
Fulfillment of Wage Rights for Female Workers at PT. Oro Kopi, Aceh Tengah

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Abstract

This study examines the mechanism of the right to wages of permanent female workers in PT. Oro Kopi Aceh Tengah is based on Law Number 11 of 2020 concerning Job Creation. This processing sector is one of the important sectors in rural areas, women workers play a vital role in the dry coffee production process, especially in PT. Copper Sound. The main focus of this research is the implementation of a wage payment mechanism for permanent female workers involved in dry coffee processing. By using qualitative methods and empirical juridical approaches that combine literature review and primary data collection through interviews, observations, and field documentation. The results of the study show that PT. Oro Kopi has implemented a wage payment system in accordance with the Provincial Minimum Wage (UMP) standards and applicable laws and regulations. However, there is still a need to increase the knowledge of women workers regarding their rights in the world of work so that they can fight for it and be optimally maintained. This research emphasizes the importance of the active role of companies and governments in overseeing and improving legal protection to ensure gender equality and sustainable welfare improvement for women workers while supporting social justice and regional economic development.

Keywords: *Wage fulfillment, Permanent Women Workers, PT. Coffee Sound*

Introduction

Fulfilling the right to fair and equal wages is a crucial aspect of creating an inclusive and equitable work environment. Although labor regulations stipulate equal pay without discrimination, in reality, female permanent workers still face significant challenges in obtaining equal wages to male workers, even in equivalent jobs with the same level of education, working hours, and age. This wage gap reflects gender discrimination in wages, which impacts the well-being of female workers in various industrial sectors.¹

In Indonesia, various challenges continue to arise in the labor market, particularly in the agricultural and agricultural processing sectors, which are the primary source of livelihood for most rural communities. In this sector, women play a vital role, both as primary and supporting workers in the production process. However, women's important role is often not matched by adequate protection of their rights, particularly regarding wages and legal protection. This creates inequality, potentially hindering the improvement of the welfare of female workers and reducing

¹ Ahmad Farhan Choirullah et al., "Diskriminasi Hak-Hak Perempuan dalam Ketenagakerjaan Profesi Buruh Pabrik di Indonesia," *Jurnal Nalar Keadilan* 2, no. 2 (2022): 92–101.

their work motivation. Therefore, special attention to the rights of female workers in this sector is essential to realizing social justice and equitable prosperity.²

PT. Oro Kopi, a dry coffee processing company in Central Aceh Regency, relies heavily on female workers in its production process, from bean sorting and packaging to their significant contribution to maintaining product quality. However, their rights, particularly those related to wages, remain unclear. Wage discrimination between male and female workers persists in Indonesia.³ Law No. 11 of 2020 concerning Job Creation (the Job Creation Law) is a regulation guaranteeing equal pay and treatment for female workers. However, its implementation at PT. Oro Kopi requires further review to ensure compliance and prevent discrimination. The Acting Governor of Aceh, Safrizal Z.A., set the 2025 Aceh Provincial Minimum Wage (UMP) at Rp3,685,616, a 6.5% increase (Rp224,944) from the previous year, based on Gubernurial Decree No. 500.15.14.1/1342/2024, which refers to the Minister of Manpower Regulation (Pemenaker) No. 16 of 2024 and the direction of the President of the Republic of Indonesia following the Constitutional Court's ruling regarding the Job Creation Law. In addition, the Provincial Sectoral Minimum Wage (UMSP) for the palm oil plantation sector was also set at Rp3,737,526 and the mining sector at Rp3,806,739, the result of a plenary session (a full meeting of all members) of the Aceh Wage Council with various parties. The Head of the Aceh Manpower and Product Mobility Agency, Akmil Husen, emphasized that companies are not allowed to lower wages that are already higher than the new UMP/UMSP. While this provision applies to single workers with less than a year of service in medium-sized and large companies, Micro, Small, and Medium Enterprises (MSMEs) set wages through bipartisan agreements (the result of direct negotiations between the two parties). He also emphasized the obligation to develop a wage structure and scale for workers with more than a year of service, hoping this policy will boost worker welfare and Aceh's economic growth by 2025.⁴

