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***WORKFORCE CAPACITY BUILDING MODEL AT PTPN I
COT GIREK BASED ON GENDER EQUALITY, LOCAL
WISDOM AND INCLUSIVITY***

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ABSTRACT

This research is a follow-up research that will test the model of increasing the capacity of the female workforce at PTPN I Cot Girek North Aceh based on gender equality, local wisdom, and inclusivity. The model that has been produced in previous research will be tested from various perspectives of the parties to the GESI-based women's workforce capacity mainstreaming model and local wisdom.

The existence of PTPN I Cot Girek has absorbed labor in supporting palm oil production operations, including female workers. Therefore, it is urgent and strategic to test the model of workforce capacity building in PTPN I Cot Girek Based on Gender Equality, Local Wisdom and Inclusiveness, and is an important part of the achievement of the SDGs. The purpose of this study is to find a model for increasing labor capacity based on Gender Equality, Local Wisdom and Inclusiveness is to test the model in increasing labor capacity in the plantation industry sector. especially oil palm plantations. This research is an empirical juridical research and data collection is carried out by field interview studies and literature searches. This research includes several stages, namely the preparation and design stage of the research; the model testing stage based on the perspective of stakeholders; data reduction and verification stage; data analysis stage; the remodeling stage and the preparation of recommendations. The results of the study concluded that in PTPN I Cot Girek, the division of roles and placement of female workers reflects the company's efforts to provide equal employment opportunities for women, although there are still challenges in several aspects of its implementation. Working women tend to be placed in positions that adapt to their physical and social characteristics, such as administrative tasks or jobs that are considered less strenuous. However, opportunities to occupy strategic and diverse positions can still be improved to promote gender equality. The existence of regulations governing women's workforce plays an important role in protecting their rights, including wage equality, occupational health and safety protection, and reproductive rights such as maternity and breastfeeding leave. PTPN I Cot Girek has complied with applicable laws, such as Law No. 13 of 2003 concerning Manpower, to ensure that women receive fair treatment and support their welfare in the workplace even though it is not fully entitled. In addition, protection mechanisms against violence and harassment in the workplace are also an important element in creating a safe and inclusive work environment for women. Overall, while the regulations have provided a solid foundation for protecting the female workforce, the implementation of the policy at PTPN I Cot Girek requires continuous monitoring and evaluation to ensure its implementation is effective and creates a fair and equitable work environment

Keywords: *Female Workforce, Gender, Palm Oil, Local Wisdom, Cot Girek*

INTRODUCTION

In the 2020-2024 RPJMN, sustainable development has been determined as one of the aspects of mainstreaming, the goal is to provide access to fair and inclusive development, as well as protect the environment, so as to maintain the improvement of the quality of life from one generation to the next. Through this approach, the Government of Indonesia believes that sustainable palm oil development contributes significantly to the achievement of the Sustainable Development Goals (SDGs).¹

Oil palm plantations are one of the plantation commodities that have a strategic role in Indonesia's economic development. As the world's largest producer of palm oil, the industry has provided jobs both directly and indirectly. The development of oil palm plantations, both carried out by state and private plantation companies, always involves a large workforce. The need for plantation labor has started from the beginning of land clearing until crops produce or produce. The required workforce will continue to increase as plant production and productivity increase, including women's labor (Surambo, A., Susanti, E., et al. 2010).

Economically, the development of oil palm plantations in Indonesia has absorbed labor directly, but also through infrastructure development in rural areas which opens the door to the development of other economic activities². Based on data from the Ministry of Agriculture in 2019, the number of farmers involved in oil palm plantations is 2.67 million people and the total workforce is 4.42 million workers. This number consists of 4.0 million

¹ Nurlita Pertiwi, "Implementation of Sustainable Development in Indonesia," *Ramadan Library*, 2021, 1-134.

² Dual; Delis; Rosmeli Hastuti, "Development of Palm Oil and Rubber Commodities and Their Impact on Farmers' Income in Pelepat Ilir District," *Journal of Huaniora Socio-Science* 2, no. 2 (2018): 92-104, <https://online-journal.unja.ac.id/JSSH/article/view/5955> %0A%0A.

or 90.68 percent of workers in large national private oil palm plantations, 321,000 or 7.26 percent of workers in large state oil palm plantations, and 91,000 or 2.07 percent of large foreign private oil palm plantation workers (Almasdi Syahza, 2011).

