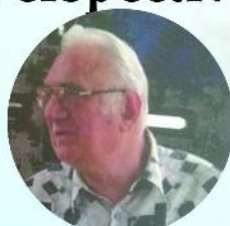
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R Siti Rukayah, Endang Sri Susilo, Dileanis Pringgenies, W Agus Tri Setyo

Karimunjawa Island has the main activities of the population on the utilization of coral reef ecosystems, fisheries, and marine tourism activities. 60% of Karimunjawa people work as fishermen. The great support from the government makes Karimunjawa as one of the tourist destinations of the four-priority...

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Nanang Nuryanta, Soemarta, Nur Aedi, Aan Komariah

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Prapassara Thanosawan

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Charmi Humbal, Sneha Gautam, Aditya Kumar Patra, Abhishek Gupta

The measurement study of the generation, dispersion and retention was carried out at Kiriburu (KIOM) and Meghahatuburu (MIOM), iron ore mines, Odisha state of India. The six days' average concentrations of particulate matter (PM) with two wide size ranges (PM₁₀₋₂₀, and PM_{0.23-1}) were monitored in two...

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Islamic Philanthropy and Civil Society Development Solutions in Indonesia

Dzulkifli Hadi Imawan, K S M Muslich, Muhammad Roy R Purwanto

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The Alun-Alun Karimunjawa as Economic Space in the Coastal City as Alun-Alun in the City Center in Java

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Dileanis Pringgenies

Marine Science Department, Faculty of
 Fisheries and Marine Science
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 Semarang, Indonesia

Abstract— Karimunjawa Island has the main activities of the population on the utilization of coral reef ecosystems, fisheries, and marine tourism activities. 60% of Karimunjawa people work as fishermen. The great support from the government makes Karimunjawa as one of the tourist destinations of the four-priority tourist area master plan, in addition to Borobudur, Sangiran, and Dieng and is projected to be able to attract foreign tourists. The main activity of local people as night culinary and souvenir area take place in the Alun-Alun / the traditional square. The potential of nature provides abundant seafood as raw materials, the potential workforce of the Karimunjawa community, especially the youth and women activity, as well as the potential market for tourists. The purpose of this study is to provide input to produce a better planning policy and urban design of the Alun-Alun. By using the grounded research method and public policy method found some potency of the Alun-Alun for local people economic activity of society. The square becomes the face of coastal tourism and display space of local products. Cooperation with related offices is an implementation of sustainability concept urban design of Alun-Alun as an economic space and display area.

Keywords— Alun-alun, Economic Space, Public Policy, Display Area

I. INTRODUCTION

Karimunjawa Islands administratively is the Karimunjawa District, Jepara Regency, Central Java Province with a land area of $\pm 1,500$ hectares and waters of $\pm 110,000$ hectares. The Karimunjawa islands are located in the Northwest of Jepara city with a distance of about 45 nautical miles or 83 km. The main activity of the population of Karimunjawa Islands is generally the utilization around the coral reef ecosystem of TNKJ including fisheries and marine tourism activities. Most people depend on natural resources around them because economically reef fish are very important for fishermen. Yulianto et al., (2009) said that 70% of Karimunjawa's people work as fishers [1]. This indicates a high level of community dependence on fisheries resources.

Fine white sand spreads widely on many beaches that are still untouched, and the underwater beauty is the attraction of Karimunjawa. The total number of reef fish species in all Karimunjawa waters found during the survey up to 2006 are 353 species included in 117 genera and 43 families, and coral species are 64 genera of 14 scleractinian orders and 3 non-scleractinian orders [2]. Besides, the presence of some rare fauna that lives here is white chest albatrosses, hawksbill sea turtles, and green turtles which add to the attractiveness of Karimunjawa as a tourist destination for local and foreign tourists. This attraction is more complete with seafood which is served in the inn and sold in the square every night.

In recent years there has been a remarkable development in Karimunjawa. The square becomes a tourist center, especially nighttime culinary tourism. Determination of Karimunjawa as a tourist destination is also related to the great support from the government in encouraging tourism development in Karimunjawa. For Central Java, several cities have made the square as an economic space for local people such as Solo city and Pekalongan city [3-4]. Regarding this matter, the researchers want to examine how the Alun-Alun Karimunjawa has the potential as an economic space for local people.

II. THEORETICAL FRAMEWORK

A. Squares on Java and History of Market Activities in Old Java Squares

The square (Alun-Alun) has a function as a place for the state, custom and religious ceremonies. In the Majapahit era and ended in Mataram (13th-18th century), the square was even a meeting place for the king and the people [5&3]. Rukayah (2010) finds that the activities of the state and religious ceremonies were in the square controlled by the mosque and palace [6].

