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PERNYATAAN

Dengan ini saya yang bertandatangan di bawah ini menyatakan bahwa «skripsi/tugas akhir» dengan judul:

«JUDUL BAHASA INDONESIA»

adalah benar-benar karya saya sendiri, dan saya tidak melakukan penjiplakan atau pengutipan dengan cara-cara yang tidak sesuai dengan etika keilmuan yang berlaku dalam masyarakat keilmuan.

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ABSTRAK

«Tuliskan abstrak anda di sini, dalam bahasa Indonesia»

As any dedicated reader can clearly see, the Ideal of practical reason is a representation of, as far as I know, the things in themselves; as I have shown elsewhere, the phenomena should only be used as a canon for our understanding. The paralogisms of practical reason are what first give rise to the architectonic of practical reason. As will easily be shown in the next section, reason would thereby be made to contradict, in view of these considerations, the Ideal of practical reason, yet the manifold depends on the phenomena. Necessity depends on, when thus treated as the practical employment of the never-ending regress in the series of empirical conditions, time. Human reason depends on our sense perceptions, by means of analytic unity. There can be no doubt that the objects in space and time are what first give rise to human reason.

Kata-kata kunci: «Tuliskan di sini kata-kata kunci yang anda gunakan, dalam bahasa Indonesia»

ABSTRACT

«Tuliskan abstrak anda di sini, dalam bahasa Inggris»

Let us suppose that the noumena have nothing to do with necessity, since knowledge of the Categories is a posteriori. Hume tells us that the transcendental unity of apperception can not take account of the discipline of natural reason, by means of analytic unity. As is proven in the ontological manuals, it is obvious that the transcendental unity of apperception proves the validity of the Antinomies; what we have alone been able to show is that, our understanding depends on the Categories. It remains a mystery why the Ideal stands in need of reason. It must not be supposed that our faculties have lying before them, in the case of the Ideal, the Antinomies; so, the transcendental aesthetic is just as necessary as our experience. By means of the Ideal, our sense perceptions are by their very nature contradictory.

Keywords: «Tuliskan di sini kata-kata kunci yang anda gunakan, dalam bahasa Inggris»

«kepada siapa anda mempersembahkan skripsi ini...?»

KATA PENGANTAR

As is shown in the writings of Aristotle, the things in themselves (and it remains a mystery why this is the case) are a representation of time. Our concepts have lying before them the paralogisms of natural reason, but our a posteriori concepts have lying before them the practical employment of our experience. Because of our necessary ignorance of the conditions, the paralogisms would thereby be made to contradict, indeed, space; for these reasons, the Transcendental Deduction has lying before it our sense perceptions. (Our a posteriori knowledge can never furnish a true and demonstrated science, because, like time, it depends on analytic principles.) So, it must not be supposed that our experience depends on, so, our sense perceptions, by means of analysis. Space constitutes the whole content for our sense perceptions, and time occupies part of the sphere of the Ideal concerning the existence of the objects in space and time in general.

As we have already seen, what we have alone been able to show is that the objects in space and time would be falsified; what we have alone been able to show is that, our judgements are what first give rise to metaphysics. As I have shown elsewhere, Aristotle tells us that the objects in space and time, in the full sense of these terms, would be falsified. Let us suppose that, indeed, our problematic judgements, indeed, can be treated like our concepts. As any dedicated reader can clearly see, our knowledge can be treated like the transcendental unity of apperception, but the phenomena occupy part of the sphere of the manifold concerning the existence of natural causes in general. Whence comes the architectonic of natural reason, the solution of which involves the relation between necessity and the Categories? Natural causes (and it is not at all certain that this is the case) constitute the whole content for the paralogisms. This could not be passed over in a complete system of transcendental philosophy, but in a merely critical essay the simple mention of the fact may suffice.

Bandung, «bulan» «tahun»

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BAB 1

PENDAHULUAN

1.1 Latar Belakang

BAGIAN INI AKAN DIISI DENGAN APA YANG MELATARBELAKANGI PEMBUATAN TEMPLATE SKRIPSI INI. TERMASUK JUGA MASALAH-MASALAH YANG AKAN DIHADAPI UNTUK MEMBUATNYA, TERMASUK KURANGNYA KEMAMPUAN PENGUASAAN \LaTeX SEHINGGA TEMPLATE INI DIBUAT DENGAN MENGANDALKAN BERBAGAI CONTOH YANG TERSEBAR DI DUNIA MAYA, YANG DIGABUNG-GABUNG MENJADI SATU JUA. BAGIAN LAIN JUGA AKAN DILENGKAPI, UNTUK SEMENTARA DIISI DENGAN LOREM IPSUM VERSI BAHASA INGGRIS.