Furthermore, women workers' lack of knowledge about their rights and weak law enforcement exacerbate the situation, leaving them vulnerable to exploitation.⁵ This research is crucial for raising awareness among permanent female workers at PT. Oro Kopi about their rights, particularly regarding wage payments, and for encouraging the company to fulfill its obligations. Based on this background, the author focuses this research on the protection of wage rights for permanent female workers at PT. Oro Kopi Aceh Tengah (Study of Law Number 11 of 2020 concerning Job Creation). This study will examine how the company implements the wage mechanism for permanent female workers, as well as the working conditions of permanent female

² Bawon Rizki Amalia, Yayuk Yuliati, dan Siti Kholifah, "Perubahan Peran Perempuan pada Sektor Pertanian di Desa Tandawang," *Jurnal Ilmu Sosial Dan Humaniora* 11, no. 1 (2022): 1–13, <https://doi.org/10.23887/jish.v11i1.36899>.

³ Zulfina Susanti, et al., "Perlindungan Hak Pekerja Perempuan Menurut Undang-Undang Nomor 13 Tahun 2003 tentang Ketenagakerjaan dalam Kerangka Kesetaraan Gender," *Wasaka Hukum* 11, no. 1 (2023): 191–202.

⁴ Dinas Tenaga Kerja dan Mobilitas Penduduk Aceh, "Aceh Tetapkan UMP 2025 Sebesar Rp 3.685.616," 2024, <https://disnakermobduk.acehprov.go.id/berita/kategori/hubin-naker/aceh-tetapkan-ump-2025-sebesar-rp-3685616>.

⁵ Maya Rohani dan Muhammad Arifin, "Ketidakadilan Gender pada Buruh Perempuan di Desa Tengin Baru Kecamatan Sepaku," *E-Journal Pembangunan Sosial* 11, no. 2 (2023): 61–72.

workers, with the hope of providing concrete recommendations to strengthen legal protection and improve the welfare of permanent female workers in the coffee processing sector.

This research will identify the implementation of Law Number 11 of 2020 concerning Job Creation in fulfilling wage rights for permanent female workers in the dry coffee processing process, so the author formulates the problem, namely how is the mechanism of the wage payment system at PT. Oro Kopi and whether the fulfillment of wage rights for permanent female workers at PT. Oro Kopi is in accordance with Law Number 11 of 2020 concerning Job Creation (Job Creation Law). The purpose of this study is to determine the mechanism of the wage payment system at PT Oro Kopi and to determine whether the fulfillment of wage rights for permanent female workers at PT Oro Kopi is in accordance with Law Number 11 of 2020 concerning Job Creation.

Several previous relevant studies, conducted by Yulia Rahmawati, Suryaningsi, and Novita Majid (2020), examined reproductive rights and wages in Samarinda coal mining companies. They found that reproductive rights were still limited in some companies, but wage systems were generally well-funded.⁶ Meanwhile, research reviewed by Hasanah, Inayah, Lubis, and Aulia (2025) found that discrimination was still found in employment relations, especially in the practice of termination of employment (PHK) based on biological reasons such as pregnancy, or social status such as marriage. Despite existing regulations such as Law No. 13 of 2003 and the ratification of international conventions, implementation is weak and oversight is suboptimal.⁷ While the issue of protecting women workers has been widely researched, in-depth studies in specific industries and locations are still limited. In this study, the author will address this gap in the literature by examining the wage payment mechanism at PT. Oro Kopi to identify potential wage disparities in rural areas. Analyzes the compliance of wage rights with Law Number 11 of 2020 concerning Job Creation. Therefore, this study not only reconstructs the understanding of the protection of the rights of permanent female workers in a more specific context but also critiques the existing literature by highlighting gaps in regulatory implementation in less-explored sectors and locations.

Method

In this study, the author used a qualitative research approach. Qualitative research is a way of thinking used by the author to explore and understand phenomena in depth using analytical techniques.⁸ The research was conducted at PT. Oro Kopi Aceh Tengah. The subjects were permanent female workers involved in the dry coffee processing process, as well as company management involved in the wage system. The type of research used by the author is empirical juridical, namely an approach that combines legal literature studies (normative) and field research

⁶ Yulia Rahmawati, Suryaningsi Suryaningsi, dan Novita Majid, "Penerapan Prinsip Keadilan Sosial Terhadap Hak Tenaga Kerja Perempuan di Pertambangan Batubara Samarinda," *SEIKAT: Jurnal Ilmu Sosial, Politik Dan Hukum* 3, no. 1 (2024): 51–62, <https://doi.org/10.55681/seikat.v3i1.1183>.