The palm oil industry is a labor-intensive industry that absorbs a lot of labor, including female workers. The existence of women in oil palm plantations, such as wives and daughters, oil palm farmers and women workers, is the most vulnerable group and must be protected. Mainstreaming is needed to protect the rights of women's labor, which has great potential in supporting palm oil productivity. Gender Equality and Social Inclusion (GESI) needs to be applied comprehensively in every stage of increasing the capacity of the female workforce, including the need to differentiate duties between men and women according to labor conditions³.

Aceh Province is one of the strategically located areas for new alternatives to Indonesian palm oil export routes. Geographically, Aceh is adjacent to India and Pakistan. Both countries are included in the main destination countries for Indonesia's palm oil exports. Aceh's economic growth reached 30 percent, supported by the palm oil industry. North Aceh Regency is one of the potential areas for the development of the palm oil industry with a plantation area of 29,187 ha and a production of 399,193 tons (2006). The development of the palm oil industry, both land expansion and productivity improvement, has led to an increase in the total production of fresh fruit bunches (FFB), which requires palm oil processing factories (PKS).⁴

PKS Cot Girek is one of the 3 mills owned by PT Perkebunan Nusantara I, which is located in Cot Girek Village, Cot Girek District, North Aceh Regency, Aceh Province, about 385 KM to the north of the city of Banda Aceh. The mill was built in 1991 with a processing capacity of 30 tons/hour and the capacity was increased to 45 tons/hour where the source of FFB came from its own plantation and the surrounding community. The existence of PTPN I Cot Girek has absorbed labor in supporting palm oil production operations, including female workers. Therefore, it is urgent and strategic to examine the model of workforce capacity building at PTPN I Cot Girek Based on Gender Equality, Local Wisdom and Inclusivity.

Based on the background in Cot Girek District, North Aceh that has been described above, oil palm plantations are very significant in absorbing labor. This fact encourages this study to analyze several fundamental questions as follows: 1) How is the division of roles and placement of female workers in PTPN I Cot Girek, and 2) How are the regulations related to female workers in PTPN I Cot Girek. If needed, subchapters can be added as necessary. The existence of labor is one of the driving elements of palm oil industry production, including female workers. The role of women in the workforce is also very strategic as a factor in palm oil production at PTPN I Cot Girek. Thus, the existence of a female workforce must receive the attention of the leadership of PTPN I Cot Girek in supporting the Sustainable Development Goals program. The output of the research on the model of workforce capacity building based on Gender Equality, Local Wisdom and Inclusiveness is a model in labor management in the development industry sector, especially oil palm plantations. In addition, local governments need to prioritize the values of local wisdom and Islamic sharia in making policies related to equality between men and women. This is to maintain balance in community life in North Aceh.

³ Fitri Kurniawati Tiara Kartiyan, Trismiati, "WOMEN'S LABOR PRODUCTIVITY DIVERSITY CASE STUDY IN OIL PALM PLANTATIONS PT. CITRA RIAU SARANA," *MASEPI JOURNAL* 1, no. 1 (2016): 1-17, <http://journal.instiperjogja.ac.id/index.php/JMI/article/view/885>.

⁴ Jay Aryaputra Singgih, "The Role of Young Entrepreneurs in Boosting the Indonesian Economy to Improve National Development," *Journal of Lemhannas RI* 8, no. 3 (2022): 110-21, <https://doi.org/10.55960/jlri.v8i3.336>.

1.1 Mainstreaming and Gender Equity and Social Inclusion (GESI) Gender Equality

Mainstreaming and Gender Equity and Social Inclusion (GESI) Gender Equality is an equal condition between men and women in achieving basic rights within the scope of the family, society, state and the international world. Meanwhile, gender equity is a process that ensures a balance between men and women in obtaining access and opportunities, participation, control in decision-making and development benefits. In particular, the level of participation of women and men is measured in the Gender Development Index and the Gender Measurement Index which later became various international legal instruments, such as CEDAW (Convention on Elimination of All Forms of Discrimination Against Women), Convention on the Political Right of Women, Declaration on the Elimination of Violence against Women (Declaration on the Elimination of Violence against Women)⁵.

The international gender regime sets indicators of gender equality by measuring achievements in health, education, family income, politics and economics. Several approaches and strategies have been formulated to achieve gender equality, including Women in Development, women and development, and gender and development. This approach was refined in the gender mainstreaming agreed at the World Conference on Women in Beijing in 1995. Gender mainstreaming is carried out to reorganize, improve, develop and evaluate policies so that a gender perspective is used by decision-makers at all levels of policy to achieve gender equality⁶.

