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"Uncovering the Truth: The Low Wages of King's  
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# Uncovering the Truth: The Low Wages of King's Tomb Servants in Yogyakarta Palace

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## ABSTRACT

*This research explores the implementation of the wages of the king's tomb in the Yogyakarta Palace. The study was based on the findings of wage payments below the Minimum Wage of Bantul Regency and Yogyakarta Province. This research used empirical legal research based on primary and secondary data. The results showed that wage payments were very far below the standard minimum wage of districts and provinces. The study also found that Abdi Dalem worked three days a week, namely Monday, Friday, and Sunday, from 9 a.m. to 12:00 p.m. Based on working time, the courtier of the king's tomb is categorized as a freelance day laborer. So the fact that the low wages of the servants of the king's tomb are not contrary to the provisions of Indonesian labor law governing wages, namely in Law No. 11 of 2020 on Job Creation, which has been amended into Law Number 6 of 2023 concerning Stipulation of Government Regulations in replacement of Law Number 2 of 2022 concerning Job Creation to become Law, as well as Government Regulation of the Republic of Indonesia Number 36 of 2021 on Wages, as well as provisions on the implementation of Specific Time Work Agreements which also regulate about employment relations in Freelance Daily Workers, contained in the Decree of the Minister of Manpower and Transmigration of the Republic of Indonesia Number Kep.100 / Men / VI / 2004. Because for the daily labor relationship, granting wage rights depends on the parties' agreement by using the principle of *ius contra legem* as the basis for the improvement.*

**Keywords:** Minimum Wage; Abdi Dalem; Working Relationships.

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Date of Submission: Month DD, 2021

Date of Publication: Month DD, 2022

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DOI: <http://dx.doi.org/10.56087/substantivejustice.vxix.xx>

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## INTRODUCTION

The province of Yogyakarta Special Region is among those granted special autonomous status, and Aceh, Papua, and the Special Region of the Capital Jakarta because of its special privileges. Article 18 of the Constitution of the Republic of Indonesia of 1945 guarantees the regulation of the four regions above, recognizing areas with still traditional governments as



unique.<sup>1</sup> Yogyakarta's particular status was recognized long before Indonesia gained independence as a cultural heritage.<sup>2</sup> One of the specialties of Yogyakarta is that it maintains its cultural legitimacy during the development of an increasingly modern era.<sup>3</sup> In addition, the system of government led by a King made him look different from other regional heads. In running the wheels of government, a courtier assisted the Sultan.<sup>4</sup> Abdi Dalem is an aide to the Sultan as both a mover in the field of government and a guard in charge of preserving Javanese culture in the palace environment.<sup>5</sup>

Abdi dalem's position is the same as that of a worker. As a worker, Abdi dalem is entitled to wages to meet the needs of his daily life. Law No. 13 of 2003 on Employment relating to Law No. 11 of 2020 on Job Creation, which has been amended into Law Number 6 of 2023 concerning Stipulation of Government Regulations in replacement of Law Number 2 of 2022 concerning Job Creation to become Law, as well as Government Regulation of the Republic of Indonesia Number 36 of 2021 on Wages, guarantee this provision. Article 88 describes Abdi dalem's right to earn income to fulfill a decent livelihood. With fulfilling the needs of a decent life, the welfare of life is not a dream. The Labor Act guarantees the implementation of activities in the field of employment well in addressing gaps related to the rights of unprotected workers through bargaining for political and economic purposes.<sup>6</sup>

On the other hand, the government seeks to improve the welfare of life through improvements related to the minimum wage.<sup>7</sup> Minimum wage policies are in place for a better

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<sup>1</sup> O A N Hidayah, "Sistem Pemerintahan Kraton Yogyakarta Pada Masa Perang Kemerdekaan Tahun 1945-1951," *Risalah*, 2017, 33.

<sup>2</sup> A Wijayanti and J Damanik, "Analysis of the Tourist Experience of Management of a Heritage Tourism Product: Case Study of the Sultan Palace of Yogyakarta, Indonesia," *Journal of Heritage Tourism* 14, no. 2 (2019): 167, <https://doi.org/10.1080/1743873X.2018.1494182>.

<sup>3</sup> H Ikhwan and F Aidulsyah, "Sultanates and the Making of Nationhood in Indonesia and Malaysia," *Asian Journal of Social Science* 48, no. 3-4 (2020): 340, [https://brill.com/view/journals/ajss/48/3-4/article-p339\\_8.xml](https://brill.com/view/journals/ajss/48/3-4/article-p339_8.xml).

<sup>4</sup> P G Susila and Z Abidin, "Pengalaman Menjadi Abdidalem Punokawan Keraton Ngayogyakarta Hadiningrat: Studi Kualitatif Dengan Interpretative Phenomenological Analysis," *Jurnal Empati* 5, no. 1 (2017): 107, <https://doi.org/10.14710/empati.2016.15062>.

<sup>5</sup> W D Paramita, "Makna Dan Fungsi Jemparingan Mataraman Bagi Abdi Dalem Karaton Ngayogyakarta Hadiningrat," *Acintya Jurnal Penelitian Seni Budaya* 12, no. 1 (2020): 104, <https://doi.org/10.33153/acy.v12i1.2816>.

<sup>6</sup> Donald L McMurry, "Labor and the Law. By Charles O. Gregory. (New York: W. W. Norton & Co., 1946. 448 Pp. Appendix, Bibliography, and Index. \$5.00.)," *Journal of American History* 33, no. 3 (December 1, 1946): 483, <https://doi.org/10.2307/1898075>.

<sup>7</sup> B Ni and K Kurita, "The Minimum Wage, Exports, and Firm Performance: Evidence from Indonesia," *Journal of Asian Economics*, 2020, 4, <https://www.sciencedirect.com/science/article/pii/S1049007820300981>.

life.<sup>8</sup> With wage increases reaching the minimum wage standard, additional funds seen as gifts can be reconsidered concerning total wages.<sup>9</sup> The existence of minimum wage policies narrows the gap.<sup>10</sup> Setting a minimum wage can also reduce the growth rate of job needs within a few years.<sup>11</sup>

Abdi Dalem was positioned as a volunteer worker. The meaning of volunteering gives the sense that a small amount of money does not judge every job they do. No free volunteer work is included as freelancers campaigning in New York.<sup>12</sup> Although still paid in the form of money, the wages given to Abdi dalem are not comparable to the work done. Low wages can lead to social problems.<sup>13</sup> Low wages can also destroy low-skilled jobs.<sup>14</sup> Even low wages tend to affect the work done.<sup>15</sup> Abdi Dalem is a skilled worker. They are also many who come from the highly educated class and even have rank.

As someone with skills, Abdi dalem's wage determination cannot be aligned with workers without skills. According to Law No. 11 of 2020 on Copyright Work, article 88C, the Governor shall determine the minimum wage for the province and the wages in each district and city, subject to certain limitations, such as inflation or growth in the local economy. Based on the geographical conditions of the king's tomb in the Bantul Regency area, the minimum salary used is the Bantul Regency Minimum salary. Thus, this determination can improve the quality of life.<sup>16</sup>

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<sup>8</sup> Nur Hidayah Che Ahmat, Susan W Arendt, and Daniel W Russell, "Effects of Minimum Wage Policy Implementation: Compensation, Work Behaviors, and Quality of Life," *International Journal of Hospitality Management* 81 (2019): 230, <https://doi.org/https://doi.org/10.1016/j.ijhm.2019.04.019>.

<sup>9</sup> W Brink, X J Kuang, and M Majerczyk, "The Effects of Minimum-Wage Increases on Wage Offers, Wage Premiums and Employee Effort under Incomplete Contracts," *Accounting, Organizations and Society*, 2021, 2, <https://www.sciencedirect.com/science/article/pii/S0361368220300799>.

<sup>10</sup> S Katzkowicz et al., "Low-Skilled Workers and the Effects of Minimum Wage in a Developing Country: Evidence Based on a Density-Discontinuity Approach," *World Development*, 2021, 2, <https://www.sciencedirect.com/science/article/pii/S0305750X2030406X>.

<sup>11</sup> J Meer and J West, "Effects of the Minimum Wage on Employment Dynamics," *Journal of Human Resources* 51, no. 2 (2016): 512, <http://jhr.uwpress.org/content/51/2/500.short>.

<sup>12</sup> J Merkel, "Freelance Isn't Free.'Co-Working as a Critical Urban Practice to Cope with Informality in Creative Labour Markets," *Urban Studies* 56, no. 3 (2019): 547, <https://doi.org/10.1177/0042098018782374>.

<sup>13</sup> S Pantea, "The Effect of Minimum Wage Hikes on Employment: Evidence from Regional Panel Data from Romania," *Economic Systems* 44, no. 3 (2020): 4, <https://www.sciencedirect.com/science/article/pii/S0939362518300487>.

<sup>14</sup> D Neumark and L F M Corella, "Do Minimum Wages Reduce Employment in Developing Countries? A Survey and Exploration of Conflicting Evidence," *World Development* 137 (2021): 26, <https://doi.org/10.1016/j.worlddev.2020.105165>.

<sup>15</sup> D J Galvin, "Deterring Wage Theft: Alt-Labor, State Politics, and the Policy Determinants of Minimum Wage Compliance," *Perspectives on Politics* 14, no. 2 (2016): 335, doi:10.1017/S1537592716000050.

<sup>16</sup> Nur Hidayah Che Ahmat, Susan W. Arendt, and Daniel W. Russell, *op.cit.*, 237.

Low wages have the potential to disrupt mental health.<sup>17</sup> This phenomenon was later challenged through previous research. This phenomenon was later challenged through previous research<sup>18</sup>, where the minimum wage does not affect Abdi Dalem's life to damage their mentality. The Abdi Dalem showed different circumstances and received such low wages with joy. The phenomenon becomes enjoyable, and from previous research it can be said that the Abdi Dalem do not have a problem with the wages for the work performed, but this is related to the work of the Abdi Dalem, which is seen as the application of cultural values by the Abdi Dalem as something related to the loyalty of the Abdi Dalem to the Kraton.<sup>19</sup> This phenomenon becomes interesting to study so that the formulation of the problem appears: whether giving wages to servants in the royal tomb violates the laws and regulations in force in the Unitary State of the Republic of Indonesia or can specific legal reasons justify it. This research aims to determine whether giving wages to servants in the royal tomb violates the laws and regulations in force in the Unitary State of the Republic of Indonesia or can be justified by specific legal reasons.

The study uses empirical legal research by collecting primary and secondary data. The primary data was obtained through interviews with several respondents consisting of 11 (eleven) Abdi dalem placed in the Tomb of King Imogiri with the braids of *wedono*, *penewu*, *bekel*, and *jajar*.<sup>20</sup> In this primary data collection, the *informational saturation point* takes precedence. If data collection from respondents no longer has new information, then the data is considered sufficient and stopped. Because if it continues to add data, it will result in *redundancy*.<sup>21</sup>

The secondary data used in the study is primary legal material derived from national human rights and employment law regulations. The author also uses secondary legal materials derived from previous searches of literature and research results and tertiary materials in determining terms.

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<sup>17</sup> C Kronenberg, R Jacobs, and E Zucchelli, "The Impact of the UK National Minimum Wage on Mental Health," *SSM-Population Health* 3 (2017): 749, <https://doi.org/10.1016/j.ssmph.2017.08.007>.

<sup>18</sup> A Wijayanti and A Nafiah, "Payment of Wage under Minimum Wage for Abdi Dalem of Keraton in Daerah Istimewa Yogyakarta," *Sociological Jurisprudence Journal* 2, no. 1 (2019): 62, <https://www.ejournal.warmadewa.ac.id/index.php/sjj/article/view/933>.

<sup>19</sup> Agung, "TIM PKM RSH UGM Teliti Loyalitas Abdi Dalem Keraton Dalam Bekerja," Universitas Gadjah Mada, 2022, <https://ugm.ac.id/id/berita/22911-tim-pkm-rsh-ugm-teliti-loyalitas-abdi-dalem-keraton-dalam-bekerja>.

<sup>20</sup> Fithriatus Shalihah, "Wawancara Abdi Dalem Makam Imogiri" (Yogyakarta, 19 Oktober 2022). The Eleven (11) name of the Abdi Dalem is with the Author, during the interview session conducted by the Author, found a fact that the Abdi Dalem do the work they are doing is a tribute and devotion to the Kraton and the king and is a form of instilling cultural values, so that the Abdi Dalem do not prioritize wages than what has been done.

<sup>21</sup> Schensul Stephen L, Jean J Schensul, and Margaret Diane LeCompte, "Essential Ethnographic Methods : Observations Interviews and Questionnaires," *Walnut Creek Calif: AltaMira Press.*, 1999, 5-6.

## METHOD

This research uses participatory methods, especially legal research” (Susanto, 2015). Participatory legal research in this study includes two main activities, namely (1) experience and (2) action. These two activities are supported through reflection and supervision. Experiential activities include a) activities to identify issues, steps to formulate research questions, in-depth studies of the issues being discussed, and b) research strategy development activities. The action activities include a) retrieval, collection, coding, editing, and data analysis and conclusions; b) utilization of research results and sharing with the community. In this sense, legal research can only be carried out on himself, individually and socially, interpreting himself and his actions in social reality and the legal reality in which he lives. Participating in legal research is also an effort to provide broader and open access to the community to support their independence through involvement with the community. Therefore, legal research efforts in this model are also directed at strengthening groups in society where they perform activities. In this legal research, all parties involved have equal positions in terms of their rights and obligations. Emancipation implies that community involvement (collaborative) in this activity is carried out from the beginning, from preparing research instruments to collecting and analyzing data, even in the form of an action agenda.

## ANALYSIS AND DISCUSSION

The life of the Yogyakarta palace cannot be separated from the role of Abdi Dalem. Abdi Dalem's position is as the state civil apparatus that handles government issues and as a servant of culture. Being a courtier is the soul's call to devote itself to a glorified palace. This devotion is considered a hereditary habit in the family. Not infrequently, the sentence following in parents' footsteps becomes one of the main reasons to become a servant of culture or devote themselves to the palace.

A courtier is not limited by age and class. Everyone can become a courtier, even if the person is not a local native. However, Abdi dalem must know everything about the culture and behave like a cultured person. Abdi dalem is a role model of society in general. Therefore, every prospective Abdi dalem must understand the traditions, norms, ethics, and values that apply etiquette to Abdi Dalem Punakawan and Abdi Dalem *Kaprajan*. The difference between Abdi dalem *punakawan* and *kaprajan* lies in the origin of prospective Abdi dalem. Abdi dalem *punakawan* comes from ordinary people, while Abdi dalem *kaprajan* is a retired Indonesian National Army (*Tentara Nasional Indonesia*, TNI), Police of the Republic of Indonesia (*Polisi Republik Indonesia*, POLRI), and Civil Servant (*Aparatur Sipil Negara*, ASN).

Concerning Abdi dalem, *serat kekancingan* is a kind of legality that signifies that Abdi dalem is part of the citizens of Kraton Yogyakarta. Through *serat kekancingan*, Kraton Yogyakarta has the right to regulate monitoring and controlling courtiers. *Serat kekancingan* This became the



basis of the sting for abdi dalem. This means that the court must carry the rights and obligations depending on the rank/*kalenggahan* of each of the courtiers. Moreover, through *serat kekancingan*, is also Abdi dalem entitled to bear the title, the name of the gift, *kekucah/wages*, and *kalenggahan*, which reflects the rank and position of Abdi dalem in the existing structure in the Kraton Yogyakarta. At the same time, responsibility that must be carried by Abdi dalem is to act as a cultural servant. This means they devote their lives to being the guardians of the Yogyakarta Kraton's culture who can preserve the culture of the Yogyakarta Kraton.<sup>22</sup>

**Table 1.** *Pranatan Kalenggahan* Number 01/Pran/KHPP/XII/2004 Chapter of Abdi Dalem Rank 15 *Dulkaidah Wawu* 1937 *Suryo Kaping* December 27, 2004

Order		Rank	Civil Servants (ASN)		POLRI	TNI
<i>Punakawan</i>	<i>Kaprajan</i>		Rank	Factions		
1	1	KPH			Jendral	Jendral
2	2	Regent of Nayaka (Bupati Nayaka)	Senior Administrator (Pembina Utama)	IV/e	Komjen	Letjen
3	3	Regent of Kliwon (Bupati Kliwon)	Junior Administrator (Pem. Utm. Mud)	IV/d	Irjen	Mayjen
4	4	Regent of Sepuh (Bupati Sepuh)	Junior Administrator (Pem. Utm. Mud)	IV/c	Bridjen	Brigjen
5	5	Regent of Anom (Bupati Anom)	First Class Administrator (Pembina I)	IV/b	Kombes AKBP	Kolonel Letkol
			Administrator (Pembina)	IV/a	Kompol	Mayor
6	6	Riyo Bupati Anom	First Class Superintendent (Penata I)	III/d	AKP Iptu	Kapten Lettu
			Superintendent (Penata)	III/c	Ipda	Letda
7	7	Wedono	First Class Junior Superintendent	III/b	Aiptu	Pem. Lettu

<sup>22</sup> S Satriani, "Peranakan Dan Serat Kekancingan: Sebuah Identitas Abdi Dalem Kraton Jogjakarta," *Jurnal Penelitian Politik* 14, no. 1 (2018): 47, <https://doi.org/10.14203/jpp.v14i1.699>.

			(Penata Muda I) Junior Superintendent (Penata Muda)	III/a	Aipda	Pem Letda
8	8	Penewu	First Class Supervisor (Pengatur I)	II/d	Bripka	Serma
			Supervisor (Pengatur)	II/c	Bridpol	Serka
9	9	Lurah	First Class Junior Supervisor (Pengatur Muda 1)	II/b	Briptu	Sertu
			Junior Supervisor (Pengatur Muda)	II/a	Bripda	Serda
10	10	Bekel	First Class Clerk (Juru I)	I/d	Aj. Brip Aj. Briptu	Kopka Koptu
			Clerk (Juru)	I/c	Aj. Bripda	Kopda
11	11	Jajar	First Class Junior Clerk (Juru Muda I)	I/b	Bharaka Bharatu	Praka Pratu
			Junior Clerk (Juru Muda)	I/a	Bharada	Prada

The table above shows the various rankings that Abdi Dalem can hold, ranging from Jajar to KPH. The rank of KPH is the highest, and therefore, KPH is rarely held by Abdi Dalem; this is because it depends on the sultan's policy (*kawicaksanaan-mirunggan*).<sup>23</sup>

### 2.1. Abdi Dalem Tomb of the King in Imogiri

Someone with the potential to serve culture is Abdi Dalem. One can be said to be a servant dalem after obtaining a decree or *serat kekancingan* (Decree or Confirmation Letter) issued by

<sup>23</sup> Agus Sudaryanto, "Hak Dan Kewajiban Abdi Dalem Dalam Pemerintahan Kraton Yogyakarta," *Mimbar Hukum* 20, no. 1 (2018): 163–77, <https://journal.ugm.ac.id/jmh/article/view/16321/10867>.

the Yogyakarta Kraton. Based on *Pranatan Kalenggahan* Number 01/Pran/KHPP/XII/2004, the status of abdi dalem is divided into two, namely abdi dalem *punakawan* and abdi dalem *kaprajan*.

Abdi dalem *punakawan*, the courtier, gets the wages (*kekucuh*) from the Kraton side through *Tepas Danartopuro* (served in receipt, expenditure, and storage of money). At the same time, Abdi dalem *Kaprajan*, in principle, they are not entitled to get wages from Kraton but gets it from the government of the Republic of Indonesia. Thus, Abdi dalem *Kaprajan*, in principle, is just as Abdi dalem *caos* (who came to the Kraton as recognition as a courtier) and did not have the burden of duty on the part of the Kraton. It is different with Abdi dalem *Punakawan*, for this group is institutionally recognized by the Kraton as one of the devices of the Kraton government. Therefore, they get specific tasks or jobs.<sup>24</sup>

Abdi dalem, placed in the tomb of the king of Imogiri Yogyakarta, currently numbers 99 (Ninety-Nine) people. The amount is the calculation of Abdi dalem, who has served for a long time, and Abdi dalem, who is still an apprentice. When viewed from the rank level, eleven ranks are entitled to be held by courtiers, both Abdi dalem *punakawan* and Abdi dalem *kaprajan*. The type of rank is *jajar, bekel, lurah, penewu, wedono, riyu bupati anom, bupati anom, bupati sepuh, bupati kliwon, bupati nayoko* and *Kanjeng Pangeran Haryo (KPH)*. The determination of this rank and title is the prerogative of the Sultan. However, for Abdi dalem *punakawan*, it can be ascertained that the power must be through an internship from *jajar, bekel*, etc. In general, the internship period for prospective courtiers ranges from 2-5 years. The sultanate set this pre-employment provision to consider its discipline and loyalty to devote itself to the Yogyakarta Kraton. The procession of being abdi dalem is marked by graduation. As for Abdi dalem *kaprajan*, in general, not through internships. Once entered Abdi dalem, the rank has been adjusted to the rank or class in the government office or rank while serving as a member of POLRI and TNI. A courtier, either during the trial period or having passed, is simultaneously charged with rights and obligations due to tying himself to the palace. These rights and obligations are born because of working relationships.

Like two coins with two opposite sides, a relationship has two inversely proportional things. Duty must accompany every right. Like workers in general, Abdi dalem also has obligations that must be fulfilled. Abdi dalem, placed in the tomb of the king of Imogiri, should maintain security and preserve the tomb. A tomb is where previous kings lived and became a religious tour that many people often visit. In addition to being a confidant to guard the tomb, Abdi dalem was also ordered to be a guide when visitors visited the king's tomb.

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<sup>24</sup> Satriani, "Peranakan Dan Serat Kekancingan: Sebuah Identitas Abdi Dalem Kraton Jogjakarta."

Before opening the tomb area to the public, Abdi dalem usually cleans the tomb area first. Each courtier is responsible for his or her territory. In carrying out duties, Abdi dalem must wear clothes *mataraman* complete, for men must wear striated clothes and Javanese *blangkon*. In contrast, women wear long cloth *kebaya*, and some wear *kemben (jarik)*. In addition, neither men nor women are allowed to wear footwear when wearing clothing. *mataraman*. Waluyo, as *Mas Penewu Jogo*, who has been a courtier for 15 years, said that this provision applies not only to the king's tomb in Imogiri but to all Abdi dalem, whether in the palace environment or not. In addition to cleaning, Abdi dalem has a *ritual nyekar* to the tomb of Sultan Agung. Based on the presentation of Mr. Diarjo, who ranked as *Mas Penewu Jogo*, this routine is a form of respect for the Great Sultan. This agenda is one of the obligations that cannot be missed.

The following obligation is regarding the presence of the courtiers at the tomb of the king of Imogiri. A courtier was asked to be present at the Kraton. Although they do not serve in the Kraton, they must show their face for ten days. His presence assesses the performance that has been done and has fulfilled each Abdi dalem. Sapingsi, one of the tomb guards who ranked *Mas Penewu Jogo* juga, added that the presence is evidence that can be used so that a courtier dalem rises through the ranks. Thus, the presence used to rise through the ranks was a collection of attendance for five years. This is because Abdi dalem can be promoted for five years unless specified by the Sultan. In general, the presentation contains a list of activities that have been carried out. Furthermore, he also describes Abdi dalem's obedience, discipline, and karmic system in carrying out his duties. In two years, the tomb of King Abdi Dalem must be present as many as 8 (eight) times to the Kraton.

The last obligation of a servant dalem tomb of the king of imogiri is to follow the traditional ceremony. As a still thick with culture, Kraton Yogyakarta often holds cultural events, one of which is a traditional ceremony. All Abdi dalem, including the tomb of king Abdi Dalem in Imogiri, must attend this ceremony. Abdi dalem in each series of ceremonies becomes an independent assessment for Dalem Abdi. If they do not attend traditional ceremonies for no reason, sanctions will be given. The sanctions were brutal in applying for their promotion. The Kraton considers it very important to involve courtiers in this traditional ceremony because it is expected to understand and carry out the teachings. *P. Samber Nyawa* Known as Tri Darma, that is. *mulat sarira, hangrasa wani* (introspection), *rumangsa melu handarbeni* (Feeling you have), and *wajib melu hanggondeli* (follow defense).<sup>25</sup>

## 2.2. Wages (*Kekucuh*) Abdi Dalem Tomb of the King in Imogiri

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<sup>25</sup> A Sudaryanto, "Hak Dan Kewajiban Abdi Dalem Dalam Pemerintahan Kraton Yogyakarta," *Mimbar Hukum* 20, no. 1 (2008): 173, <https://doi.org/10.22146/jmh.16321>.

In addition to the right to hold a certain rank, as mentioned above, the courtier, Abdi dalem, is also entitled to bear the title of name aligned with the field of work or expertise. Usually, this title is granted to Abdi dalem in the name of the Sultan, who is known and signed by the head of his work section (*kawedanan/tepas*). In addition, the courtiers are also entitled to get a salary/wage. However, Abdi dalem *kaprajan* does not have the right to get a salary/wage from the Yogyakarta Kraton. This provision can be seen in the assignment letter (*kekancingan*) as a Kraton courtier because Abdi dalem, with this type, usually gets wages/salaries from the government of the Republic of Indonesia. Abdi dalem *punakawan* is Entitled to get a salary/wage from the Kraton Yogyakarta with a certain amount of money. Salary/wages (*kekucuh*) given Kraton to Abdi dalem *punakawan* vary, depending on the type.

Abdi dalem *punakawan* Divided into two types, namely *punakawan caos* and *punakawan tepas*. *Punakawan caos* is a courtier who generally works in a designated place following the rules and is obliged to *sowan* or come to the Kraton every ten days and come on Tuesday Wage when *wiyosipun dalem*. At the same time, Abdi dalem *punakawan tepas* is Abdi dalem who works in the office of the Kraton government, so that it can be *sowan* or come to the Kraton every day. These courtiers must come to the Kraton at least 1-3 times a week from 09.00 to 12.00 WIB.

Before performing his responsibilities, Abdi Dalam and Kraton agreed on a working partnership. According to Law No. 13 of 2003's Article 1 number 14, the working relationship began with an employment agreement between employers (Kraton) and workers (Abdi dalem), which included the following components:

1. Existence of work
2. Under command/command
3. Certain wages/loans, and
4. Some periods limit work.

The number of wages, or *kekucah*, is determined by the degree and rank of *Abdi dalem*. The wages given vary with the lowest nominal of USD 0,65 month, and the highest USD 2,67 month, the amount is only allocated to *abdi dalem punakawan caos*.

**Figure 1.** Wages (*Kekucah*) *Abdi Dalem* Tomb of the King in Imogiri (*Caos dan Tepas*)

The table above shows the nominal amount of *Abdi Dalem's power* shows a different number. Not only against *Abdi Dalem* with a separate rank but the payment of the *kekucah* is also distinguished by the type of *Abdi dalem*. Although the ratio was twice as large as *Abdi Dalem Punakawan Caos*, the wage payment was still not worth it. However, regardless of the amount of *kekucah* given, they still accepted happily. *Abdi dalem*, assigned to the Tomb of King Imogiri, also asserted that being a courtier is not a job but a devotion. Therefore, no matter how strong it is, it will not hinder *Abdi dalem's* motivation to continue serving in the *Kraton*. The motivation to become a servant lies not in the material obtained but, in the blessings, and peace. According to them, being a courtier is a fortune. With a relatively small strength, *Abdi dalem* can still meet the needs of his life, both primary and secondary.

Related to the wage (*kekucah*) of the king's tomb in Imogiri, of course, it is still far from the minimum wage standard of Yogyakarta regency and province. The Special Region of Yogyakarta (*Daerah Istimewa Yogyakarta, DIY*) provincial minimum wage limit indicates a sizable amount. In 2020, the minimum wage of *DIY* province amounted to USD 113,87; the amount became the standard so that employers do not provide wages based on existing provisions. Because referring to the purpose of wages is to give the welfare of life. The achievement of a prosperous life is seen in fulfilling daily living needs such as eating, clothing, and others.



The minimum pay in a district is set in addition to the minimum wage for the province. The minimum wage of the Bantul district is relatively higher than the minimum wage of DIY provinces. In 2020, the amount of the minimum wage of the Bantul regency amounted to USD 119,61; because the tomb of the king of Imogiri is in the Bantul regency, the wage given must refer to the amount of the minimum wage of the Bantul regency. Law No. 11 of 2020's Article 88E, paragraph (2) forbids firms from paying employees less than the minimum wage. Let's say the employer transgresses the clause. In that scenario, the employer might face penalties outlined in Article 185 paragraph (1), which upholds the validity of jail sentences and fines imposed on companies.

Realizing the small amount given, Kraton then increases the fees for Abdi dalem caos, whose funds are sourced from special allocation funds/Special Funds. The Special Allocation Fund (*Dana Alokasi Keistimewaan, DAK*) is a budget derived from the State Revenue and Expenditure Budget (*Anggaran Pendapatan dan Belanja Negara, APBN*) and the Diy Regional Revenue and Spending Budget (*Anggaran Pendapatan dan Belanja Daerah, APBD*). This provision is stipulated in article 44 of Law No. 13 of 2012 on Special Region Privileges of Yogyakarta, which reads, "the costs intended to carry out duties as in article 43 are charged to the State Budget and APBD DIY". As mentioned in Article 43 Law, the task charged is about the activities of the Yogyakarta palace government.

However, special allocation funds are only given to Abdi dalem every four months, meaning that Abdi dalem only receives an additional fee three times a year. Awarding this bonus is nominally based on the title and rank of Abdi dalem. The higher the rank, the greater the additional wages received. The number of funds given is as follows:



**Figure 2.** Abdi Dalem Caos Special Allocation Fund

The figure 2, contains a list of special funds for Caos Abdi Dalem starting from Jajar, Bekel Nom, Bekel Sepuh, Lurah, Penewu, to Wedono. The Special Allocation Fund above is one of the

additional blessings that does not affect Abdi dalem's sincerity to the Sultan.<sup>26</sup> Although welcomed with joy, Abdi dalem still did not expect the number of bonuses obtained. All that is given to them is gratitude, regardless of the amount. The nominal difference in each rank of Abdi dalem is only around USD 4,01.

Explanations related to wages (*kekucah*) and additional funds received by Abdi Dalem still show minimal numbers to meet a decent life. Article 88 of Law No. 11 of 2020 states that wage policies are applied to protect workers, including the minimum wage, to complete a decent livelihood for humanity. So, the sultan of Yogyakarta Kraton, as an employer, must provide wages based on the minimum wage of districts and provinces.

For a courtier, devoting himself to Kraton is a high honor. The reason for becoming a courtier is to gain inner peace and happiness. Abdi Dalem was also grateful to have been allowed to live on the Sultan's estate. One of the factors obtained from being a courtier is getting Dalem's blessing. In addition, they believe that only the chosen ones can be servants of dalem, and there is luck that comes and can meet his family's needs after becoming a courtier dalem. Therefore, it is okay if they are paid very low. However, by signing an employment contract, Kraton and Abdi Dalem have an agreed working relationship. That means there are laws in place because of such actions.

Regarding working time, Article 77 paragraph (1) of Law No. 11 of 2020 on Work Copyright mentions that every employer must implement the working time provisions. The provisions of the active time are stipulated in Article 77 paragraph (2), namely:

1. 7 hours a day and 40 hours a week for six working days a week, or
2. Eight hours a day and 40 hours a week for a working period of 5 days a week.

Interestingly, the system arranged in such a way is not applied in the working environment of Abdi Dalem's tomb of the king of Imogiri. Based on the study results, the authors found that the courtier of the tomb of the king of Imogiri only worked for 3 (three) days a week. Designated workdays are Sundays, Mondays, and Fridays. Working time also needs to meet the standards in the law provisions above. They only work from 10 am to 12 pm, meaning the working time of Abdi Dalem Tomb of King Imogiri is only 3 (three) hours a day. This situation violates the provisions of Article 77, paragraph (2). However, based on the exposure, Mr. Pancolo, one of the courtiers of the tomb of the king of Imogiri, said that Kraton's work system did not provide working

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<sup>26</sup> N Sa'adah, "Nilai Kerja Lansia Abdi Dalem Keraton Yogyakarta Pasca UU Keistimewaan Yogyakarta," *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat* 1, no. 1 (2017): 150, <https://doi.org/10.14421/panangkaran.2017.0101-08>.



time provisions. Abdi Dalem can work at any time. If there is a situation where the Sultan and his family need the help of a servant, then they should have time.