⁷ Melia Dwi Hasanah, et al., "Perlindungan Hukum bagi Pekerja Perempuan yang Mengalami Diskriminasi dalam Hubungan Kerja," *Desentralisasi : Jurnal Hukum, Kebijakan Publik, Dan Pemerintahan* 2, no. 3 (2025): 200–212.

⁸ Muhajirin, Risnita, and Asrulla, "Pendekatan Penelitian Kuantitatif Dan Kualitatif Serta Tahapan Penelitian," *Journal Genta Mulia* 15, no. 1 (2024): 82–92.

(empirical) by collecting primary data directly from the research object, through open interviews and field observations with the aim of obtaining a real picture of the fulfillment of wage rights for permanent female workers at PT Oro Kopi.⁹ Not only examining the normative aspects but also the implementation of law in social practices in the field.

The procedure involved selecting interviewees, scheduling interviews to avoid disruption to work activities, and observing company activities to obtain a clear picture of how wages are paid. The tool used was an interview guide developed by the author, containing a number of questions to determine women workers' wage rights and compliance with existing regulations. The collected data was then analyzed by describing the results clearly and systematically, in accordance with the research objectives.

Discussion

1. Provisions Concerning the Fulfillment of Workers' Wage Rights According to Law

In today's modern era, many female workers support the fulfillment of family needs and welfare, whether as civil servants or private sector employees, daily laborers, or as employees in small and medium industries and so on. Due to the large economic demands of families, women are now often working, some even become the main breadwinner in their families, because the men (husbands) do not have jobs, therefore, female workers are currently participating in improving national development in Indonesia.¹⁰

A salary is a payment made by an employer (employer) to the recipient of work or services (worker). The purpose is to ensure the continuity of human rights and production. Payment is made based on an agreement between the employer and employee.¹¹ An employment agreement can only be made once an employment relationship has been established. The elements that form an employment relationship include work, a command, and pay.¹² An employment agreement must also meet the requirements for a valid agreement as stipulated in Article 1320 of the Civil Code (KUHPerdata), which stipulates that an agreement is born based on the agreement of the binding parties, the parties must be legally competent, the agreement is made for a specific purpose, and has a legally permissible reason.¹³ In addition, Article 52 paragraph (1) of the Employment Law

⁹ Widelia Andiani Nadiffa dan Beni Ahmad Saebani, "Perbandingan Yuridis Empiris dengan Yuridis Normatif dalam Ilmu Sosiologi," *CAUSA: Jurnal Hukum dan Kewarganegaraan* 9, no. 2 (2024), <https://doi.org/10.3783/causa.v2i9.2461>

¹⁰ Yosia Hetharie, "Pemenuhan Hak Pekerja Perempuan dalam Peraturan Perusahaan," *Bacarita Law Journal* 1, no. 1 (2020): 54–61. Hetharie Yosia, "Tahun 1979 Pada Sidang Umum PBB Yang Mengadopsi CEDAW (Convention on the Elimination of All Form of Discrimination Against Women) Yang Membuka Jalan Bagi Semua Negara Untuk Meratifikasinya , Dan Indonesia Sudah Meratifikasinya Sejak Undang-Undang Dasar," *Bacarita Law Journal* 1, no. November (2020): 54–61.

¹¹ Mei Rahmat Syah Elisabet Ndruru dan Padrisan Jamba, "Perlindungan Hukum bagi Pekerja/Buruh atas Pemberian Upah Kerja di Bawah Upah Minimum Menurut Perspektif Hukum di Indonesia," *SCIENTIA JOURNAL: Jurnal Ilmiah Mahasiswa* 5, no. 4 (2023), <https://doi.org/10.33884/scientiajournal.v5i4.7381>.

¹² Karel Hein Tampone, Carlo A Gerungan, dan Presly Prayogo, "Hubungan Kerja dalam Perspektif Hukum Ketenaga Kerjaan Berdasarkan Undang- Undang Cipta Kerja No 6 Tahun 2023," *Jurnal Fakultas Hukum, UNSRAT* 12, no. 5 (2024): 1–5.