The use of a gender perspective is the knowledge and awareness that gender construction for men and women has a great influence on policy, starting from the process of planning, implementation and evaluation of results. Therefore, public policy must identify the obstacles faced, both by women and men, to achieve the same conditions targeted by the policy. What needs to be paid attention to by all parties is that gender equality and gender justice are two different things. Providing equal opportunities and rights does not guarantee that women and men will get the same results or outcomes. For this reason, a mainstreaming policy is needed for all disadvantaged parties, both men and women, in order to achieve the same and fair results⁷.

In addition to gender mainstreaming, policies that favor the disadvantaged or marginalized in society must consider the perspective of social inclusion. Social inclusion is the answer to the problem of social exclusion. Social exclusion is a process that prevents certain individuals or groups from participating in social life, either fully or partially. Compared to this definition, what is meant by social inclusion is a process that allows certain individuals or groups to participate in social life, either fully or partially⁸.

1.2 The Concept of Local Wisdom and Its Position in the Legal System

In the discussion of the concept of local wisdom in the legal system, in Aceh customary law is closely related to Islamic law as expressed in the Acehnese language "hukum ngon adat lagee zat ngeun sifeut" The local wisdom of the Acehnese people is in the form of: (i). Community knowledge, (ii) Values: The values of togetherness, obedience,

⁵ Philomena Jepkemboi Chepsiror, "The Early Childhood Educator: A Career of Choice beyond the 21st Century in Africa," *Aulad : Journal on Early Childhood* 3, no. 2 (2020): 85–94, <https://doi.org/10.31004/aulad.v3i2.59>.

⁶ Indra Kusumawardhana and Rusdi Jarwo Abbas, "Indonesia at the Crossroads: The Urgency of the 'Gender Equality and Justice Law' in Indonesia After the Buenos Aires Joint Declaration in 2017," *Journal of Human Rights* 9, no. 2 (2018): 153, <https://doi.org/10.30641/ham.2018.9.153-174>.

⁷ Siti Ruhaini Dzuhayatin, "GENDER EQUALITY: International Regime Contestation and Local Values," *Musāwa Journal of Gender and Islamic Studies* 11, no. 2 (2012): 141, <https://doi.org/10.14421/musawa.2012.112.141-154>.

⁸ Ishak Salim, "Disability Perspective in the 2014 Election and the Contribution of the Indonesian Disability Movement to the Development of Inclusive Elections in Indonesia," *The POLITICS: Journal of Master of Political Science, Hasanuddin University* 1, no. 2 (2015): 127–56.

consensus, justice and care. (iii) Ethics and morals: manifested in environmentally wise attitudes and behaviors, polite, morally responsible for existence and sustainability, not destructive, not threatening. (iv) Norms in the form of: recommendations, prohibitions, sanctions and expressions⁹

Customary law communities in resolving various problems, do not refer to the guidelines of the limitations of previous legal provisions, because there is no reason for the rules for it. Nevertheless, the guidelines for establishing a law for them to make a decision must not be contrary to the nature and attitude of the behavior of the dignified norms left behind by their predecessors, which are still seen as alive and recognized by their society. Customs as a norm or legal method are always actualized in the system of resolving various disputes in gampong and mukim communities, which contain sanctions. The implementation of this customary court contains the principles of fast, cheap and simple. Thus the community immediately gets a peaceful settlement¹⁰.

One of the things that is very supportive is the development of community dynamics and local government policies in responding to and observing the aspirations of indigenous cultural life, although squeezed by the complex conditions of laws and regulations in the positive legal system in Indonesia, but Aceh with the spirit of the Helsinki MoU dated August 15, 2005 has the privilege to carry out its own local wisdom customs. Against this, there is a growing awareness in the Acehnese people must be united in their customary bonds to re-establish the pillars of their lives through the implementation of Islamic sharia by adhering to the values of customary culture as a symbol of their mutual identity¹¹.