In the colonial period, not far from the square and government buildings, there was a market as a commercial place [5&3]. In the Javanese concept, a market is a gathering

Analysis of the Impact of Technology on Culture in Indigenous Communities: Mentawai Islands, Indonesia

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Abstract— *The indigenous knowledge embedded in indigenous cultures faces serious challenges due to the development and spreading of technology into indigenous communities. This paper examines the impact of technology on native culture in indigenous communities. Using data gathered via interview and questionnaire carried out on the Mentawai islands, this study examines the impact of technology by identifying the variables found at the research site. In this paper, the ownership of technology refers to the use of television, radio, mobile phones, and vehicles and to how use of these tools represents the penetration of technology in indigenous communities. Meanwhile, elements of culture, such as language, beliefs, native tools, art, kinship, and economy, are used as dependent variables. The findings of this paper show that the penetration of technology in indigenous communities has an impact on native culture. Penetration of technology reduces the community's ability to practice their own culture, which represents a negative impact. However, technology can also improve and preserve culture, which represents a positive impact. The results show that some technologies have had a positive impact, whereas others have had a negative impact on culture. This research aims to contribute to determining the impact of technology on culture using quantitative methods.*

Keywords: *indigenous communities, technology, culture*

I. INTRODUCTION

Globalization has transformed the lifestyles of people all over the world. Information and communication technology are key in globalization. However, the increasing penetration of such technology can also have a negative impact. The rapid development of information and communication technology is evident in the global use of the internet, not only in developed countries, but also in the developing world. Audio-visual technology such television and radio is also spreading rapidly. As Vanclay [1] argued, every development has an impact, whether positive or negative, and in some cases, developments can have both positive and negative impacts. The cost of development generally is not sufficiently taken into account by the authorities, mostly because the impact is sometimes not easily identifiable or measurable.

Information, communication, and transportation are important for those who live areas prone to natural disaster. Mobile phones, radios, and televisions are useful when disasters occur. However, such technologies often fail to help after such disasters in developing countries, particularly in Indonesia, where most public communication collapses after disasters. Many natural disasters, mainly in developing

countries, have indicated that people who rely only on technology do not easily survive disasters [2]. Those who survive the disasters also rely on the indigenous knowledge embedded in their culture. Therefore, there is a need to study how to integrate modern technology and indigenous knowledge.

This paper aims to determine the impact of information, communication, and transportation technology on indigenous communities. This research also aims to determine which type of technology has the smallest impact on indigenous communities, and which has the most significant negative impact.

II. LITERATURE REVIEW

Little research has been conducted to determine how technology has an impact on the cultures of indigenous communities. Some literature on how information technology can help promote the culture of indigenous communities in Latin America and Caribbean have been key in defining which aspects of technology can be used to preserve indigenous culture under the paradigm of digital revolution [3]. However, a study conducted in Malaysia found that indigenous people interacted infrequently with information technology due to a lack of education, lack of basic infrastructure, and the high cost of equipment in their area [4]. Harper [5] argued that technology can cause change in three different ways. Firstly, technology can increase the quality of life of a community. Secondly, technology can change interaction patterns in a society. Finally, technology can cause new problems not yet encountered by a society.

Much literature has used impact assessments for project implementation purposes, particularly the social impact assessment (SIA). The Interorganizational Committee on Guidelines and Principles for social Impact Assessment [6] defines the "SIA as an effort to assess or estimate, in advance, the social consequences that are likely to follow from specific policy action, program, and new policies". Moreover, the social impact assessment measures changes in multiple dimensions of a community as a result of intervention. One of the main purposes of the social impact assessment is to anticipate the effects of changes on a community and to provide these communities with ways of anticipating social impacts and with the ability to develop and implement alternative interventions [7].

Authoritarianism in Thai Higher Education: The Threats Against Academic Freedom and Productivity

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Abstract—This article seeks to highlight the most critical issues affecting the academic freedom of Thai academics. The issues have long plagued the productivity of Thai higher education sector. This article will argue that the threat to the academic freedom in Thai universities are not necessarily limited to the outside force or the government, but from the internal factors. It drew on data from laws and regulations, government publications, and academic articles to analyse the situation of the academic authoritarianism in Thailand. The article concurred with Southall and Cobbing [2] and Lao [3] that the accountability system and managerialism has adversely been affecting the nature of academic work. The authoritarianism has been manifested through the prescription of the strict regulations for higher education institutions. After the great economic collapse in 1997, Thai higher education subjected itself to reform and restructure. However, the transformation does not address the nature of ineffective bureaucratic system which pervaded the higher education domain. While the management effectiveness has not been improved. Academics have been experiencing unrealistic expectation in teaching, research publication output, administrative tasks, and multiple quality assurance processes. This leads to demoralization of teaching and research staff and lower outcome of student quality.

Keywords—Academic Freedom; Autonomous Universities; Thailand Higher Education

I. INTRODUCTION

It is a controversial issue that universities need to adapt to changes either internal and external. The conventional concept of higher education is identified by the Humboldtian model of higher education which was rooted in the 19th century. It emphasizes “the unity of teaching and research, the pursuit of higher learning in the philosophy faculty, freedom of study for students” [1]. The model was adopted by the American higher education institutions. According to the Humboldtian model, academic freedom is an important element in higher education. Academics are required to pursue the inquiry of knowledge in their field with little or no intervention from the state. The Humboldtian model is presented in Thai universities as they took the university model from the United States.