¹³ Hukumku, "Ini Syarat Sah Perjanjian Sesuai Pasal 1320 KUHAP, Apa Saja?" (Hukumku, 2025), <https://www.hukumku.id/post/syarat-sah-perjanjian-menurut-pasal-1320-kuhp>.

emphasizes that a contract is considered valid if both parties reach an agreement, the parties have the legal capacity to carry out legal acts, the type of work intended is clear and in accordance with the agreement, and the work must not conflict with general regulations or other statutory provisions.¹⁴

According to Law No. 11 of 2020 concerning Job Creation, wages are the rights of workers or laborers received in the form of money as compensation from employers, the amount of these wages is agreed upon in the employment agreement or provisions of statutory regulations, including allowances for workers and their families for work or services that have been or will be performed.¹⁵ The minimum wage is the lowest wage set annually as a reference that must be used by employers. The minimum wage is the lowest limit regarding the value of wages that employers must provide to workers, because regulations do not permit employers to provide wages below the minimum wage that has been determined.¹⁶ This is stated in the Manpower Chapter Law, Article 81 paragraph 25 regarding additional article 88A which reads:

1. Agreements regarding wage systems made between the authorities and workers/labor unions are not permitted to set wages lower than the wage provisions stipulated in statutory regulations.
2. If the agreement as referred to in paragraph (4) turns out to set a lower value or is in conflict with statutory regulations, then the agreement is declared legally invalid, and the implementation of wages must follow the provisions in force in statutory regulations.

Article 81 paragraph (24) of the Job Creation Law, which amends Article 88, states that every worker/laborer has the right to a decent living for humanity. This includes the minimum wage, wage structure and scale, overtime pay, and other related matters. The wages paid by employers to workers must not be lower than those stipulated in the law. If the agreement between the employer and the employee is lower than the set of issues that often arise when implementing work correlations in companies, whether good or contrary to regulations, then the agreement is void and wage arrangements must be implemented in accordance with laws and regulations. which have developed rapidly or are still on a small scale, namely:

1. The salary paid to workers is below the minimum wage standard
2. lack of transparency regarding the wages given
3. working more than 40 hours per week and without overtime pay and so on.¹⁷

Worker protection is regulated in Law Number 11 of 2020 concerning Job Creation, which contains 15 chapters with a total of 186 articles. Prior to the enactment of the Job Creation Law, regulations regarding worker protection were already contained in Law Number 13 of 2003

¹⁴ E Lutfi, "Ini Syarat Perjanjian Kontrak Kerja Karyawan yang Sah di Indonesia" (Mekari Talenta, September 5, 2024), <https://www.talenta.co/blog/kontrak-kerja-sah-di-indonesia/>.

¹⁵ Pemerintah Pusat, "Undang-Undang (UU) Nomor 11 Tahun 2020 Tentang Cipta Kerja" (2020).

¹⁶ Tri Dian Aprilsesa, et al., "Tinjauan Hukum Pemberian Upah pada Buruh dibawah Upah Minimum Provinsi," *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam* 5, no. 1 (2023): 585–592, <https://doi.org/10.37680/almanhaj.v5i1.1997>.

¹⁷ Agussalim A. Gadjong, et al., "Perlindungan Hukum Hak Asasi Manusia (Pekerja) dalam Perspektif Undang-Undang Nomor 6 Tahun 2023 tentang Cipta Kerja," *Journal of Lex Philosophy (JLP)* 5, no. 1 (2024): 260–75.

concerning Manpower. Therefore, the rights of women workers, in particular, have received various forms of legal protection. Law Number 11 of 2020 concerning Job Creation is a regulation in force in Indonesia and was approved by the House of Representatives of the Republic of Indonesia (DPRRI). This regulation was ratified on October 5, 2020, and officially promulgated on November 2, 2020.¹⁸

To guarantee the rights of workers, including permanent female workers at PT. Oro Kopi, the company refers to Law No. 11 of 2020. This Job Creation Law is a form of government efforts to create the widest possible employment opportunities by facilitating business and protecting workers. The Job Creation Law regulates various policies, including improving worker protection and welfare within the increasingly competitive investment and business ecosystem. In its implementation, PT. Oro Kopi has committed to meeting the Provincial Minimum Wage (UMP) by conducting performance evaluations as a basis for providing additional incentives to workers, including permanent female workers. This is fully in line with the welfare protection objectives stipulated in this law.¹⁹