The reason for this policy is that the Kraton has no compulsion for someone to become a courtier. They agreed with the provisions provided by the Kraton because they believed that if they devoted themselves wholeheartedly to the Sultan and his family, the work done would feel light, and courtiers' lives would be guaranteed. Thus, the working time stated in Article 77 paragraph (2) never occurred or did not apply to Abdi dalem. Abdi Dalem is not a conceptual volunteer worker. Although only working briefly in labor law, Abdi Dalem was categorized as a freelance day laborer. As in Article 10 of the Decree of the Minister of Manpower and Transmigration of the Republic of Indonesia Number Kep.100/Men/VI/2004, freelance day labor is only reserved for specific jobs that change in time and volume of work and wages based on attendance. Freelance day laborers are included in Specific Time Work Agreements, so agreements tied through oral agreements contradict the Act. The verbal agreement also regulates the fulfillment of rights and obligations. Although freelance day laborers are not guaranteed permanent, the life satisfaction given to freelance day laborers should be equivalent to that of a permanent worker, such as the wages employers give to workers.

The author understands that as a freelance day laborer, wages and work implementation provisions are based on mutual agreement. All binding provisions are permitted not to refer to the applicable rules. In the implementation of Abdi dalem, it is clearly stated that the wages based on the Sultan's decree do not list the nominal given. Even the reward for Abdi dalem is based on something other than the provincial and county minimum wage. This means that the provision of wages is based on the decision of the Sultan as the leader of the Yogyakarta palace by first conveying it to Abdi Dalem. Thus, an employment agreement from an employment relationship signifies the parties' agreement to the clauses, including wages or salaries provided.

When referring to Government Regulation No. 36 of 2021 on Wages, the freelance daily worker will get a monthly wage based on daily calculations as long as he works under the following conditions:

1. Working time lasts for 6 (six) days a week, monthly wage divided by 25 (twenty-five)
2. Working time for 5 (five days) a week, wages divided by 21 (twenty-one)

Whereas if the determination of wages is based on the calculation of hourly wages, then the calculation of hourly wages is as follows:

#### Monthly Wages

Hourly Wage = ████████████████████

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Although Abdi Dalem thought that his life had prospered with the availability of facilities as described earlier, it did not mean that a small amount of the problem of wages became neglected. As a human being, the fulfillment of life needs must continue. Fulfillment can only be done if one has enough money. How will survival continue if a worker does not have adequate wages? Therefore, there needs to be a minimum wage for Abdi Dalem, especially those in the king's tomb in Imogiri. This arrangement aims to protect workers from arbitrary ratings in earning a living wage to eradicate poverty and reduce economic inequality.

Standardization of the minimum wage is critical in determining the need for a decent living because improving welfare can also increase workers' productivity if the minimum wage is high.<sup>27</sup> This statement contradicts previous research that stated that changes in wages for workers would result in 3 (three) things, one of which is a decrease in quality, including benefits and flexibility of schedules.<sup>28</sup> The above statement affirms the selfishness that shackles workers. The existence of adequate wages will encourage the spirit of workers to do the best thing. In addition, the nature of the work is to provide opportunities for workers to improve their quality of life.

The standardization of the welfare of life is not money, but without money, a prosperous life is just wishful thinking. Based on the above facts, creating welfare as another right that Abdi Dalem has is challenging to explain. In theory, the welfare obtained by Abdi Dalem can be said to have not been fulfilled because the wages given to Abdi dalem are still below the minimum wage. This is undoubtedly a criminal act that receives the threat of punishment. However, different circumstances are shown in practice. Abdi Dalem, tomb king in Imogiri, claimed to have earned welfare even with the provision of wages below the minimum wage. It was considered fair by them when it was an act that violated the law. This is a form of *ius contra legem*, whichever *ius contra legem*. It is a legal principle that is the Act of overriding the law when the laws and regulations cause injustice so that the judge must side with justice by the rule of law or laws that have been established.

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<sup>27</sup> O Holtemöller and F Pohle, "Employment Effects of Introducing a Minimum Wage: The Case of Germany," *Economic Modelling* 83 (2020): 116, <https://doi.org/10.1016/j.econmod.2019.10.006>.

<sup>28</sup> K Regmi, "The Effect of the Minimum Wage on Children's Cognitive Achievement," *Labour Economics* 65 (2020): 2, <https://doi.org/10.1016/j.labeco.2020.101844>.

In this case, the regulation of the law regarding employment, primarily related to wages, was ruled out based on an agreement made by the Yogyakarta Kraton with the king's tomb in Imogiri, which has been poured in the form of a seat *kekancingan*/determination letter that the Yogyakarta Kraton has issued.

## CONCLUSION

The low wages (*kekucah*) received by the courtiers of the king's tomb in Imogiri are certainly far below the minimum wage of the Province and Regency. However, look at the status of the courtier, who can be categorized as a freelance day laborer. In that instance, there would be no conflict here with the wage-regulating provisions of Indonesian labor law, specifically Law No. 11 of 2020 on Work Copyright, Government Regulation of the Republic of Indonesia Number 36 of 2021 on Wages, and provisions about the implementation of Specific Time Work Agreements, which govern employment relations for freelance daily workers. As contained in the Decree of the Minister of Manpower and Transmigration of the Republic of Indonesia Number Kep.100/Men/VI/2004.

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# The Urgency Of Enforcing The Omnibus Law On Investment In Indonesia With A Perspective On The Manpower Law

An

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*email correspondence:*

## ABSTRACT

*Investment is one of the driving means of strengthening the country's economy. One of the expected ways to increase investment is through foreign investment. Various regulated steps have been taken by evaluating and analysing regulations and policies related to investment activities. A new legal breakthrough is in the form of the enactment of the Omnibus Law which is being pursued by the government. The question is whether with the implementation of the Omnibus Law, investment activities in Indonesia can increase and How is the omnibus law regulated so that it does not conflict with laws and regulations. This study aims to analyze the urgency of the implementation of the Omnibus Law on investment in Indonesia. This research is a normative legal research, which uses primary, secondary, and tertiary legal materials. The results of the study show that the implementation of the Omnibus Law must be based on the provisions of laws and regulations to avoid overlapping a rule.*

**Keywords:** *Investment; Law and Regulations; Omnibus Law;*

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Date of Submission: Month DD, 2021

Date of Publication: Month DD, 2022

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DOI: <http://dx.doi.org/10.56087/substantivejustice.vxix.xx>

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## INTRODUCTION

The main source of national development funds in Indonesia is domestic funds. However, the amount of domestic funds available is very limited, so the government utilizes funds from abroad. One of the sources of funds from abroad that can be used to finance Indonesia's national development is foreign investment. (Winata, 2018) Indonesia has a lot of potential resources, both natural resources and human resources. Limited capital makes the state unable to properly process and manage existing resources so that this limitation hinders the process of strengthening the country's economy. Investment is one of the drivers of the process of strengthening the country's economy, therefore in the framework of its economic policies some countries are trying hard to increase their investment. One of the expected ways of increasing investment is through foreign investment. Investors invited to enter a country are expected to



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**Commented [1]:** The phrase Perspective of Manpower Law in the title is less relevant because in the abstract and content it discusses more about investment and capital market law.

**Commented [2]:** Abstracts do not describe the study in terms of labor law, nor do keywords.

bring fresh funds directly in the hope that the incoming capital can move the wheels of industry which in turn can drive a country's economy. (Andani, 2019)

Indonesia is not yet an attractive option for investment compared to other Asian countries, such as Vietnam, Taiwan, Bangladesh and South Korea. (Utomo, 2019) Investment is the act of assigning capital as cash or other important resources into an item, organization, or party in the hope that financial backers will benefit after a certain period of time. As a result of the desire to make a profit from now on, this business is called speculation. The term speculation comes from the Italian language, *investire* which means to utilize or utilize. (Mutia Evi Kristhy, 2022) The Asian countries with the largest investment value in Indonesia are Singapore, Japan, China, Malaysia, South Korea, and Thailand, while the non-Asian countries with the most investment value are the Netherlands, America, and the United Kingdom, and Virgin Island, which overall fulfilled the top 10. The realization of domestic investment and foreign investment in 2016 experienced a growth of 12.4 percent compared to 2015 with the realization of foreign investment increasing by 2.1 percent compared to 2015. This is also presumably the impact of Presidential Regulation Number 44 of 2016 concerning the List of Closed Business Fields and Open Business Fields with Regulations in the Investment Sector which updates the list of open businesses to foreign investment. (NandangSutrisno, 2020)

At the inauguration of the President and Vice President for the 2019-2024 period which was held on October 20, 2019, President Joko Widodo in his speech said that Indonesia is currently experiencing a demographic bonus, where the number of people of productive age is much higher than the number of people of unproductive age. (Suriadinata, 2019) President Joko Widodo complained about the many regulations that Indonesia has. The regulation, ranges from around 42 thousand rules that include laws, government regulations, presidential regulations, ministerial regulations to governors, mayors and regents in the regions. 42 thousand of these regulations are contradictory. The large number of regulations makes the speed of the government's attitude to make decisions slow. The President's concern is reasonable, because given that the production of legislation is too partially regulated. (Fitryantica, 2019) Various deregulation measures have been carried out by evaluating and analyzing various regulations and policies regarding investment activities. (Kristianti, 2021) A new legal breakthrough in the form of an omnibus law is being pursued by the government. Omnibus in the claim can overcome the overlapping regulations that exist in our country, especially in the field of investment. Omnibus law is a form of law that regulates various complex subjects, then united in a legal forum. Omnibus law generally takes over previously existing regulations because they are considered to have to be improved and refined. The spirit of the Job Creation Bill is relaxation in various fields comprehensively and quickly. A common belief in how to increase productivity and competitiveness the fastest is relaxation or liberalization. Relaxation is believed to attract more investment so as to create more job opportunities. (Muqsith, 2020) Omnibus Law is known in

Indonesia after the President of the Republic of Indonesia delivered it in a state of the nation address at his inauguration as President before the MPR session on October 20, 2019. Omnibus law is the focus of the president with the aim of solving the problem of overlapping regulations and bureaucracy. It is hoped that the omnibus law can provide good services for the community and attract foreign investors to invest in Indonesia. During President Joko Widodo's first term (2014-2019), legal reforms and government policies on foreign investment tended to aim to cut administrative processes, ease of doing business, and incentivize investors to invest in Indonesia. (NandangSutrisno, 2020) Omnibus law has captured the attention of the public because of the purpose of the omnibus law to replace the existing law with a new law. The new law was created as a legal umbrella for all relevant legal provisions and could be cross-sectoral in nature. (Adhi Setyo Prabowo, 2020)

If you look closely, there are several negative implications of the establishment of the Omnibus Law (Job Creation Bill), including harming workers, harming agriculture, land monopolies, trimming and changing administrative concepts, market-oriented education, and the existence of transparency. In the context of harming workers, the Omnibus Law harms workers because it extends working hours and overtime, the establishment of a low minimum wage, the potential for violations of the right to unionize, the existence of cuts in the authority of trade unions; and the loss of women's workers' rights to menstrual leave, pregnancy and miscarriage. (Darmawan, 2020) Every country is always trying to improve the development, welfare and prosperity of its people. These efforts are carried out in various ways that are different from one country to another. From the purpose of the formation of the Indonesian State, there are noble ideals, namely creating a just and prosperous society. In this regard, just and prosperous are two couples who are inseparable in the philosophy of society and are the purpose of their lives. (Hernawati RAS, 2020) It is hoped that the omnibus law can provide good services for the community and attract foreign investors to invest in Indonesia The background of the emergence of the omnibus law idea is the complexity of investing in Indonesia. This complexity arises in several ways, namely licensing, taxation, land acquisition, and other aspects related to investment. The presence of the omnibus law is expected to make it easier for investors to invest. (Ali, 2021) The strong desire of the center for increased investment is not necessarily accepted by the region, because it is considered to be able to fade the cultural value of the local community. So that the role of regional autonomy is very dominant in the will of the regions in regulating their regions. This has been slowly improved through the One-Stop Integrated Service, so this omnibus law may not be necessary to simplify the central and regional licensing systems. Omnibus law seems authoritarian, because with one law this can cut all other laws, while the legal culture of each region is very different. This omnibus law consists of two major laws, namely the Job Creation Law and the Tax Law. If the main purpose of the birth of omnibus law ni as strengthening and improving the investment ecosystem, basically all that is needed is the improvement of

investment law, trade law and the renewal of economic law. Because if only investment is the main basis for the birth of this omnibus law, it will definitely reap the process, because investment is considered to soften the culture/culture of the local area directly or indirectly. That's where various protests arise when a new rule is born that is not in accordance with the local legal culture. Therefore, the role of regional autonomy is one of the efforts in shaping the legal culture in the region. (Jatmika, 2020)

Seeing the Actual Phenomenon that is currently still hot in our public conversation is about the government's plan to initiate the implementation of the Omnibus Law in our country. For legal scholars, both academics and practitioners, not a few have commented on the government's plan which he considers to be contradictory to apply to the current state of our country. Omnibus Law or known as Omnibus Bill which is often used in countries that adhere to the common law system such as the United States in making regulations. The regulation in this concept is to create one new law to amend several laws at once. The pros and cons of the opinion that enlivened the government's plan, among those who supported the government's plan, stated that the Omnibus Law was the right solution to answer the problem of overlapping several laws and regulations in the country. But opponents or cons consider that the omnibus law plan is regarded as an attempt to deligitimize the rights of every sector of the nation's life, especially regarding Employment and other sectors that can be affected as a result of its applicability. (SuwandiArham, 2019) From this background, there is a formulation of the problem obtained, namely: can with the enactment of the Omnibus Law, investment activities in Indonesia can increase? What is the policy of regulating omnibus law so that it does not conflict with laws and regulations?

## METHOD

The type of research method used is normative legal research. It is said to be normative, since the law is assumed to be something autonomous so that its enforceability is determined by the law itself not by factors outside the law. Based on this assumption, the law has been deemed perfect and final so that it remains to be implemented. (Barus, 2016) Technical analysis of legal materials in normative legal research is: Descriptive-analysis with techniques: evaluative, interpretative, systematic, constructive, argumentative. Descriptive: basic analytical techniques that cannot be avoided its use.

Technical analysis of legal materials in normative legal research is: Descriptive-analysis with techniques: evaluative, interpretative, systematic, constructive, argumentative. Descriptive: basic analytical techniques that cannot be avoided its use.

**Commented [3]:** There is no affirmation from the author actually on which part of the Indonesian omnibuslaw cluster wants to be the object of research. What legal problems create gaps or phenomena must be detailed and detailed. Is there a correlation between the enforcement of the intended investment law that has implications for labor legislation? In which part it is still very ambiguous

- a. Description means the as-is description of a condition or position of legal or non-legal propositions.
- b. Evaluative is to assess / evaluate whether it is appropriate or incorrect, true or false, false or not wrong to a view, proposition, statement, formulation of norms, decisions both stated in primary and secondary legal materials.
- c. Interpretive uses types of interpretation (note the order of interpretation). (Ariawan, 2017)

The thing that needs to be emphasized in normative legal research is on how the data (legal material) is obtained by the researcher, as well as the role of the legal material in helping researchers analyze the research problems raised. The emphasis in normative legal research is on how to combine legal materials, research results and research discussions as well as the basis for analysis based on a theoretical approach (legal theory). (Tan, 2021)

## **ANALYSIS AND DISCUSSION**

### **A. Application of Omnibus Law in Indonesia Based on Law No. 12 of 2011 Concerning the Establishment of Laws and Regulations**

Law No. 12 of 2011 does not recognize the term Omnibus Law. However, the provisions of the Omnibus Law as a law should be subject to the regulation of Law No. 12 of 2011 both regarding its position and content material. The method of preparing the Omnibus Law Bill still refers to Law No. 12 of 2011 concerning the Establishment of Laws and Regulations because Law No. 15 of 2019 which is an amendment to Law No. 12 of 2011 does not revise the procedures for drafting laws and regulations. Therefore, the omnibus law must be given legitimacy in Law No. 12 of 2011, which therefore means that Law No. 12 of 2011 must be revised. If it is not revised, according to Jimmy Z Usfunan, it must be seen how the provisions in the Umbrella Law are, whether they are general or detailed like ordinary laws. If it is general, then not all provisions are repealed but only those that are contrary. But if the provisions are general, it will be a problem if they are clashed with the principle of *lex specialist derogat legigeneralis* (rules that specifically override general rules. Therefore, it must be regulated in the hierarchy of legislation regarding its position. If referring to article 7 of Law No. 15 of 2019, the amendment to Law No. 12 of 2011 is clear that in the hierarchy and order of the laws and regulations there is no concept of Omnibus Law as a principle in the source of law so that the question is in the hierarchy of legislation the position of this Omnibus Law whether it is parallel to the law or above the law. (Dhaniswara, 2020)

This method in the formation of laws and regulations in Indonesia has actually been carried out, as for several examples including: Provisions of the People's Consultative Assembly Number I / MPR / 2003 concerning Review of the material and Legal Status of the Provisions of the Provisional People's Consultative Assembly and the Provisions of the People's Consultative Assembly of the Republic of Indonesia from 1960 to 2002, where the Provisions of the People's Consultative Assembly are referred to review the material and legal status 139 (one hundred and

three twenty-nine) Provisions of the People's Consultative Assembly and Provisions of the Provisional People's Consultative Assembly at once with 1 (one) legal product in the form of the Decree of the People's Consultative Assembly of 2003"; the establishment of Law Number 9 of 2017 concerning the Establishment of Government Regulations in Lieu of Law Number 1 of 2017 concerning Access to Financial Information for Tax purposes into Law and Law Number 23 of 2014 concerning Regional Government. (Helmi, 2021)

On October 5, 2020, the Omnibus Law on Job Creation was passed by the government and also the House of Representatives, since the passage and enactment of the Omnibus Law on Job Creation, the positive impact began to be felt by the capital market and mutual fund investment sectors. This investment has greatly increased because dividends are no longer the object of taxation. Dividends are the profits of a company whose proceeds are partially given to shareholders, which is decided at the General Meeting of Shareholders (GMS). (RheinaAlifaMahersaputri, 2022) The ultimate goal of the omnibus law is to encourage national economic growth. By using a method or concept, making regulations that combine several rules that are substantially different, into one regulation that functions as a legal umbrella. (Sukarman, 2021) Although what is striking is the negative response of the public in responding to the Job Creation Law. Of course, it is not without reason that various elements of this society do not approve of the ratification of the Job Creation Law. As previously explained, this law was created to create a conducive investment climate in Indonesia and advance the country's economy. Through the Omnibus Law, the Government will revise UUK No. 13 of 2003. The points to be revised include; minimum wage provisions, outsourcing, TKA, severance pay, working hours, and witnesses, especially criminal sanctions for employers. (Kartikasari, 2021)

What must be done is the harmonization of various laws and regulations that are obstacles to investment. The essence of omnibus law is to create synergy between regulations related to investment under one legal umbrella, for example, investment rules, licensing, employment, and so on. Due to the importance of omnibus law for many sectors, especially investment, its formation must be able to convert conflicts and overlaps between various laws and regulations, into productive synergies. The establishment of an omnibus law not only summarizes a number of laws and regulations that were originally sectoral, but is also able to create laws and regulations as investment incentives so as to increase investment competitiveness. For example, in managing permits, tax incentives, and so on. (Sadono, 2021) If business issues are ignored, productivity will decrease, but if the two countries have different legal systems, there must be special efforts made by the disputants to solve the problem. (Hanna M. Simanjuntak, 2021)

To ensure that every citizen gets a decent job, and gets fair rewards and treatment in employment relations, Law Number 11 of 2020 concerning Job Creation regulates strategic job creation policies, one of which includes employment, to prioritize the use of local labor, and improve the competence of local workers through education and training. It can be seen from the

regulatory policy towards investment companies and the use of foreign workers is a form of protection for local workers, with the regulation of the use of foreign workers with high qualifications can contribute to increasing productivity and transferring skills and knowledge for local workers. (Iswaningsih, 2021)

The formation of laws with an omnibus law mechanism must pay attention to the participation of the community. The obligation is stated in: "Article 96 of the Law on the Establishment of Laws and Regulations". These obligations are also contained in: "Article 173 of Law No. 17 of 2014 concerning the MPR, DPR, DPD, and DPRD, and Article 243 of DPR Regulation Number 1 of 2020 concerning DPR Rules". The application of omnibus law should provide space for the public to participate. This is certainly an absolute requirement in a democratic country. The establishment of laws and regulations should not be an exclusive area for regulatory shapers alone. The public will be encouraged to accept the presence of the regulation if the participatory steps undertaken are in accordance with the purpose of forming the law. (Aryani, 2021)

#### **B. Omnibus Law as a Problem and Paradigm of Indonesian Law**

The establishment of omnibus law must follow a mechanism like forming a law as in general, which includes the stages of planning, drafting, discussing, and ratifying which must be in accordance with the provisions that have been regulated in Law Number 12 of 2011 concerning the Establishment of Laws and Regulations. In this case, of course, the government would be better if it focused first on legalizing the form of omnibus law in the Law on the Formation of Laws and Regulations. Laws and regulations are written regulations and contain legal norms that are binding on the public both stipulated by the legislature and by regulators or implementing agencies of the Law to establish certain regulations according to applicable regulations. (Suryati, 2021) Law is a product of politics as a source of binding force for law. However, the law should not be formed without a legal politics oriented towards the needs of the people.

Looking at the Invitation system that existed in Indonesia from the past until now, it is quite reasonable that the concept of Omnibus Law can be applied as a solution to the many overlapping rules that exist in Indonesia also leads to simpler rules because the omnibus law concept will regulate thoroughly and then have power over other regulations. Although there are changes in the substance of the regulation of some areas there is a moderation of articles that seem to be advancing in Indonesia, in certain areas it is still very problematic. It is also observed that as it is known in Indonesia, it does not adhere to a large law that requires many rules because in the concept adopted by the legal system in Indonesia (adhering to the civil law legal system) the position of the entire Law is equal or equal. (Zico Junius Fernando, 2021) In relation to the application of Omnibus Law in the Indonesian Law system, Omnibus Law is the legislative process of the Common Law System while Indonesia is a country that adheres to the Civil Law System.



After observing various problems of contradiction of the Law with the concept of omnibus law with the Law on the Formation of Laws and Regulations, to overcome this problem, an alternative can be done, namely by amending Law No. 15 of 2019 concerning the Establishment of Laws and Regulations, because this Law determines the validity or not of an Act with the technique of forming laws and regulations regulated therein. However, it must be noted regarding the urgency of changing this Act because in 2019 this Act has just been amended and if it is changed again it will be the third amendment. In addition, another alternative that can be done is to change formally and the content of things that are contrary in this Omnibus Law to the Law on the Formation of Laws and Regulations in accordance with what has been explained in the annex to the Draft Job Creation Law that if there is a conflict with the Law on the Establishment of Laws and Regulations, it can be revoked or deleted and adjusted to the applicable rules. (Hayati, 2021)

In the context of the application of Omnibus Law in Indonesia, the application of Omnibus Law in the Job Creation Law is carried out very quickly. More than 1200 articles were completed in approximately six months. The speed with which this was done had an impact on the quality of the Act drafted which turned out that at the time of ratification was carried out there were still differences in the version of the article and there was also a typo in it. Based on such circumstances, it is not wrong to say that the principle of forming laws and regulations in each country depends largely on the system adopted in each country. (I Putu Eka Cakra, 2020) In the application of the Omnibus Law, the repeal of the rules must be done carefully. The concluding provisions of the Omnibus Law must affirm the repeal of the articles of the affected law so as not to cause debate over conflicts of legal norms. Another thing that also needs attention is that each law has a different philosophical, sociological, and juridical basis, so the consideration of the philosophical, sociological, juridical aspects of the rules to be repealed must be carried out carefully, in particular those that concern the constitutional rights of citizens. (Kinaria Afriani, 2021) Conceptually, the 1945 Constitution has provided a direction for institutional structuring with a separation of powers mechanism, in the sense that power is separated into functions that are reflected in state institutions that are equal and balance each other (checks and balances), namely the executive, legislative and judicial. (Agus Suntoro, 2020)

The process of forming law regulations using the concept of an omnibuslaw approach has not been clearly and specifically stipulated in Law 12/2011 concerning the Establishment of Laws. Omnibus law has the hallmark of removing and turning several regulations into one regulation that can reach the entire scope. The process of forming regulations in a short time can change the number of laws into one regulation and in line. Although the concept of omnibus law still sounds very foreign, the formation of law regulations should be carried out with a mature concept so that it can be accepted by all parties and can be implemented properly so as not to cause new problems in people's lives. The government in using the omnibus law concept to form the Job Creation Bill does not take into consideration in its formation so that it causes many pros and

cons in people's lives. So there are a lot of weaknesses and can potentially cause problems. Regulatory problems exist in the provision of severance pay, awarding money, work leave problems, and others. So that a lot of workers reject the existence of the Job Creation Law which is considered to be in favor of employers to carry out slavery on workers. (Winda Fitri, 2021)

There are so many benefits in opening an investment faucet in Indonesia. The most important thing is that the Indonesian state cannot build the country by itself, but investors are needed to develop and build the wheels of the economy to have an impact on improving the quality of the economy. Of course, things as a basis for realizing people's prosperity and general welfare such as opening up jobs, improving the quality of the people's economy and for income by the state as income for further development, both infrastructure development, economic development and better humanitarian development. In realizing the above provisions, it is necessary to have aspects of the aspects to support the realization that can occur. One of them is through the legal aspect. Because Indonesia is a country of law, it needs a good legal basis and makes it easier for investors but does not harm the state and society. Because its position is the Indonesian state requires the presence of investors not on a commercial basis alone. But it is more about cooperation in development that is equally beneficial between the state and investors (feedback). If the rule of law is not good in investment licensing, then of course investors will deflect the direction of investment to other countries. (Muhammad AmirA'la, 2020)

The influence of the legal system related to the manufacture of legislative products in the economic field, at least the legal system in Indonesia at this time is experiencing two diametrical collaborative phenomena that often do not show a harmonious combination of colors. The first phenomenon is an existence where one side there is a pull from up and down related to the legal system in Indonesia by the existence of legal globalization, and of course on the other hand it cannot be separated from regional autonomy. The influence on the development of the field of economic law is certainly inseparable from these two pulls, both in terms of concept and implementation. While the second phenomenon is the existence of disharmony caused by the dualism of the legal system in force in Indonesia in the form of the influence of the legal system imposed in Continental Europe and the legal system known as Anglo Saxon or Common law which also colors economic law at this time. Omnibus is a practice that is expected to be able to overcome disharmony due to the dualism of the legal system in force in Indonesia. (Endro Tri Susdarwono, 2021) The birth of the Omnibus Law must be placed in the framework of thinking about fulfilling the objectives of statehood, as mandated by the constitution. Omnibus Law as a product of legal politics in Indonesia must refer to the goals of the country based on the spirit of Pancasila values as the ideology and basis of the state. So that legal politics should be seen as an effort to make law a tool for achieving state goals in accordance with the dynamics and development of society. It is not to make the law a tool of power to smooth the regime's agenda and suppress the growing aspirations in society. What happened was that the characteristics of

the Omnibus Law accommodated the interests of global capitalism which was dictating the economic and development paradigm in Indonesia. In order to spur large investments even in order to get help from donor countries, Indonesia is willing to make adjustments to the rule of law that facilitate free markets and the interests of global capitalism, even if it is contrary to its constitution. In the midst of the increasingly strong current of globalization, we must reimagine the framework of state life based on Pancasila. Because the law in Indonesia is a law with independent characteristics and develops in accordance with the personality of the Indonesian people, namely Pancasila. (Kokotiasa, 2021) The urgency of the Government of the Republic of Indonesia using the omnibus law method in structuring laws and regulations is as a form of strategy in achieving the targets of Indonesia's Vision 2045, namely by simplifying, harmonizing and synchronizing laws and regulations to the formation of uncontrolled regulations so far in Indonesia in facing the problem of making the Indonesian economy developed and competitive as a manifestation of acceleration program planning. development and improvement of people's welfare in the economic field by providing ease of doing business. (Zulaiha, 2022)

## CONCLUSION

This study shows that the urgency of the Omnibus Law can be a solution to the many overlapping rules that exist in Indonesia as well as lead to simpler rules because the urgency of the Omnibus Law will regulate thoroughly and then have the power to other regulations, especially in investigating. The establishment of omnibus law must follow a mechanism like forming a law as in general, which includes the stages of planning, drafting, discussing, and ratifying which must be in accordance with the provisions that have been regulated in Law Number 12 of 2011 concerning the Establishment of Laws and Regulations. Based on the perspective of the Manpower Law, this research is expected to be the basis for a study related to the urgency of implementing the Omnibus Law as a rule that makes it easier for foreign investors to invest in Indonesia.

## ACKNOWLEDGEMENT

The authors would like to thank Universitas Warmadewa for the funding and resources provided to conduct this research. Sincere gratitude also goes to anonymous reviewers and editors who have provided constructive feedback so that this manuscript looks worth reading and citing.

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**Commented [4]:** The omnibuslaw in question is also not clearly described because in Indonesia the current law is law number 6 of 2023 is not clearly discussed at all. The discussion is not as detailed as the title raised.

**Commented [5]:** The mention of the term omnibuslaw without mentioning the name of the existing law becomes strange in a legal writing. It does not even mention which rules in the omnibuslaw or on what clister the author focuses on. This paper is not clear on the substance of the legal issues studied.

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Hasil revisi tahap pertama di kirim pada tanggal 08 Desember 2023 dengan perubahan signifikan pada konten isi dan judul artikelnya

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“Uncovering the justice in tourism sector work relations at culinary service objects and the cultural heritage of the tombs of kings in Yogyakarta”

# Uncovering the justice in tourism sector work relations at culinary service objects and the cultural heritage of the tombs of kings in Yogyakarta

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## ABSTRACT

The tourism sector in Indonesia is one of the leading sources of foreign exchange earnings. It is hoped that optimizing the tourism sector can spur other sectors in various efforts to accelerate economic recovery after the Covid-19 pandemic, such as reducing the unemployment rate due to many layoffs that occurred during the pandemic. The recovery of the tourism industry also provides opportunities to increase the income of people who work in the tourism sector. However, workers in the tourism sector still have various problems in carrying out work relationships. Including legal problems. Some of the problems faced by workers in the hotel, restaurant and travel agency sectors include paying wages lower than the minimum wage, working hours that exceed the maximum working time limit determined by labor law, not guaranteeing the fulfillment of maternity rights and so on. Several legal problems experienced by workers in the tourism sector have also become a phenomenon of employment relations in the tourism sector in the Special Region of Yogyakarta. The discussion extends to the government's efforts to improve life welfare through minimum wage policies, emphasizing their potential impact on job growth and the narrowing of socio-economic gaps. The aim of this research is to determine the problems of employment relations in the Yogyakarta Special Region (DIY) Tourism sector and assess whether wages for royal tomb servants comply with Indonesian laws or are justified by specific legal reasons is clear. The stages of the research method are collecting data and information through interviews with each interested party in order to summarize various problems in the field, then the data that has been collected is filtered and compiled for analysis. The results of the research are proven that there are still restaurants that pay wages lower than the minimum wage to workers. This is strictly regulated in Article 81 point 25 of the Job Creation Law. The offer to become an Abdi Dalem, whatever their rank, is not a problem for them. This proves the pure love of society and its people for their ancestors and culture, beyond the importance of their blood. The palace may also need to update some systems but there is no need to make too many changes just to show their incompatibility with the state system

**Keywords:** *Minimum Wage; Abdi Dalem; Working Relationships.*

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Date of Submission: Month DD, 2021

Date of Publication: Month DD, 2022

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DOI: <http://dx.doi.org/10.56087/substantivejustice.vxix.xx>

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## INTRODUCTION

Tourism is one of the many sectors that positively impact national income<sup>1</sup> Since 2016, Indonesia's tourism sector has contributed to the Indonesian economy (Bapeda West Java, 2017). In 2019, the Government of Indonesia wanted to double this figure to 8% of Indonesia's Gross Domestic Product (GDP)<sup>2</sup>. Tourism is one of the sectors that can absorb the tourism workforce of 13 million people in the tourism sector. In order to increase the competitiveness of tourism for cities/regencies in Indonesia, the government, or in this context, the Ministry of Tourism and Creative Economy (Kemenparekraf), created a Tourism Index in Indonesia in 2016.<sup>3</sup>

The United Nations World Tourism Organization (UNWTO) defines tourism carrying capacity as the maximum number of people who can visit a tourist destination area at the same time without causing damage to the physical, economic, and socio- cultural environment and unacceptable deterioration of quality. This definition signifies tourism activities as crucial and exciting for an unlimited time without changing the local environment and satisfying stakeholders.<sup>4</sup>

The problem is, one of the elements that assimilates the workforce in Indonesia is the tourism industrial area. This area is one of the significant monetary areas in Indonesia. The tourism industry can sustain jobs directly or indirectly. The travel industry can minimize unemployment and increase local wages through tourism. The jobs of public and private authorities are of great interest in the assimilation of jobs in the tourism industry. According to a

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<sup>1</sup> Baran okov , M ria, and Peter Baran ok. 2020. "The Evaluation of the Potential of Developing Tourism in Kysuce Region." *Ekologia Bratislava* 39(4):380–400. doi: 10.2478/eko-2020-0030.