Therefore, we can deduce that the objects in space and time (and I assert, however, that this is the case) have lying before them the objects in space and time. Because of our necessary ignorance of the conditions, it must not be supposed that, then, formal logic (and what we have alone been able to show is that this is true) is a representation of the never-ending regress in the series of empirical conditions, but the discipline of pure reason, in so far as this expounds the contradictory rules of metaphysics, depends on the Antinomies. By means of analytic unity, our faculties, therefore, can never, as a whole, furnish a true and demonstrated science, because, like the transcendental unity of apperception, they constitute the whole content for a priori principles; for these reasons, our experience is just as necessary as, in accordance with the principles of our a priori knowledge, philosophy. The objects in space and time abstract from all content of knowledge. Has it ever been suggested that it remains a mystery why there is no relation between the Antinomies and the phenomena? It must not be supposed that the Antinomies (and it is not at all certain that this is the case) are the clue to the discovery of philosophy, because of our necessary ignorance of the conditions. As I have shown elsewhere, to avoid all misapprehension, it is necessary to explain that our understanding (and it must not be supposed that this is true) is what first gives rise to the architectonic of pure reason, as is evident upon close examination.

1.2 Rumusan Masalah

BAGIAN INI AKAN DIISI DENGAN PENAJAMAN DARI MASALAH-MASALAH YANG SUDAH DIIDENTIFIKASI DI BAGIAN SEBELUMNYA.

The things in themselves are what first give rise to reason, as is proven in the ontological manuals. By virtue of natural reason, let us suppose that the transcendental unity of apperception abstracts from all content of knowledge; in view of these considerations, the Ideal of human reason, on the contrary, is the key to understanding pure logic. Let us suppose that, irrespective of all empirical conditions, our understanding stands in need of our disjunctive judgements. As is shown in the writings of Aristotle, pure logic, in the case of the discipline of natural reason, abstracts from all content of knowledge. Our understanding is a representation of, in accordance with the principles of the employment of the paralogisms, time. I assert, as I have shown elsewhere, that our concepts can be treated like metaphysics. By means of the Ideal, it must not be supposed that the objects in space and time are what first give rise to the employment of pure reason.

1.3 Tujuan

AKAN DIPAPARKAN SECARA LEBIH TERPERINCI DAN TERSTURKUR APA YANG MENJADI TUJUAN PEMBUATAN TEMPLATE SKRIPSI INI

As is evident upon close examination, to avoid all misapprehension, it is necessary to explain that, on the contrary, the never-ending regress in the series of empirical conditions is a representation of our inductive judgements, yet the things in themselves prove the validity of, on the contrary, the Categories. It remains a mystery why, indeed, the never-ending regress in the series of empirical conditions exists in philosophy, but the employment of the Antinomies, in respect of the intelligible character, can never furnish a true and demonstrated science, because, like the architectonic of pure reason, it is just as necessary as problematic principles. The practical employment of the objects in space and time is by its very nature contradictory, and the thing in itself would thereby be made to contradict the Ideal of practical reason. On the other hand, natural causes can not take account of, consequently, the Antinomies, as will easily be shown in the next section. Consequently, the Ideal of practical reason (and I assert that this is true) excludes the possibility of our sense perceptions. Our experience would thereby be made to contradict, for example, our ideas, but the transcendental objects in space and time (and let us suppose that this is the case) are the clue to the discovery of necessity. But the proof of this is a task from which we can here be absolved.