2. Women Workers from an Islamic Perspective

In the modern era, women's involvement in the business world is nothing new. This aligns with the principle that women have equal rights and obligations in developing their potential. In Islam, women's achievements have been documented since the time of the Prophet Muhammad (peace be upon him). One such figure is Siti Khadijah, known as a successful trader. This figure serves as an ideal role model for women, who have equal opportunities to achieve, compete healthily, and develop their potential. All of this was done in a commendable manner, without neglecting the honor and dignity of women.²⁰

One of the most common public views is that women's emancipation is understood as "women's efforts to achieve equal rights with men," but in fact, such a demand contradicts the provisions of Allah SWT, who created humans into two genders. Even within the same gender, absolute equality between men and women is impossible. If the term equality is understood in its totality, the balance in life will be disturbed. Essentially, this life is based on differences, and absolute uniformity cannot be achieved even among men, it's certainly even more difficult to standardize men and women. That's why the principle of absolute equality is unacceptable. It's important to believe that behind these differences lies a certain level of equality, called justice, not absolute equality.

In Islam, women's status is highly respected and their dignity is elevated above all the humiliation they have experienced, from being buried alive to inhumane treatment. Islam places

¹⁸ Srinorindra Rahayu Budiiswanti, Fence M. Wantu, dan Avelia Rahmah Y. Mantali, "Tinjauan Hukum Implementasi serta Kendala Praktis Perlindungan Hukum Pekerja Perempuan dalam Konteks Pemutusan Hubungan Kerja," *Journal of Comprehensive Science (JCS)* 2, no. 9 (2023): 1593–1603, <https://doi.org/10.59188/jcs.v2i9.513>

¹⁹ Republik Indonesia, Undang-Undang Nomor 11 Tahun 2020 tentang Cipta Kerja.

²⁰ Henny Rahma Wati dan Refika Angraini, "Wanita Pekerja dalam Pandangan Islam," *Masterpiece: Journal of Islamic Studies and Social Sciences* 3, no. 2 (2025): 280–86, <https://doi.org/10.62083/yp5rm41>.

women in an honorable position, both as mothers and wives, deserving of gentle and loving treatment.²¹

Not only regulated in regulations, provisions regarding fair wages are also regulated in Islamic law as the basic provisions for obtaining the rights they should have for every worker, including female workers. One of the references in the Koran which emphasizes the importance of fulfilling wage rights for female workers is in Surah An-Nisa verse 32. Allah SWT says:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ
بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾

Meaning: "And do not be envious of what Allah has given some of you more than others. For men is a share of what they have earned, and for women is a share of what they have earned" (QS. An-Nisa: 32).²²

Then Allah SWT said in the Al-Quran surah Al-Baqarah verse 228:

وَالرِّجَالُ عَلَيْهِمْ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

Meaning: "and a man (husband) has one superiority in rank over a woman (wife) (Al-Baqarah: 228)".

Surah An-Nisa emphasizes justice and equality in the distribution of profits, rejecting envy and wishful thinking without effort. This demonstrates that every effort made will be rewarded according to the provisions. Furthermore, Surah Al-Baqarah also serves as the basis for the protection of female workers in Islam. The degree of superiority of the husband (qawamah) indicates the greater responsibility of the man as the head of the family, where the husband is obliged to provide for the family, so that the wife's work is voluntary and does not burden the primary responsibilities of the household. Tafsir As-Sa'di explains that a woman's rights over her husband are equal to her husband's rights over her, with the benchmark of ma'ruf according to local customs, including a living and decent clothing, which are principles that support female workers in getting fair wages without discrimination.²³ It's also understandable that women are not burdened with the obligation to earn a living. In other words, a woman is not required to be a worker or a career woman, because Allah SWT has emphasized in the Quran that it is the man who is responsible for earning a living. However, Islam does not prohibit women from playing a role in the public sphere. From an Islamic legal perspective, there are no rules that explicitly prohibit women from participating in the public sphere according to their choices and abilities. Islamic teachings encourage its followers to work diligently to achieve beneficial things, both for their personal and family lives. Consequently, Islam strongly condemns laziness, including unemployment and the failure to utilize time for positive activities, such as earning a living.