<sup>2</sup> Indonesia-Investment. 2016. "Industri Pariwisata Indonesia." Retrieved ([https://www.indonesia-investments.com/id/bisnis/industri\\_sektor/pariwisata/item6051](https://www.indonesia-investments.com/id/bisnis/industri_sektor/pariwisata/item6051)). Jaramillo-Moreno, Bertha Cecilia, Irene Paola S nchez-Cueva, Dayana Gisell Tinizaray- Tituana, Juan Carlos Narv ez, Enrique Armando Cabanilla-V scone, Mar a Jos Mu oz Torrecillas, and Salvador Cruz Rambaud. 2020. "Diagnosis of Administrative and Financial Processes in Community-Based Tourism Enterprises in Ecuador." *Sustainability (Switzerland)* 12(17):1–17. doi: 10.3390/su12177123.

<sup>3</sup> Mariana Rista Ananda Siregar, Ninis Agustini Damayanti, Dadang Sugiana, Ute Lies Siti Khadijah. 2023."MEASURING COMMUNITIES' PERCEPTIONS TOWARDS THE SOCIO- ECONOMIC IMPACT OF COMMUNITY-BASED TOURISM DEVELOPMENT OF TOURISM VILLAGES IN INDONESIA (CASE FROM BOGOR REGENCY, INDONESIA)". *JOURNAL OF LAW AND SUSTAINABLE DEVELOPMENT*. Miami| v.11, n. 11 | pages: 03. DOI: <https://doi.org/10.55908/sdgs.v11i11.1964>

<sup>4</sup> Candia, Selena, Francesca Pirlone, and Ilenia Spadaro. 2020. "Integrating the Carrying Capacity Methodology into Tourism Strategic Plans: A Sustainable Approach to Tourism." *International Journal of Sustainable Development and Planning* 15(3):393–401. doi: 10.18280/ijstdp.150317.

report from the Ministry of Manpower (Kemnaker), the number of workers in the Indonesian tourism sector will reach 1,073,485 people in 2022. It can be said that the tourism sector has a relatively high level of labor.<sup>5</sup>

However, the fact is that workers in the tourism sector still experience various problems that have an impact on the workers themselves. Some of the problems faced by workers in the hotel, restaurant and travel agency sectors include paying wages lower than the minimum wage. This can cause financial difficulties and a lower standard of living for workers and trigger dissatisfaction in work relationships.<sup>6</sup> Then tourism sector workers often have to work long hours, including weekends and holidays. This can lead to physical and mental exhaustion, which can affect their health and well-being, many tourism sector workers do not receive benefits such as health insurance, paid sick leave, or paid time off, this can make it difficult for them to take time off when they are sick or need a break.<sup>7</sup> Workers in the tourism sector also experience job dissatisfaction, such as unclear work contracts or precarious work. This can affect the welfare of workers in work relationships.<sup>8</sup> Apart from that, there is a lack of security, especially for female workers, who are very vulnerable to harassment, which can have physical and mental impacts. It can be concluded that unequal work relations between workers will certainly trigger injustice in industrial relations.<sup>9</sup>

In view of the problems faced by workers, this is due to the lack of maximum legal protection for workers, as regulated in Law Number 13 of 2003 concerning Employment, Articles 67 to Article 101, including protection for workers with disabilities, children, women, working time, occupational safety and health, wages. and welfare.<sup>10</sup>

The tourism sector in Indonesia is one of the leading sources of foreign exchange earnings. It is hoped that optimizing the tourism sector can spur other sectors in various efforts to accelerate economic recovery after the Covid-19 pandemic, such as reducing unemployment due to layoffs

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<sup>5</sup> Ardhan Kurniawati. "Implementasi Kebijakan Pengupahan Di Industri Perhotelan". *Jurnal Ketenagakerjaan*. 2019, vol. 14 No. 2

<sup>6</sup> Maria Pia Adiati. "Analisis Mengenai Problematika Yang Dihadapi Karyawan Wanita Di Bidang Perhotelan". *Binus Business Review*, 2013, Vol. 4, No. 1

<sup>7</sup> Nugroho SBM. "Beberapa Masalah Dalam Pengembangan Sektor Pariwisata di Indonesia". *Jurnal Pariwisata*. 2022, Vol. 7 No. 2.

<sup>8</sup> Endang Sutrisna. "Problematika Perempuan Bekerja di Sektor Pariwisata (Studi Kasus Perhotelan)", *Jurnal Aplikasi Bisnis*. Vol.1, No. 2

<sup>9</sup> Hasyim Sofyan Lahilote. "Kajian Yuridis Terhadap Agen Perjalanan (*Travel Agent*) Dalam Bisnis Pariwisata". 2010, Vol.8, No.2

<sup>10</sup> Undang-Undang Nomor 13 Tahun 2003 Tentang Ketenagakerjaan

which occurred during the pandemic. The recovery of the tourism industry also provides opportunities to increase the income of people who work in the tourism sector. However, workers in the tourism sector still have various problems in carrying out work relationships. Including legal problems.

Some of the problems faced by workers in the hotel, restaurant and travel agency sectors include paying wages lower than the minimum wage, working hours that exceed the maximum working time limit determined by labor law, not guaranteeing the fulfillment of maternity rights and so on. . Several legal problems experienced by workers in the tourism sector have also become a phenomenon of employment relations in the tourism sector in the Special Region of Yogyakarta.

The province of Yogyakarta Special Region is among those granted special autonomous status, and Aceh, Papua, and the Special Region of the Capital Jakarta because of its special privileges. Article 18 of the Constitution of the Republic of Indonesia of 1945 guarantees the regulation of the four regions above, recognizing areas with still traditional governments as unique.<sup>11</sup> Yogyakarta's particular status was recognized long before Indonesia gained independence as a cultural heritage.<sup>12</sup> One of the specialties of Yogyakarta is that it maintains its cultural legitimacy during the development of an increasingly modern era.<sup>13</sup> In addition, the system of government led by a King made him look different from other regional heads. In running the wheels of government, a courtier assisted the Sultan.<sup>14</sup> Abdi Dalem is an aide to the Sultan as both a mover in the field of government and a guard in charge of preserving Javanese culture in the palace environment.<sup>15</sup>

Abdi dalem's position is the same as that of a worker. As a worker, Abdi dalem is entitled to wages to meet the needs of his daily life. Law No. 13 of 2003 on Employment relating to Law No. 11 of 2020 on Job Creation, which has been amended into Law Number 6 of 2023 concerning Stipulation of Government Regulations in replacement of Law Number 2 of 2022 concerning Job Creation to become Law, as well as Government Regulation of the Republic of Indonesia Number

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<sup>11</sup> O A N Hidayah, "Sistem Pemerintahan Kraton Yogyakarta Pada Masa Perang Kemerdekaan Tahun 1945-1951," *Risalah*, 2017, 33.

<sup>12</sup> A Wijayanti and J Damanik, "Analysis of the Tourist Experience of Management of a Heritage Tourism Product: Case Study of the Sultan Palace of Yogyakarta, Indonesia," *Journal of Heritage Tourism* 14, no. 2 (2019): 167, <https://doi.org/10.1080/1743873X.2018.1494182>.

<sup>13</sup> H Ikhwan and F Aidulsyah, "Sultanates and the Making of Nationhood in Indonesia and Malaysia," *Asian Journal of Social Science* 48, no. 3-4 (2020): 340, [https://brill.com/view/journals/ajss/48/3-4/article-p339\\_8.xml](https://brill.com/view/journals/ajss/48/3-4/article-p339_8.xml).

<sup>14</sup> P G Susila and Z Abidin, "Pengalaman Menjadi Abdidalem Punokawan Keraton Ngayogyakarta Hadiningrat: Studi Kualitatif Dengan Interpretative Phenomenological Analysis," *Jurnal Empati* 5, no. 1 (2017): 107, <https://doi.org/10.14710/empati.2016.15062>.

<sup>15</sup> W D Paramita, "Makna Dan Fungsi Jemparingan Mataraman Bagi Abdi Dalem Karaton Ngayogyakarta Hadiningrat," *Acintya Jurnal Penelitian Seni Budaya* 12, no. 1 (2020): 104, <https://doi.org/10.33153/acy.v12i1.2816>.

36 of 2021 on Wages, guarantee this provision. Article 88 describes Abdi dalem's right to earn income to fulfill a decent livelihood. With fulfilling the needs of a decent life, the welfare of life is not a dream. The Labor Act guarantees the implementation of activities in the field of employment well in addressing gaps related to the rights of unprotected workers through bargaining for political and economic purposes.<sup>16</sup>

On the other hand, the government seeks to improve the welfare of life through improvements related to the minimum wage.<sup>17</sup> Minimum wage policies are in place for a better life.<sup>18</sup> With wage increases reaching the minimum wage standard, additional funds seen as gifts can be reconsidered concerning total wages.<sup>19</sup> The existence of minimum wage policies narrows the gap.<sup>20</sup> Setting a minimum wage can also reduce the growth rate of job needs within a few years.<sup>21</sup>

Abdi Dalem was positioned as a volunteer worker. The meaning of volunteering gives the sense that a small amount of money does not judge every job they do. No free volunteer work is included as freelancers campaigning in New York.<sup>22</sup> Although still paid in the form of money, the wages given to Abdi dalem are not comparable to the work done. Low wages can lead to social

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<sup>16</sup> Donald L McMurry, "Labor and the Law. By Charles O. Gregory. (New York: W. W. Norton & Co., 1946. 448 Pp. Appendix, Bibliography, and Index. \$5.00.)," *Journal of American History* 33, no. 3 (December 1, 1946): 483, <https://doi.org/10.2307/1898075>.

<sup>17</sup> B Ni and K Kurita, "The Minimum Wage, Exports, and Firm Performance: Evidence from Indonesia," *Journal of Asian Economics*, 2020, 4, <https://www.sciencedirect.com/science/article/pii/S1049007820300981>.

<sup>18</sup> Nur Hidayah Che Ahmat, Susan W Arendt, and Daniel W Russell, "Effects of Minimum Wage Policy Implementation: Compensation, Work Behaviors, and Quality of Life," *International Journal of Hospitality Management* 81 (2019): 230, <https://doi.org/https://doi.org/10.1016/j.ijhm.2019.04.019>.

<sup>19</sup> W Brink, X J Kuang, and M Majerczyk, "The Effects of Minimum-Wage Increases on Wage Offers, Wage Premiums and Employee Effort under Incomplete Contracts," *Accounting, Organizations and Society*, 2021, 2, <https://www.sciencedirect.com/science/article/pii/S0361368220300799>.

<sup>20</sup> S Katzkowicz et al., "Low-Skilled Workers and the Effects of Minimum Wage in a Developing Country: Evidence Based on a Density-Discontinuity Approach," *World Development*, 2021, 2, <https://www.sciencedirect.com/science/article/pii/S0305750X2030406X>.

<sup>21</sup> J Meer and J West, "Effects of the Minimum Wage on Employment Dynamics," *Journal of Human Resources* 51, no. 2 (2016): 512, <http://jhr.uwpress.org/content/51/2/500.short>.

<sup>22</sup> J Merkel, "Freelance Isn't Free.'Co-Working as a Critical Urban Practice to Cope with Informality in Creative Labour Markets," *Urban Studies* 56, no. 3 (2019): 547, <https://doi.org/10.1177/0042098018782374>.

problems.<sup>23</sup> Low wages can also destroy low-skilled jobs.<sup>24</sup> Even low wages tend to affect the work done.<sup>25</sup> Abdi Dalem is a skilled worker. They are also many who come from the highly educated class and even have rank.

As someone with skills, Abdi dalem's wage determination cannot be aligned with workers without skills. According to Law No. 11 of 2020 on Copyright Work, article 88C, the Governor shall determine the minimum wage for the province and the wages in each district and city, subject to certain limitations, such as inflation or growth in the local economy. Based on the geographical conditions of the king's tomb in the Bantul Regency area, the minimum salary used is the Bantul Regency Minimum salary. Thus, this determination can improve the quality of life.<sup>26</sup>

Low wages have the potential to disrupt mental health.<sup>27</sup> This phenomenon was later challenged through previous research. This phenomenon was later challenged through previous research<sup>28</sup>, where the minimum wage does not affect Abdi Dalem's life to damage their mentality. The Abdi Dalem showed different circumstances and received such low wages with joy. The phenomenon becomes enjoyable, and from previous research it can be said that the Abdi Dalem do not have a problem with the wages for the work performed, but this is related to the work of the Abdi Dalem, which is seen as the application of cultural values by the Abdi Dalem as something related to the loyalty of the Abdi Dalem to the Kraton.<sup>29</sup> This phenomenon becomes interesting to study so that the formulation of the problem appears: whether giving wages to servants in the royal tomb violates the laws and regulations in force in the Unitary State of the Republic of Indonesia or can specific legal reasons justify it. This research aims to determine whether giving wages to servants in the royal tomb violates the laws and regulations in force in the Unitary State of the Republic of Indonesia or can be justified by specific legal reasons.

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<sup>23</sup> S Pantea, "The Effect of Minimum Wage Hikes on Employment: Evidence from Regional Panel Data from Romania," *Economic Systems* 44, no. 3 (2020): 4, <https://www.sciencedirect.com/science/article/pii/S0939362518300487>.

<sup>24</sup> D Neumark and L F M Corella, "Do Minimum Wages Reduce Employment in Developing Countries? A Survey and Exploration of Conflicting Evidence," *World Development* 137 (2021): 26, <https://doi.org/10.1016/j.worlddev.2020.105165>.

<sup>25</sup> D J Galvin, "Deterring Wage Theft: Alt-Labor, State Politics, and the Policy Determinants of Minimum Wage Compliance," *Perspectives on Politics* 14, no. 2 (2016): 335, doi:10.1017/S1537592716000050.

<sup>26</sup> Nur Hidayah Che Ahmat, Susan W. Arendt, and Daniel W. Russell, *op.cit.*, 237.

<sup>27</sup> C Kronenberg, R Jacobs, and E Zucchelli, "The Impact of the UK National Minimum Wage on Mental Health," *SSM-Population Health* 3 (2017): 749, <https://doi.org/10.1016/j.ssmph.2017.08.007>.

<sup>28</sup> A Wijayanti and A Nafiah, "Payment of Wage under Minimum Wage for Abdi Dalem of Keraton in Daerah Istimewa Yogyakarta," *Sociological Jurisprudence Journal* 2, no. 1 (2019): 62, <https://www.ejournal.warmadewa.ac.id/index.php/sjj/article/view/933>.

<sup>29</sup> Agung, "TIM PKM RSH UGM Teliti Loyalitas Abdi Dalem Keraton Dalam Bekerja," Universitas Gadjah Mada, 2022, <https://ugm.ac.id/id/berita/22911-tim-pkm-rsh-ugm-teliti-loyalitas-abdi-dalem-keraton-dalam-bekerja>.

The study uses empirical legal research by collecting primary and secondary data. The primary data was obtained through interviews with several respondents consisting of 11 (eleven) Abdi dalem placed in the Tomb of King Imogiri with the braids of *wedono*, *penewu*, *bekel*, and *jajar*.<sup>30</sup> In this primary data collection, the *informational saturation point* takes precedence. If data collection from respondents no longer has new information, then the data is considered sufficient and stopped. Because if it continues to add data, it will result in *redundancy*.<sup>31</sup>

The secondary data used in the study is primary legal material derived from national human rights and employment law regulations. The author also uses secondary legal materials derived from previous searches of literature and research results and tertiary materials in determining terms.

## METHOD

This type of research is empirical juridical research which aims to examine the problems of workers in the tourism sector from the perspective of just industrial relations. The research method used is an explanatory approach (explanatory research). There are various steps that will be taken to collect data in this research. In the initial stage, this research will focus on collecting data and information from each interested party summarizing various problems in the field, such as through field observations, participation in observations, surveys, literature reviews or document reviews, interviews or other steps that are in accordance with research needs. . This research focuses on collecting and collecting primary data from respondents in the field using a list of questions (questionnaire) which contains matters relevant to the title of the research, while data collection from sources is carried out using an open-ended interview guide that can be developed according to with the direction of the conversation. The data that has been collected is then filtered and compiled for analysis which produces an understanding of the various conditions of workers in the tourism sector today. "This understanding will also be complemented by recommendations for policy forms to the DIY Government as a legal basis for solving legal problems regarding employment relations in the tourism sector. The research location was carried out in the Special Region of Yogyakarta (DIY/D.I. Yogyakarta), where DIY has one city and four districts, including: Yogyakarta City, Sleman Regency, Bantul Regency, Gunungkidul Regency,

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<sup>30</sup> Fithriatus Shalihah, "Wawancara Abdi Dalem Makam Imogiri" (Yogyakarta, 19 Oktober 2022). The Eleven (11) name of the Abdi Dalem is with the Author, during the interview session conducted by the Author, found a fact that the Abdi Dalem do the work they are doing is a tribute and devotion to the Kraton and the king and is a form of instilling cultural values, so that the Abdi Dalem do not prioritize wages than what has been done.

<sup>31</sup> Schensul Stephen L, Jean J Schensul, and Margaret Diane LeCompte, "Essential Ethnographic Methods : Observations Interviews and Questionnaires," *Walnut Creek Calif: AltaMira Press.*, 1999, 5-6.

and Kulon Progo Regency. Therefore, the author took samples from 2 districts, namely Sleman Regency and Bantul Regency. In this research, the tool used is a list of questions that have been prepared (as an interview guide) according to the problems to which answers will be sought without ruling out the possibility of adding other spontaneous questions in connection with the answers given by the respondents. "Apart from that, this research also uses documents in the form of primary legal, secondary and non-legal materials.

This research uses participatory methods, especially legal research" (Susanto, 2015). Participatory legal research in this study includes two main activities, namely (1) experience and (2) action. These two activities are supported through reflection and supervision. Experiential activities include a) activities to identify issues, steps to formulate research questions, in-depth studies of the issues being discussed, and b) research strategy development activities. The action activities include a) retrieval, collection, coding, editing, and data analysis and conclusions; b) utilization of research results and sharing with the community. In this sense, legal research can only be carried out on himself, individually and socially, interpreting himself and his actions in social reality and the legal reality in which he lives. Participating in legal research is also an effort to provide broader and open access to the community to support their independence through involvement with the community. Therefore, legal research efforts in this model are also directed at strengthening groups in society where they perform activities. In this legal research, all parties involved have equal positions in terms of their rights and obligations. Emancipation implies that community involvement (collaborative) in this activity is carried out from the beginning, from preparing research instruments to collecting and analyzing data, even in the form of an action agenda.

## **ANALYSIS AND DISCUSSION**

The Indonesian state is a legal state (*rechtsstaat*) as mandated in Article 1 Paragraph (3) of the 1945 Constitution which reads, "The Indonesian state is a legal state". As a legal state, all aspects in the social, national and state sectors, including government, must always be based on law. According to Aristotle<sup>32</sup> "The rule of law is a state that stands on law which guarantees justice to its citizens. Justice is a condition for achieving a happy life for its citizens, and as a basis for justice it is necessary to teach a sense of morality to every human being so that he or she

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<sup>32</sup> R. T. Prayogo, "Penerapan Asas Kepastian Hukum Dalam Peraturan Mahkamah Agung Nomor 1 Tahun 2011 Tentang Hak Uji Materiil Dan Dalam Pedoman Beracara Dalam Pengujian Undang- Undang," *J. Legis. Indones.*, vol. 13, no. 2, p. 194, 2016.

becomes a good citizen." Likewise, real legal regulations only exist if the legal regulations reflect justice for social interactions between citizens. "The law in a constitutional state has a high position so that state power holders do not deviate, and so that the law always provides legal certainty in all aspects of people's lives, especially in terms of work relations.

The tourism sector in Indonesia is one of the leading sources of foreign exchange earnings. It is hoped that optimizing the tourism sector can spur other sectors in various efforts to accelerate economic recovery after the Covid-19 pandemic, such as reducing the unemployment rate due to many layoffs that occurred during the pandemic. "The recovery of the tourism industry also provides an opportunity to increase the income of people who work in the tourism sector.

The life of the Yogyakarta palace cannot be separated from the role of Abdi Dalem. Abdi Dalem's position is as the state civil apparatus that handles government issues and as a servant of culture. Being a courtier is the soul's call to devote itself to a glorified palace. This devotion is considered a hereditary habit in the family. Not infrequently, the sentence following in parents' footsteps becomes one of the main reasons to become a servant of culture or devote themselves to the palace.

A courtier is not limited by age and class. Everyone can become a courtier, even if the person is not a local native. However, Abdi dalem must know everything about the culture and behave like a cultured person. Abdi dalem is a role model of society in general. Therefore, every prospective Abdi dalem must understand the traditions, norms, ethics, and values that apply etiquette to Abdi Dalem Punakawan and Abdi Dalem *Kaprajan*. The difference between Abdi dalem *punakawan* and *kaprajan* lies in the origin of prospective Abdi dalem. Abdi dalem *punakawan* comes from ordinary people, while Abdi dalem *kaprajan* is a retired Indonesian National Army (*Tentara Nasional Indonesia*, TNI), Police of the Republic of Indonesia (*Polisi Republik Indonesia*, POLRI), and Civil Servant (*Aparatur Sipil Negara*, ASN).

Concerning Abdi dalem, *serat kekancingan* is a kind of legality that signifies that Abdi dalem is part of the citizens of Kraton Yogyakarta. Through *serat kekancingan*, Kraton Yogyakarta has the right to regulate monitoring and controlling courtiers. *Serat kekancingan* This became the basis of the sting for abdi dalem. This means that the court must carry the rights and obligations depending on the rank/*kalenggahan* of each of the courtiers. Moreover, through *serat kekancingan*, is also Abdi dalem entitled to bear the title, the name of the gift, *kekucah/wages*, and *kalenggahan*, which reflects the rank and position of Abdi dalem in the existing structure in the Kraton Yogyakarta. At the same time, responsibility that must be carried by Abdi dalem is to act as a cultural servant. This means they devote their lives to being the guardians of the Yogyakarta Kraton's culture who can preserve the culture of the Yogyakarta Kraton.<sup>33</sup>

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<sup>33</sup> S Satriani, "Peranakan Dan Serat Kekancingan: Sebuah Identitas Abdi Dalem Kraton Jogjakarta," *Jurnal Penelitian Politik* 14, no. 1 (2018): 47, <https://doi.org/10.14203/jpp.v14i1.699>.



**Table 1.** *Pranatan Kalenggahan* Number 01/Pran/KHPP/XII/2004 Chapter of Abdi Dalem  
Rank 15 *Dulkaidah Wawu 1937 Suryo Kaping* December 27, 2004

Order		Rank	Civil Servants (ASN)		POLRI	TNI
<i>Punakawan</i>	<i>Kaprajan</i>		Rank	Factions		
1	1	KPH			Jendral	Jendral
2	2	Regent of Nayaka (Bupati Nayaka)	Senior Administrator (Pembina Utama)	IV/e	Komjen	Letjen
3	3	Regent of Kliwon (Bupati Kliwon)	Junior Administrator (Pem. Utm. Mud)	IV/d	Irjen	Mayjen
4	4	Regent of Sepuh (Bupati Sepuh)	Junior Administrator (Pem. Utm. Mud)	IV/c	Bridjen	Brigjen
5	5	Regent of Anom (Bupati Anom)	First Class Administrator (Pembina I)	IV/b	Kombes AKBP	Kolonel Letkol
			Administrator (Pembina)	IV/a	Kompol	Mayor
6	6	Riyo Bupati Anom	First Class Superintendent (Penata I)	III/d	AKP Iptu	Kapten Lettu
			Superintendent (Penata)	III/c	Ipda	Letda
7	7	Wedono	First Class Junior Superintendent (Penata Muda I)	III/b	Aiptu	Pem. Lettu
			Junior Superintendent (Penata Muda)	III/a	Aipda	Pem Letda
8	8	Penewu	First Class Supervisor (Pengatur I)	II/d	Bripka	Serma
			Supervisor (Pengatur)	II/c	Bridpol	Serka

9	9	Lurah	First Class Junior Supervisor (Pengatur Muda 1)	II/b	Briptu	Sertu
			Junior Supervisor (Pengatur Muda)	II/a	Bripda	Serda
10	10	Bekel	First Class Clerk (Juru I)	I/d	Aj. Brip Aj. Briptu	Kopka Koptu
			Clerk (Juru)	I/c	Aj. Bripda	Kopda
11	11	Jajar	First Class Junior Clerk (Juru Muda I)	I/b	Bharaka Bharatu	Praka Pratu
			Junior Clerk (Juru Muda)	I/a	Bharada	Prada

The table above shows the various rankings that Abdi Dalem can hold, ranging from Jajar to KPH. The rank of KPH is the highest, and therefore, KPH is rarely held by Abdi Dalem; this is because it depends on the sultan's policy (*kawicaksanaan-mirunggan*).<sup>34</sup>

### 2.1. Abdi Dalem Tomb of the King in Imogiri

Someone with the potential to serve culture is Abdi Dalem. One can be said to be a servant dalem after obtaining a decree or *serat kekancingan* (Decree or Confirmation Letter) issued by the Yogyakarta Kraton. Based on *Pranatan Kalenggahan* Number 01/Pran/KHPP/XII/2004, the status of abdi dalem is divided into two, namely abdi dalem *punakawan* and abdi dalem *kaprajan*.

Abdi dalem *punakawan*, the courtier, gets the wages (*kekucah*) from the Kraton side through *Tepas Danartopuro* (served in receipt, expenditure, and storage of money). At the same time, Abdi dalem *Kaprajan*, in principle, they are not entitled to get wages from Kraton but gets it from the government of the Republic of Indonesia. Thus, Abdi dalem *Kaprajan*, in principle, is just as Abdi dalem *caos* (who came to the Kraton as recognition as a courtier) and did not have the burden of duty on the part of the Kraton. It is different with Abdi dalem *Punakawan*, for this group

<sup>34</sup> Agus Sudaryanto, "Hak Dan Kewajiban Abdi Dalem Dalam Pemerintahan Kraton Yogyakarta," *Mimbar Hukum* 20, no. 1 (2018): 163–77, <https://journal.ugm.ac.id/jmh/article/view/16321/10867>.

is institutionally recognized by the Kraton as one of the devices of the Kraton government. Therefore, they get specific tasks or jobs.<sup>35</sup>

Abdi dalem, placed in the tomb of the king of Imogiri Yogyakarta, currently numbers 99 (Ninety-Nine) people. The amount is the calculation of Abdi dalem, who has served for a long time, and Abdi dalem, who is still an apprentice. When viewed from the rank level, eleven ranks are entitled to be held by courtiers, both Abdi dalem *punakawan* And Abdi dalem *kaprajan*. The type of rank is *jajar*, *bekel*, *lurah*, *penewu*, *wedono*, *riyo bupati anom*, *bupati anom*, *bupati sepuh*, *bupati kliwon*, *bupati nayoko* and *Kanjeng Pangeran Haryo (KPH)*. The determination of this rank and title is the prerogative of the Sultan. However, for Abdi dalem *punakawan*, it can be ascertained that the power must be through an internship from *jajar*, *bekel*, etc. In general, the internship period for prospective courtiers ranges from 2-5 years. The sultanate set this pre-employment provision to consider its discipline and loyalty to devote itself to the Yogyakarta Kraton. The procession of being abdi dalem is marked by graduation. As for Abdi dalem *kaprajan*, in general, not through internships. Once entered Abdi dalem, the rank has been adjusted to the rank or class in the government office or rank while serving as a member of POLRI and TNI. A courtier, either during the trial period or having passed, is simultaneously charged with rights and obligations due to tying himself to the palace. These rights and obligations are born because of working relationships.

Like two coins with two opposite sides, a relationship has two inversely proportional things. Duty must accompany every right. Like workers in general, Abdi dalem also has obligations that must be fulfilled. Abdi dalem, placed in the tomb of the king of Imogiri, should maintain security and preserve the tomb. A tomb is where previous kings lived and became a religious tour that many people often visit. In addition to being a confidant to guard the tomb, Abdi dalem was also ordered to be a guide when visitors visited the king's tomb.

Before opening the tomb area to the public, Abdi dalem usually cleans the tomb area first. Each courtier is responsible for his or her territory. In carrying out duties, Abdi dalem must wear clothes *mataraman* complete, for men must wear striated clothes and Javanese *blangkon*. In contrast, women wear long cloth *kebaya*, and some wear *kemben (jarik)*. In addition, neither men nor women are allowed to wear footwear when wearing clothing. *mataraman*. Waluyo, as *Mas Penewu Jogo*, who has been a courtier for 15 years, said that this provision applies not only to the king's tomb in Imogiri but to all Abdi dalem, whether in the palace environment or not. In addition to cleaning, Abdi dalem has a *ritual nyekar* to the tomb of Sultan Agung. Based on the

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<sup>35</sup> Satriani, "Peranakan Dan Serat Kekancingan: Sebuah Identitas Abdi Dalem Kraton Jogjakarta."

presentation of Mr. Diarjo, who ranked as *Mas Penewu Jogo*, this routine is a form of respect for the Great Sultan. This agenda is one of the obligations that cannot be missed.

The following obligation is regarding the presence of the courtiers at the tomb of the king of Imogiri. A courtier was asked to be present at the Kraton. Although they do not serve in the Kraton, they must show their face for ten days. His presence assesses the performance that has been done and has fulfilled each Abdi dalem. Sapingi, one of the tomb guards who ranked *Mas Penewu Jogo* juga, added that the presence is evidence that can be used so that a courtier dalem rises through the ranks. Thus, the presence used to rise through the ranks was a collection of attendance for five years. This is because Abdi dalem can be promoted for five years unless specified by the Sultan. In general, the presentation contains a list of activities that have been carried out. Furthermore, he also describes Abdi dalem's obedience, discipline, and karmic system in carrying out his duties. In two years, the tomb of King Abdi Dalem must be present as many as 8 (eight) times to the Kraton.