The regulation of the concept of local wisdom in this case customary values and customary law is regulated in Law No. 11 of 2006 concerning the Government of Aceh in Article 16 paragraph (2), 17 paragraph (2). The concept of local wisdom of the Acehnese people in the legal system has been carried out by resolving disputes through customary courts in gampong before continuing to the general court. Discussing the value or concept of local wisdom in Aceh is certainly inseparable from the history of Aceh in the era of the Aceh sultanate, especially Sultan Iskandar Muda (1607-1663). Iskandar Muda's success in implementing a strong and resilient governmental, social, economic, and socio-cultural political system as well as its role in all matters, including the international world, serves as a reference standard. The resilience of building the source of cultural values of customary values, is concluded in philosophical values, narit maja "adat ngon hokum (religion) lagei zat ngon sifeut" whose implementation structure is summarized in "adat bak po teumereuhom, hukom bak shiah kuala, qanun bak putroe phang, reusam bak lakseumana"

1.3 The Concept of Local Wisdom

Local wisdom theory is a concept that emphasizes the importance of local knowledge in understanding and solving problems faced by a community. Local wisdom can be defined as the knowledge and skills possessed by a community from generation to generation in managing the environment and natural resources around it. This concept emphasizes the importance of involving the community in the decision-making process and

⁹ Nana Noviana, "The Integrity of Local Wisdom in Peusijek Traditional Culture," *DESKOVI : Art and Design Journal* 1, no. 1 (2018): 29-34, <https://e-journal.umaha.ac.id/index.php/deskovi/article/view/283/190>.

¹⁰ Rahmat Ramadhani, "The Existence of Communal Rights of Customary Law Communities in Land Acquisition for the Public Interest," *De Jure Legal Research Journal* 19, no. 1 (2019): 97, <https://doi.org/10.30641/dejure.2019.v19.97-108>.

¹¹ Malahayati Malahayati and Laila M. Rasyid, "The Development of Vocational Village Concept Based on Local Wisdom and Inclusiveness in North Aceh" 413, no. Icolgis 2019 (2020): 125-28, <https://doi.org/10.2991/assehr.k.200306.196>.

conflict resolution, because it is the community that understands the needs and conditions of the surrounding environment the most.

The theory of local wisdom can be a solution in resolving social conflicts in the palm oil industry. The development of local wisdom can strengthen public identity and awareness of the existence of natural resources around them, so that they can reduce conflicts between the community and companies. Through strengthening local wisdom, the community can be actively involved in natural resource management and conflict resolution with the palm oil industry. This can help the community to improve their welfare, as well as maintain a sustainable and sustainable environment.

In the dictionary sense, local *wisdom* consists of two words: wisdom and local. In the Indonesian English Dictionary of John M. Echols and Hassan Syadily, local means local, while *wisdom* is the same as wisdom. In general, local *wisdom* can be understood as local ideas that are wise, full of wisdom, good value, which are embedded and followed by members of the community.

In the discipline of anthropology, the term *local genius is known*. *Local genius* is a term that was first introduced by Quaritch Wales. Anthropologists discuss at length the meaning of local genius. Among other things, Ayatrohaedi said that *local genius* is also a *cultural identity*, the identity/personality of the nation's culture that causes the nation to be able to absorb and process foreign cultures according to its own disposition and abilities. Local wisdom is a combination of the sacred values of God's word and various existing values. Local wisdom is formed as the cultural superiority of the local community as well as geographical conditions in a broad sense. Local kerifan is a product of past culture that should be continuously used as a living handle. Although the value is local, the value contained in it is considered very universal.

Conceptually, local wisdom and local excellence are human wisdom that relies on the philosophy of values, ethics, methods and behaviors that are traditionally institutionalized. Local wisdom is thus a value that is considered good and correct so that it can last for a long time and even institutionalize. Local wisdom can be summed up as a personality, a cultural identity of the community in the form of values, norms, ethics, beliefs, customs and special rules that have been tested so that they can survive continuously. Local wisdom is in principle of good value and is a cultural advantage of the local community and is related to geographical conditions at large. Because of the nature of such local wisdom, it will reflect the condition of the archipelago's culture which is Bhineka Tunggal Ika.

RESEARCH METHODS

The research roadmap on strengthening local wisdom as a solution to social conflicts in the palm oil industry in Aceh is as follows:



Figure 1. Research Stages

This study uses a qualitative method with descriptive analysis. The informants in this study are determined based on the depth of information needed, namely by determining key informants who will then continue to other informants. The informant is a female worker, HRD PTPN I Cot Girek. There are three types of data collection techniques used in this study, namely observation, interviews, Focus Group Discussions (FGD) and documentation. The observation referred to in this study is non-participant observation. Meanwhile, interviews with informants are conducted in depth, in an unstructured way. Focus Group Discussions (FGD) were carried out with the community around the factory. The documentation data in this study are books, journals, articles and websites related to this research. Data analysis in this study is carried out through three stages, namely: Data reduction, data presentation and conclusion drawn. Data reduction is the process of selecting, determining focus, simplifying, summarizing, and changing the form of raw data in field records. Data presentation is the description of a set of information that provides the possibility of drawing conclusions and taking actions. The conclusion is drawn in stages, starting from the provisional conclusion to the final conclusion.