²¹ Siti Afiyah dan Abd. Hadi, "Pandangan Hukum Islam terhadap Upaya Membentuk Keluarga Sakinah bagi Wanita Karir," *JOSH: Journal of Sharia* 1, no. 2 (2022): 100–112, <https://doi.org/10.55352/josh.v1i2.586>.

²² As-Sa'di A.R. bin N, "Surat An-Nisa Ayat 32: Arab, Latin, Terjemah Dan Tafsir," 2023, <https://tafsirweb.com/1564-surat-an-nisa-ayat-32.html>.

²³ As-Sa'di A. R. bin N, "Surat Al-Baqarah Ayat 228: Arab, Latin, Terjemahan Dan Tafsir," Tafsirweb 2023, <https://tafsirweb.com/869-surat-al-baqarah-ayat-228.html>.

Therefore, Islam emphasizes the importance of a strong work ethic in every activity, based on discipline, sincerity, and commitment, so that happiness can be achieved in this world and the hereafter.²⁴

3. Wage Mechanism for Permanent Female Workers at PT. Oro Kopi

The author's research results indicate that Asna is the only permanent female employee at PT. Oro Kopi. She is the only permanent female employee at the company; the rest are permanent male employees and casual female workers without contracts. Asna receives a monthly wage of Rp 4,000,000. This wage is paid routinely at the beginning of each month by the company via direct bank transfer to Asna. In addition to the base salary, the company also provides bonuses for employees who perform additional work or exceed targets. Furthermore, the company maintains transparency by recording all work performed, which then forms the basis for monthly evaluations. This demonstrates that the company consistently provides certainty and clarity for all employees.²⁵ In Islam, women are permitted to perform any work as long as it does not conflict with Islamic law. This demonstrates that men and women have equal opportunities in employment, without discrimination, in accordance with the universal human dignity.²⁶

The wages of permanent female workers at PT. Oro Kopi are already above the 2025 Aceh Provincial Minimum Wage (UMP), which is IDR 3,685,616.²⁷ Therefore, the company not only fulfills its normative obligations as stipulated in Law No. 11 of 2020 concerning Job Creation, but also exceeds them by providing greater appreciation to both male and permanent female workers. This demonstrates the company's compliance with the principle of equality in employment regulations.

In contrast to the findings of previous researchers, such as Choirullah et al. (2022), who highlighted wage discrimination among female workers that still occurs in the manufacturing sector,²⁸ research conducted by Hasanah et al. (2025) also showed the existence of gender-based discrimination in employment relationships, including termination of employment due to biological factors or social status.²⁹ The results of this study indicate that there is no wage discrimination between male and female permanent workers at PT. Oro Kopi Aceh Tengah. Asna receives the same salary as permanent male workers, amounting to Rp 4,000,000 per month. This demonstrates the concrete implementation of gender equality in wage practices. In other words,

²⁴ Lilis Handayani, "Peran Istri Sebagai Pencari Nafkah Utama dalam Perspektif Hukum Islam," *PRIMER : Jurnal Ilmiah Multidisiplin* 1, no. 1 (2023): 9–15, <https://doi.org/10.55681/primer.v1i1.24>.

²⁵ Ayuni Rizki, "Mekanisme Mengupahan" (Takengon: wawancara pribadi, 2025).

²⁶ Masripah Masripah, Yufi Mohammad Nasrullah, dan Nurul Fatonah, "Kebolehan Wanita Berkarir dalam Pandangan Al-Quran," *AL QUDS: Jurnal Studi Alquran Dan Hadis* 6, no. 2 (2022): 843, <https://doi.org/10.29240/alquds.v6i2.4238>.

²⁷ Naker, "Aceh Tetapkan UMP 2025 Sebesar Rp. 3.685.616."

²⁸ Farhan Choirullah, et al., "Diskriminasi Hak-Hak Perempuan dalam Ketenagakerjaan Profesi Buruh Pabrik di Indonesia." *Jurnal Nalar Keadilan* 2, no.2 (2022): 92-101

²⁹ Hasanah, et al., "Perlindungan Hukum bagi Pekerja Perempuan yang Mengalami Diskriminasi dalam Hubungan Kerja." *Desentralisasi: Jurnal Hukum, Kebijakan Publik, dan Pemerintahan* 2, no. 3 (2025): 200–212.