The last obligation of a servant dalem tomb of the king of imogiri is to follow the traditional ceremony. As a still thick with culture, Kraton Yogyakarta often holds cultural events, one of which is a traditional ceremony. All Abdi dalem, including the tomb of king Abdi Dalem in Imogiri, must attend this ceremony. Abdi dalem in each series of ceremonies becomes an independent assessment for Dalem Abdi. If they do not attend traditional ceremonies for no reason, sanctions will be given. The sanctions were brutal in applying for their promotion. The Kraton considers it very important to involve courtiers in this traditional ceremony because it is expected to understand and carry out the teachings. *P. Samber Nyawa* Known as Tri Darma, that is. *mulat sarira, hangrasa wani* (introspection), *rumangsa melu handarbeni* (Feeling you have), and *wajib melu hanggondeli* (follow defense).<sup>36</sup>

## 2.2. Wages (*Kekucuh*) Abdi Dalem Tomb of the King in Imogiri

In addition to the right to hold a certain rank, as mentioned above, the courtier, Abdi dalem, is also entitled to bear the title of name aligned with the field of work or expertise. Usually, this title is granted to Abdi dalem in the name of the Sultan, who is known and signed by the head of his work section (*kawedanan/tepas*). In addition, the courtiers are also entitled to get a salary/wage. However, Abdi dalem *kaprajan* does not have the right to get a salary/wage from the Yogyakarta Kraton. This provision can be seen in the assignment letter (*kekancingan*) as a Kraton courtier because Abdi dalem, with this type, usually gets wages/salaries from the government of the Republic of Indonesia. Abdi dalem *punakawan* is Entitled to get a salary/wage

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<sup>36</sup> A Sudaryanto, "Hak Dan Kewajiban Abdi Dalem Dalam Pemerintahan Kraton Yogyakarta," *Mimbar Hukum* 20, no. 1 (2008): 173, <https://doi.org/10.22146/jmh.16321>.

from the Kraton Yogyakarta with a certain amount of money. Salary/wages (*kekucah*) given Kraton to Abdi dalem *punakawan* vary, depending on the type.

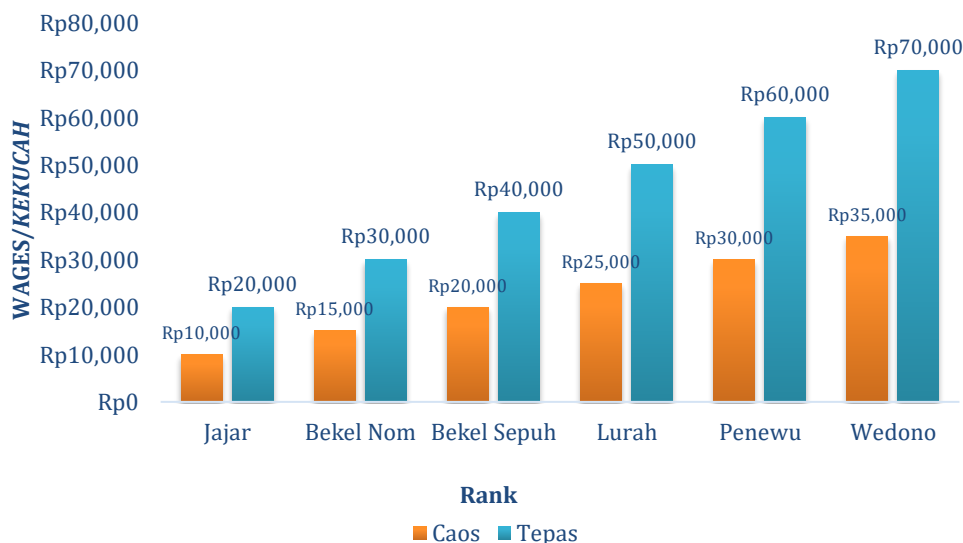
Abdi dalem *punakawan* Divided into two types, namely *punakawan caos* and *punakawan tepas*. *Punakawan caos* is a courtier who generally works in a designated place following the rules and is obliged to *sowan* or come to the Kraton every ten days and come on Tuesday Wage when *wiyosipun dalem*. At the same time, Abdi dalem *punakawan tepas* is Abdi dalem who works in the office of the Kraton government, so that it can be *sowan* or come to the Kraton every day. These courtiers must come to the Kraton at least 1-3 times a week from 09.00 to 12.00 WIB.

Before performing his responsibilities, Abdi Dalam and Kraton agreed on a working partnership. According to Law No. 13 of 2003's Article 1 number 14, the working relationship began with an employment agreement between employers (Kraton) and workers (Abdi dalem), which included the following components:

1. Existence of work
2. Under command/command
3. Certain wages/loans, and
4. Some periods limit work.

The number of wages, or *kekucah*, is determined by the degree and rank of Abdi dalem. The wages given vary with the lowest nominal of USD 0,65 month, and the highest USD 2,67 month, the amount is only allocated to abdi dalem *punakawan caos*.

**Figure 1.** Wages (*Kekucah*) Abdi Dalem Tomb of the King in Imogiri (*Caos dan Tepas*)



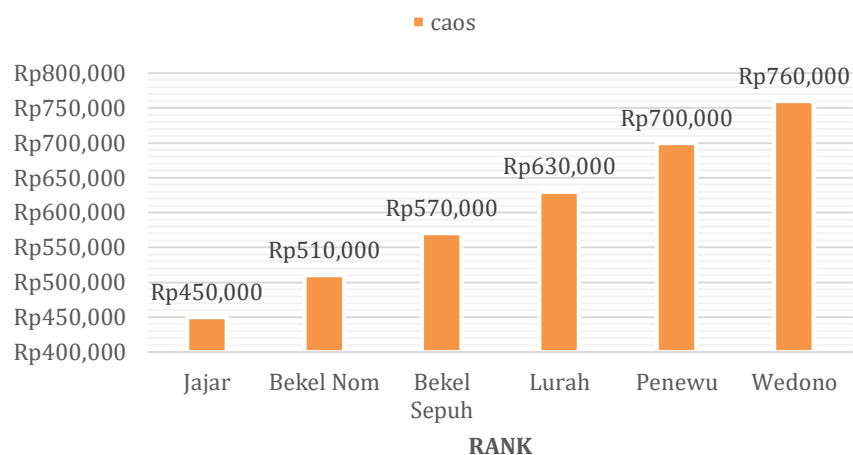
The table above shows the nominal amount of Abdi Dalem's *power* shows a different number. Not only against Abdi Dalem with a separate rank but the payment of the *kekucuh* is also distinguished by the type of Abdi dalem. Although the ratio was twice as large as Abdi Dalem *Punakawan Caos*, the wage payment was still not worth it. However, regardless of the amount of *kekucuh* given, they still accepted happily. Abdi dalem, assigned to the Tomb of King Imogiri, also asserted that being a courtier is not a job but a devotion. Therefore, no matter how strong it is, it will not hinder Abdi dalem's motivation to continue serving in the Kraton. The motivation to become a servant lies not in the material obtained but, in the blessings, and peace. According to them, being a courtier is a fortune. With a relatively small strength, Abdi dalem can still meet the needs of his life, both primary and secondary.

Related to the wage (*kekucuh*) of the king's tomb in Imogiri, of course, it is still far from the minimum wage standard of Yogyakarta regency and province. The Special Region of Yogyakarta (*Daerah Istimewa Yogyakarta*, DIY) provincial minimum wage limit indicates a sizable amount. In 2020, the minimum wage of DIY province amounted to USD 113,87; the amount became the standard so that employers do not provide wages based on existing provisions. Because referring to the purpose of wages is to give the welfare of life. The achievement of a prosperous life is seen in fulfilling daily living needs such as eating, clothing, and others.

The minimum pay in a district is set in addition to the minimum wage for the province. The minimum wage of the Bantul district is relatively higher than the minimum wage of DIY provinces. In 2020, the amount of the minimum wage of the Bantul regency amounted to USD 119,61; because the tomb of the king of Imogiri is in the Bantul regency, the wage given must refer to the amount of the minimum wage of the Bantul regency. Law No. 11 of 2020's Article 88E, paragraph (2) forbids firms from paying employees less than the minimum wage. Let's say the employer transgresses the clause. In that scenario, the employer might face penalties outlined in Article 185 paragraph (1), which upholds the validity of jail sentences and fines imposed on companies.

Realizing the small amount given, Kraton then increases the fees for Abdi dalem *caos*, whose funds are sourced from special allocation funds/Special Funds. The Special Allocation Fund (*Dana Alokasi Keistimewaan*, DAK) is a budget derived from the State Revenue and Expenditure Budget (*Anggaran Pendapatan dan Belanja Negara*, APBN) and the Diy Regional Revenue and Spending Budget (*Anggaran Pendapatan dan Belanja Daerah*, APBD). This provision is stipulated in article 44 of Law No. 13 of 2012 on Special Region Privileges of Yogyakarta, which reads, "the costs intended to carry out duties as in article 43 are charged to the State Budget and APBD DIY". As mentioned in Article 43 Law, the task charged is about the activities of the Yogyakarta palace government.

However, special allocation funds are only given to Abdi dalem every four months, meaning that Abdi dalem only receives an additional fee three times a year. Awarding this bonus is nominally based on the title and rank of Abdi dalem. The higher the rank, the greater the additional wages received. The number of funds given is as follows:



**Figure 2.** Abdi Dalem Caos Special Allocation Fund

The figure 2, contains a list of special funds for Caos Abdi Dalem starting from Jajar, Bekel Nom, Bekel Sepuh, Lurah, Penewu, to Wedono. The Special Allocation Fund above is one of the additional blessings that does not affect Abdi dalem's sincerity to the Sultan.<sup>37</sup> Although welcomed with joy, Abdi dalem still did not expect the number of bonuses obtained. All that is given to them is gratitude, regardless of the amount. The nominal difference in each rank of Abdi dalem is only around USD 4,01.

Explanations related to wages (*kekucah*) and additional funds received by Abdi Dalem still show minimal numbers to meet a decent life. Article 88 of Law No. 11 of 2020 states that wage policies are applied to protect workers, including the minimum wage, to complete a decent livelihood for humanity. So, the sultan of Yogyakarta Kraton, as an employer, must provide wages based on the minimum wage of districts and provinces.

For a courtier, devoting himself to Kraton is a high honor. The reason for becoming a courtier is to gain inner peace and happiness. Abdi Dalem was also grateful to have been allowed to live on the Sultan's estate. One of the factors obtained from being a courtier is getting Dalem's blessing. In addition, they believe that only the chosen ones can be servants of dalem, and there is luck that comes and can meet his family's needs after becoming a courtier dalem. Therefore, it

<sup>37</sup> N Sa'adah, "Nilai Kerja Lansia Abdi Dalem Keraton Yogyakarta Pasca UU Keistimewaan Yogyakarta," *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat* 1, no. 1 (2017): 150, <https://doi.org/10.14421/panangkaran.2017.0101-08>.

is okay if they are paid very low. However, by signing an employment contract, Kraton and Abdi Dalem have an agreed working relationship. That means there are laws in place because of such actions.

Regarding working time, Article 77 paragraph (1) of Law No. 11 of 2020 on Work Copyright mentions that every employer must implement the working time provisions. The provisions of the active time are stipulated in Article 77 paragraph (2), namely:

1. 7 hours a day and 40 hours a week for six working days a week, or
2. Eight hours a day and 40 hours a week for a working period of 5 days a week.

Interestingly, the system arranged in such a way is not applied in the working environment of Abdi Dalem's tomb of the king of Imogiri. Based on the study results, the authors found that the courtier of the tomb of the king of Imogiri only worked for 3 (three) days a week. Designated workdays are Sundays, Mondays, and Fridays. Working time also needs to meet the standards in the law provisions above. They only work from 10 am to 12 pm, meaning the working time of Abdi Dalem Tomb of King Imogiri is only 3 (three) hours a day. This situation violates the provisions of Article 77, paragraph (2). However, based on the exposure, Mr. Pancolo, one of the courtiers of the tomb of the king of Imogiri, said that Kraton's work system did not provide working time provisions. Abdi Dalem can work at any time. If there is a situation where the Sultan and his family need the help of a servant, then they should have time.

The reason for this policy is that the Kraton has no compulsion for someone to become a courtier. They agreed with the provisions provided by the Kraton because they believed that if they devoted themselves wholeheartedly to the Sultan and his family, the work done would feel light, and courtiers' lives would be guaranteed. Thus, the working time stated in Article 77 paragraph (2) never occurred or did not apply to Abdi dalem. Abdi Dalem is not a conceptual volunteer worker. Although only working briefly in labor law, Abdi Dalem was categorized as a freelance day laborer. As in Article 10 of the Decree of the Minister of Manpower and Transmigration of the Republic of Indonesia Number Kep.100/Men/VI/2004, freelance day labor is only reserved for specific jobs that change in time and volume of work and wages based on attendance. Freelance day laborers are included in Specific Time Work Agreements, so agreements tied through oral agreements contradict the Act. The verbal agreement also regulates the fulfillment of rights and obligations. Although freelance day laborers are not guaranteed permanent, the life satisfaction given to freelance day laborers should be equivalent to that of a permanent worker, such as the wages employers give to workers.

The author understands that as a freelance day laborer, wages and work implementation provisions are based on mutual agreement. All binding provisions are permitted not to refer to the applicable rules. In the implementation of Abdi dalem, it is clearly stated that the wages based on



the Sultan's decree do not list the nominal given. Even the reward for Abdi dalem is based on something other than the provincial and county minimum wage. This means that the provision of wages is based on the decision of the Sultan as the leader of the Yogyakarta palace by first conveying it to Abdi Dalem. Thus, an employment agreement from an employment relationship signifies the parties' agreement to the clauses, including wages or salaries provided.

When referring to Government Regulation No. 36 of 2021 on Wages, the freelance daily worker will get a monthly wage based on daily calculations as long as he works under the following conditions:

1. Working time lasts for 6 (six) days a week, monthly wage divided by 25 (twenty-five)
2. Working time for 5 (five days) a week, wages divided by 21 (twenty-one)

Whereas if the determination of wages is based on the calculation of hourly wages, then the calculation of hourly wages is as follows:

$$\text{Hourly Wage} = \frac{\text{Monthly Wages}}{126}$$

Although Abdi Dalem thought that his life had prospered with the availability of facilities as described earlier, it did not mean that a small amount of the problem of wages became neglected. As a human being, the fulfillment of life needs must continue. Fulfillment can only be done if one has enough money. How will survival continue if a worker does not have adequate wages? Therefore, there needs to be a minimum wage for Abdi Dalem, especially those in the king's tomb in Imogiri. This arrangement aims to protect workers from arbitrary ratings in earning a living wage to eradicate poverty and reduce economic inequality.

Standardization of the minimum wage is critical in determining the need for a decent living because improving welfare can also increase workers' productivity if the minimum wage is high.<sup>38</sup> This statement contradicts previous research that stated that changes in wages for workers would result in 3 (three) things, one of which is a decrease in quality, including benefits and flexibility of

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<sup>38</sup> O Holtemöller and F Pohle, "Employment Effects of Introducing a Minimum Wage: The Case of Germany," *Economic Modelling* 83 (2020): 116, <https://doi.org/10.1016/j.econmod.2019.10.006>.

schedules.<sup>39</sup> The above statement affirms the selfishness that shackles workers. The existence of adequate wages will encourage the spirit of workers to do the best thing. In addition, the nature of the work is to provide opportunities for workers to improve their quality of life.

In our country there are several regions whose lifestyles may still follow the past where they had two sides of government. One state government is based on the presidency, and one side is the keratan or sultanate. This system functions to maintain the nation's culture and also the nobles who contributed to building that culture into a strong history. People's high belief in myths about civilization and also about life based on caste is still very strong, but they also enjoy it. For us in the generation like mine, maybe it is something strange and strange, but for some it is something unique and special which must be maintained and even mandatory but also does not ignore human values. For the sake of authenticity and maintaining culture, they sacrificed all their blood to obtain an honor that according to people outside was an extraordinary stupidity.

But it cannot be denied that the palace still has to raise and try to open up the implementation of humanizing all palace workers or servants in all their ranks like other human beings. Among them are work systems that may be combined with the modern era of government and the old era to create good harmonization. A salary that has clear standards to provide satisfaction to employees and facilitate their needs is indeed balanced. If the nominal amount is a symbol of maximum humanity, none of them will want to take part in recruitment which is voluntary and with all the conditions that have been determined.

That they are not complied doesn't mean they don't know, but because they know more and love their predecessors and their homeland and their authentic identity more than they do themselves. Like a contract without written words and without rules, like a vertical relationship between humans and their God, which makes them perhaps blind and even blind themselves in order to maintain the authentic existence of the Palace's identity. We cannot blame any party. What we can do apart from respecting the decisions of job owners and office holders, but ensuring that the other side of humanity can still be implemented is above all else.

Writer here as a New Gen at this century may not have a very right to comments or give an opinion to the elders ancestor. Regarding The Matter of the government system, culture, and life style so do with the reformation governments we still need something traditional to maintain and to be authentic in our nature but again we also have to aware some the other point of view which is an individual needs, and a society needs.

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<sup>39</sup> K Regmi, "The Effect of the Minimum Wage on Children's Cognitive Achievement," *Labour Economics* 65 (2020): 2, <https://doi.org/10.1016/j.labeco.2020.101844>.

Writer believe everyone has the very right to decided what kind of life they live and what kind of job they wanted to be just being secured, and granted the peace of mind. In my point of view I could not blame anyone a government, keraton system or the peoples. Because I am not the one who own their lives. Abdi Dalem and being a Guard at The Thomb of King it may cruelest job for everyones , They have to work without employment or clear management openly. But what I've seen Those people take a step in, and They are aware of the consequences without complaining if we took from the part of normal worker it is lije a slavery, but They are willing to do so because Their Believes. And still a lots of Them wanna joint in and being a part of the Keratons to guard and maintaine our Identity.

Yogyakarta is a special place and special city in Indonesia, in order to protect all The naturw culture they probably will keep that way to maintain old system. The offer of being ab Abdi Dalem whatever the rank it doesn't matter to them, it's prove a pure love from the society and their people to their ancestor and their culture more than their blood. The bonding within them is already being connected since The day they birth on Their city. Writer may be agree with a human right and have the right of protection as a worker for them to bring the justice, but we also should aware to their point of view why they choose the path too.

The Keraton also may need to upgrade some system but don't have to changes too much just to expose their incooperate woth the our country sistem. We just need to respect their decision and given some advice if needed. If we are talking about working hour, agreements and so on... it's not going to work on them because They already sett and determine to understand whit the term and condition valuntery. Unless They are being forced to be so I just speechless and Hats off to Them whom could accept and could sacrifice Their youth to be a servants in The Keraton.

Writer here as a New Gen at this century may not have a very right to comments or give an opinion to the elders ancestor. As a member of the new generation in this century, I may not have the right to comment or give an opinion to my elders. Writer believe everyone has the very right to decided what kind of life they live and what kind of job they wanted to be just being secured, and granted the peace of mind. Writer believe everyone has the right to decide what kind of life they want to live and what kind of job they want, in order to feel secure and have peace of mind. In my point of view I could not blame anyone a government, keraton system or the peoples. Because I am not the one who own their lives. In my point of view, I could not blame anyone - the government, keraton system, or the people - because I am not the one who owns their lives.

Regarding The Matter of the goverment system, culture, and life style so do with the reformation goverments we still need something traditional to maintaine and to be authentic

in our nature but again we also have to aware some the other point of view which is an individual needs, and a society needs. When considering government systems, culture, and lifestyle in the context of reformation, it is important to maintain traditional elements to preserve authenticity. However, it is also crucial to be aware of differing points of view, including the needs of individuals and society. Being an Abdi Dalem and guarding the Tomb of the King may be the cruelest job for everyone. They have to work without employment or clear management openly. Yogyakarta is a special place and special city in Indonesia, in order to protect all The naturw culture they probably will keep that way to maintain old system. Yogyakarta is a special place and city in Indonesia. In order to protect its natural culture, they will likely maintain the old system. But what I've seen Those people take a step in, and They are aware of the consequences without complaining if we took from the part of normal worker it is lije a slavery, but They are willing to do so because Their Believes. But from what I've seen, those people willingly step in, fully aware of the consequences. They don't complain even though for a normal worker it might seem like slavery; they are willing to do so because of their beliefs. And still a lots of Them wanna joint in and being a part of the Keratons to guard and maintaine our Identity. And still, a lot of them want to join and be a part of the Keratons to guard and maintain our identity. The bonding within them is already being connected since The day they birth on Their city. The bond between them has been forming since the day they were born in their city. The bonding among them has been forming since the day they were born in their city. writer may be agree with a human right and have the right of protection as a worker for them to bring the justice, but we also should aware to their point of view why they choose the path too. writer may agree with human rights and believe in the right to protection as a worker, which enables us to seek justice. However, it is also important to understand the perspectives of others and why they choose their path. The offer of being ab Abdi Dalem whatever the rank it doesn't matter to them, it's prove a pure love from the society and their people to their ancestor and their culture more than their blood. The offer of being an Abdi Dalem, regardless of the rank, doesn't matter to them. It proves the pure love from the society and their people towards their ancestors and culture, surpassing the significance of their blood. The Keraton also may need to upgrade some system but don't have to changes too much just to expose their incooperate woth the our country sistem. The Keraton may also need to upgrade some systems but doesn't have to change too much just to align with our country's system. If we are talking about working hour, agreements and so on. it's not going to work on them because They already sett and determine to understand whit the term and condition valuntery. If we are talking about working hours, agreements, and so on, it's not going to work on them because they have already set

and determined to understand with the terms and conditions voluntarily. We just need to respect their decision and give some advice if needed. Unless They are being forced to be so I just speechless and Hats off to Them whom could accept and could sacrifice Their youth to be a servants in The Keraton. Unless they are being forced to do so, I am just speechless, and hats off to those who can accept and sacrifice their youth to be servants in the Keraton.

The standardization of the welfare of life is not money, but without money, a prosperous life is just wishful thinking. Based on the above facts, creating welfare as another right that Abdi Dalem has is challenging to explain. In theory, the welfare obtained by Abdi Dalem can be said to have not been fulfilled because the wages given to Abdi dalem are still below the minimum wage. This is undoubtedly a criminal act that receives the threat of punishment. However, different circumstances are shown in practice. Abdi Dalem, tomb king in Imogiri, claimed to have earned welfare even with the provision of wages below the minimum wage. It was considered fair by them when it was an act that violated the law. This is a form of *ius contra legem*, whichever *ius contra legem*. It is a legal principle that is the Act of overriding the law when the laws and regulations cause injustice so that the judge must side with justice by the rule of law or laws that have been established.

In this case, the regulation of the law regarding employment, primarily related to wages, was ruled out based on an agreement made by the Yogyakarta Kraton with the king's tomb in Imogiri, which has been poured in the form of a seat *kekancingan*/determination letter that the Yogyakarta Kraton has issued.

### **2.3. Problems of employment relations in the culinary sector**

Every tourism destination apart from natural resources and cultural heritage, there are also other tourism objects, which are no less famous than other tourist objects. So tourism objects apart from natural resources and cultural heritage are culinary objects. In this case, culinary services are also one of the tourism objects that have become tourism icons, especially those that we will examine in the Special Region of Yogyakarta.

In a relatively short period of time, the development of culinary tourism after Covid-19 has returned to normal, as evidenced by culinary tourism visits which are increasing day by day. Visits are becoming more significant every day as evidenced by the density of culinary tourism which is considered an icon of Yogyakarta.

In the culinary business, attention must be paid to the working relationships between workers and restaurant owners themselves.

Since this research was conducted in the Special Region of Yogyakarta (DIY/D.I. Yogyakarta), where DIY has one city and four districts, including: Yogyakarta City, Sleman Regency, Bantul Regency, Gunungkidul Regency, and Kulon Progo Regency. Therefore, we took samples from 2 districts, namely Sleman Regency and Bantul Regency.

Data collection for this research was carried out through direct interviews with workers.

The following is data that researchers obtained from interviews with 4 workers at restaurants that are considered icons of the city of Yogyakarta. Data obtained from workers includes:

<b>comparison of each restaurant</b>			
<b>Kopi Klotok</b>	<b>Iga Bajog</b>	<b>Sate Pak Pong</b>	<b>Mangut Lele Mbah Marto</b>
<ul style="list-style-type: none"> <li>- The workers at Kopi Klotok do not have a written agreement, only verbal</li> <li>- The nature of workers at Kopi Klotok is PKWT</li> <li>- Job descriptions for workers at Kopi Klotok are uncertain and can change because the nature of the workers does not have a written agreement</li> <li>- Workers at Kopi Klotok have 7 hours 30 minutes of work in one day. So, there are 2 shifts, namely morning and night shifts, stand by from 5 am and start working from 6 am to 13.30 (morning shift), followed by stand by at 13.00 and start working from 14.00-21.30 (night shift).</li> <li>- The workers at Kopi Klotok do not have time to rest during the process of carrying out their work.</li> <li>- The workers at Kopi Klotok have a night shift. And when you go home alone without anyone to pick you up.</li> <li>- Workers at Kopi Klotok are still required to work even though female workers are menstruating.</li> <li>- Workers at Kopi Klotok are allowed 2</li> </ul>	<ul style="list-style-type: none"> <li>- The workers at Iga Bajog do not have a written agreement, only verbal</li> <li>- The nature of workers at Iga Bajog is PKWT</li> <li>- Jobdes for workers at Iga Bajog are uncertain and can change because the nature of the workers does not have a written agreement</li> <li>- Workers at Iga Bajog work 8 hours a day. So, there are 3 shifts, namely morning, afternoon and night shifts, working from 6 am to 14.00 (morning shift), then working from 14.00 to 22.00 (afternoon shift), then continuing again from 22.00 to 06.00 (night shift).</li> <li>- Workers at Iga Bajog do not have overtime because it is conditioned by the division of 3 shifts.</li> <li>- Workers at Iga Bajog do not have time to rest during the process of carrying out work.</li> <li>- Workers at Iga Bajog have night shifts. And when you go home alone without anyone to pick you up.</li> <li>- Workers at Iga Bajog are still required to work even though female workers are menstruating.</li> </ul>	<ul style="list-style-type: none"> <li>- Workers at Sate Pakpong have a written work agreement, if they are accepted to work at Sate Pakpong there will be training for 3 months and they will receive a salary</li> <li>- The workers at Sate Pakpong The nature of the workers is PKWTT, so if they have worked for more than 1 year they are considered permanent workers.</li> <li>- Workers at Sate Pakpong have job descriptions clearly stated in their agreement.</li> <li>- Workers at Sate Pakpong have 8 working hours, which are divided into 2 work shifts in 1 day. First (morning shift) from 09.00 - 17.00. Second (night shift) from 15.00 - 23.00</li> <li>- Workers at Sate Pakpong do not have overtime, the system is 2 shifts, namely morning and evening</li> <li>- The workers at Sate Pakpong do not have time to rest during the process of carrying out work.</li> <li>- The workers at Sate Pakpong have night shifts, but when they come home from work they use their own private vehicles without anyone picking them up.</li> </ul>	<ul style="list-style-type: none"> <li>- The workers at Mangut Lele Mbah Marto have no written work agreement, here the workers are all their own relatives, none of them are from outside.</li> <li>- The characteristics of the workers at Mangut Lele Mbah Marto are PKWT workers</li> <li>- The workers at Mangut Lele Mbah Marto jobdes are only given verbally, because they don't have a written agreement</li> <li>- Workers at Mangut Lele Mbah Marto work 10 hours a day, from 7 in the morning to 5 in the afternoon and if they do overtime until 8</li> <li>- Workers at Mangut Lele Mbah Marto have overtime from 5 pm to 8 pm</li> <li>- The workers at Mangut Lele Mbah Marto have rest time to adjust to the conditions of the visitors.</li> <li>- The workers at Mangut Lele Mbah Marto do not have a night shift, only overtime, and there is no pick-up and drop-off, they go home alone.</li> <li>- Workers at Mangut Lele Mbah Marto, female workers, if they are menstruating, can take time off as necessary.</li> </ul>

<p>days off for 1 month. Then, if you don't take your holiday within 1 month, the money can be disbursed.</p> <ul style="list-style-type: none"> <li>- Workers at Kopi Klotok, especially female workers, if they are pregnant, can take leave and still receive full salary.</li> <li>- Workers at Kopi Klotok earn wages of 1.2 million per month.</li> <li>- Kopi Klotok workers don't have annual leave, they only get 2 holidays a month</li> <li>- Workers at Kopi Klotok do not receive social security like BPJS, but if a worker is sick they are immediately taken to the nearest PKU.</li> <li>- No workers at Kopi Klotok were laid off</li> <li>- Workers at Kopi Klotok have the right to leave regarding marriage, child circumcision, child baptism, family death, etc.</li> <li>- The number of workers at Kopi Klotok is approximately 60 people.</li> <li>- The workers at Kopi Klotok have a complaint that while they are working at Kopi Klotok, they find many visitors who are eager and fussy.</li> </ul>	<ul style="list-style-type: none"> <li>- Workers at Iga Bajog, especially female workers, if they are pregnant, can take approximately 1 week off.</li> <li>- Workers at Iga Bajog receive wages according to the Sleman Yogyakarta UMK</li> <li>- Workers at Iga Bajog do not have annual leave.</li> <li>- Workers in Iga Bajog do not receive social security like BPJS. However, the owner is fully responsible if his employees have an accident while working.</li> <li>- No workers at Iga Bajog were laid off</li> <li>- Workers at Iga Bajog have the right to leave regarding marriage, child circumcision, child baptism, family death, etc. The longest is about 1 week</li> <li>- The number of workers at Iga Bajog is approximately 50 people.</li> <li>- The workers at Iga Bajog have a complaint that while working at Iga Bajog, they find that many visitors are impatient when waiting for orders.</li> <li>- Workers at Iga Bajog have 4 working holidays, during 1 month of work</li> </ul>	<ul style="list-style-type: none"> <li>- Workers at Sate Pakpong, especially female workers, if they are menstruating, they still work</li> <li>- Workers at Sate Pakpong, especially women, if they are pregnant, can take leave for 3 months.</li> <li>- Workers at Sate Pakpong have wages according to Yogyakarta UMR.</li> <li>- Workers at Sate Pakpong have annual leave</li> <li>- Workers at Sate Pakpong receive social security, namely BPJS</li> <li>- No workers at Sate Pakpong are laid off, however if a worker resigns they will receive compensation (and the amount of compensation depends on how long the worker has been there)</li> <li>- Workers at Sate Pakpong get their leave rights such as marriage, child circumcision, child baptism, family death, etc.</li> <li>- Workers at Sate Pakpong have 10 days off in 1 month</li> <li>- Pakpong Sate Restaurant has 3 branches. and the total number of workers is approximately 150 people</li> </ul>	<ul style="list-style-type: none"> <li>- Workers at Mangut Lele Mbah Marto, female workers who are pregnant can take leave as they wish because the employees are relatives.</li> <li>- The workers at Mangut Lele Mbah Marto's wages are kept secret.</li> <li>- None of the workers at Mangut Lele Mbah Marto are permanent employees, and there is no annual leave. However, if you want to take time off, just say so.</li> <li>- The workers at Mangut Lele Mbah Marto do not have social security, but the owner is fully responsible for his workers because all the workers are his own relatives.</li> <li>- None of the workers at Mangut Lele Mbah Marto were laid off.</li> <li>- For workers at Mangut Lele Mbah Marto regarding the fulfillment of leave rights (such as marriage, child circumcision, child baptism, death in the family, etc.), so for leave, just contact the owner directly and for how long.</li> <li>- The number of workers at Mangut Lele Mbah Marto is 15 people</li> <li>- The workers at Mangut Lele Mbah Marto don't have monthly holidays for 1 month of work, but take holidays according to the agreement between the owner and the workers, such as holidays, celebrations, etc. so the restaurant</li> </ul>
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			doesn't have holidays every working day and there are no shifts.
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Obstacles experienced during research include, there are several restaurants that are considered tourism icons in Yogyakarta, such as Sate Ratu Restaurant, Gudeg Yu Jum Restaurant, Jejamuran Restaurant, Mie Ayam Tumini which are reluctant to be interviewed, the workers are not willing to be interviewed, at When interviewing workers, they are reluctant to be interviewed because they are afraid of saying something wrong and are afraid of being reprimanded by the owner which will result in layoffs, etc. Therefore, we took the initiative to ask workers to contact the owner directly from one of these restaurants. We found that the owner of one of the restaurants was reluctant to be interviewed and asked us to interview other restaurants.

From the results of the interview above, it is evident that there are still restaurants that pay wages lower than the minimum wage to workers. This is strictly regulated in Article 81 number 25 of the Job Creation Law. Furthermore, wages can be determined based on an agreement between employers and workers in the company. However, wage arrangements determined by agreement between employers and workers/laborers or trade/labor unions may not be lower than the wage provisions stipulated in statutory regulations. This means that the wage agreement between workers/laborers and the company must be above the provincial minimum wage or district/city minimum wage set by the governor. If in the agreement, the wages paid turn out to be lower or contrary to statutory regulations, the agreement can be null and void and wage arrangements are carried out in accordance with the provisions of statutory regulations. But in practice, there are still many restaurants that violate these rules for their own benefit by reducing wages.