The article argues that academic authoritarianism is destroying the academic freedom and productivity of higher

education. It will also argue that the cultural framework of Thailand contributes to academic authoritarianism. The author cited Southall and Cobbing [2] to illustrate the downfall of the managerialism in higher education in South Africa. In Thailand, autonomy of Thai higher education is placed upon the concept of academic freedom and effectiveness in administration and management. However, the downfall of autonomy is also widespread. Lao [3] criticized the autonomy system of university that it prioritizes research publication and international ranking over its true mission of a “higher learning” institution.

After the great economic crisis in 1997, Thai public organizations were subjected to the changes due to the economic instability. The aftermath of the crisis led to education reform to respond to the needs of the globalization. The academic authoritarianism leads to the culture of managerialism and accountability. Universities were advocated to go autonomous which is to be able to manage their resources with little or no government control. This was enacted in the Section 36 of the 1999 National Education Act which defines that universities are able to establish the system of system of administration and management as well as having flexibility in operation and academic freedom.

Academic authoritarianism leads to the culture of managerialism and accountability. The greater need from the public is depicted in the National Education Act of 1999 and 2002. Universities went through the reform and restructure process. They are socially expected to have greater accountability towards the society. Academic authoritarianism is partially stemmed from the imbalance of power. The autonomous institutions gain the freedom of management monitored by the council. However, it was acknowledged that the freedom is not generally granted to the academic staff. While the interests of stakeholders are becoming more importance to the council and executives of the universities, the collegiate nature of the institutions is being devalued.

II. HIGHER EDUCATION REFORM IN THAILAND

After the 1997 Asian Economic Crisis, Thailand was adversely affected due to many factors e.g. low cash reserve.

Assessment of Dispersion, Retention Time and Fraction of PM₁₀₋₂₀, and PM_{0.23-1} in Iron Ore Mines

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Abstract— The measurement study of the generation, dispersion and retention was carried out at Kiriburu (KIOM) and Meghahatuburu (MIOM), iron ore mines, Odisha state of India. The six days' average concentrations of particulate matter (PM) with two wide size ranges (PM₁₀₋₂₀, and PM_{0.23-1}) were monitored in two iron ore opencast mines. Monitoring was done for three days at the same location at each mines. The increment average concentrations ranged from 15.48-16.74 µg m⁻³ for PM₁₀₋₂₀ and 13.03-29.35 µg m⁻³ for PM_{0.23-1} in KIOM and 88.65-92.8 µg m⁻³ for PM₁₀₋₂₀ and 7.89-9.54 µg m⁻³ for PM_{0.23-1} in MIOM respectively. Require them to reach the surface are monitored on average 1-2 minute for PM. The retention time of fine PM varies 4-8 minute for KIOM and 1-12 for MIOM, while coarse PM varies 4-5 minute for KIOM and 1-10 for MIOM. The good relationship was obtained between retention time and retention fraction in both KIOM and MIOM. Fine PM shows the higher retention time as compared to coarse PM. The results of this study reveal that relationship between retention time and retention fraction with mining activity and gives the roughly information about time require by PM to reach the surface.

Keywords— *Dispersion, Retention Time, Fraction, Iron Ore Mines*

I. INTRODUCTION

Field study of the generation of particulate matter (PM) from different mining operations was found to know contribution of PM through mining activities are done earlier in different countries [1, 2]. Some earlier research done on health effects due to generation of PM in and around mining activities [3]. This paper deals with measurement of PM with two size ranges (PM₁₀₋₂₀, and PM_{0.23-1}) in two iron ore opencast mines. Some studies show that coarse PM was obtained higher in concentration as compared to fine PM during mining operations [4]. However, this all studies not shown the retention time, retention fraction and require time of PM to reach the surface when mining activities running on the bottom area of mines.

Earlier studies indicated concentrations generations due to individual mining operations and assessment of PM in and around the mining area [5,6]. Few dispersion pattern studies of PM in opencast mines are found to show the pit retention time [7,8]. Wings [7] given expression of particulate

deposition, fraction of PM with result varies from 0.14 to 0.73, while Fabrick [8] proposed expression with wind speed, width and particle deposition velocity with results varies from 0.23 to 1.0 for 10 µm to 95 µm respectively. Recent no studies could not find to know pit retention studies in opencast mines. There is some gap to estimate the retention time and travel time of PM inside the opencast mines. The paper represents a wide ranging dust generation and dispersion of study in two iron ore opencast mine in India. This study aimed at estimating the incremental contribution of PM during mining activities inside the mines and to estimate travel time, retention time, and a retention fraction of PM to know how much concentration of PM comes from bottom to top, and require time to stay in the mines with concentration.

II. METHODOLOGY

A. Study Area

The research work on PM was carried out in two iron ore opencast mines, namely Kiriburu iron ore mines (KIOM) and Meghahatuburu iron ore mines (MIOM). It has a general trend N70E to S 70W with an average dip of 600 to the West for KIOM and N 370 E direction for MIOM.