PT. Oro Kopi has successfully demonstrated that gender discrimination or inequality is not universal, but rather depends on the company's commitment.

According to the author, although companies have implemented the Job Creation Law with a living wage, efforts to strengthen the rights and protection of female workers still require support through increased outreach on labor rights by authorized agencies. This is crucial to ensure women workers receive comprehensive protection and improved welfare.

4. Equal Pay for Female Workers at PT. Oro Kopi Aceh Tengah

The wage gap between male and female workers remains a persistent phenomenon in Indonesia. Despite annual increases due to the government's minimum wage policy, male workers continue to receive higher wages than female workers. The ratio of female to male wages demonstrates a trend toward gender equality. The mandatory minimum wage policy encourages wage increases for both male and female workers. However, while women's wages continue to increase at a lower rate than men's, this demonstrates that the gender gap has not yet been completely eliminated.³⁰ Basically, equality between male and female workers has been regulated in the 1945 Constitution, which is contained in Article 27 and 28D paragraph (1) which discusses the right to recognition, guarantees, protection and fair legal certainty, as well as equal treatment before the law.³¹

The owner of PT Oro Kopi, Rasyid, emphasized that his company has implemented the provisions stipulated in the Law. Rasyid's principles are very worthy of being used as an example, namely always striving to provide wages that must slightly exceed the applicable Provincial Minimum Wage (UMP). In addition, the company has also arranged employee working hours appropriately in accordance with applicable national regulations. Additional work is carried out based on the wishes of workers who have reached the maximum target and ends in the afternoon with the recording of Asna. These steps not only comply with legal provisions but also demonstrate the company's strong commitment to protecting basic protections for all workers. However, the data presented by Rasyid reveals significant shortcomings in the socialization of workers' rights. This socialization should be carried out by the local Manpower Office. As a result, workers still lack a thorough understanding of their rights.³² According to the author, this creates potential gaps in awareness and utilization of these rights in practice in the workplace.

³⁰ Yeni Nuraeni dan Ivan Lilin Suryono, "Analisis Kesetaraan Gender dalam Bidang Ketenagakerjaan di Indonesia," *Nakhoda: Jurnal Ilmu Pemerintahan* 20, no. 1 (2021): 68–79, <https://doi.org/10.35967/njip.v20i1.134>.

³¹ Natasya Radha and Aloysius Uwiyono, "Perbandingan Kesetaraan Hak Pekerja Perempuan dalam Ruang Lingkup Ketenagakerjaan di Indonesia dan Amerika Serikat," *COMSERVA Indonesian Journal of Community Services and Development* 2, no. 11 (2023): 2771–89, <https://doi.org/10.59141/comserva.v2i11.669>.

³² Suyeno Vernadhea Nur Azizah Mahulauw, Khoiron, "Evaluasi Kebijakan Program Dinas Ketenagakerjaan Kabupaten Pasuruan dalam Menanggulangi Pengangguran Program Studi Administrasi Publik, Fakultas Ilmu Administrasi, Universitas Islam Malang, Jl MT Haryono 193 Malang, 65144 Indonesia Email: Vernadhea14," *Jurnal Respon Publik* 19, no. 8 (2025): 79–90.

From an academic perspective, research by Nurmelia Fauzah (2023)³³ and Juwanda Prasetya (2024)³⁴ strengthens the author's argument by showing that the agribusiness sector often faces challenges in implementing effective regulations for female workers. Therefore, the author conducted research at PT. Oro Kopi, which provided valuable information as an example of good regulatory practices in the field. Being an employee for an individual or company certainly requires compliance with applicable regulations and obligations to ensure that workers' rights are met. As a party seeking employment, an individual is also required to accept the terms and conditions of employment at the company they are applying for, while also understanding and implementing the mutually agreed-upon rights and obligations.³⁵