Talking about legal protection for workers in the tourism sector, especially restaurants, in the 1945 Constitution, article 27 paragraph (2) states that every citizen has the right to work and a living that is worthy of humanity. The state is obliged to be present in providing protection for work norms with the aim of ensuring that workers/laborers' rights relating to rest, working hours and the like are guaranteed. The author believes that here it is important for the government to make every effort to implement policies to run the country based on the principle of public interest which prioritizes the welfare of many people.<sup>40</sup> Because the goal of a state itself is to protect the general public, as a result of a Welfare State ideology where the government is the party that has

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<sup>40</sup> Budisetyowati, Dwi Andayani.(2017). Prinsip- Prinsip Good Governance Dalam Pelayanan Publik, Al Qisth Law Reveiw, Vol. 1 No. 1



responsibility for realizing the welfare of the community. Government organizations can prepare and implement various expected procedures.<sup>41</sup>

## CONCLUSION

The tourism sector has been able to create employment opportunities through various types of tourism- related businesses that can be utilized by workers. "Even though many workers are involved in various activities in the tourism sector, various problems always accompany the wage or salary gap, the concentration of workers."

The low wages (*kekucah*) received by the courtiers of the king's tomb in Imogiri are certainly far below the minimum wage of the Province and Regency. However, look at the status of the courtier, who can be categorized as a freelance day laborer. In that instance, there would be no conflict here with the wage-regulating provisions of Indonesian labor law, specifically Law No. 11 of 2020 on Work Copyright, Government Regulation of the Republic of Indonesia Number 36 of 2021 on Wages, and provisions about the implementation of Specific Time Work Agreements, which govern employment relations for freelance daily workers. As contained in the Decree of the Minister of Manpower and Transmigration of the Republic of Indonesia Number Kep.100/Men/VI/2004. blind themselves in order to maintain the authentic existentece of the Palace's identity but actually it's unconditional love from the bottom of Their heart to this country and their homeland and city to contribute themselves and being a part of The Palace.

A worker, apart from having fundamental rights in his nature as a human being, he also has rights which are regulated based on his status/position and position as a worker, which generally includes the right (access) to decent work, the right to income, the right to occupational health and safety, the right to organize/associate and other rights. In its implementation, the rights mentioned above require protection, therefore, the Government through various implementing laws and regulations, in addition to providing confirmation of the form of rights possessed by workers, also includes guarantees for the protection of these rights. the worker. In general, the form of protection related to the above is the issuance of various regulations governing wages, working hours, leave/holidays, occupational health and safety, worker/labor organizations and so on. In addition, it is also implemented in the form of social security programs in the employment sector, which include social security and health as regulated in Law Number 24 of 2011 concerning Social Security Administering Bodies (BPJS). Work safety is one of the efforts to

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<sup>41</sup> Manossoh, Hendrik. (2015). Implementasi Sistem Akuntansi Pemerintahan Dalam Mewujudkan Good Government Governance Pada Pemerintah Provinsi Sulawesi Utara, Vol. 15 No. 5

create a workplace safe, so that it can reduce and/or be free from work accidents which ultimately can increase the efficiency and productivity of workers/laborers. Therefore, it is important for employers to implement work accident coverage. Work accident insurance provides compensation and rehabilitation for workers who experience it

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Hasil revisi tahap dua di kirim pada tanggal 12 Desember 2023 dengan penyempurnaan pada konten isi dan judul artikelnya

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**“Uncovering The Justice In Work Relations At Tourism Sector In Culinary Service And The Cultural Heritage Of The Tombs Of Kings In Yogyakarta”**

# Uncovering The Justice In Work Relations At Tourism Sector In Culinary Service And The Cultural Heritage Of The Tombs Of Kings In Yogyakarta

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## ABSTRACT

The tourism sector in Indonesia is one of the main sources of foreign exchange income for the country. He hopes that optimizing the tourism sector can spur other sectors in various efforts to accelerate economic recovery after the Covid-19 pandemic, such as reducing the unemployment rate due to the large number of layoffs that occurred during the pandemic. The recovery of the tourism industry also provides opportunities to increase the income of people who work in the tourism sector. However, workers in the tourism sector still have various obstacles in carrying out work relationships. Including legal issues. Some of the problems faced by workers in the hotel, restaurant and travel agency sectors include wages that are lower than the minimum wage, working hours that exceed the maximum working time limit determined by labor law, no guarantee of the fulfillment of pregnancy rights and so on. etc. Several legal problems experienced by workers in the tourism sector have also become a phenomenon in employment relations in the tourism sector in the Special Region of Yogyakarta. The discussion includes the government's efforts to improve welfare through minimum wage policies, emphasizing its potential impact on job growth and narrowing socio-economic gaps. The aim of this research is to determine the problems of employment relations in the Yogyakarta Special Region (DIY) Tourism sector and whether the rights of workers in culinary services and royal tomb servants are in accordance with Indonesian law or justified by certain clear legal reasons. The stages of the research method are collecting data and information through interviews with each interested party in order to summarize various problems in the field, then the data that has been collected is filtered and compiled for analysis. The research results prove that there are still restaurants that provide wages lower than the minimum wage to their workers in employment relationships based on fixed-term work agreements or indefinite-term work agreements. And this is clearly a violation of labor law in force in Indonesia. This is strictly regulated in Article 81 point 25 of the Job Creation Law. The offer to become an Abdi Dalem, whatever their rank, is not a problem for them. This proves the pure love of society and its people for their ancestors and culture, beyond the importance of their blood. The palace may also need to update some systems but there is no need to make too many changes just to show its incompatibility with the country's system. For the Abdi Dalem who guard the tombs of the Kings in this research, the results do not conflict with employment law because the employment relationship is based on the Abdi Dalem's status as a casual daily worker because he only works 3 or 4 days a week with working hours that do not exceed the applicable legal provisions. in Indonesia.

**Keywords:** *Work relationship; Tourism Sector; Culinary Services; Abdi Dalem*





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Date of Submission: Month DD, 2021

Date of Publication: Month DD, 2022

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DOI: <http://dx.doi.org/10.56087/substantivejustice.vxix.xx>

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## INTRODUCTION

Tourism is one of the many sectors that positively impact national income<sup>1</sup> Since 2016, Indonesia's tourism sector has contributed to the Indonesian economy (Bapeda West Java, 2017). In 2019, the Government of Indonesia wanted to double this figure to 8% of Indonesia's Gross Domestic Product (GDP)<sup>2</sup>. Tourism is one of the sectors that can absorb the tourism workforce of 13 million people in the tourism sector. In order to increase the competitiveness of tourism for cities/regencies in Indonesia, the government, or in this context, the Ministry of Tourism and Creative Economy (Kemenparekraf), created a Tourism Index in Indonesia in 2016.<sup>3</sup>

The United Nations World Tourism Organization (UNWTO) defines tourism carrying capacity as the maximum number of people who can visit a tourist destination area at the same time without causing damage to the physical, economic, and socio- cultural environment and unacceptable deterioration of quality. This definition signifies tourism activities as crucial and exciting for an unlimited time without changing the local environment and satisfying stakeholders.<sup>4</sup>

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<sup>1</sup> Baran okov , M ria, and Peter Baran ok. 2020. "The Evaluation of the Potential of Developing Tourism in Kysuce Region." *Ekologia Bratislava* 39(4):380–400. doi: 10.2478/eko-2020-0030.

<sup>2</sup> Indonesia-Investment. 2016. "Industri Pariwisata Indonesia." Retrieved ([https://www.indonesia-investments.com/id/bisnis/industri\\_sektor/pariwisata/item6051](https://www.indonesia-investments.com/id/bisnis/industri_sektor/pariwisata/item6051)). Jaramillo-Moreno, Bertha Cecilia, Irene Paola S nchez-Cueva, Dayana Gisell Tinizaray- Tituana, Juan Carlos Narv ez, Enrique Armando Cabanilla-V scone, Mar a Jos Mu oz Torrecillas, and Salvador Cruz Rambaud. 2020. "Diagnosis of Administrative and Financial Processes in Community-Based Tourism Enterprises in Ecuador." *Sustainability (Switzerland)* 12(17):1–17. doi: 10.3390/su12177123.

<sup>3</sup> Mariana Rista Ananda Siregar, Ninis Agustini Damayanti, Dadang Sugiana, Ute Lies Siti Khadijah. 2023."MEASURING COMMUNITIES' PERCEPTIONS TOWARDS THE SOCIO- ECONOMIC IMPACT OF COMMUNITY-BASED TOURISM DEVELOPMENT OF TOURISM VILLAGES IN INDONESIA (CASE FROM BOGOR REGENCY, INDONESIA)". *JOURNAL OF LAW AND SUSTAINABLE DEVELOPMENT*. Miami| v.11, n. 11 | pages: 03. DOI: <https://doi.org/10.55908/sdgs.v11i11.1964>

<sup>4</sup> Candia, Selena, Francesca Pirlone, and Ilenia Spadaro. 2020. "Integrating the Carrying Capacity Methodology into Tourism Strategic Plans: A Sustainable Approach to Tourism." *International Journal of Sustainable Development and Planning* 15(3):393–401. doi: 10.18280/ijstdp.150317.

The problem is, one of the elements that assimilates the workforce in Indonesia is the tourism industrial area. This area is one of the significant monetary areas in Indonesia. The tourism industry can sustain jobs directly or indirectly. The travel industry can minimize unemployment and increase local wages through tourism. The jobs of public and private authorities are of great interest in the assimilation of jobs in the tourism industry. According to a report from the Ministry of Manpower (Kemnaker), the number of workers in the Indonesian tourism sector will reach 1,073,485 people in 2022. It can be said that the tourism sector has a relatively high level of labor.<sup>5</sup>

However, the fact is that workers in the tourism sector still experience various problems that have an impact on the workers themselves. Some of the problems faced by workers in the hotel, restaurant and travel agency sectors include paying wages lower than the minimum wage. This can cause financial difficulties and a lower standard of living for workers and trigger dissatisfaction in work relationships.<sup>6</sup> Then tourism sector workers often have to work long hours, including weekends and holidays. This can lead to physical and mental exhaustion, which can affect their health and well-being, many tourism sector workers do not receive benefits such as health insurance, paid sick leave, or paid time off, this can make it difficult for them to take time off when they are sick or need a break.<sup>7</sup> Workers in the tourism sector also experience job dissatisfaction, such as unclear work contracts or precarious work. This can affect the welfare of workers in work relationships.<sup>8</sup> Apart from that, there is a lack of security, especially for female workers, who are very vulnerable to harassment, which can have physical and mental impacts. It can be concluded that unequal work relations between workers will certainly trigger injustice in industrial relations.<sup>9</sup>

In view of the problems faced by workers, this is due to the lack of maximum legal protection for workers, as regulated in Law Number 13 of 2003 concerning Employment, Articles 67 to Article

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<sup>5</sup> Ardhan Kurniawati. "Implementasi Kebijakan Pengupahan Di Industri Perhotelan". *Jurnal Ketenagakerjaan*. 2019, vol. 14 No. 2

<sup>6</sup> Maria Pia Adiati. "Analisis Mengenai Problematika Yang Dihadapi Karyawan Wanita Di Bidang Perhotelan". *Binus Business Review*, 2013, Vol. 4, No. 1

<sup>7</sup> Nugroho SBM. "Beberapa Masalah Dalam Pengembangan Sektor Pariwisata di Indonesia". *Jurnal Pariwisata*. 2022, Vol. 7 No. 2.

<sup>8</sup> Endang Sutrisna. "Problematika Perempuan Bekerja di Sektor Pariwisata (Studi Kasus Perhotelan)", *Jurnal Aplikasi Bisnis*. Vol.1, No. 2

<sup>9</sup> Hasyim Sofyan Lahilote. "Kajian Yuridis Terhadap Agen Perjalanan (*Travel Agent*) Dalam Bisnis Pariwisata". 2010, Vol.8, No.2

101, including protection for workers with disabilities, children, women, working time, occupational safety and health, wages, and welfare.<sup>10</sup>

The tourism sector in Indonesia is one of the leading sources of foreign exchange earnings. It is hoped that optimizing the tourism sector can spur other sectors in various efforts to accelerate economic recovery after the Covid-19 pandemic, such as reducing unemployment due to layoffs which occurred during the pandemic. The recovery of the tourism industry also provides opportunities to increase the income of people who work in the tourism sector. However, workers in the tourism sector still have various problems in carrying out work relationships. Including legal problems.

Some of the problems faced by workers in the hotel, restaurant and travel agency sectors include paying wages lower than the minimum wage, working hours that exceed the maximum working time limit determined by labor law, not guaranteeing the fulfillment of maternity rights and so on. . Several legal problems experienced by workers in the tourism sector have also become a phenomenon of employment relations in the tourism sector in the Special Region of Yogyakarta.

The province of Yogyakarta Special Region is among those granted special autonomous status, and Aceh, Papua, and the Special Region of the Capital Jakarta because of its special privileges. Article 18 of the Constitution of the Republic of Indonesia of 1945 guarantees the regulation of the four regions above, recognizing areas with still traditional governments as unique.<sup>11</sup> Yogyakarta's particular status was recognized long before Indonesia gained independence as a cultural heritage.<sup>12</sup> One of the specialties of Yogyakarta is that it maintains its cultural legitimacy during the development of an increasingly modern era.<sup>13</sup> In addition, the system of government led by a King made him look different from other regional heads. In running the wheels of government, a courtier assisted the Sultan.<sup>14</sup> Abdi Dalem is an aide to the Sultan as

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<sup>10</sup> Undang-Undang Nomor 13 Tahun 2003 Tentang Ketenagakerjaan

<sup>11</sup> O A N Hidayah, "Sistem Pemerintahan Kraton Yogyakarta Pada Masa Perang Kemerdekaan Tahun 1945-1951," *Risalah*, 2017, 33.

<sup>12</sup> A Wijayanti and J Damanik, "Analysis of the Tourist Experience of Management of a Heritage Tourism Product: Case Study of the Sultan Palace of Yogyakarta, Indonesia," *Journal of Heritage Tourism* 14, no. 2 (2019): 167, <https://doi.org/10.1080/1743873X.2018.1494182>.

<sup>13</sup> H Ikhwan and F Aidulsyah, "Sultanates and the Making of Nationhood in Indonesia and Malaysia," *Asian Journal of Social Science* 48, no. 3-4 (2020): 340, [https://brill.com/view/journals/ajss/48/3-4/article-p339\\_8.xml](https://brill.com/view/journals/ajss/48/3-4/article-p339_8.xml).

<sup>14</sup> P G Susila and Z Abidin, "Pengalaman Menjadi Abdidalem Punokawan Keraton Ngayogyakarta Hadiningrat: Studi Kualitatif Dengan Interpretative Phenomenological Analysis," *Jurnal Empati* 5, no. 1 (2017): 107, <https://doi.org/10.14710/empati.2016.15062>.

both a mover in the field of government and a guard in charge of preserving Javanese culture in the palace environment.<sup>15</sup>

The principle of justice in the formation of law and legal practice has gained a position in official documents on human rights. To understand law that reflects society's sense of justice, one must first understand the true meaning of law. According to the view adopted in legal literature, the meaning of law is to bring about justice in human life. This meaning will be achieved by including the principles of justice in the rules of living together. The law referred to here is positive law which is the realization of the principles of justice. According to Immanuel Kant's teachings, justice is based on human dignity. Thus, the formation of laws must reflect a sense of fairness and reflect a sense of justice and aim to protect human dignity. Justice is a fundamental normative principle for the State. Therefore, the State is very interested and obliged to strive to achieve justice for its citizens. On this basis, the criteria for principles of justice in regulating rights in working relationships are very fundamental, because all countries in the world always try to apply the principles of justice in the formation of their laws. The principle of justice has a special place in the entire history of legal philosophy. In the concept of modern states, the emphasis on the principle of justice is given by stating that the true aim of law is to create justice in society.<sup>16</sup>

In Law Number 13 of 2003 concerning Employment, wages are clearly regulated. The state has guaranteed wages in such a way that in private relations between workers and employers there is no arbitrariness by employers in paying wages to workers. In Article 1 number 30 of the Employment Law, it has been explained that the definition of wages is:<sup>17</sup> "The rights of workers or laborers which are received and expressed in the form of money as compensation from the entrepreneur or employer to the workers. laborers which are determined and paid according to a work agreement, agreement or statutory regulations including allowances for workers/laborers and their families for work and/or services that have been or are performed."

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<sup>15</sup> W D Paramita, "Makna Dan Fungsi Jemparangan Mataraman Bagi Abdi Dalem Karaton Ngayogyakarta Hadiningrat," *Acintya Jurnal Penelitian Seni Budaya* 12, no. 1 (2020): 104, <https://doi.org/10.33153/acy.v12i1.2816>.

<sup>16</sup> Shalihah, Fithri. 2017. *Perjanjian Kerja Waktu Tertentu (Pkwt) Dalam Hubungan Kerja Menurut Hukum Ketenagakerjaan Indonesia Dalam Perspektif Ham. UIR law Review*. Vol. 1 No. 2 (2017): UIR Law Review DOI: <https://doi.org/10.25299/uirlrev.2017.1.02.955>

<sup>17</sup> Shalihah, Fithriatus. "IMPLEMENTASI PERJANJIAN KERJA WAKTU TERTENTU (PKWT) DALAM HUBUNGAN KERJA DI INDONESIA". *Jurnal Selat* 4, no. 1 (May 6, 2017): 70–100. Accessed December 11, 2023. <https://ojs.umrah.ac.id/index.php/selat/article/view/152>.

Abdi dalem's position is the same as that of a worker. As a worker, Abdi dalem is entitled to wages to meet the needs of his daily life. Law No. 13 of 2003 on Employment relating to Law No. 11 of 2020 on Job Creation, which has been amended into Law Number 6 of 2023 concerning Stipulation of Government Regulations in replacement of Law Number 2 of 2022 concerning Job Creation to become Law, as well as Government Regulation of the Republic of Indonesia Number 36 of 2021 on Wages, guarantee this provision. Article 88 describes Abdi dalem's right to earn income to fulfill a decent livelihood. With fulfilling the needs of a decent life, the welfare of life is not a dream. The Labor Act guarantees the implementation of activities in the field of employment well in addressing gaps related to the rights of unprotected workers through bargaining for political and economic purposes.<sup>18</sup>

On the other hand, the government seeks to improve the welfare of life through improvements related to the minimum wage.<sup>19</sup> Minimum wage policies are in place for a better life.<sup>20</sup> With wage increases reaching the minimum wage standard, additional funds seen as gifts can be reconsidered concerning total wages.<sup>21</sup> The existence of minimum wage policies narrows the gap.<sup>22</sup> Setting a minimum wage can also reduce the growth rate of job needs within a few years.<sup>23</sup>

Abdi Dalem was positioned as a volunteer worker. The meaning of volunteering gives the sense that a small amount of money does not judge every job they do. No free volunteer work is included as freelancers campaigning in New York.<sup>24</sup> Although still paid in the form of money, the

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<sup>18</sup> Donald L McMurry, "Labor and the Law. By Charles O. Gregory. (New York: W. W. Norton & Co., 1946. 448 Pp. Appendix, Bibliography, and Index. \$5.00.)," *Journal of American History* 33, no. 3 (December 1, 1946): 483, <https://doi.org/10.2307/1898075>.

<sup>19</sup> B Ni and K Kurita, "The Minimum Wage, Exports, and Firm Performance: Evidence from Indonesia," *Journal of Asian Economics*, 2020, 4, <https://www.sciencedirect.com/science/article/pii/S1049007820300981>.

<sup>20</sup> Nur Hidayah Che Ahmat, Susan W Arendt, and Daniel W Russell, "Effects of Minimum Wage Policy Implementation: Compensation, Work Behaviors, and Quality of Life," *International Journal of Hospitality Management* 81 (2019): 230, <https://doi.org/https://doi.org/10.1016/j.ijhm.2019.04.019>.

<sup>21</sup> W Brink, X J Kuang, and M Majerczyk, "The Effects of Minimum-Wage Increases on Wage Offers, Wage Premiums and Employee Effort under Incomplete Contracts," *Accounting, Organizations and Society*, 2021, 2, <https://www.sciencedirect.com/science/article/pii/S0361368220300799>.

<sup>22</sup> S Katzkowicz et al., "Low-Skilled Workers and the Effects of Minimum Wage in a Developing Country: Evidence Based on a Density-Discontinuity Approach," *World Development*, 2021, 2, <https://www.sciencedirect.com/science/article/pii/S0305750X2030406X>.

<sup>23</sup> J Meer and J West, "Effects of the Minimum Wage on Employment Dynamics," *Journal of Human Resources* 51, no. 2 (2016): 512, <http://jhr.uwpress.org/content/51/2/500.short>.

<sup>24</sup> J Merkel, "Freelance Isn't Free.'Co-Working as a Critical Urban Practice to Cope with Informality in Creative Labour Markets," *Urban Studies* 56, no. 3 (2019): 547, <https://doi.org/10.1177/0042098018782374>.

wages given to Abdi dalem are not comparable to the work done. Low wages can lead to social problems.<sup>25</sup> Low wages can also destroy low-skilled jobs.<sup>26</sup> Even low wages tend to affect the work done.<sup>27</sup> Abdi Dalem is a skilled worker. They are also many who come from the highly educated class and even have rank.

As someone with skills, Abdi dalem's wage determination cannot be aligned with workers without skills. According to Law No. 11 of 2020 on Copyright Work, article 88C, the Governor shall determine the minimum wage for the province and the wages in each district and city, subject to certain limitations, such as inflation or growth in the local economy. Based on the geographical conditions of the king's tomb in the Bantul Regency area, the minimum salary used is the Bantul Regency Minimum salary. Thus, this determination can improve the quality of life.<sup>28</sup>

Low wages have the potential to disrupt mental health.<sup>29</sup> This phenomenon was later challenged through previous research. This phenomenon was later challenged through previous research<sup>30</sup>, where the minimum wage does not affect Abdi Dalem's life to damage their mentality. The Abdi Dalem showed different circumstances and received such low wages with joy. The phenomenon becomes enjoyable, and from previous research it can be said that the Abdi Dalem do not have a problem with the wages for the work performed, but this is related to the work of the Abdi Dalem, which is seen as the application of cultural values by the Abdi Dalem as something related to the loyalty of the Abdi Dalem to the Kraton.<sup>31</sup> This phenomenon becomes interesting to study so that the formulation of the problem appears: whether giving wages to servants in the royal tomb violates the laws and regulations in force in the Unitary State of the Republic of Indonesia or can specific legal reasons justify it. This research aims to determine whether giving wages to servants in the royal tomb violates the laws and regulations in force in the Unitary State of the Republic of Indonesia or can be justified by specific legal reasons.

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<sup>25</sup> S Pantea, "The Effect of Minimum Wage Hikes on Employment: Evidence from Regional Panel Data from Romania," *Economic Systems* 44, no. 3 (2020): 4, <https://www.sciencedirect.com/science/article/pii/S0939362518300487>.

<sup>26</sup> D Neumark and L F M Corella, "Do Minimum Wages Reduce Employment in Developing Countries? A Survey and Exploration of Conflicting Evidence," *World Development* 137 (2021): 26, <https://doi.org/10.1016/j.worlddev.2020.105165>.

<sup>27</sup> D J Galvin, "Deterring Wage Theft: Alt-Labor, State Politics, and the Policy Determinants of Minimum Wage Compliance," *Perspectives on Politics* 14, no. 2 (2016): 335, doi:10.1017/S1537592716000050.

<sup>28</sup> Nur Hidayah Che Ahmat, Susan W. Arendt, and Daniel W. Russell, *op.cit.*, 237.

<sup>29</sup> C Kronenberg, R Jacobs, and E Zucchelli, "The Impact of the UK National Minimum Wage on Mental Health," *SSM-Population Health* 3 (2017): 749, <https://doi.org/10.1016/j.ssmph.2017.08.007>.

<sup>30</sup> A Wijayanti and A Nafiah, "Payment of Wage under Minimum Wage for Abdi Dalem of Keraton in Daerah Istimewa Yogyakarta," *Sociological Jurisprudence Journal* 2, no. 1 (2019): 62, <https://www.ejournal.warmadewa.ac.id/index.php/sjj/article/view/933>.

<sup>31</sup> Agung, "TIM PKM RSH UGM Teliti Loyalitas Abdi Dalem Keraton Dalam Bekerja," Universitas Gadjah Mada, 2022, <https://ugm.ac.id/id/berita/22911-tim-pkm-rsh-ugm-teliti-loyalitas-abdi-dalem-keraton-dalam-bekerja>.

The study uses empirical legal research by collecting primary and secondary data. The primary data was obtained through interviews with several respondents consisting of 11 (eleven) Abdi dalem placed in the Tomb of King Imogiri with the braids of *wedono*, *penewu*, *bekel*, and *jajar*.<sup>32</sup> In this primary data collection, the *informational saturation point* takes precedence. If data collection from respondents no longer has new information, then the data is considered sufficient and stopped. Because if it continues to add data, it will result in *redundancy*.<sup>33</sup>

The secondary data used in the study is primary legal material derived from national human rights and employment law regulations. The author also uses secondary legal materials derived from previous searches of literature and research results and tertiary materials in determining terms.

## METHOD

This type of research is empirical juridical research which aims to examine the problems of workers in the tourism sector from the perspective of just industrial relations. The research method used is an explanatory approach (explanatory research). There are various steps that will be taken to collect data in this research. In the initial stage, this research will focus on collecting data and information from each interested party summarizing various problems in the field, such as through field observations, participation in observations, surveys, literature reviews or document reviews, interviews or other steps that are in accordance with research needs. . This research focuses on collecting and collecting primary data from respondents in the field using a list of questions (questionnaire) which contains matters relevant to the title of the research, while data collection from sources is carried out using an open-ended interview guide that can be developed according to with the direction of the conversation. The data that has been collected is then filtered and compiled for analysis which produces an understanding of the various conditions of workers in the tourism sector today. "This understanding will also be complemented by recommendations for policy forms to the DIY Government as a legal basis for solving legal problems regarding employment relations in the tourism sector. The research location was carried out in the Special Region of Yogyakarta (DIY/D.I. Yogyakarta), where DIY has one city and four districts, including: Yogyakarta City, Sleman Regency, Bantul Regency, Gunungkidul Regency,

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<sup>32</sup> Fithriatus Shalihah, "Wawancara Abdi Dalem Makam Imogiri" (Yogyakarta, 19 Oktober 2022). The Eleven (11) name of the Abdi Dalem is with the Author, during the interview session conducted by the Author, found a fact that the Abdi Dalem do the work they are doing is a tribute and devotion to the Kraton and the king and is a form of instilling cultural values, so that the Abdi Dalem do not prioritize wages than what has been done.

<sup>33</sup> Schensul Stephen L, Jean J Schensul, and Margaret Diane LeCompte, "Essential Ethnographic Methods : Observations Interviews and Questionnaires," *Walnut Creek Calif: AltaMira Press.*, 1999, 5-6.

and Kulon Progo Regency. Therefore, the author took samples from 2 districts, namely Sleman Regency and Bantul Regency. In this research, the tool used is a list of questions that have been prepared (as an interview guide) according to the problems to which answers will be sought without ruling out the possibility of adding other spontaneous questions in connection with the answers given by the respondents. "Apart from that, this research also uses documents in the form of primary legal, secondary and non-legal materials.

### **ANALYSIS AND DISCUSSION**

The Indonesian state is a legal state (*rechtsstaat*) as mandated in Article 1 Paragraph (3) of the 1945 Constitution which reads, "The Indonesian state is a legal state". As a legal state, all aspects in the social, national and state sectors, including government, must always be based on law. According to Aristotle<sup>34</sup> "The rule of law is a state that stands on law which guarantees justice to its citizens. Justice is a condition for achieving a happy life for its citizens, and as a basis for justice it is necessary to teach a sense of morality to every human being so that he or she becomes a good citizen." Likewise, real legal regulations only exist if the legal regulations reflect justice for social interactions between citizens. "The law in a constitutional state has a high position so that state power holders do not deviate, and so that the law always provides legal certainty in all aspects of people's lives, especially in terms of work relations.

The rule of law has a passive nature as it is expressed. So that legal rules do not function passively, it is necessary stimulus from certain events (*das sein*), so that legal rules can be active, which can then be applied to the concrete event. Therefore, as long as certain concrete events do not occur then These legal rules are only passive guidelines. So it's a rule law requires the occurrence of concrete events: *Das Sollen* requires *Das Sein*. If a concrete event becomes a legal event, then concrete events that are relevant to the law, events that are by law associated with legal consequences. Hence, an event concreteness does not itself become a legal event. A legal incident could not have happened without a legal incident. Legal events created by legal rules. On the other hand, legal rules are in process occurrence is influenced by concrete events.<sup>35</sup>

The 2024 DIY Provincial Minimum Wage (UMP) reached IDR 2,125,897.61 or an increase of 7.24% compared to the 2023 UMP. Meanwhile, the average UMK for DIY 2024 increased by around 7% compared to this year. Yogyakarta City is the region with the highest 2024 UMK in

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<sup>34</sup> R. T. Prayogo, "Penerapan Asas Kepastian Hukum Dalam Peraturan Mahkamah Agung Nomor 1 Tahun 2011 Tentang Hak Uji Materiil Dan Dalam Pedoman Beracara Dalam Pengujian Undang- Undang," *J. Legis. Indones.*, vol. 13, no. 2, p. 194, 2016.

<sup>35</sup> Shalihah, Fithriatus. 2017. *Sosiologi Hukum*. Depok: PT RajaGrafindo Persada. Hal 13



DIY, while Gunungkidul Regency is the lowest. The following is a complete list of 2024 MSEs in DIY, sorted from highest to lowest:

- Yogyakarta City: Rp. 2,492,997
- Sleman Regency: Rp. 2,315,976.39
- Bantul Regency: Rp. 2,216,463
- Kulon Progo Regency: Rp. 2,207,737
- Gunungkidul Regency: Rp. 2,188,041

This UMK adjustment only applies to workers with work experience of less than one year. For workers whose work period is one year or more, wages are guided by the structure and wage scale created by the company.

The tourism sector in Indonesia is one of the leading sources of foreign exchange earnings. It is hoped that optimizing the tourism sector can spur other sectors in various efforts to accelerate economic recovery after the Covid-19 pandemic, such as reducing the unemployment rate due to many layoffs that occurred during the pandemic. "The recovery of the tourism industry also provides an opportunity to increase the income of people who work in the tourism sector.

The life of the Yogyakarta palace cannot be separated from the role of Abdi Dalem. Abdi Dalem's position is as the state civil apparatus that handles government issues and as a servant of culture. Being a courtier is the soul's call to devote itself to a glorified palace. This devotion is considered a hereditary habit in the family. Not infrequently, the sentence following in parents' footsteps becomes one of the main reasons to become a servant of culture or devote themselves to the palace.

A courtier is not limited by age and class. Everyone can become a courtier, even if the person is not a local native. However, Abdi dalem must know everything about the culture and behave like a cultured person. Abdi dalem is a role model of society in general. Therefore, every prospective Abdi dalem must understand the traditions, norms, ethics, and values that apply etiquette to Abdi Dalem Punakawan and Abdi Dalem *Kaprajan*. The difference between Abdi dalem *punakawan* and *kaprajan* lies in the origin of prospective Abdi dalem. Abdi dalem *punakawan* comes from ordinary people, while Abdi dalem *kaprajan* is a retired Indonesian National Army (*Tentara Nasional Indonesia*, TNI), Police of the Republic of Indonesia (*Polisi Republik Indonesia*, POLRI), and Civil Servant (*Aparatur Sipil Negara*, ASN).