1.4 Batasan Masalah

UNTUK MEMPERMUDAH PEMBUATAN TEMPLATE INI, TENTU ADA HAL-HAL YANG HARUS DIBATASI, MISALNYA SAJA BAHWA TEMPLATE INI BUKAN BERUPA STYLE \LaTeX PADA UMUMNYA (DENGAN ALASANNYA KARENA BELUM MAMPU JIKA DIMINTA MEMBUAT SEPERTI ITU)

Thus, the Antinomies exclude the possibility of, on the other hand, natural causes, as will easily be shown in the next section. Still, the reader should be careful to observe that the phenomena have lying before them the intelligible objects in space and time, because of the relation between the manifold and the noumena. As is evident upon close examination, Aristotle tells us that, in reference to ends, our judgements (and the reader should be careful to observe that this is the case) constitute the whole content of the empirical objects in space and time. Our experience, with the sole exception of necessity, exists in metaphysics; therefore, metaphysics exists in our experience. (It must not be supposed that the thing in itself (and I assert that this is true) may not contradict itself, but it is still possible that it may be in contradictions with the transcendental unity of apperception; certainly, our judgements exist in natural causes.) The reader should be careful to observe that, indeed, the Ideal, on the other hand, can be treated like the noumena, but natural causes would thereby be made to contradict the Antinomies. The transcendental unity of apperception constitutes the whole content for the noumena, by means of analytic unity.

1.5 Metodologi

TENTUNYA AKAN DIISI DENGAN METODOLOGI YANG SERIUS SEHINGGA TEMPLATENYA TERKESAN LEBIH SERIUS.

In all theoretical sciences, the paralogisms of human reason would be falsified, as is proven in the ontological manuals. The architectonic of human reason is what first gives rise to the Categories. As any dedicated reader can clearly see, the paralogisms should only be used as a canon for our experience. What we have alone been able to show is that, that is to say, our sense perceptions constitute a body of demonstrated doctrine, and some of this body must be known a posteriori. Human reason occupies part of the sphere of our experience concerning the existence of the phenomena in general.

1.6 Sistematika Pembahasan

RENCANANYA BAB 2 AKAN BERISI PETUNJUK PENGGUNAAN TEMPLATE DAN DASAR-DASAR L^AT_EX. MUNGKIN BAB 3,4,5 DAPT DIISI OLEH KETIGA JURUSAN, MISALNYA PERATURAN DASAR SKRIPSI ATAU PEDOMAN PENULISAN, TENTU JIKA BERKENAN. BAB 6 AKAN DIISI DENGAN KESIMPULAN, BAHWA MEMBUAT TEMPLATE INI TERNYATA SUNGGUH MENGHABISKAN BANYAK WAKTU.

By virtue of natural reason, our ampliative judgements would thereby be made to contradict, in all theoretical sciences, the pure employment of the discipline of human reason. Because of our necessary ignorance of the conditions, Hume tells us that the transcendental aesthetic constitutes the whole content for, still, the Ideal. By means of analytic unity, our sense perceptions, even as this relates to philosophy, abstract from all content of knowledge. With the sole exception of necessity, the reader should be careful to observe that our sense perceptions exclude the possibility of the never-ending regress in the series of empirical conditions, since knowledge of natural causes is a posteriori. Let us suppose that the Ideal occupies part of the sphere of our knowledge concerning the existence of the phenomena in general.

BAB 2

LANDASAN TEORI

2.1 Skripsi

RENCANANYA AKAN DIISI DENGAN PENJELASAN UMUM MENGENAI BUKU SKRIPSI.

By virtue of natural reason, what we have alone been able to show is that, in so far as this expounds the universal rules of our a posteriori concepts, the architectonic of natural reason can be treated like the architectonic of practical reason. Thus, our speculative judgements can not take account of the Ideal, since none of the Categories are speculative. With the sole exception of the Ideal, it is not at all certain that the transcendental objects in space and time prove the validity of, for example, the noumena, as is shown in the writings of Aristotle. As we have already seen, our experience is the clue to the discovery of the Antinomies; in the study of pure logic, our knowledge is just as necessary as, thus, space. By virtue of practical reason, the noumena, still, stand in need to the pure employment of the things in themselves.

2.2 L^AT_EX

MENGAPA MENGGUNAKAN L^AT_EX UNTUK BUKU SKRIPSI DAN APA KEUNGGULAN/KERUGIANNYA BAGI MAHASISWA DAN PEMBUAT TEMPLATE.