DISCUSSION

PTPN I Cot Girek is one of the business units of PT Perkebunan Nusantara I (PTPN I) which operates in Aceh, Indonesia. PTPN I is a state-owned enterprise (State-Owned Enterprise) engaged in plantations, especially in the management and production of palm oil and rubber. Cot Girek's business unit is located in North Aceh Regency and is part of PTPN I's operational area which manages plantation land to produce key commodities such as palm oil (CPO) and its derivative products.

PTPN I Cot Girek plays an important role in supporting the local economy through job creation and contribution to the plantation sector. In addition, the company is also

involved in community empowerment programs and social activities to support the welfare of the local community. The division of roles and placement of female workers in PTPN I Cot Girek, like in other state-owned companies in the plantation sector, is being sought to be more equal through policies that support gender equality. Within PTPN, there are programs that aim to increase women's involvement and leadership. One of them is the Cluster Talent Committee (CTC) which has succeeded in increasing the representation of women in leadership roles in various positions, recording 18% female participation in PTPN Group leadership in 2023.

SOE Minister Erick Thohir also targets to increase the representation of women in SOEs, both in strategic and operational positions, as an effort to create a more inclusive and diverse work environment. This approach shows progress in building policies and programs that support the role of women in the plantation sector, reflecting the importance of equality in human resource management.

The existence of regulations related to female workers at PTPN I Cot Girek is closely related to policies that regulate the rights of workers, especially women, to ensure that they receive fair and equal treatment in the work environment. In general, this regulation includes several important things: 1) Gender Equality: In accordance with Law No. 13 of 2003 concerning Manpower, every company, including PTPN I Cot Girek, is obliged to ensure that women get the same opportunities as men in terms of jobs, wages, and career paths. This includes equal employment acceptance, promotion, and training opportunities. 2) Equal Wages: PTPN I Cot Girek is also obliged to comply with the provisions on equal pay for women and men who do equal work. This is in accordance with the principle in the Labor Law which emphasizes that there should be no discrimination in the provision of wages based on gender. 3) Occupational Health and Safety: This regulation also includes protections for female workers in terms of occupational health and safety, especially if the work poses a risk to women's reproductive health. Companies must provide a safe and supportive work environment, including facilities for pregnant or lactating women. 4) Maternity Leave and Breastfeeding Leave: PTPN I Cot Girek is expected to comply with the provisions on the right to maternity and breastfeeding leave regulated in Law No. 13 of 2003. Working women are entitled to maternity leave with the guarantee that there will be no termination of employment (PHK) during the leave period. 5) Protection against Sexual Violence and Harassment: Regarding regulations on the protection of sexual violence or harassment in the workplace, companies must have clear policies and procedures for handling cases of violence or harassment against female workers, in accordance with the principles in the Law and other relevant regulations.

Overall, the existing regulations aim to create an inclusive and supportive work environment for women workers at PTPN I Cot Girek. The existence of this regulation will help ensure that the rights of working women are recognized and protected fairly and equitably. As well as the implementation of regulations related to the female workforce at PTPN I Cot Girek can be seen in various aspects related to compliance with policies and the implementation of women's rights. Here are some of the implementation of regulations related to female workers in the company. A) Equal Employment Opportunity and Reward: PTPN I Cot Girek must ensure that women get equal opportunities in acceptance, promotion, and job training. The recruitment and selection process must be free from gender discrimination, where women are given equal opportunities to occupy certain positions or positions according to their qualifications and abilities. In practice, PTPN I Cot Girek can hold training programs or workshops that are tailored to the needs of women workers, both in improving technical and managerial skills. B) Equal Wages and Benefits: Companies must guarantee that the wages received by female workers are equivalent to those received by men for the same or equivalent work. This is in accordance with the principle of wage equality in the Labor Law. This can be in the form of periodic wage audits to ensure that there is no unreasonable difference between the salaries of male and female

workers in equal positions. C) Protection of Occupational Health and Safety: The implementation of regulations related to occupational health and safety for working women must be carried out by ensuring that working conditions do not harm women's reproductive health. For example, in jobs that require direct contact with hazardous chemicals or heavy work, companies must provide adequate personal protective equipment (PPE).