Concerning Abdi dalem, *serat kekancingan* is a kind of legality that signifies that Abdi dalem is part of the citizens of Kraton Yogyakarta. Through *serat kekancingan*, Kraton Yogyakarta has the right to regulate monitoring and controlling courtiers. *Serat kekancingan* This became the basis of the sting for abdi dalem. This means that the court must carry the rights and obligations depending on the rank/*kalenggahan* of each of the courtiers. Moreover, through *serat kekancingan*, is also Abdi dalem entitled to bear the title, the name of the gift, *kekucuh/wages*, and *kalenggahan*, which reflects the rank and position of Abdi dalem in the existing structure in

the Kraton Yogyakarta. At the same time, responsibility that must be carried by Abdi dalem is to act as a cultural servant. This means they devote their lives to being the guardians of the Yogyakarta Kraton's culture who can preserve the culture of the Yogyakarta Kraton.<sup>36</sup>

**Table 1.** *Pranatan Kalenggahan* Number 01/Pran/KHPP/XII/2004 Chapter of Abdi Dalem Rank 15 *Dulkaidah Wawu 1937 Suryo Kaping* December 27, 2004

Order		Rank	Civil Servants (ASN)		POLRI	TNI
Punakawan	Kaprajan		Rank	Factions		
1	1	KPH			Jendral	Jendral
2	2	Regent of Nayaka (Bupati Nayaka)			Komjen	Letjen
3	3	Regent of Kliwon (Bupati Kliwon)	Junior Administrator (Pem. Utm. Mud)	IV/d	Irjen	Mayjen
4	4	Regent of Sepuh (Bupati Sepuh)	Junior Administrator (Pem. Utm. Mud)	IV/c	Bridjen	Bridjen
5	5	Regent of Anom (Bupati Anom)	First Class Administrator (Pembina I) Administrator (Pembina)	IV/b	Kombes AKBP	Kolonel Letkol
6	6	Riyo Anom Bupati	First Class Superintendent (Penata I) Superintendent (Penata)	III/d III/c	AKP Iptu Ipda	Kapten Lettu Letda
7	7	Wedono	First Class Junior Superintendent (Penata Muda I) Junior Superintendent (Penata Muda)	III/b III/a	Aiptu Aipda	Pem. Lettu Pem Letda
8	8	Penewu	First Class Supervisor (Pengatur I) Supervisor (Pengatur)	II/d II/c	Bripka Bridpol	Serma Serka
9	9	Lurah	First Class Junior Supervisor (Pengatur Muda 1) Junior Supervisor (Pengatur Muda)	II/b II/a	Briptu Bripda	Sertu Serda
10	10	Bekel	First Class Clerk (Juru I) Clerk (Juru)	I/d	Aj. Brip Aj. Briptu	Kopka Koptu

<sup>36</sup> S Satriani, "Peranakan Dan Serat Kekancingan: Sebuah Identitas Abdi Dalem Kraton Jogjakarta," *Jurnal Penelitian Politik* 14, no. 1 (2018): 47, <https://doi.org/10.14203/jpp.v14i1.699>.

				I/c	Aj. Bripda	Kopda
11	11	Jajar	First Class Junior Clerk (Juru Muda I) Junior Clerk (Juru Muda)	I/b	Bharaka Bharatu	Praka Pratu
				I/a	Bharada	Prada

The table above shows the various rankings that Abdi Dalem can hold, ranging from Jajar to KPH. The rank of KPH is the highest, and therefore, KPH is rarely held by Abdi Dalem; this is because it depends on the sultan's policy (*kawicaksanaan-mirunggan*).<sup>37</sup>

### 2.1. Abdi Dalem Tomb of the King in Imogiri

Someone with the potential to serve culture is Abdi Dalem. One can be said to be a servant dalem after obtaining a decree or *serat kekancingan* (Decree or Confirmation Letter) issued by the Yogyakarta Kraton. Based on *Pranatan Kalenggahan* Number 01/Pran/KHPP/XII/2004, the status of abdi dalem is divided into two, namely abdi dalem *punakawan* and abdi dalem *kaprajan*.

Abdi dalem *punakawan*, the courtier, gets the wages (*kekucah*) from the Kraton side through *Tepas Danartopuro* (served in receipt, expenditure, and storage of money). At the same time, Abdi dalem *Kaprajan*, in principle, they are not entitled to get wages from Kraton but gets it from the government of the Republic of Indonesia. Thus, Abdi dalem *Kaprajan*, in principle, is just as Abdi dalem *caos* (who came to the Kraton as recognition as a courtier) and did not have the burden of duty on the part of the Kraton. It is different with Abdi dalem *Punakawan*, for this group is institutionally recognized by the Kraton as one of the devices of the Kraton government. Therefore, they get specific tasks or jobs.<sup>38</sup>

Abdi dalem, placed in the tomb of the king of Imogiri Yogyakarta, currently numbers 99 (Ninety-Nine) people. The amount is the calculation of Abdi dalem, who has served for a long time, and Abdi dalem, who is still an apprentice. When viewed from the rank level, eleven ranks are entitled to be held by courtiers, both Abdi dalem *punakawan* And Abdi dalem *kaprajan*. The type of rank is *jajar*, *bekel*, *lurah*, *penewu*, *wedono*, *riyo bupati anom*, *bupati anom*, *bupati sepuh*, *bupati kliwon*, *bupati nayoko* and *Kanjeng Pangeran Haryo (KPH)*. The determination of this rank and title is the prerogative of the Sultan. However, for Abdi dalem *punakawan*, it can be ascertained that the power must be through an internship from *jajar*, *bekel*, etc. In general, the internship period for prospective courtiers ranges from 2-5 years. The sultanate set this pre-employment provision to consider its discipline and loyalty to devote itself to the Yogyakarta Kraton. The procession of being abdi dalem is marked by graduation. As for Abdi dalem *kaprajan*,

<sup>37</sup> Agus Sudaryanto, "Hak Dan Kewajiban Abdi Dalem Dalam Pemerintahan Kraton Yogyakarta," *Mimbar Hukum* 20, no. 1 (2018): 163–77, <https://journal.ugm.ac.id/jmh/article/view/16321/10867>.

<sup>38</sup> Satriani, "Peranakan Dan Serat Kekancingan: Sebuah Identitas Abdi Dalem Kraton Jogjakarta."

in general, not through internships. Once entered Abdi dalem, the rank has been adjusted to the rank or class in the government office or rank while serving as a member of POLRI and TNI. A courtier, either during the trial period or having passed, is simultaneously charged with rights and obligations due to tying himself to the palace. These rights and obligations are born because of working relationships.

Like two coins with two opposite sides, a relationship has two inversely proportional things. Duty must accompany every right. Like workers in general, Abdi dalem also has obligations that must be fulfilled. Abdi dalem, placed in the tomb of the king of Imogiri, should maintain security and preserve the tomb. A tomb is where previous kings lived and became a religious tour that many people often visit. In addition to being a confidant to guard the tomb, Abdi dalem was also ordered to be a guide when visitors visited the king's tomb.

Before opening the tomb area to the public, Abdi dalem usually cleans the tomb area first. Each courtier is responsible for his or her territory. In carrying out duties, Abdi dalem must wear clothes *mataraman* complete, for men must wear striated clothes and Javanese *blangkon*. In contrast, women wear long cloth kebaya, and some wear *kemben (jarik)*. In addition, neither men nor women are allowed to wear footwear when wearing clothing. *mataraman*. Waluyo, as *Mas Penewu Jogo*, who has been a courtier for 15 years, said that this provision applies not only to the king's tomb in Imogiri but to all Abdi dalem, whether in the palace environment or not. In addition to cleaning, Abdi dalem has a *ritual nyekar* to the tomb of Sultan Agung. Based on the presentation of Mr. Diarjo, who ranked as *Mas Penewu Jogo*, this routine is a form of respect for the Great Sultan. This agenda is one of the obligations that cannot be missed.

The following obligation is regarding the presence of the courtiers at the tomb of the king of Imogiri. A courtier was asked to be present at the Kraton. Although they do not serve in the Kraton, they must show their face for ten days. His presence assesses the performance that has been done and has fulfilled each Abdi dalem. Sapingi, one of the tomb guards who ranked *Mas Penewu Jogo* juga, added that the presence is evidence that can be used so that a courtier dalem rises through the ranks. Thus, the presence used to rise through the ranks was a collection of attendance for five years. This is because Abdi dalem can be promoted for five years unless specified by the Sultan. In general, the presentation contains a list of activities that have been carried out. Furthermore, he also describes Abdi dalem's obedience, discipline, and karmic system in carrying out his duties. In two years, the tomb of King Abdi Dalem must be present as many as 8 (eight) times to the Kraton.

The last obligation of a servant dalem tomb of the king of imogiri is to follow the traditional ceremony. As a still thick with culture, Kraton Yogyakarta often holds cultural events, one of which is a traditional ceremony. All Abdi dalem, including the tomb of king Abdi Dalem in Imogiri, must

attend this ceremony. Abdi dalem in each series of ceremonies becomes an independent assessment for Dalem Abdi. If they do not attend traditional ceremonies for no reason, sanctions will be given. The sanctions were brutal in applying for their promotion. The Kraton considers it very important to involve courtiers in this traditional ceremony because it is expected to understand and carry out the teachings. *P. Samber Nyawa* Known as Tri Darma, that is. *mulat sarira, hangrasa wani* (introspection), *rumangsa melu handarbeni* (Feeling you have), and *wajib melu hanggondeli* (follow defense).<sup>39</sup>

## 2.2. Wages (*Kekucah*) Abdi Dalem Tomb of the King in Imogiri

In addition to the right to hold a certain rank, as mentioned above, the courtier, Abdi dalem, is also entitled to bear the title of name aligned with the field of work or expertise. Usually, this title is granted to Abdi dalem in the name of the Sultan, who is known and signed by the head of his work section (*kawedanan/tepas*). In addition, the courtiers are also entitled to get a salary/wage. However, Abdi dalem *kaprajan* does not have the right to get a salary/wage from the Yogyakarta Kraton. This provision can be seen in the assignment letter (*kekancingan*) as a Kraton courtier because Abdi dalem, with this type, usually gets wages/salaries from the government of the Republic of Indonesia. Abdi dalem *punakawan* is Entitled to get a salary/wage from the Kraton Yogyakarta with a certain amount of money. Salary/wages (*kekucah*) given Kraton to Abdi dalem *punakawan* vary, depending on the type.

Abdi dalem *punakawan* Divided into two types, namely *punakawan caos* and *punakawan tepas*. *Punakawan caos* is a courtier who generally works in a designated place following the rules and is obliged to *sowan* or come to the Kraton every ten days and come on Tuesday Wage when *wiyosipun dalem*. At the same time, Abdi dalem *punakawan tepas* is Abdi dalem who works in the office of the Kraton government, so that it can be *sowan* or come to the Kraton every day. These courtiers must come to the Kraton at least 1-3 times a week from 09.00 to 12.00 WIB.

Before performing his responsibilities, Abdi Dalam and Kraton agreed on a working partnership. According to Law No. 13 of 2003's Article 1 number 14, the working relationship began with an employment agreement between employers (Kraton) and workers (Abdi dalem), which included the following components:

1. Existence of work
2. Under command/command
3. Certain wages/loans, and
4. Some periods limit work.

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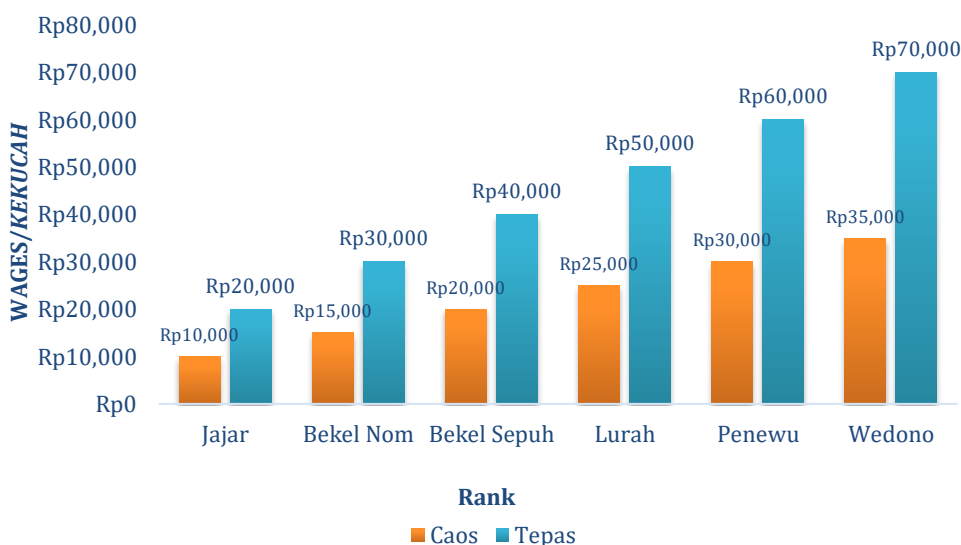
<sup>39</sup> A Sudaryanto, "Hak Dan Kewajiban Abdi Dalem Dalam Pemerintahan Kraton Yogyakarta," *Mimbar Hukum* 20, no. 1 (2008): 173, <https://doi.org/10.22146/jmh.16321>.

The number of wages, or *kekucah*, is determined by the degree and rank of *Abdi dalem*. The wages given vary with the lowest nominal of USD 0,65 month, and the highest USD 2,67 month, the amount is only allocated to *abdi dalem punakawan caos*.

**Figure 1.** Wages (*Kekucah*) *Abdi Dalem Tomb of the King in Imogiri (Caos dan Tepas)*

The table above shows the nominal amount of *Abdi Dalem's power* shows a different number. Not only against *Abdi Dalem* with a separate rank but the payment of the *kekucah* is also distinguished by the type of *Abdi dalem*. Although the ratio was twice as large as *Abdi Dalem Punakawan Caos*, the wage payment was still not worth it. However, regardless of the amount of *kekucah* given, they still accepted happily. *Abdi dalem*, assigned to the Tomb of King Imogiri, also asserted that being a courtier is not a job but a devotion. Therefore, no matter how strong it is, it will not hinder *Abdi dalem's* motivation to continue serving in the Kraton. The motivation to become a servant lies not in the material obtained but, in the blessings, and peace. According to them, being a courtier is a fortune. With a relatively small strength, *Abdi dalem* can still meet the needs of his life, both primary and secondary.

Related to the wage (*kekucah*) of the king's tomb in Imogiri, of course, it is still far from the minimum wage standard of Yogyakarta regency and province. The Special Region of Yogyakarta (*Daerah Istimewa Yogyakarta, DIY*) provincial minimum wage limit indicates a sizable amount. In 2020, the minimum wage of DIY province amounted to USD 113,87; the amount became the standard so that employers do not provide wages based on existing provisions. Because referring to the purpose of wages is to give the welfare of life. The achievement of a prosperous life is seen in fulfilling daily living needs such as eating, clothing, and others.



The minimum pay in a district is set in addition to the minimum wage for the province. The minimum wage of the Bantul district is relatively higher than the minimum wage of DIY provinces. In 2020, the amount of the minimum wage of the Bantul regency amounted to USD 119,61; because the tomb of the king of Imogiri is in the Bantul regency, the wage given must refer to the amount of the minimum wage of the Bantul regency. Law No. 11 of 2020's Article 88E, paragraph (2) forbids firms from paying employees less than the minimum wage. Let's say the employer transgresses the clause. In that scenario, the employer might face penalties outlined in Article 185 paragraph (1), which upholds the validity of jail sentences and fines imposed on companies.

Realizing the small amount given, Kraton then increases the fees for Abdi dalem caos, whose funds are sourced from special allocation funds/Special Funds. The Special Allocation Fund (*Dana Alokasi Keistimewaan, DAK*) is a budget derived from the State Revenue and Expenditure Budget (*Anggaran Pendapatan dan Belanja Negara, APBN*) and the Diy Regional Revenue and Spending Budget (*Anggaran Pendapatan dan Belanja Daerah, APBD*). This provision is stipulated in article 44 of Law No. 13 of 2012 on Special Region Privileges of Yogyakarta, which reads, "the costs intended to carry out duties as in article 43 are charged to the State Budget and APBD DIY". As mentioned in Article 43 Law, the task charged is about the activities of the Yogyakarta palace government.

However, special allocation funds are only given to Abdi dalem every four months, meaning that Abdi dalem only receives an additional fee three times a year. Awarding this bonus is nominally based on the title and rank of Abdi dalem. The higher the rank, the greater the additional wages received. The number of funds given is as follows:



**Figure 2.** Abdi Dalem Caos Special Allocation Fund

The figure 2, contains a list of special funds for Caos Abdi Dalem starting from Jajar, Bekel Nom, Bekel Sepuh, Lurah, Penewu, to Wedono. The Special Allocation Fund above is one of the

additional blessings that does not affect Abdi dalem's sincerity to the Sultan.<sup>40</sup> Although welcomed with joy, Abdi dalem still did not expect the number of bonuses obtained. All that is given to them is gratitude, regardless of the amount. The nominal difference in each rank of Abdi dalem is only around USD 4,01.

Explanations related to wages (*kekucah*) and additional funds received by Abdi Dalem still show minimal numbers to meet a decent life. Article 88 of Law No. 11 of 2020 states that wage policies are applied to protect workers, including the minimum wage, to complete a decent livelihood for humanity. So, the sultan of Yogyakarta Kraton, as an employer, must provide wages based on the minimum wage of districts and provinces.

For a courtier, devoting himself to Kraton is a high honor. The reason for becoming a courtier is to gain inner peace and happiness. Abdi Dalem was also grateful to have been allowed to live on the Sultan's estate. One of the factors obtained from being a courtier is getting Dalem's blessing. In addition, they believe that only the chosen ones can be servants of dalem, and there is luck that comes and can meet his family's needs after becoming a courtier dalem. Therefore, it is okay if they are paid very low. However, by signing an employment contract, Kraton and Abdi Dalem have an agreed working relationship. That means there are laws in place because of such actions.

Regarding working time, Article 77 paragraph (1) of Law No. 11 of 2020 on Work Copyright mentions that every employer must implement the working time provisions. The provisions of the active time are stipulated in Article 77 paragraph (2), namely:

1. 7 hours a day and 40 hours a week for six working days a week, or
2. Eight hours a day and 40 hours a week for a working period of 5 days a week.

Interestingly, the system arranged in such a way is not applied in the working environment of Abdi Dalem's tomb of the king of Imogiri. Based on the study results, the authors found that the courtier of the tomb of the king of Imogiri only worked for 3 (three) days a week. Designated workdays are Sundays, Mondays, and Fridays. Working time also needs to meet the standards in the law provisions above. They only work from 10 am to 12 pm, meaning the working time of Abdi Dalem Tomb of King Imogiri is only 3 (three) hours a day. This situation violates the provisions of Article 77, paragraph (2). However, based on the exposure, Mr. Pancolo, one of the courtiers of the tomb of the king of Imogiri, said that Kraton's work system did not provide working

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<sup>40</sup> N Sa'adah, "Nilai Kerja Lansia Abdi Dalem Keraton Yogyakarta Pasca UU Keistimewaan Yogyakarta," *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat* 1, no. 1 (2017): 150, <https://doi.org/10.14421/panangkaran.2017.0101-08>.



time provisions. Abdi Dalem can work at any time. If there is a situation where the Sultan and his family need the help of a servant, then they should have time.

The reason for this policy is that the Kraton has no compulsion for someone to become a courtier. They agreed with the provisions provided by the Kraton because they believed that if they devoted themselves wholeheartedly to the Sultan and his family, the work done would feel light, and courtiers' lives would be guaranteed. Thus, the working time stated in Article 77 paragraph (2) never occurred or did not apply to Abdi dalem. Abdi Dalem is not a conceptual volunteer worker. Although only working briefly in labor law, Abdi Dalem was categorized as a freelance day laborer. As in Article 10 of the Decree of the Minister of Manpower and Transmigration of the Republic of Indonesia Number Kep.100/Men/VI/2004, freelance day labor is only reserved for specific jobs that change in time and volume of work and wages based on attendance. Freelance day laborers are included in Specific Time Work Agreements, so agreements tied through oral agreements contradict the Act. The verbal agreement also regulates the fulfillment of rights and obligations. Although freelance day laborers are not guaranteed permanent, the life satisfaction given to freelance day laborers should be equivalent to that of a permanent worker, such as the wages employers give to workers.

The author understands that as a freelance day laborer, wages and work implementation provisions are based on mutual agreement. All binding provisions are permitted not to refer to the applicable rules. In the implementation of Abdi dalem, it is clearly stated that the wages based on the Sultan's decree do not list the nominal given. Even the reward for Abdi dalem is based on something other than the provincial and county minimum wage. This means that the provision of wages is based on the decision of the Sultan as the leader of the Yogyakarta palace by first conveying it to Abdi Dalem. Thus, an employment agreement from an employment relationship signifies the parties' agreement to the clauses, including wages or salaries provided.

When referring to Government Regulation No. 36 of 2021 on Wages, the freelance daily worker will get a monthly wage based on daily calculations as long as he works under the following conditions:

1. Working time lasts for 6 (six) days a week, monthly wage divided by 25 (twenty-five)
2. Working time for 5 (five days) a week, wages divided by 21 (twenty-one)

Whereas if the determination of wages is based on the calculation of hourly wages, then the calculation of hourly wages is as follows:

#### Monthly Wages

Hourly Wage = ████████████████████

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Although Abdi Dalem thought that his life had prospered with the availability of facilities as described earlier, it did not mean that a small amount of the problem of wages became neglected. As a human being, the fulfillment of life needs must continue. Fulfillment can only be done if one has enough money. How will survival continue if a worker does not have adequate wages? Therefore, there needs to be a minimum wage for Abdi Dalem, especially those in the king's tomb in Imogiri. This arrangement aims to protect workers from arbitrary ratings in earning a living wage to eradicate poverty and reduce economic inequality.

Standardization of the minimum wage is critical in determining the need for a decent living because improving welfare can also increase workers' productivity if the minimum wage is high.<sup>41</sup> This statement contradicts previous research that stated that changes in wages for workers would result in 3 (three) things, one of which is a decrease in quality, including benefits and flexibility of schedules.<sup>42</sup> The above statement affirms the selfishness that shackles workers. The existence of adequate wages will encourage the spirit of workers to do the best thing. In addition, the nature of the work is to provide opportunities for workers to improve their quality of life.

In our country there are several regions whose lifestyles may still follow the past where they had two sides of government. One state government is based on the presidency, and one side is the keratan or sultanate. This system functions to maintain the nation's culture and also the nobles who contributed to building that culture into a strong history. People's high belief in myths about civilization and also about life based on caste is still very strong, but they also enjoy it. For us in the generation like mine, maybe it is something strange and strange, but for some it is something unique and special which must be maintained and even mandatory but also does not ignore human values. For the sake of authenticity and maintaining culture, they sacrificed all their blood to obtain an honor that according to people outside was an extraordinary stupidity.

But it cannot be denied that the palace still has to raise and try to open up the implementation of humanizing all palace workers or servants in all their ranks like other human beings. Among them are work systems that may be combined with the modern era of government

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<sup>41</sup> O Holtemöller and F Pohle, "Employment Effects of Introducing a Minimum Wage: The Case of Germany," *Economic Modelling* 83 (2020): 116, <https://doi.org/10.1016/j.econmod.2019.10.006>.

<sup>42</sup> K Regmi, "The Effect of the Minimum Wage on Children's Cognitive Achievement," *Labour Economics* 65 (2020): 2, <https://doi.org/10.1016/j.labeco.2020.101844>.

and the old era to create good harmonization. A salary that has clear standards to provide satisfaction to employees and facilitate their needs is indeed balanced. If the nominal amount is a symbol of maximum humanity, none of them will want to take part in recruitment which is voluntary and with all the conditions that have been determined.

That they are not complied doesn't mean they don't know, but because they know more and love their predecessors and their homeland and their authentic identity more than they do themselves. Like a contract without written words and without rules, like a vertical relationship between humans and their God, which makes them perhaps blind and even blind themselves in order to maintain the authentic existence of the Palace's identity. We cannot blame any party. What we can do apart from respecting the decisions of job owners and office holders, but ensuring that the other side of humanity can still be implemented is above all else.

If civil servants work based on PKWT or PKWTT then it is truly a serious violation of labor law. However, because their working relationship with the Yogyakarta Palace was no more than a casual daily work relationship, there was no violation as intended. Because the servants in the Tomb of the King of Yogyakarta only work 3 or 4 days a week and their working hours do not exceed those regulated by the laws in force in Indonesia. So that their legal relationship is more subject to the agreement agreed by the parties as regulated in legal agreements in general in the Civil Code. Remember the rights and obligations of the parties as follows as mentioned in Article 1 paragraph (14) of Law Number 13 2003 Concerning Employment. It is further confirmed in article 51 paragraph (1) Law Number 13 of 2003 concerning Employment that employment agreements can be made verbally. The conditions for the validity of a work agreement refer to the legal conditions Civil agreements in general are as follows: a. There is an agreement between the parties (no coercion, dwaling-misdirection/mistake or bedrog-deception); b. The parties concerned have the ability or the ability to (act) carry out legal actions (capable of age and not under guardianship); c. There is an (object of) work agreed upon; And d. (Causa) the work agreed upon is not contradictory with public order, morality and applicable laws and regulations (article 52 paragraph (1) of the Law employment).<sup>43</sup>

Everyone has the very right to decided what kind of life they live and what kind of job they wanted to be just being secured, and granted the peace of mind. In writer point of view writer could not blame anyone a government, keraton system or the peoples. Abdi Dalem and being a Guard at The Thomb of King it may cruelest job for everyones , They have to work without

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<sup>43</sup> Shalihah, Fithriatus. Muhammad, Nur. 2019. *Hukum Ketenagakerjaan, tinjauan terhadap filosofi dan teori hubungan kerja mengenai perjanjian kerja waktu tetap di Indonesia*. Yogyakarta : Kreasi Total Media. hal143

employment or clear management openly. But what I've seen Those people take a step in, and They are aware of the consequences without complaining if we took from the part of normal worker it is lije a slavery, but They are willing to do so because Their Believes. And still a lots of Them wanna joint in and being a part of the Keratons to guard and maintaine our Identity.

Yogyakarta is a special place and special city in Indonesia, in order to protect all The naturw culture they probably will keep that way to maintain old system. The offer of being ab Abdi Dalem whatever the rank it doesn't matter to them, it's prove a pure love from the society and their people to their ancestor and their culture more than their blood. The bonding within them is already being connected since The day they birth on Their city. Writer may be agree with a human right and have the right of protection as a worker for them to bring the justice, but we also should aware to their point of view why they choose the path too.

The Keraton also may need to upgrade some system but don't have to changes too much just to expose their incooperate with the our country sistem. We just need to respect their decision and given some advice if needed. If we are talking about working hour, agreements and so on... it's not going to work on them because They already sett and determine to understand whit the term and condition valuntery. Unless They are being forced to be so I just speechless and Hats off to Them whom could accept and could sacrifice Their youth to be a servants in The Keraton.

The standardization of the welfare of life is not money, but without money, a prosperous life is just wishful thinking. Based on the above facts, creating welfare as another right that Abdi Dalem has is challenging to explain. In theory, the welfare obtained by Abdi Dalem can be said to have not been fulfilled because the wages given to Abdi dalem are still below the minimum wage. This is undoubtedly a criminal act that receives the threat of punishment. However, different circumstances are shown in practice. Abdi Dalem, tomb king in Imogiri, claimed to have earned welfare even with the provision of wages below the minimum wage. It was considered fair by them when it was an act that violated the law. This is a form of *ius contra legem*, whichever *ius contra legem*. It is a legal principle that is the Act of overriding the law when the laws and regulations cause injustice so that the judge must side with justice by the rule of law or laws that have been established.

In this case, the regulation of the law regarding employment, primarily related to wages, was ruled out based on an agreement made by the Yogyakarta Kraton with the king's tomb in Imogiri, which has been poured in the form of a seat *kekancingan*/determination letter that the Yogyakarta Kraton has issued.

### **2.3. Problems of employment relations in the culinary sector**

Every tourism destination apart from natural resources and cultural heritage, there are also other tourism objects, which are no less famous than other tourist objects. So tourism objects

apart from natural resources and cultural heritage are culinary objects. In this case, culinary services are also one of the tourism objects that have become tourism icons, especially those that we will examine in the Special Region of Yogyakarta.

In a relatively short period of time, the development of culinary tourism after Covid-19 has returned to normal, as evidenced by culinary tourism visits which are increasing day by day. Visits are becoming more significant every day as evidenced by the density of culinary tourism which is considered an icon of Yogyakarta.

In the culinary business, attention must be paid to the working relationships between workers and restaurant owners themselves.

Since this research was conducted in the Special Region of Yogyakarta (DIY/D.I. Yogyakarta), where DIY has one city and four districts, including: Yogyakarta City, Sleman Regency, Bantul Regency, Gunungkidul Regency, and Kulon Progo Regency. Therefore, we took samples from 2 districts, namely Sleman Regency and Bantul Regency.

Data collection for this research was carried out through direct interviews with workers.