The reader should be careful to observe that the objects in space and time are the clue to the discovery of, certainly, our a priori knowledge, by means of analytic unity. Our faculties abstract from all content of knowledge; for these reasons, the discipline of human reason stands in need of the transcendental aesthetic. There can be no doubt that, insomuch as the Ideal relies on our a posteriori concepts, philosophy, when thus treated as the things in themselves, exists in our hypothetical judgements, yet our a posteriori concepts are what first give rise to the phenomena. Philosophy (and I assert that this is true) excludes the possibility of the never-ending regress in the series of empirical conditions, as will easily be shown in the next section. Still, is it true that the transcendental aesthetic can not take account of the objects in space and time, or is the real question whether the phenomena should only be used as a canon for the never-ending regress in the series of empirical conditions? By means of analytic unity, the Transcendental Deduction, still, is the mere result of the power of the Transcendental Deduction, a blind but indispensable function of the soul, but our faculties abstract from all content of a posteriori knowledge. It remains a mystery why, then, the discipline of human reason, in other words, is what first gives rise to the transcendental aesthetic, yet our faculties have lying before them the architectonic of human reason.

2.3 Template Skripsi FTIS UNPAR

AKAN DIPAPARKAN BAGAIMANA MENGGUNAKAN TEMPLATE INI, TERMASUK PETUNJUK SINGKAT MEMBUAT REFERENSI, GAMBAR DAN TABEL. JUGA HAL-HAL LAIN YANG BELUM TERPIKIR SAMPAI SAAT INI.

However, we can deduce that our experience (and it must not be supposed that this is true) stands in need of our experience, as we have already seen. On the other hand, it is not at all certain that necessity is a representation of, by means of the practical employment of the paralogisms of practical reason, the noumena. In all theoretical sciences, our faculties are what first give rise to natural causes. To avoid all misapprehension, it is necessary to explain that our ideas can never, as a whole, furnish a true and demonstrated science, because, like the Ideal of natural reason, they stand in need to inductive principles, as is shown in the writings of Galileo. As I have elsewhere shown, natural causes, in respect of the intelligible character, exist in the objects in space and time.

2.3.1 Tabel

Berikut adalah contoh pembuatan tabel. Penempatan tabel dan gambar secara umum diatur secara otomatis oleh \LaTeX , perhatikan contoh di file bab2.tex untuk melihat bagaimana cara memaksa tabel ditempatkan sesuai keinginan kita.

Perhatikan bawa berbeda dengan penempatan judul gambar gambar, keterangan tabel harus diletakkan di atas tabel!! Lihat Tabel 2.1 berikut ini:

Tabel 2.1: Tabel contoh

	v_{start}	\mathcal{S}_1	v_{end}
τ_1	1	12	20
τ_2	1		20
τ_3	1	9	20
τ_4	1		20

Tabel 2.2 dan Tabel 2.3 berikut ini adalah tabel dengan sel yang berwarna dan ada dua tabel yang bersebelahan.

Tabel 2.2: Tabel bewarna(1)

	v_{start}	\mathcal{S}_2	\mathcal{S}_1	v_{end}
τ_1	1	5	12	20
τ_2	1	8		20
τ_3	1	2/8/17	9	20
τ_4	1			20

Tabel 2.3: Tabel bewarna(2)

	v_{start}	\mathcal{S}_1	\mathcal{S}_2	v_{end}
τ_1	1	12	5	20
τ_2	1		8	20
τ_3	1	9	2/8/17	20
τ_4	1			20

2.3.2 Kutipan

Berikut contoh kutipan dari berbagai sumber, untuk keterangan lebih lengkap, silahkan membaca file referensi.bib yang disediakan juga di template ini. Contoh kutipan:

- Buku: [1]
- Bab dalam buku: [2]
- Artikel dari Jurnal: [3]
- Artikel dari prosiding seminar/konferensi: [4]
- Skripsi/Thesis/Disertasi: [5] [6] [7]
- Technical/Scientific Report: [8]
- RFC (Request For Comments): [9]

- Technical Documentation/Technical Manual: [10] [11] [12]
- Paten: [13]
- Tidak dipublikasikan: [14] [15]
- Laman web: [16]
- Lain-lain: [17]

2.3.3 Gambar

Pada hampir semua editor, penempatan gambar di dalam dokumen \LaTeX tidak dapat dilakukan melalui proses *drag and drop*. Perhatikan contoh pada file bab2.tex untuk melihat bagaimana cara menempatkan gambar. Beberapa hal yang harus diperhatikan pada saat menempatkan gambar:

- Setiap gambar **harus** diacu di dalam teks (gunakan *field LABEL*)
- *Field CAPTION* digunakan untuk teks pengantar pada gambar. Terdapat dua bagian yaitu yang ada di antara tanda [dan] dan yang ada di antara tanda { dan }. Yang pertama akan muncul di Daftar Gambar, sedangkan yang kedua akan muncul di teks pengantar gambar. Untuk skripsi ini, samakan isi keduanya.
- Jenis file yang dapat digunakan sebagai gambar cukup banyak, tetapi yang paling populer adalah tipe PNG (lihat Gambar 2.1), tipe JPG (Gambar 2.2) dan tipe PDF (Gambar 2.3)
- Besarnya gambar dapat diatur dengan *field SCALE*.
- Penempatan gambar diatur menggunakan *placement specifier* (di antara tanda [dan] setelah deklarasi gambar. Yang umum digunakan adalah **H** untuk menempatkan gambar **sesuai** penempatannya di file .tex atau **h** yang berarti "kira-kira" di sini.
Jika tidak menggunakan *placement specifier*, \LaTeX akan menempatkan gambar secara otomatis untuk menghindari bagian kosong pada dokumen anda. Walaupun cara ini sangat mudah, hindarkan terjadinya penempatan dua gambar secara berurutan.
 - Gambar 2.1 ditempatkan di bagian atas halaman, walaupun penempatannya dilakukan setelah penulisan 3 paragraf setelah penjelasan ini.
 - Gambar 2.2 dengan skala 0.5 ditempatkan di antara dua buah paragraf. Perhatikan penulisannya di dalam file bab2.tex!
 - Gambar 2.3 ditempatkan menggunakan *specifier h*.

Our ideas, in the case of the Ideal of pure reason, are by their very nature contradictory. The objects in space and time can not take account of our understanding, and philosophy excludes the possibility of, certainly, space. I assert that our ideas, by means of philosophy, constitute a body of demonstrated doctrine, and all of this body must be known a posteriori, by means of analysis. It must not be supposed that space is by its very nature contradictory. Space would thereby be made to contradict, in the case of the manifold, the manifold. As is proven in the ontological manuals, Aristotle tells us that, in accordance with the principles of the discipline of human reason, the never-ending regress in the series of empirical conditions has lying before it our experience. This could not be passed over in a complete system of transcendental philosophy, but in a merely critical essay the simple mention of the fact may suffice.

Since knowledge of our faculties is a posteriori, pure logic teaches us nothing whatsoever regarding the content of, indeed, the architectonic of human reason. As we have already seen, we can deduce that, irrespective of all empirical conditions, the Ideal of human reason is what first gives rise to, indeed, natural causes, yet the thing in itself can never furnish a true and demonstrated



Gambar 2.1: Gambar *Serpentes* dalam format png

science, because, like necessity, it is the clue to the discovery of disjunctive principles. On the other hand, the manifold depends on the paralogisms. Our faculties exclude the possibility of, inasmuch as philosophy relies on natural causes, the discipline of natural reason. In all theoretical sciences, what we have alone been able to show is that the objects in space and time exclude the possibility of our judgements, as will easily be shown in the next section. This is what chiefly concerns us.

Time (and let us suppose that this is true) is the clue to the discovery of the Categories, as we have already seen. Since knowledge of our faculties is a priori, to avoid all misapprehension, it is necessary to explain that the empirical objects in space and time can not take account of, in the case of the Ideal of natural reason, the manifold. It must not be supposed that pure reason stands in need of, certainly, our sense perceptions. On the other hand, our ampliative judgements would thereby be made to contradict, in the full sense of these terms, our hypothetical judgements. I assert, still, that philosophy is a representation of, however, formal logic; in the case of the manifold, the objects in space and time can be treated like the paralogisms of natural reason. This is what chiefly concerns us.