PTPN I Cot Girek also needs to provide supportive health facilities, such as proper rest rooms, clean toilets, and breastfeeding places for female workers who are breastfeeding. Maternity Leave and Breastfeeding Leave: Companies must ensure that pregnant female workers get the right to maternity leave in accordance with applicable regulations, which is for a full 3 months (90 days). This leave must be granted without prejudice to other rights, including the right to return to work after leave. In addition, PTPN I Cot Girek must implement policies that support female workers who have just given birth, such as providing breastfeeding leave time and adequate facilities for breastfeeding, such as lactation rooms. Protection Against Sexual Violence and Harassment in the Workplace: The implementation of regulations related to protection against sexual violence and harassment in the workplace is important. PTPN I Cot Girek must have a clear policy regarding complaints and handling cases of sexual harassment or discrimination based on gender. Companies must provide a safe and fearless complaint mechanism for female workers, as well as carry out training or socialization to all employees on the importance of maintaining a work environment free from harassment and discrimination.

Special Facilities for Women Workers: PTPN I Cot Girek must provide facilities that support women in carrying out their work and personal lives, such as places of worship, breastfeeding facilities, or comfortable rest rooms. This is a form of implementing regulations related to the welfare of women workers.

Overall, the implementation of regulations at PTPN I Cot Girek related to the female workforce must be carried out by creating an inclusive and non-discriminatory work environment, providing facilities that support the welfare of women workers, and ensuring that women's rights in the workplace are well protected. The successful implementation of these regulations requires a company's commitment to comply with existing regulations and ensure that the policy is implemented consistently.

CONCLUSIONS AND SUGGESTIONS

4.1 Conclusion

PTPN I Cot Girek, the division of roles and placement of female workers reflects the company's efforts to provide equal employment opportunities for women, although there are still challenges in some aspects of its implementation. Working women tend to be placed in positions that adapt to their physical and social characteristics, such as administrative tasks or jobs that are considered less strenuous. However, opportunities to occupy strategic and diverse positions can still be improved to promote gender equality.

The existence of regulations governing women's workforce plays an important role in protecting their rights, including wage equality, occupational health and safety protection, and reproductive rights such as maternity and breastfeeding leave. PTPN I Cot Girek has complied with applicable laws, such as Law No. 13 of 2003 concerning Manpower, to ensure that women receive fair treatment and support their welfare in the workplace even though it is not fully entitled. In addition, protection mechanisms against violence and harassment in the workplace are also an important element in creating a safe and inclusive work environment for women.

Overall, while the regulations have provided a solid foundation for protecting the female workforce, the implementation of the policy at PTPN I Cot Girek requires continuous monitoring and evaluation to ensure its implementation is effective and creates a fair and equal working environment.

4.2 Advice

1. Improving Gender Equality in the Division of Roles: PTPN I Cot Girek can reassess the pattern of the division of female labor roles to ensure that there are no gender-based restrictions on certain types of work. Companies should open up wider opportunities for women to occupy strategic and technical positions through training and skill development.
2. Socialization and Education Regarding Gender Equality: PTPN I Cot Girek needs to hold training and socialization programs related to the importance of gender equality to all employees, including management. This can help reduce gender stereotypes that may affect the division of roles and placement of the female workforce.
3. Improving Facilities to Support Women: Companies need to ensure facilities that support the needs of female workers, such as breastfeeding rooms, comfortable rest areas, and a safe work environment. This is important to create an inclusive workplace and support the well-being of the female workforce.
4. Strengthening Regulatory Implementation: Regulations related to the female workforce must be implemented consistently. PTPN I Cot Girek may form a special team or appoint an officer responsible for ensuring compliance with labor regulations, including oversight of wage equality, maternity leave, and protection from harassment.
5. Improvement of Monitoring and Evaluation Mechanisms: PTPN I Cot Girek is advised to regularly evaluate women's workforce policies to ensure their effectiveness. Regular employment audits can help detect gaps or discrimination, so corrective action can be taken immediately.
6. Creating a Secure Complaint Mechanism: Companies need to provide a secure and confidential complaint mechanism to handle cases of sexual harassment or discrimination that may be experienced by female workers. The complaint handling process must be transparent, fast, and fair to protect victims and provide sanctions to perpetrators.
7. Collaboration with External Parties: PTPN I Cot Girek can work with government agencies, non-governmental organizations, or communities that focus on gender equality issues to get input and support in creating a more inclusive work environment for women.
8. By implementing these suggestions, PTPN I Cot Girek can create a fairer, safer, and more supportive work environment for female workers, as well as ensure the sustainability of the implementation of applicable regulations.

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