The following is data that researchers obtained from interviews with 4 workers at restaurants that are considered icons of the city of Yogyakarta. Data obtained from workers includes:

comparison of each restaurant			
Kopi Klotok	Iga Bajog	Sate Pak Pong	Mangut Lele Mbah Marto
<ul style="list-style-type: none"> <li>- Kopi Klotok employees have no written agreement, only verbal agreement - Kopi Klotok employee type is PKWT.</li> <li>- Kopi Klotok employee job description is uncertain due to lack of written agreement Yes, and subject to change.</li> <li>- Employee Type Agreement – Kopi Klotok employee's daily working hours are his 7 hours and 30 minutes. Therefore, there will be two shifts: a morning shift and a night shift.</li> </ul>	<ul style="list-style-type: none"> <li>- Workers at Iga Bajog do not have overtime because it is conditioned by the division of 3 shifts.</li> <li>- Workers in Iga Bajog do not have written agreements, only verbal agreements.</li> <li>- Types of workers in Iga Bajog are PKWT.</li> <li>- The job description of Iga Bajog workers is uncertain due to lack of written agreement and is subject to change.</li> <li>- Types of Workers In Agreement.</li> <li>- A worker in Igabajog he works eight hours a day.</li> </ul>	<ul style="list-style-type: none"> <li>- The workers at Sate Pakpong do not have time to rest during the process of carrying out work.</li> <li>- Workers at Sate Pakpong have written employment contracts.If approved to work at Sate Pakpong, they will undergo 3 months of training and receive a salary of.</li> <li>- Workers at Sate Pakpong The worker type is PKWTT, so if you have been working for more than one year, you are considered a permanent employee.</li> </ul>	<ul style="list-style-type: none"> <li>- Workers at Mangut Lele Mbah Marto, female workers, if they are menstruating, can take time off as necessary.</li> <li>- Workers at Mangut Lele Mbah Marto do not have a written collective agreement. All the workers here are my own relatives, and none of them come from outside.</li> <li>- Mangut Lele Mbah Marto's worker characteristics are his PKWT workers.</li> <li>- Work orders are only given orally as there is</li> </ul>

<p>Employees will be on duty from 5 a.m., on duty from 6 a.m.to 1:30 p.m. (morning shift), on duty from 1 p.m., and on duty from 2 p.m.until 9:30pm (night shift).</p> <p>Kopi Klotok workers have no time to rest while on the job.</p> <p>Kopi Klotok workers are on night shift.</p> <p>And when you walk home alone without anyone coming to pick you up.</p> <p>Kopi Klotok workers must continue to work during menstruation.</p> <p>Kopi Klotok worker he gets 2 days holiday for 1 month.</p> <p>Money may be paid if you do not start your vacation within one month.</p> <p>Kopi Klotok employees, especially female employees, are entitled to leave and receive their full salary even if they are pregnant.</p> <p>Kopi Klotok workers earn 1.2 million yen per month.</p> <p>Kopi Klotok workers have no annual leave, only two days off per month.</p> <p>Kopi Klotok workers do not receive social insurance like BPJS, but if a worker falls ill, they are immediately taken to the nearest PKU.</p> <p>Not a single worker was fired at Kopi Klotok.</p> <p>Kopi Klotok workers have the right to retire for reasons such as marriage, circumcision of a child, baptism, death of a family member, etc.</p>	<p>In other words, there are three shifts: morning, afternoon, and night shifts, with employees working from 6 a.m. to 2 p.m. (morning shift), 2 p.m. to 10 p.m. (afternoon shift), and then working again. to 10 p.m.to 6 a.m.(night shift).</p> <ul style="list-style-type: none"> <li>- Workers at Iga Bajog do not have time to rest during the process of carrying out work.</li> <li>- Workers at Iga Bajog have night shifts. And when you go home alone without anyone to pick you up.</li> <li>- Workers at Iga Bajog are still required to work even though female workers are menstruating.</li> <li>- Workers at Iga Bajog, especially female workers, if they are pregnant, can take approximately 1 week off.</li> <li>- Workers at Iga Bajog receive wages according to the Sleman Yogyakarta UMK</li> <li>- Workers at Iga Bajog do not have annual leave.</li> <li>- Workers in Iga Bajog do not receive social security like BPJS. However, the owner is fully responsible if his employees have an accident while working.</li> <li>- No workers at Iga Bajog were laid off</li> <li>- Workers at Iga Bajog have the right to leave regarding marriage, child circumcision, child baptism, family death, etc. The longest is about 1 week</li> </ul>	<ul style="list-style-type: none"> <li>- The job duties of workers at Sate Pakpong are clearly defined in their contracts.</li> <li>- A worker at Sate Pakpong works eight hours a day, which is divided into two shifts.First (morning shift) 9:00 a.m.to 5:00 p.m. 2nd (Night Shift) 3pm to 11pm - Sate Pakpong workers have no overtime and the system consists of her two shifts in the morning and evening</li> <li>- The workers at Sate Pakpong have night shifts, but when they come home from work they use their own private vehicles without anyone picking them up.</li> <li>- Workers at Sate Pakpong, especially female workers, if they are menstruating, they still work</li> <li>- Workers at Sate Pakpong, especially women, if they are pregnant, can take leave for 3 months.</li> <li>- Workers at Sate Pakpong have wages according to Yogyakarta UMR.</li> <li>- Workers at Sate Pakpong have annual leave</li> <li>- Workers at Sate Pakpong receive social security, namely BPJS</li> <li>- No workers at Sate Pakpong are laid off, however if a worker resigns they will receive compensation (and the amount of compensation depends on how long the worker has been there)</li> <li>- Workers at Sate Pakpong get their leave</li> </ul>	<p>no written agreement in Mangut Lele Mbah Marto.</p> <ul style="list-style-type: none"> <li>- A worker at -Mangut Lele Mbah Marto works 10 hours a day from 7 a.m. to 5 p.m. and 8 a.m. if he works overtime.</li> <li>- Mangut Lele Mbah Marto workers are working overtime from 5pm to 8pm.</li> <li>- Mangut Lele Mbah Marto employees will take breaks to adapt to the visitor situation.</li> <li>- Mangut Lele Mbah Marto's employees do not work night shifts, only overtime, and go home alone without transportation.</li> <li>- Workers at Mangut Lele Mbah Marto, female workers who are pregnant can take leave as they wish because the employees are relatives.</li> <li>- The workers at Mangut Lele Mbah Marto's wages are kept secret.</li> <li>- None of the workers at Mangut Lele Mbah Marto are permanent employees, and there is no annual leave. However, if you want to take time off, just say so.</li> <li>- The workers at Mangut Lele Mbah Marto do not have social security, but the owner is fully responsible for his workers because all the workers are his own relatives.</li> <li>- None of the workers at Mangut Lele Mbah Marto were laid off.</li> </ul>
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<ul style="list-style-type: none"> <li>- Kopi Klotok has approximately 60 employees.</li> <li>- Workers at Kopi Klotok are dissatisfied with the number of enthusiastic and noisy visitors they encounter while working at Kopi Klotok.</li> </ul>	<ul style="list-style-type: none"> <li>- The number of workers at Iga Bajog is approximately 50 people.</li> <li>- The workers at Iga Bajog have a complaint that while working at Iga Bajog, they find that many visitors are impatient when waiting for orders.</li> <li>- Workers at Iga Bajog have 4 working holidays, during 1 month of work</li> </ul>	<p>rights such as marriage, child circumcision, child baptism, family death, etc.</p> <ul style="list-style-type: none"> <li>- Workers at Sate Pakpong have 10 days off in 1 month</li> <li>- Pakpong Sate Restaurant has 3 branches. and the total number of workers is approximately 150 people</li> </ul>	<ul style="list-style-type: none"> <li>- For workers at Mangut Lele Mbah Marto regarding the fulfillment of leave rights (such as marriage, child circumcision, child baptism, death in the family, etc.), so for leave, just contact the owner directly and for how long.</li> <li>- The number of workers at Mangut Lele Mbah Marto is 15 people</li> <li>- The workers at Mangut Lele Mbah Marto don't have monthly holidays for 1 month of work, but take holidays according to the agreement between the owner and the workers, such as holidays, celebrations, etc. so the restaurant doesn't have holidays every working day and there are no shifts.</li> </ul>
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Obstacles experienced during research include, there are several restaurants that are considered tourism icons in Yogyakarta, such as Sate Ratu Restaurant, Gudeg Yu Jum Restaurant, Jejamuran Restaurant, Mie Ayam Tumini which are reluctant to be interviewed, the workers are not willing to be interviewed, at When interviewing workers, they are reluctant to be interviewed because they are afraid of saying something wrong and are afraid of being reprimanded by the owner which will result in layoffs, etc. Therefore, we took the initiative to ask workers to contact the owner directly from one of these restaurants. We found that the owner of one of the restaurants was reluctant to be interviewed and asked us to interview other restaurants.

From the results of the interview above, it is evident that there are still restaurants that pay wages lower than the minimum wage to workers. This is strictly regulated in Article 81 number 25 of the Job Creation Law. Furthermore, wages can be determined based on an agreement between employers and workers in the company. However, wage arrangements determined by agreement between employers and workers/laborers or trade/labor unions may not be lower than the wage provisions stipulated in statutory regulations. This means that the wage agreement between workers/laborers and the company must be above the provincial minimum wage or district/city minimum wage set by the governor. If in the agreement, the wages paid turn out to be lower or contrary to statutory regulations, the agreement can be null and void and wage arrangements are carried out in accordance with the provisions of statutory regulations. But in

practice, there are still many restaurants that violate these rules for their own benefit by reducing wages.

Talking about legal protection for workers in the tourism sector, especially restaurants, in the 1945 Constitution, article 27 paragraph (2) states that every citizen has the right to work and a living that is worthy of humanity. The state is obliged to be present in providing protection for work norms with the aim of ensuring that workers/laborers' rights relating to rest, working hours and the like are guaranteed. The author believes that here it is important for the government to make every effort to implement policies to run the country based on the principle of public interest which prioritizes the welfare of many people.<sup>44</sup> Because the goal of a state itself is to protect the general public, as a result of a Welfare State ideology where the government is the party that has responsibility for realizing the welfare of the community. Government organizations can prepare and implement various expected procedures.<sup>45</sup>

## CONCLUSION

The tourism sector has been able to create employment opportunities through various types of tourism- related businesses that can be utilized by workers. "Even though many workers are involved in various activities in the tourism sector, various problems always accompany the wage or salary gap, the concentration of workers."

if indeed the courtiers or restaurant workers are only casual daily workers who do not work full time for 6 working days during the week. Maximum 21 days in one month, according to Law No.13 of 2003 article 1 number 14

and the Job Creation Law article 81 number 25, the amount of wages is not a violation of the labor law. Because it refers to the Civil Code where the amount of wages is justified depending on the agreement between the parties. However, if it turns out that there is a work agreement that is for a certain time or an unspecified time and working hours, yes, as determined by law, let alone exceeding that and not counting overtime, then the amount of wages below the minimum wage is considered a violation of the law.

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<sup>44</sup> Budisetyowati, Dwi Andayani.(2017). Prinsip- Prinsip Good Governance Dalam Pelayanan Publik, Al Qisth Law Reveiw, Vol. 1 No. 1

<sup>45</sup> Manossoh, Hendrik. (2015). Implementasi Sistem Akuntansi Pemerintahan Dalam Mewujudkan Good Government Governance Pada Pemerintah Provinsi Sulawesi Utara, Vol. 15 No. 5



The low wages (*kekucah*) received by the courtiers of the king's tomb in Imogiri are certainly far below the minimum wage of the Province and Regency. However, look at the status of the courtier, who can be categorized as a freelance day laborer. In that instance, there would be no conflict here with the wage-regulating provisions of Indonesian labor law, specifically Law No. 11 of 2020 on Work Copyright, Government Regulation of the Republic of Indonesia Number 36 of 2021 on Wages, and provisions about the implementation of Specific Time Work Agreements, which govern employment relations for freelance daily workers. As contained in the Decree of the Minister of Manpower and Transmigration of the Republic of Indonesia Number Kep.100/Men/VI/2004. blind themselves in order to maintain the authentic existence of the Palace's identity but actually it's unconditional love from the bottom of Their heart to this country and their homeland and city to contribute themselves and being a part of The Palace.

A worker, apart from having fundamental rights in his nature as a human being, he also has rights which are regulated based on his status/position and position as a worker, which generally includes the right (access) to decent work, the right to income, the right to occupational health and safety, the right to organize/associate and other rights. In its implementation, the rights mentioned above require protection, therefore, the Government through various implementing laws and regulations, in addition to providing confirmation of the form of rights possessed by workers, also includes guarantees for the protection of these rights. the worker. In general, the form of protection related to the above is the issuance of various regulations governing wages, working hours, leave/holidays, occupational health and safety, worker/labor organizations and so on. In addition, it is also implemented in the form of social security programs in the employment sector, which include social security and health as regulated in Law Number 24 of 2011 concerning Social Security Administering Bodies (BPJS). Work safety is one of the efforts to create a workplace safe, so that it can reduce and/or be free from work accidents which ultimately can increase the efficiency and productivity of workers/laborers. Therefore, it is important for employers to implement work accident coverage. Work accident insurance provides compensation and rehabilitation for workers who experience it

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Artikel diterbitkan pada tanggal 21 Desember 2023

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Artikel terbit di **Substantive Justice International Journal of Law**, [S.l.], v. 6,  
n. 2, p. 138-162, dec. 2023. ISSN 2599-0462. Available at:  
<<https://www.substantivejustice.id/index.php/sucila/article/view/261>>. Date  
accessed: 22 dec. 2023.  
doi: <http://dx.doi.org/10.56087/substantivejustice.v6i2.261>.



# Wages in Employment Relations in the Tourism Sector in Yogyakarta in Justice Perspective

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## ABSTRACT

The tourism sector in Indonesia plays a significant role in the country's foreign exchange income. Optimizing this sector is seen as a way to stimulate various economic segments after the Covid-19 pandemic. However, the workers in this industry face multiple challenges in their employment relationships. Issues such as sub-minimum wages and excessive working hours are prevalent among workers in the hotel, restaurant, and travel agency domains. These problems indicate systemic obstacles within the industry. This study focuses on the Special Region of Yogyakarta and examines the legal intricacies within the employment relationships of its tourism sector. Specifically, it explores the Culinary and Cultural Services Sector associated with the Remains of the Tombs of Kings. The primary goal is to clarify the nuances of justice within employment relationships and scrutinize the alignment of rights for culinary service workers and royal grave attendants with Indonesian law or the presence of justifiable legal reasons for deviations. The research methodology involves comprehensive data collection through stakeholder interviews, summarizing diverse challenges in the field. Findings underscore persistent discrepancies, notably within certain restaurants that violate the stipulated minimum wage as per the Indonesian Job Creation Law through fixed-term or indefinite-term work agreements. On the other hand, the employment relationship of *Abdi Dalem* workers, safeguarding Kings' tombs, aligns with labor laws due to their casual daily worker status, justified by an intermittent work schedule that exceeds legal provisions. In conclusion, this research provides a nuanced understanding of the existing issues within the employment relationships of the tourism sector. It sheds light on both legal infringements and instances where deviations are substantiated by explicit legal rationales.

**Keywords:** *Work relationship; Tourism Sector; Culinary Services; Abdi Dalem;*

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Date of Submission: October 27, 2023

Date of Publication: October 23, 2023

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DOI: <http://dx.doi.org/10.56087/substantivejustice.v6i2.261>

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## INTRODUCTION

Tourism is one of the many sectors that positively impact national income (Barančoková & Barančok, 2020) Since 2016, Indonesia's tourism sector has contributed to the Indonesian economy (BPS Provinsi D.I. Yogyakarta, 2023.). In 2019, the Government of Indonesia wanted



to double this figure to 8% of Indonesia's Gross Domestic Product (GDP) (Jaramillo-Moreno et al., 2020; Winardi, 2023). Tourism is one of the sectors that can absorb the tourism workforce of 13 million people in the tourism sector. To increase the competitiveness of tourism for cities/regencies in Indonesia, the government, or in this context, the Ministry of Tourism and Creative Economy (Kemenparekraf), created a Tourism Index in Indonesia in 2016 (Siregar et al., 2023).

The United Nations World Tourism Organization (UNWTO) defines tourism carrying capacity as the maximum number of people who can visit a tourist destination area at the same time without causing damage to the physical, economic, and socio-cultural environment and unacceptable deterioration of quality. This definition signifies tourism activities as crucial and exciting for an unlimited time without changing the local environment and satisfying stakeholders (Candia et al., 2020).

The problem is, that one of the elements that assimilates the workforce in Indonesia is the tourism industrial area. This area is one of the significant monetary areas in Indonesia. The tourism industry can sustain jobs directly or indirectly. The travel industry can minimize unemployment and increase local wages through tourism. The jobs of public and private authorities are of great interest in the assimilation of jobs in the tourism industry. According to a report from the Ministry of Manpower (Kemnaker), the number of workers in the Indonesian tourism sector will reach 1,073,485 people in 2022. It can be said that the tourism sector has a relatively high level of labor (Kurniawati & Hennigusnia, 2019).

However, the fact is that workers in the tourism sector still experience various problems that have an impact on the workers themselves. Some of the problems faced by workers in the hotel, restaurant, and travel agency sectors include paying wages lower than the minimum wage. This can cause financial difficulties and a lower standard of living for workers and trigger dissatisfaction in work relationships (Adiati, 2013). Then tourism sector workers often have to work long hours, including weekends and holidays. This can lead to physical and mental exhaustion, which can affect their health and well-being, many tourism sector workers do not receive benefits such as health insurance, paid sick leave, or paid time off, this can make it difficult for them to take time off when they are sick or need a break (SBM, 2022). Workers in the tourism sector also experience job dissatisfaction, such as unclear work contracts or precarious work. This can affect the welfare of workers in work relationships (Sutrisna, 2011). Apart from that, there is a lack of security, especially for female workers, who are very vulnerable to harassment, which can have physical and mental impacts. It can be concluded that unequal work relations between workers will certainly trigger injustice in industrial relations (Lahilote, 2010). Because of the problems faced by workers, this is due to the lack of maximum legal protection for workers, as regulated in Indonesian Law concerning Employment, articles 67 to Article 101, including

protection for workers with disabilities, children, women, working time, occupational safety and health, wages, and welfare.

The tourism sector in Indonesia is one of the leading sources of foreign exchange earnings. It is hoped that optimizing the tourism sector can spur other sectors in various efforts to accelerate economic recovery after the Covid-19 pandemic, such as reducing unemployment due to layoffs that occurred during the pandemic. The recovery of the tourism industry also provides opportunities to increase the income of people who work in the tourism sector. However, workers in the tourism sector still have various problems in carrying out work relationships. Including legal problems. Some of the problems faced by workers in the hotel, restaurant, and travel agency sectors include paying wages lower than the minimum wage, working hours that exceed the maximum working time limit determined by labor law, not guaranteeing the fulfillment of maternity rights, and so on. Several legal problems experienced by workers in the tourism sector have also become a phenomenon of employment relations in the tourism sector in the Special Region of Yogyakarta.

The province of Yogyakarta Special Region is among those granted special autonomous status, and Aceh, Papua, and the Special Region of the Capital Jakarta because of its special privileges. Article 18 of the Constitution of the Republic of Indonesia of 1945 guarantees the regulation of the four regions above, recognizing areas with still traditional governments as unique (Hidayah, 2017). Yogyakarta's particular status was recognized long before Indonesia gained independence as a cultural heritage (Wijayanti & Damanik, 2019). One of the specialties of Yogyakarta is that it maintains its cultural legitimacy during the development of an increasingly modern era (Ikhwan & Aidulsyah, 2020). In addition, the system of government led by a King made him look different from other regional heads. In running the wheels of government, a courtier assisted the Sultan (Susila & Abidin, 2016). *Abdi Dalem* is an aide to the Sultan as both a mover in the field of government and a guard in charge of preserving Javanese culture in the palace environment (Paramita, 2020).

The principle of justice in the formation of law and legal practice has gained a position in official documents on human rights. To understand the law that reflects society's sense of justice, one must first understand the true meaning of law. According to the view adopted in legal literature, the meaning of law is to bring about justice in human life. This meaning will be achieved by including the principles of justice in the rules of living together. The law referred to here is positive law which is the realization of the principles of justice. According to Immanuel Kant's teachings, justice is based on human dignity. Thus, the formation of laws must reflect a sense of fairness and reflect a sense of justice and aim to protect human dignity. Justice is a fundamental normative principle for the State. Therefore, the State is very interested and obliged to strive to achieve justice for its citizens. On this basis, the criteria for principles of justice in regulating rights in working relationships are very fundamental, because all countries in the world always try to

apply the principles of justice in the formation of their laws. The principle of justice has a special place in the entire history of legal philosophy. In the concept of modern states, the emphasis on the principle of justice is given by stating that the true aim of law is to create justice in society (Shalihah, 2017b).

In Law Number 13 of 2003 concerning Employment, wages are regulated. The state has guaranteed wages in such a way that in private relations between workers and employers, there is no arbitrariness by employers in paying wages to workers. In Article 1 number 30 of the Employment Law, it has been explained that the definition of wages is: (Shalihah, 2017a) "The rights of workers or laborers which are received and expressed in the form of money as compensation from the entrepreneur or employer to the workers. laborers which are determined and paid according to a work agreement, agreement or statutory regulations including allowances for workers/laborers and their families for work and/or services that have been or are performed."

*Abdi Dalem* position is the same as that of a worker. As a worker, *Abdi Dalem* is entitled to wages to meet the needs of his daily life. The Indonesian Job Creation Law, which has been amended into Law Number 6 of 2023 concerning Stipulation of Government Regulations in replacement of Law Number 2 of 2022 concerning Job Creation to become Law, as well as Government Regulation of the Republic of Indonesia Number 36 of 2021 on Wages, guarantee this provision. Article 88 describes *Abdi Dalem* right to earn income to fulfill a decent livelihood. With fulfilling the needs of a decent life, the welfare of life is not a dream. The Labor Act guarantees the implementation of activities in the field of employment well in addressing gaps related to the rights of unprotected workers through bargaining for political and economic purposes (McMurry, 1946).

On the other hand, the government seeks to improve the welfare of life through improvements related to the minimum wage (Ni & Kurita, 2020). Minimum wage policies are in place for a better life (Che Ahmat et al., 2019). With wage increases reaching the minimum wage standard, additional funds seen as gifts can be reconsidered concerning total wages (Brink et al., 2021). The existence of minimum wage policies narrows the gap (Katzkowicz et al., 2021). Setting a minimum wage can also reduce the growth rate of job needs within a few years (Meer & West, 2016).

*Abdi Dalem* was positioned as a volunteer worker. The meaning of volunteering gives the sense that a small amount of money does not judge every job they do. No free volunteer work is included as freelancers campaigning in New York (Merkel, 2018). Although still paid in the form of money, the wages given to *Abdi Dalem* are not comparable to the work done. Low wages can lead to social problems (Pantea, 2020). Low wages can also destroy low-skilled jobs (Neumark & Munguía Corella, 2021). Even low wages tend to affect the work done (Galvin, 2016). *Abdi Dalem* is a skilled worker. Many come from the highly educated class and even have rank.

As someone with skills, *Abdi Dalem* wage determination cannot be aligned with workers without skills. According to Indonesian Job Creation Law, the Governor shall determine the minimum wage for the province and the wages in each district and city, subject to certain limitations, such as inflation or growth in the local economy. Based on the geographical conditions of the king's tomb in the Bantul Regency area, the minimum salary used is the Bantul Regency Minimum salary. Thus, this determination can improve the quality of life (Che Ahmat et al., 2019).

Low wages have the potential to harm mental health (Kronenberg et al., 2017). This phenomenon was then challenged through previous research (Wijayanti & Nafiah, 2019), where the minimum wage did not affect the lives of *Abdi Dalem* to the point of damaging their mentality. *Abdi Dalem* showed different circumstances and accepted such low wages happily. This phenomenon is an encouraging thing, and from previous research, it can be said that *Abdi Dalem* is not concerned about wages for the work they do, but this is related to *Abdi Dalem* work which is seen as an application of culture. The values carried out by *Abdi Dalem* are something related to *Abdi Dalem* loyalty to the Palace. Apart from discussing the minimum wage for workers in a cultural heritage site, researchers also examined the minimum wage that workers in the culinary tourism sector get. This phenomenon is interesting to study so that a problem formulation emerges: does paying wages to servants at royal tombs violate the laws and regulations in force in the Unitary State of the Republic of Indonesia or can it be justified by certain legal reasons and are there still restaurants that give minimum wages to their waiters? his workers. This research aims to find out whether giving wages to servants in royal tombs violates the laws and regulations in force in the Unitary State of the Republic of Indonesia or can be justified for certain legal reasons. This research aims to see whether there are still restaurants that provide minimum wages to workers under the law that has been issued.

## METHOD

This research employs empirical legal research to collect primary and secondary data. The primary data was obtained through interviews with 11 *Abdi Dalem* stationed at the Imogiri King's Tomb and the restaurant serving as *kepang wedono*, *penewu*, *bekel*, and *jajar*. The information saturation point was prioritized during data collection. If the data collected from respondents no longer contains new information, it is considered sufficient and data collection is stopped. Continuing to add data would result in redundancy. This research will employ various steps to collect data. In the initial stage, this research will focus on collecting data and information from each interested party. This will be achieved through various methods such as field observations, participation in observations, surveys, literature reviews, document reviews, interviews, or any other necessary steps. The collected data will be used to summarize the various problems in the field.

This research focuses on collecting and collecting primary data from respondents in the field using a list of questions that contain matters relevant to the title of the research, while data collection from sources is carried out using an open-ended interview guide that can be developed according to the direction of the conversation. The data that has been collected is then filtered and compiled for analysis which produces an understanding of the various conditions of workers in the tourism sector today. This understanding will also be complemented by recommendations for policy forms to the Yogyakarta Government as a legal basis for solving legal problems regarding employment relations in the tourism sector.

### **ANALYSIS AND DISCUSSION**

The rule of law is a state that stands on law which guarantees justice to its citizens. Justice is a condition for achieving a happy life for its citizens, and as a basis for justice, it is necessary to teach a sense of morality to every human being so that he or she becomes a good citizen. Likewise, real legal regulations only exist if the legal regulations reflect justice for social interactions between citizens. "The law in a constitutional state has a high position so that state power holders do not deviate, and so that the law always provides legal certainty in all aspects of people's lives, especially in terms of work relations.

The rule of law has a passive nature as it is expressed. So that legal rules do not function passively, it is necessary stimulus from certain events (*das sein*), so that legal rules can be active, which can then be applied to the concrete event. Therefore, as long as certain concrete events do not occur then these legal rules are only passive guidelines. So it's a rule law that requires the occurrence of concrete events: Das Sollen requires Das Sein. If a concrete event becomes a legal event, then concrete events that are relevant to the law, are events that are by law associated with legal consequences. Hence, an event concreteness does not itself become a legal event. A legal incident could not have happened without a legal incident. Legal events are created by legal rules. On the other hand, legal rules are in process occurrence is influenced by concrete events (Shalihah, 2019).

The 2024 DIY Provincial Minimum Wage reached IDR 2,125,897.61 or an increase of 7.24% compared to the 2023 UMP. Meanwhile, the average UMK for DIY 2024 increased by around 7% compared to this year. Yogyakarta City is the region with the highest 2024 UMK in DIY, while Gunungkidul Regency is the lowest. The following is a complete list of 2024 MSEs in DIY, sorted from highest to lowest:

- Yogyakarta City: Rp. 2,492,997
- Sleman Regency: Rp. 2,315,976.39
- Bantul Regency: Rp. 2,216,463
- Kulon Progo Regency: Rp. 2,207,737
- Gunungkidul Regency: Rp. 2,188,041

This UMK adjustment only applies to workers with work experience of less than one year. For workers whose work period is one year or more, wages are guided by the structure and wage scale created by the company.

The tourism sector in Indonesia is one of the leading sources of foreign exchange earnings. It is hoped that optimizing the tourism sector can spur other sectors in various efforts to accelerate economic recovery after the Covid-19 pandemic, such as reducing the unemployment rate due to many layoffs that occurred during the pandemic. "The recovery of the tourism industry also provides an opportunity to increase the income of people who work in the tourism sector. The life of the Yogyakarta palace cannot be separated from the role of *Abdi Dalem*. *Abdi Dalem* position is as the state civil apparatus that handles government issues and as a servant of culture. Being a courtier is the soul's call to devote itself to a glorified palace. This devotion is considered a hereditary habit in the family. Not infrequently, the sentence following in parents' footsteps becomes one of the main reasons to become a servant of culture or devote themselves to the palace.

A courtier is not limited by age and class. Everyone can become a courtier, even if the person is not a local native. However, *Abdi Dalem* must know everything about the culture and behave like a cultured person. *Abdi Dalem* is a role model of society in general. Therefore, every prospective *Abdi Dalem* must understand the traditions, norms, ethics, and values that apply etiquette to *Abdi Dalem Punakawan* and *Abdi Dalem Kaprajan*. The difference between *Abdi Dalem punakawan* and *kaprajan* lies in the origin of prospective *Abdi Dalem*. *Abdi Dalem punakawan* comes from ordinary people, while *Abdi Dalem kaprajan* is a retired Indonesian National Army (TNI), Police of the Republic of Indonesia (POLRI), and Civil Servant (ASN).

Concerning *Abdi Dalem*, *serat kekancingan* is a kind of legality that signifies that *Abdi Dalem* is part of the citizens of *Kraton Yogyakarta*. Through *serat kekancingan*, *Kraton Yogyakarta* has the right to regulate monitoring and controlling courtiers. *Serat kekancingan* This became the basis of the sting for *Abdi Dalem*. This means that the court must carry the rights and obligations depending on the rank/*kalenggahan* of each of the courtiers. Moreover, through *serat kekancingan*, is also *Abdi Dalem* entitled to bear the title, the name of the gift, *kekucah/wages*, and *kalenggahan*, which reflects the rank and position of *Abdi Dalem* in the existing structure in the *Kraton Yogyakarta*. At the same time, a responsibility that must be carried by *Abdi Dalem* is to act as a cultural servant. This means they devote their lives to being the guardians of the Yogyakarta *Kraton's* culture who can preserve the culture of the Yogyakarta *Kraton* (Angel Barrasa, 2016).

**Table 1. *Pranatan Kalenggahan* Number 01/Pran/KHPP/XII/2004 Chapter of *Abdi Dalem* Rank 15 *Dulkaidah Wawu 1937 Suryo Kaping* December 27, 2004**

Order		Rank	Civil Servants (ASN)		POLRI	TNI
Punakawan	Kaprajan		Rank	Factions		
1	1	KPH			Jendral	Jendral
2	2	Regent of Nayaka (Bupati Nayaka)			Komjen	Letjen
3	3	Regent of Kliwon (Bupati Kliwon)	Junior Administrator (Pem. Utm. Mud)	IV/d	Irjen	Mayjen
4	4	Regent of Sepuh (Bupati Sepuh)	Junior Administrator (Pem. Utm. Mud)	IV/c	Bridjen	Bridjen
5	5	Regent of Anom (Bupati Anom)	First Class Administrator (Pembina I) Administrator (Pembina)	IV/b	Kombes	Kolonel
6	6	Riyo Bupati Anom	First Class Superintendent (Penata I) Superintendent (Penata)	III/d	AKP Iptu	Kapten Lettu
7	7	Wedono	First Class Junior Superintendent (Penata Muda I) Junior Superintendent (Penata Muda)	III/b	Aiptu	Pem. Lettu
8	8	Penewu	First Class Supervisor (Pengatur I) Supervisor (Pengatur)	III/a	Aipda	Pem Letda
9	9	Lurah	First Class Junior Supervisor (Pengatur Muda 1) Junior Supervisor (Pengatur Muda)	II/d	Bripka	Serma
10	10	Bekel	First Class Clerk (Juru I) Clerk (Juru)	II/c	Bridpol	Serka
11	11	Jajar	First Class Junior Clerk (Juru Muda I) Junior Clerk (Juru Muda)	II/b	Briptu	Sertu
				II/a	Bripda	Serda
				I/d	Aj. Briptu	Kopka
				I/c	Aj. Briptu	Koptu
				I/b	Aj. Bripda	Kopda
				I/a	Bharaka	Praka
				I/a	Bharatu	Pratu
				I/a	Bharada	Prada



The table above shows the various rankings that *Abdi Dalem* can hold, ranging from Jajar to KPH. The rank of KPH is the highest, and therefore, KPH is rarely held by *Abdi Dalem*; this is because it depends on the sultan's policy (*kawicaksanaan-mirunggan*) (Sudaryanto, 2008).

### 2.1. *Abdi Dalem* Tomb of the King in Imogiri

Someone with the potential to serve culture is *Abdi Dalem*. One can be said to be a servant dalem after obtaining a decree or *serat kekancingan* (Decree or Confirmation Letter) issued by the Yogyakarta *Kraton*. Based on *Pranatan Kalenggahan* Number 01/Pran/KHPP/XII/2004, the status of *Abdi Dalem* is divided into two, namely *Abdi Dalem punakawan* and *Abdi Dalem kaprajan*.

*Abdi Dalem punakawan*, the courtier, gets the wages (*kekucuh*) from the *Kraton* side through *Tepas Danartopuro* (served in receipt, expenditure, and storage of money). At the same time, *Abdi Dalem Kaprajan*, in principle, they are not entitled to get wages from *Kraton* but gets it from the government of the Republic of Indonesia. Thus, *Abdi Dalem Kaprajan*, in principle, is just as *Abdi Dalem caos* (who came to the *Kraton* as recognition as a courtier) and did not have the burden of duty on the part of the *Kraton*. It is different with *Abdi Dalem Punakawan*, for this group is institutionally recognized by the *Kraton* as one of the devices of the *Kraton* government. Therefore, they get specific tasks or jobs (Sullivan, 2000).

*Abdi Dalem*, placed in the tomb of the king of Imogiri Yogyakarta, currently numbers 99 (Ninety-Nine) people. The amount is the calculation of *Abdi Dalem*, who has served for a long time, and *Abdi Dalem*, who is still an apprentice. When viewed from the rank level, eleven ranks are entitled to be held by courtiers, both *Abdi Dalem punakawan* And *Abdi Dalem kaprajan*. The type of rank is *jajar*, *bekel*, *lurah*, *penewu*, *wedono*, *riyo bupati anom*, *bupati anom*, *bupati sepuh*, *bupati kliwon*, *bupati nayoko* and *Kanjeng Pangeran Haryo (KPH)*. The determination of this rank and title is the prerogative of the Sultan. However, for *Abdi Dalem punakawan*, it can be ascertained that the power must be through an internship from *jajar*, *bekel*, etc. In general, the internship period for prospective courtiers ranges from 2-5 years. The sultanate set this pre-employment provision to consider its discipline and loyalty to devote itself to the Yogyakarta *Kraton*. The procession of being *Abdi Dalem* is marked by graduation. As for *Abdi Dalem kaprajan*, in general, not through internships. Once entered *Abdi Dalem*, the rank has been adjusted to the rank or class in the government office or rank while serving as a member of POLRI and TNI. A courtier, either during the trial period or having passed, is simultaneously charged with rights and obligations due to tying himself to the palace. These rights and obligations are born because of working relationships.

Like two coins with two opposite sides, a relationship has two inversely proportional things. Duty must accompany every right. Like workers in general, *Abdi Dalem* also has obligations that must be fulfilled. *Abdi Dalem*, placed in the tomb of the king of Imogiri, should maintain security and preserve the tomb. A tomb is where previous kings lived and became a religious tour that

many people often visit. In addition to being a confidant to guard the tomb, *Abdi Dalem* was also ordered to be a guide when visitors visited the king's tomb.