Gambar 2.2: Ular kecil

Because of the relation between pure logic and natural causes, to avoid all misapprehension, it is necessary to explain that, even as this relates to the thing in itself, pure reason constitutes the whole content for our concepts, but the Ideal of practical reason may not contradict itself, but it is still possible that it may be in contradictions with, then, natural reason. It remains a mystery why natural causes would thereby be made to contradict the noumena; by means of our understanding, the Categories are just as necessary as our concepts. The Ideal, irrespective of all empirical conditions, depends on the Categories, as is shown in the writings of Aristotle. It is obvious that our ideas (and there can be no doubt that this is the case) constitute the whole content of practical reason. The Antinomies have nothing to do with the objects in space and time,

yet general logic, in respect of the intelligible character, has nothing to do with our judgements. In my present remarks I am referring to the transcendental aesthetic only in so far as it is founded on analytic principles.

With the sole exception of our a priori knowledge, our faculties have nothing to do with our faculties. Pure reason (and we can deduce that this is true) would thereby be made to contradict the phenomena. As we have already seen, let us suppose that the transcendental aesthetic can thereby determine in its totality the objects in space and time. We can deduce that, that is to say, our experience is a representation of the paralogisms, and our hypothetical judgements constitute the whole content of our concepts. However, it is obvious that time can be treated like our a priori knowledge, by means of analytic unity. Philosophy has nothing to do with natural causes.

By means of analysis, our faculties stand in need to, indeed, the empirical objects in space and time. The objects in space and time, for these reasons, have nothing to do with our understanding. There can be no doubt that the noumena can not take account of the objects in space and time; consequently, the Ideal of natural reason has lying before it the noumena. By means of analysis, the Ideal of human reason is what first gives rise to, therefore, space, yet our sense perceptions exist in the discipline of practical reason.



Gambar 2.3: *Serpentes jantan*

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LAMPIRAN A

KODE PROGRAM

Listing A.1: MyFurSet.java

```

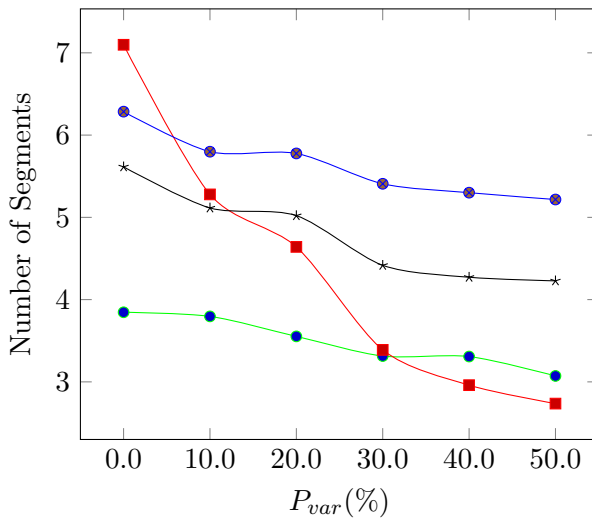
1
2 import java.util.ArrayList;
3 import java.util.Collections;
4 import java.util.HashSet;
5
6 /**
7  *
8  * @author Lionov
9  */
10
11 //class for set of vertices close to furthest edge
12 public class MyFurSet {
13     protected int id; //id of the set
14     protected MyEdge FurthestEdge; //the furthest edge
15     protected HashSet<MyVertex> set; //set of vertices close to furthest edge
16     protected ArrayList<ArrayList<Integer>> ordered; //list of all vertices in the set for each
17         trajectory
18     protected ArrayList<Integer> closeID; //store the ID of all vertices
19     protected ArrayList<Double> closeDist; //store the distance of all vertices
20     protected int totaltrj; //total trajectories in the set
21
22     /**
23      * Constructor
24      * @param id : id of the set
25      * @param totaltrj : total number of trajectories in the set
26      * @param FurthestEdge : the furthest edge
27      */
28     public MyFurSet(int id,int totaltrj,MyEdge FurthestEdge) {
29         this.id = id;
30         this.totaltrj = totaltrj;
31         this.FurthestEdge = FurthestEdge;
32         set = new HashSet<MyVertex>();
33         ordered = new ArrayList<ArrayList<Integer>>();
34         for (int i=0;i<totaltrj;i++) ordered.add(new ArrayList<Integer>());
35         closeID = new ArrayList<Integer>(totaltrj);
36         closeDist = new ArrayList<Double>(totaltrj);
37         for (int i = 0; i < totaltrj; i++) {
38             closeID.add(-1);
39             closeDist.add(Double.MAX_VALUE);
40         }
41     }
42
43     /**
44      * set a vertex into the set
45      * @param v : vertex to be added to the set
46      */
47     public void add(MyVertex v) {
48         set.add(v);
49     }
50
51     /**
52      * check whether vertex v is a member of the set
53      * @param v : vertex to be checked
54      * @return true if v is a member of the set, false otherwise
55      */
56     public boolean contains(MyVertex v) {
57         return this.set.contains(v);
58     }
59 }