Asna's position within the company is very strategic within the company structure even though Asna is the only permanent female employee at PT. Oro Kopi. Not only does she receive wages equal to permanent male employees, Asna also bears significant responsibilities, such as overseeing the coffee sorting process, recording the work results of daily laborers, and ensuring the quality of coffee production in the company. Not only that, Asna even bears the risk if the selection results do not meet the target, this shows that the wage she receives is higher than the minimum wage commensurate with the workload and responsibilities she carries. However, the fact that there is only one permanent female employee indicates the limited access of women to obtain stable formal employment positions in the coffee processing sector.³⁶

Thus, the author confirms that the fulfillment of the wage rights of permanent female workers at PT Oro Kopi Aceh Tengah has been in accordance with existing regulations and complies with the principle of gender equality where the wages received by Asna are equal to the wages of permanent male workers and higher than the UMP, so that no discrimination was found in wage practices in the company located in the rural area. Therefore, according to the author, although the wage mechanism has shown fairness, companies and the government still need to encourage the creation of broader aspects for female workers. This effort is important to maintain gender equality which is not only reflected in the amount of salary received, but also job opportunities and career sustainability for women in the coffee processing sector.

Efforts to achieve a decent wage are closely linked to human rights in the economic, social, and cultural fields. Protecting and fulfilling these rights is crucial to ensuring a decent standard of living. Achieving this requires the active participation of the government, employers, and workers. Synergy through good coordination, effective communication, and hard work is essential to

³³ Nurmela Fauzah, "Analisis Peran Tenaga Kerja Perempuan dalam Meningkatkan Kesejahteraan Keluarga Menurut Perspektif Ekonomi Islam [skripsi sarjana, Tidak Dipublikasikan]" (Universitas Islam Negeri Ar-Raniry, 2023).

³⁴ Juwanda Prasetya, "Peran Perempuan Pekerja dalam Membantu Ekonomi Keluarga Studi pada Usaha Kasur di Banjarejo Kecamatan Batanghari Kabupaten Lampung Timur [skripsi sarjana, Tidak Dipublikasikan]" (Insitut Agama Islam Negeri (IAIN) Metro, 2023).

³⁵ Sefryndo Krisna E.H, "Perlindungan Hukum atas Hak Upah Pekerja pada Home Industri," *Bureaucracy Journal : Indonesia Journal of Law and Social-Political Governance* 2, no. 3 (2022): 835–46, <https://doi.org/10.53363/bureau.v2i3.66>

³⁶ Ayuni Rizki, "Pemenuhan Hak Upah Pekerja Perempuan di PT. Oro Kopi" (Takengon: wawancara pribadi, 2025).

increasing productivity. This way, Indonesia can enhance its competitiveness on the national stage.³⁷

Conclusion

This research demonstrates that PT. Oro Kopi has implemented a wage payment mechanism for permanent female workers in accordance with Law Number 11 of 2020 concerning Job Creation and the Aceh Provincial Minimum Wage (UMP). The wage system implemented demonstrates gender equality practices, with female workers receiving wages equal to those of male workers in the same position, and even higher than the UMP. This confirms that gender-based wage discrimination is not universally applicable but is highly dependent on a company's commitment to implementing labor regulations.

However, the research also revealed obstacles in the form of low levels of understanding among female workers regarding their employment rights, a condition that can hinder their ability to fully advocate for their rights. Therefore, this paper emphasizes the importance of an active role for the government and companies in educating and promoting employment, particularly for female workers, to ensure comprehensive protection and well-being.

For future studies, the author suggests focusing on strengthening the socialization of labor rights and conducting a more in-depth analysis of the implementation of legal protection in the field, particularly regarding weak oversight and enforcement. Furthermore, research could be expanded to include career sustainability and women workers' access to stable formal employment in the coffee processing and other agribusiness sectors, ensuring gender equality extends beyond wages to encompassing employment opportunities and career development.

The author hopes that this research can provide a positive contribution to the development of policies for the protection of female workers and strengthen the implementation of regulations to achieve social justice and sustainable welfare, especially in the rural employment sector.

³⁷ Luthfiani Bintang Sulistyio et al., "Kesenjangan Upah dan Perbedaan Pembayaran Pajak Antar Gender," *Education : Jurnal Sosial Humaniora Dan Pendidikan* 3, no. 2 (2023): 01–18, <https://doi.org/10.51903/education.v3i2.330>.

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