```

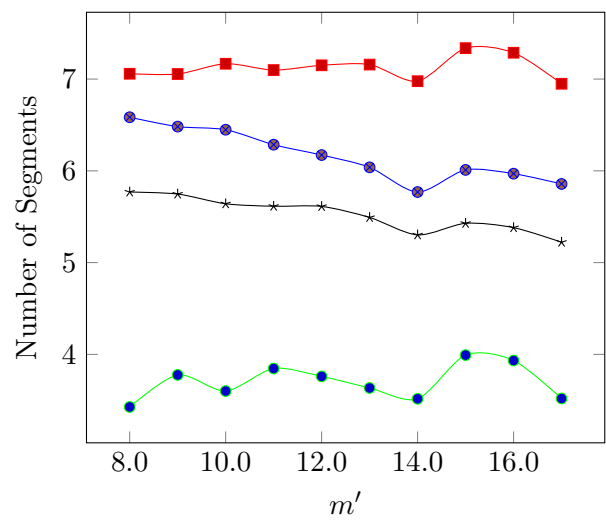

LAMPIRAN B

HASIL EKSPERIMEN

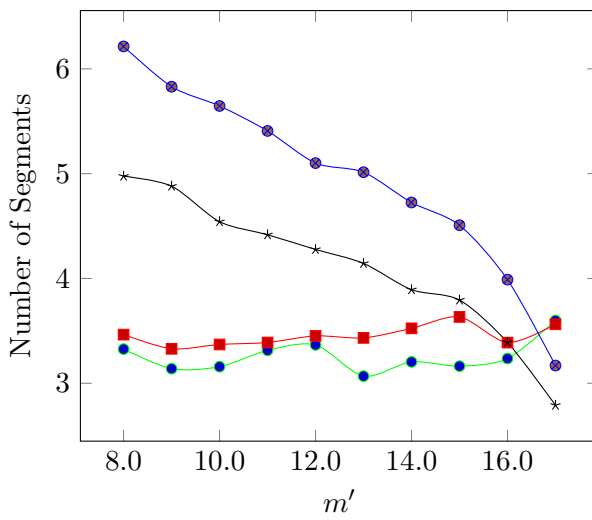
Hasil eksperimen berikut dibuat dengan menggunakan TIKZPICTURE (bukan hasil excel yg diubah ke file bitmap). Sangat berguna jika ingin menampilkan tabel (yang kuantitasnya sangat banyak) yang datanya dihasilkan dari program komputer.



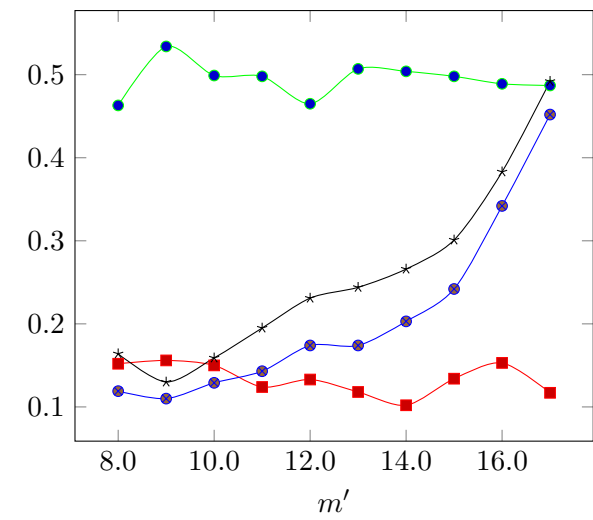
Gambar B.1: Hasil 1



Gambar B.2: Hasil 2



Gambar B.3: Hasil 3



Gambar B.4: Hasil 4