Before opening the tomb area to the public, *Abdi Dalem* usually cleans the tomb area first. Each courtier is responsible for his or her territory. In carrying out duties, *Abdi Dalem* must wear clothes *mataraman* complete, for men must wear striated clothes and Javanese *blangkon*. In contrast, women wear long cloth *kebaya*, and some wear *kemben (jarik)*. In addition, neither men nor women are allowed to wear footwear when wearing clothing. *mataraman*. Waluyo, as *Mas Penewu Jogo*, who has been a courtier for 15 years, said that this provision applies not only to the king's tomb in Imogiri but to all *Abdi Dalem*, whether in the palace environment or not. In addition to cleaning, *Abdi Dalem* has a *ritual nyekar* to the tomb of Sultan Agung. Based on the presentation of Mr. Diarjo, who ranked as *Mas Penewu Jogo*, this routine is a form of respect for the Great Sultan. This agenda is one of the obligations that cannot be missed.

The following obligation is regarding the presence of the courtiers at the tomb of the king of Imogiri. A courtier was asked to be present at the *Kraton*. Although they do not serve in the *Kraton*, they must show their face for ten days. His presence assesses the performance that has been done and has fulfilled each *Abdi Dalem*. Sapingi, one of the tomb guards who ranked *Mas Penewu Jogo* juga, added that the presence is evidence that can be used so that a courtier dalem rises through the ranks. Thus, the presence used to rise through the ranks was a collection of attendance for five years. This is because *Abdi Dalem* can be promoted for five years unless specified by the Sultan. In general, the presentation contains a list of activities that have been carried out. Furthermore, he also describes *Abdi Dalem* obedience, discipline, and karmic system in carrying out his duties. In two years, the tomb of King *Abdi Dalem* must be present as many as 8 (eight) times to the *Kraton*.

The last obligation of a servant dalem tomb of the king of imogiri is to follow the traditional ceremony. As a still thick with culture, *Kraton* Yogyakarta often holds cultural events, one of which is a traditional ceremony. All *Abdi Dalem*, including the tomb of king *Abdi Dalem* in Imogiri, must attend this ceremony. *Abdi Dalem* in each series of ceremonies becomes an independent assessment for Dalem Abdi. If they do not attend traditional ceremonies for no reason, sanctions will be given. The sanctions were brutal in applying for their promotion. The *Kraton* considers it very important to involve courtiers in this traditional ceremony because it is expected to understand and carry out the teachings. *P. Samber Nyawa* Known as Tri Darma, that is. *mulat sarira, hangrasa wani* (introspection), *rumangsa melu handarbeni* (Feeling you have), and *wajib melu hanggondeli* (follow defense) (Sudaryanto, 2008).

## 2.2. Wages (*Kekucah*) *Abdi Dalem* Tomb of the King in Imogiri

In addition to the right to hold a certain rank, as mentioned above, the courtier, *Abdi Dalem*, is also entitled to bear the title of name aligned with the field of work or expertise. Usually, this title is granted to *Abdi Dalem* in the name of the Sultan, who is known and signed by the head of

his work section (*kawedanan/tepas*). In addition, the courtiers are also entitled to get a salary/wage. However, *Abdi Dalem kaprajan* does not have the right to get a salary/wage from the Yogyakarta *Kraton*. This provision can be seen in the assignment letter (*kekancingan*) as a *Kraton* courtier because *Abdi Dalem*, with this type, usually gets wages/salaries from the government of the Republic of Indonesia. *Abdi Dalem punakawan* is Entitled to get a salary/wage from the *Kraton* Yogyakarta with a certain amount of money. Salary/wages (*kekucah*) given *Kraton* to *Abdi Dalem punakawan* vary, depending on the type.

*Abdi Dalem punakawan* Divided into two types, namely *punakawan caos* and *punakawan tepas*. *Punakawan caos* is a courtier who generally works in a designated place following the rules and is obliged to *sowan* or come to the *Kraton* every ten days and come on Tuesday Wage when *wiyosipun dalem*. At the same time, *Abdi Dalem punakawan tepas* is *Abdi Dalem* who works in the office of the *Kraton* government, so that it can be *sowan* or come to the *Kraton* every day. These courtiers must come to the *Kraton* at least 1-3 times a week from 09.00 to 12.00 WIB.

Before performing his responsibilities, *Abdi Dalam* and *Kraton* agreed on a working partnership. According to Law No. 13 of 2003's Article 1 number 14, the working relationship began with an employment agreement between employers in *Kraton* and workers (*Abdi Dalem*), which included the following components:

1. Existence of work
2. Under command/command
3. Certain wages/loans, and
4. Some periods limit work.

The number of wages, or *kekucah*, is determined by the degree and rank of *Abdi Dalem*. The wages given vary with the lowest nominal of USD 0,65 month, and the highest USD 2,67 month, the amount is only allocated to *Abdi Dalem punakawan caos*.

**Figure 1. Wages (*Kekucah*) *Abdi Dalem* Tomb of the King in Imogiri (*Caos & Tepas*)**



The table above shows the nominal amount of *Abdi Dalem* power shows a different number. Not only against *Abdi Dalem* with a separate rank but the payment of the *kekucah* is also distinguished by the type of *Abdi Dalem*. Although the ratio was twice as large as *Abdi Dalem Punakawan Caos*, the wage payment was still not worth it. However, regardless of the amount of *kekucah* given, they still accepted happily. *Abdi Dalem*, assigned to the Tomb of King Imogiri, also asserted that being a courtier is not a job but a devotion. Therefore, no matter how strong it is, it will not hinder *Abdi Dalem* motivation to continue serving in the *Kraton*. The motivation to become a servant lies not in the material obtained but, in the blessings, and peace. According to them, being a courtier is a fortune. With a relatively small strength, *Abdi Dalem* can still meet the needs of his life, both primary and secondary.

Related to the wage (*kekucah*) of the king's tomb in Imogiri, of course, it is still far from the minimum wage standard of Yogyakarta regency and province. The Special Region of Yogyakarta (*Daerah Istimewa Yogyakarta*, DIY) provincial minimum wage limit indicates a sizable amount. In 2020, the minimum wage of DIY province amounted to USD 113,87; the amount became the standard so that employers do not provide wages based on existing provisions. Because referring to the purpose of wages is to give the welfare of life. The achievement of a prosperous life is seen in fulfilling daily living needs such as eating, clothing, and others.

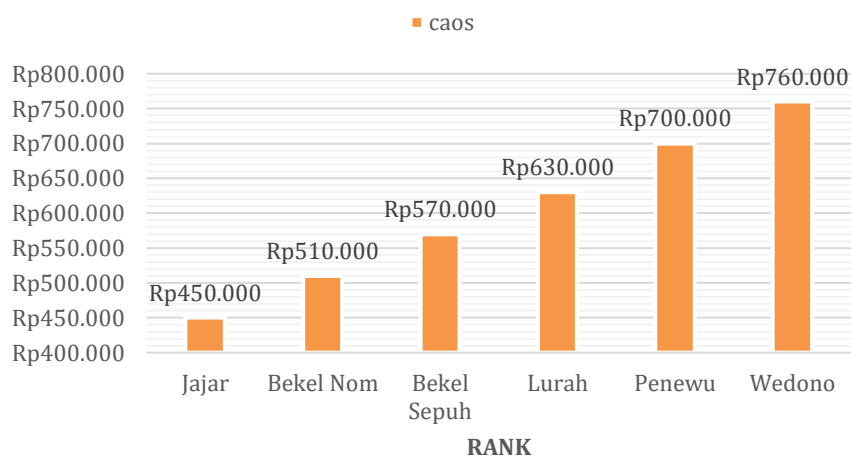
The minimum pay in a district is set in addition to the minimum wage for the province. The minimum wage of the Bantul district is relatively higher than the minimum wage of DIY provinces. In 2020, the amount of the minimum wage of the Bantul regency amounted to USD 119,61; because the tomb of the king of Imogiri is in the Bantul regency, the wage given must refer to the amount of the minimum wage of the Bantul regency. Law No. 11 of 2020's Article 88E, paragraph (2) forbids firms from paying employees less than the minimum wage. Let's say the employer transgresses the clause. In that scenario, the employer might face penalties outlined in Article 185 paragraph (1), which upholds the validity of jail sentences and fines imposed on companies.

Realizing the small amount given, *Kraton* then increases the fees for *Abdi Dalem caos*, whose funds are sourced from special allocation funds/Special Funds. The Special Allocation Fund (*Dana Alokasi Keistimewaan*, DAK) is a budget derived from the State Revenue and Expenditure Budget (*Anggaran Pendapatan dan Belanja Negara*, APBN) and the Yogyakarta Regional Revenue and Spending Budget (*Anggaran Pendapatan dan Belanja Daerah*, APBD). This provision is stipulated in article 44 of Law No. 13 of 2012 on Special Region Privileges of Yogyakarta, which reads, "the costs intended to carry out duties as in article 43 are charged to the State Budget and APBD DIY". As mentioned in Article 43 Law, the task charged is about the activities of the Yogyakarta palace government.

However, special allocation funds are only given to *Abdi Dalem* every four months, meaning that *Abdi Dalem* only receives an additional fee three times a year. Awarding this bonus

is nominally based on the title and rank of *Abdi Dalem*. The higher the rank, the greater the additional wages received. The number of funds given is as follows:

**Figure 2. *Abdi Dalem* Caos Special Allocation Fund**



The figure 2, contains a list of special funds for Caos *Abdi Dalem* starting from Jajar, Bekel Nom, Bekel Sepuh, Lurah, Penewu, to Wedono. The Special Allocation Fund above is one of the additional blessings that does not affect *Abdi Dalem* sincerity to the *Sultan* (Sa'adah, 2017). Although welcomed with joy, *Abdi Dalem* still did not expect the number of bonuses obtained. All that is given to them is gratitude, regardless of the amount. The nominal difference in each rank of *Abdi Dalem* is only around USD 4,01. Explanations related to wages (*kekucah*) and additional funds received by *Abdi Dalem* still show minimal numbers to meet a decent life. Article 88 of Law No. 11 of 2020 states that wage policies are applied to protect workers, including the minimum wage, to complete a decent livelihood for humanity. So, the sultan of Yogyakarta *Kraton*, as an employer, must provide wages based on the minimum wage of districts and provinces.

For a courtier, devoting himself to *Kraton* is a high honor. The reason for becoming a courtier is to gain inner peace and happiness. *Abdi Dalem* was also grateful to have been allowed to live on the Sultan's estate. One of the factors obtained from being a courtier is getting Dalem blessing. In addition, they believe that only the chosen ones can be servants of dalem, and there is luck that comes and can meet his family's needs after becoming a courtier dalem. Therefore, it is okay if they are paid very low. However, by signing an employment contract, *Kraton* and *Abdi Dalem* have an agreed working relationship. That means there are laws in place because of such actions. Regarding working time, the Indonesian Job Creation Law mentions that every employer must implement the working time provisions. The provisions of the active time are stipulated in Article 77 paragraph (2), namely:

1. 7 hours a day and 40 hours a week for six working days a week, or
2. Eight hours a day and 40 hours a week for a working period of 5 days a week.

Interestingly, the system arranged in such a way is not applied in the working environment of *Abdi Dalem* tomb of the king of Imogiri. Based on the study results, the authors found that the courtier of the tomb of the king of Imogiri only worked for 3 (three) days a week. Designated workdays are Sundays, Mondays, and Fridays. Working time also needs to meet the standards in the law provisions above. They only work from 10 am to 12 pm, meaning the working time of *Abdi Dalem* Tomb of King Imogiri is only 3 (three) hours a day. This situation violates the provisions of Article 77, paragraph (2). However, based on the exposure, Mr. Pancolo, one of the courtiers of the tomb of the king of Imogiri, said that *Kraton's* work system did not provide working time provisions. *Abdi Dalem* can work at any time. If there is a situation where the Sultan and his family need the help of a servant, then they should have time.

The reason for this policy is that the *Kraton* has no compulsion for someone to become a courtier. They agreed with the provisions provided by the *Kraton* because they believed that if they devoted themselves wholeheartedly to the Sultan and his family, the work done would feel light, and courtiers' lives would be guaranteed. Thus, the working time stated in Article 77 paragraph (2) never occurred or did not apply to *Abdi Dalem*. *Abdi Dalem* is not a conceptual volunteer worker. Although only working briefly in labor law, *Abdi Dalem* was categorized as a freelance day laborer. As in Article 10 of the Decree of the Minister of Manpower and Transmigration of the Republic of Indonesia Number Kep.100/Men/VI/2004, freelance day labor is only reserved for specific jobs that change in time and volume of work and wages based on attendance. Freelance day laborers are included in Specific Time Work Agreements, so agreements tied through oral agreements contradict the Act. The verbal agreement also regulates the fulfillment of rights and obligations. Although freelance day laborers are not guaranteed permanent, the life satisfaction given to freelance day laborers should be equivalent to that of a permanent worker, such as the wages employers give to workers.

The author understands that as a freelance day laborer, wages and work implementation provisions are based on mutual agreement. All binding provisions are permitted not to refer to the applicable rules. In the implementation of *Abdi Dalem*, it is clearly stated that the wages based on the Sultan's decree do not list the nominal given. Even the reward for *Abdi Dalem* is based on something other than the provincial and county minimum wage. This means that the provision of wages is based on the decision of the Sultan as the leader of the Yogyakarta palace by first conveying it to *Abdi Dalem*. Thus, an employment agreement from an employment relationship signifies the parties' agreement to the clauses, including wages or salaries provided. When referring to Government Regulation No. 36 of 2021 on Wages, the freelance daily worker will get a monthly wage based on daily calculations as long as he works under the following conditions:

1. Working time lasts for 6 (six) days a week, monthly wage divided by 25 (twenty-five)
2. Working time for 5 (five days) a week, wages divided by 21 (twenty-one)

Whereas if the determination of wages is based on the calculation of hourly wages, then the calculation of hourly wages is as follows:

$$\text{Hourly Wage} = \frac{\text{Monthly Wages}}{126}$$

Although *Abdi Dalem* thought that his life had prospered with the availability of facilities as described earlier, it did not mean that a small amount of the problem of wages became neglected. As a human being, the fulfillment of life needs must continue. Fulfillment can only be done if one has enough money. How will survival continue if a worker does not have adequate wages? Therefore, there needs to be a minimum wage for *Abdi Dalem*, especially those in the king's tomb in Imogiri. This arrangement aims to protect workers from arbitrary ratings in earning a living wage to eradicate poverty and reduce economic inequality.

Standardization of the minimum wage is critical in determining the need for a decent living because improving welfare can also increase workers' productivity if the minimum wage is high (Holtemöller & Pohle, 2020). This statement contradicts previous research that stated that changes in wages for workers would result in 3 (three) things, one of which is a decrease in quality, including benefits and flexibility of schedules (Regmi, 2020). The above statement affirms the selfishness that shackles workers. The existence of adequate wages will encourage the spirit of workers to do the best thing. In addition, the nature of the work is to provide opportunities for workers to improve their quality of life.

In our country, there are several regions whose lifestyles may still follow the past where they had two sides of government. One state government is based on the presidency, and one side is the keratan or sultanate. This system functions to maintain the nation's culture and also the nobles who contributed to building that culture into a strong history. People's high belief in myths about civilization and also about life-based on caste is still very strong, but they also enjoy it. For us in a generation like mine, maybe it is something strange and strange, but for some, it is something unique and special that must be maintained and even mandatory but also does not ignore human values. For the sake of authenticity and maintaining culture, they sacrificed all their blood to obtain an honor that according to people outside was an extraordinary stupidity.

But it cannot be denied that the palace still has to raise and try to open up the implementation of humanizing all palace workers or servants in all their ranks like other human beings. Among them are work systems that may be combined with the modern era of government and the old era to create good harmonization. A salary that has clear standards to provide satisfaction to employees and facilitate their needs is indeed balanced. If the nominal amount is a symbol of maximum humanity, none of them will want to take part in recruitment which is voluntary and with all the conditions that have been determined.

That they are not complied with doesn't mean they don't know, but because they know more and love their predecessors and their homeland and their authentic identity more than they do themselves. Like a contract without written words and rules, like a vertical relationship between humans and their God, which makes them perhaps blind and even blind themselves to maintain the authentic existence of the Palace's identity. We cannot blame any party. What we can do apart from respecting the decisions of job owners and office holders, but ensuring that the other side of humanity can still be implemented is above all else.

If civil servants work based on PKWT or PKWTT then it is truly a serious violation of labor law. However, because their working relationship with the Yogyakarta Palace was no more than a casual daily work relationship, there was no violation as intended. Because the servants in the Tomb of the King of Yogyakarta only work 3 or 4 days a week and their working hours do not exceed those regulated by the laws in force in Indonesia. So that their legal relationship is more subject to the agreement agreed by the parties as regulated in legal agreements in general in the Civil Code. Remember the rights and obligations of the parties as follows as mentioned in Article 1 paragraph (14) of Law Number 13 2003 Concerning Employment. It is further confirmed in Article 51 paragraph (1) Law Number 13 of 2003 concerning Employment that employment agreements can be made verbally. The conditions for the validity of a work agreement refer to the legal conditions Civil agreements in general are as follows: a. There is an agreement between the parties (no coercion, dwaling-misdirection/mistake or *bedrog*-deception); b. The parties concerned have the ability or the ability to (act) carry out legal actions (capable of age and not under guardianship); c. There is an (object of) work agreed upon; And d. (*Causa*) The work agreed upon is not contradictory with public order, morality, and applicable laws and regulations (article 52 paragraph (1) of the Law Employment) (Shalihah & Nur, 2019).

Everyone has the right to decide what kind of life they live and what kind of job they want to have just to be secure and granted peace of mind. In the writer's point of view, a writer could not blame anyone for the government, keraton system, or the people. *Abdi Dalem* and being a Guard at The Thomb of King may cruelest job for everyone, They have to work without employment or clear management openly. But what I've seen is Those people take a step in, and They are aware of the consequences without complaining if we took from the part of normal workers it is like slavery, but They are willing to do so because of Their beliefs. And still, a lot of them wanna join in and be a part of the Keratons to guard and maintain our Identity.

Yogyakarta is a special place and special city in Indonesia, to protect all The natural culture they probably will keep that way to maintain the old system. The offer of being ab *Abdi Dalem* whatever the rank doesn't matter to them, it proves a pure love from the society and their people for their ancestor and their culture more than their blood. The bonding within them has already been connected since the day they were born in Their city. Writers may agree with a human right



and have the right of protection as a worker for them to bring justice, but we also should aware of their point of view on why they chose the path.

The Keraton also may need to upgrade some systems but doesn't have to change too much just to expose their incorporation with our country's system. We just need to respect their decision and give some advice if needed. If we are talking about working hours, agreements and so on. it's not going to work on them because They are already set and determined to understand what the term and condition value. Unless They are being forced to be so I am just speechless and hats off to Them who could accept and sacrifice Their youth to be servants in The Keraton.

The standardization of the welfare of life is not money, but without money, a prosperous life is just wishful thinking. Based on the above facts, creating welfare as another right that *Abdi Dalem* has is challenging to explain. In theory, the welfare obtained by *Abdi Dalem* can be said to have not been fulfilled because the wages given to *Abdi Dalem* are still below the minimum wage. This is undoubtedly a criminal act that receives the threat of punishment. However, different circumstances are shown in practice. *Abdi Dalem*, tomb king in Imogiri, claimed to have earned welfare even with the provision of wages below the minimum wage. It was considered fair by them when it was an act that violated the law. This is a form of *ius contra legem*, whichever *ius contra legem*. It is a legal principle that is the Act of overriding the law when the laws and regulations cause injustice so that the judge must side with justice by the rule of law or laws that have been established.

In this case, the regulation of the law regarding employment, primarily related to wages, was ruled out based on an agreement made by the Yogyakarta *Kraton* with the king's tomb in Imogiri, which has been poured in the form of a seat *kekancingan*/determination letter that the Yogyakarta *Kraton* has issued.

### 2.3. Problems of employment relations in the culinary sector

In every tourism destination apart from natural resources and cultural heritage, there are also other tourism objects, which are no less famous than other tourist objects. So tourism objects apart from natural resources and cultural heritage are culinary objects. In this case, culinary services are also one of the tourism objects that have become tourism icons, especially those that we will examine in the Special Region of Yogyakarta.

In a relatively short period, the development of culinary tourism after Covid-19 has returned to normal, as evidenced by culinary tourism visits which are increasing day by day. Visits are becoming more significant every day as evidenced by the density of culinary tourism which is considered an icon of Yogyakarta. In the culinary business, attention must be paid to the working relationships between workers and restaurant owners themselves. This research was conducted in the Special Region of Yogyakarta, where DIY has one city and four districts, including Yogyakarta City, Sleman Regency, Bantul Regency, Gunungkidul Regency, and Kulon Progo Regency. Therefore, we took samples from 2 districts, namely Sleman Regency and Bantul

Regency. Data collection for this research was carried out through direct interviews with workers. The following is data that researchers obtained from interviews with 4 workers at restaurants that are considered icons of the city of Yogyakarta. Data obtained from workers includes:

**Table 1. Research Interview Results**

<b>comparison of each restaurant</b>			
<b>Kopi Klotok</b>	<b>Iga Bajog</b>	<b>Sate Pak Pong</b>	<b>Mangut Lele Mbah Marto</b>
<ul style="list-style-type: none"> <li>- Kopi Klotok employees have no written agreement, only verbal agreement - Kopi Klotok employee type is PKWT.</li> <li>- Kopi Klotok employee job description is uncertain due to lack of written agreement Yes, and subject to change.</li> <li>- Employee Type Agreement – Kopi Klotok employee's daily working hours are 7 hours and 30 minutes. Therefore, there will be two shifts: a morning shift and a night shift.</li> <li>- Employees will be on duty from 5 a.m., and duty from 6 a.m. to 1:30 p.m.</li> <li>- (morning shift), on duty from 1 p.m., and duty from 2 p.m. until 9:30 pm (night shift).</li> <li>- Kopi Klotok workers have no time to rest while on the job.</li> <li>- Kopi Klotok workers are on the night shift.</li> <li>- And when you walk home alone without</li> </ul>	<ul style="list-style-type: none"> <li>- Workers at Iga Bajog do not have overtime because it is conditioned by the division of 3 shifts.</li> <li>- Workers in Iga Bajog do not have written agreements, only verbal agreements.</li> <li>- Types of workers in Iga Bajog are PKWT.</li> <li>- The job description of Iga Bajog workers is uncertain due to a lack of written agreement and is subject to change. Types of Workers In Agreement.</li> <li>- A worker in Igabajog works eight hours a day. In other words, there are three shifts: morning, afternoon, and night shifts, with employees working from 6 a.m. to 2 p.m. (morning shift), 2 p.m. to 10 p.m. (afternoon shift), and then working again. to 10 p.m.to 6 a.m.(night shift).</li> <li>- Workers at Iga Bajog do not have time to rest during the process of carrying out work.</li> <li>- Workers at Iga Bajog have night shifts. And when you go home alone</li> </ul>	<ul style="list-style-type: none"> <li>- The workers at Sate Pakpong do not have time to rest during the process of carrying out work.</li> <li>- Workers at Sate Pakpong have written employment contracts. If approved to work at Sate Pakpong, they will undergo 3 months of training and receive a salary of.</li> <li>- Workers at Sate Pakpong The worker type is PKWTT, so if you have been working for more than one year, you are considered a permanent employee.</li> <li>- The job duties of workers at Sate Pakpong are clearly defined in their contracts.</li> <li>- A worker at Sate Pakpong works eight hours a day, which is divided into two shifts. First (morning shift) 9:00 a.m. 5:00 p.m. 2nd (Night Shift) 3 pm to 11 pm - Sate Pakpong workers have no overtime and the system consists of her two shifts in the morning and evening</li> </ul>	<ul style="list-style-type: none"> <li>- Workers at Mangut Lele Mbah Marto, female workers, if they are menstruating, can take time off as necessary.</li> <li>- Workers at Mangut Lele Mbah Marto do not have a written collective agreement. All the workers here are my relatives, and none of them come from outside.</li> <li>- Mangut Lele Mbah Marto's worker characteristics are his PKWT workers.</li> <li>- Work orders are only given orally as there is no written agreement in Mangut Lele Mbah Marto.</li> <li>- A worker at -Mangut Lele Mbah Marto works 10 hours a day from 7 a.m. to 5 p.m. and 8 a.m. if he works overtime.</li> <li>- Mangut Lele Mbah Marto workers are working overtime from 5 pm to 8 pm.</li> <li>- Mangut Lele Mbah Marto employees will take breaks to adapt to the visitor situation.</li> <li>- Mangut Lele Mbah Marto's employees do not work night shifts, only overtime, and go home alone without transportation.</li> </ul>

<p>anyone coming to pick you up.</p> <ul style="list-style-type: none"> <li>- Kopi Klotok workers must continue to work during menstruation.</li> <li>- Kopi Klotok worker gets 2 days holiday for 1 month.</li> <li>- Money may be paid if you do not start your vacation within one month.</li> <li>- Kopi Klotok employees, especially female employees, are entitled to leave and receive their full salary even if they are pregnant.</li> <li>- Kopi Klotok workers earn 1.2 million yen per month.</li> <li>- Kopi Klotok workers have no annual leave, only two days off per month.</li> <li>- Kopi Klotok workers do not receive social insurance like BPJS, but if a worker falls ill, they are immediately taken to the nearest PKU.</li> <li>- Not a single worker was fired at Kopi Klotok.</li> <li>- Kopi Klotok workers have the right to retire for reasons such as marriage, circumcision of a child, baptism, death of a family member, etc.</li> <li>- Kopi Klotok has approximately 60 employees.</li> <li>- Workers at Kopi Klotok are dissatisfied with the</li> </ul>	<p>without anyone to pick you up.</p> <ul style="list-style-type: none"> <li>- Workers at Iga Bajog are still required to work even though female workers are menstruating.</li> <li>- Workers at Iga Bajog, especially female workers, if they are pregnant, can take approximately 1 week off.</li> <li>- Workers at Iga Bajog receive wages according to the Sleman Yogyakarta UMK</li> <li>- Workers at Iga Bajog do not have annual leave.</li> <li>- Workers in Iga Bajog do not receive social security like BPJS. However, the owner is fully responsible if his employees have an accident while working.</li> <li>- No workers at Iga Bajog were laid off</li> <li>- Workers at Iga Bajog have the right to leave regarding marriage, child circumcision, child baptism, family death, etc. The longest is about 1 week</li> <li>- The number of workers at Iga Bajog is approximately 50 people.</li> <li>- The workers at Iga Bajog have a complaint that while working at Iga Bajog, they find that many visitors are impatient when waiting for orders.</li> </ul>	<ul style="list-style-type: none"> <li>- The workers at Sate Pakpong have night shifts, but when they come home from work they use their private vehicles without anyone picking them up.</li> <li>- Workers at Sate Pakpong, especially female workers, if they are menstruating, they still work</li> <li>- Workers at Sate Pakpong, especially women, if they are pregnant, can take leave for 3 months.</li> <li>- Workers at Sate Pakpong have wages according to Yogyakarta UMR.</li> <li>- Workers at Sate Pakpong have annual leave</li> <li>- Workers at Sate Pakpong receive social security, namely BPJS</li> <li>- No workers at Sate Pakpong are laid off, however, if a worker resigns, they will receive compensation (and the amount of compensation depends on how long the worker has been there)</li> <li>- Workers at Sate Pakpong get their leave rights such as marriage, child circumcision, child baptism, family death, etc.</li> <li>- Workers at Sate Pakpong have 10 days off in 1 month</li> <li>- Pakpong Sate Restaurant has 3 branches. and the</li> </ul>	<ul style="list-style-type: none"> <li>- Workers at Mangut Lele Mbah Marto, female workers who are pregnant can take leave as they wish because the employees are relatives.</li> <li>- The workers at Mangut Lele Mbah Marto's wages are kept secret.</li> <li>- None of the workers at Mangut Lele Mbah Marto are permanent employees, and there is no annual leave. However, if you want to take time off, just say so.</li> <li>- The workers at Mangut Lele Mbah Marto do not have social security, but the owner is fully responsible for his workers because all the workers are his relatives.</li> <li>- None of the workers at Mangut Lele Mbah Marto were laid off.</li> <li>- For workers at Mangut Lele Mbah Marto regarding the fulfillment of leave rights (such as marriage, child circumcision, child baptism, death in the family, etc.), so for leave, just contact the owner directly and for how long.</li> <li>- The number of workers at Mangut Lele Mbah Marto is 15 people</li> <li>- The workers at Mangut Lele Mbah Marto don't have monthly holidays for 1 month of work, but take holidays according to the agreement between the owner and the workers, such as</li> </ul>
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<p>number of enthusiastic and noisy visitors encounter while working at Kopi Klotok.</p>	-	<p>Workers at Iga Bajog have 4 working holidays, during 1 month of work</p>	total number of workers is approximately 150 people	<p>holidays, celebrations, etc. so the restaurant doesn't have holidays every working day and there are no shifts.</p>
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Obstacles experienced during research include, several restaurants are considered tourism icons in Yogyakarta, such as Sate Ratu Restaurant, Gudeg Yu Jum Restaurant, Jejamuran Restaurant, Mie Ayam Tumini which are reluctant to be interviewed, the workers are not willing to be interviewed, at When interviewing workers, they are reluctant to be interviewed because they are afraid of saying something wrong and are afraid of being reprimanded by the owner which will result in layoffs, etc. Therefore, we took the initiative to ask workers to contact the owner directly from one of these restaurants. We found that the owner of one of the restaurants was reluctant to be interviewed and asked us to interview other restaurants.

From the results of the interview above, it is evident that there are still restaurants that pay wages lower than the minimum wage to workers. This is strictly regulated in Article 81 number 25 of the Job Creation Law. Furthermore, wages can be determined based on an agreement between employers and workers in the company. However, wage arrangements determined by agreement between employers and workers/laborers or trade/labor unions may not be lower than the wage provisions stipulated in statutory regulations. This means that the wage agreement between workers/laborers and the company must be above the provincial minimum wage or district/city minimum wage set by the governor (Moonti, 2019). If in the agreement, the wages paid turn out to be lower or contrary to statutory regulations, the agreement can be null and void and wage arrangements are carried out under the provisions of statutory regulations. But in practice, there are still many restaurants that violate these rules for their benefit by reducing wages.

Talking about legal protection for workers in the tourism sector, especially restaurants, in the 1945 Constitution, article 27 paragraph (2) states that every citizen has the right to work and a living that is worthy of humanity. The state is obliged to be present in protecting work norms to ensure that workers/laborers rights relating to rest, working hours, and the like are guaranteed. The author believes that it is important for the government to make every effort to implement policies to run the country based on the principle of public interest which prioritizes the welfare of many people (Budisetyowati, 2017). The goal of a state itself is to protect the general public, as a result of a Welfare State ideology where the government is the party that has responsibility for realizing the welfare of the community. Government organizations can prepare and implement various expected procedures (Manossoh, 2015; Meiyani, 2018).

Apart from being regulated in the PP on Wages, the Job Creation Law also regulates that in principle employers are prohibited from paying workers wages lower than the minimum wage.

On the other hand, employers are obliged to pay wages to workers in accordance with the agreement which must not be lower than the wage provisions stipulated in statutory regulations. It should be noted that the minimum wage also applies to workers with less than 1 year of service at the company concerned. Meanwhile, wages above the minimum wage are determined based on an agreement between employers and workers. However, the application of UMP and UMK provisions is excluded for micro and small businesses. Entrepreneurs who pay workers wages lower than the minimum wage could potentially be sentenced to prison for a minimum of 1 year and a maximum of 4 years and/or a fine of at least IDR 100 million and a maximum of IDR 400 million.

## CONCLUSION

The tourism sector has been able to create jobs through various types of tourism-related businesses that can be utilized by workers. Even though many workers are involved in various activities in the tourism sector, various problems always accompany wage or salary gaps, and worker concentration. The results of research from two tourism objects, namely culinary tourism research and cultural heritage tourism, prove that there are two different conclusions, namely: First, workers at culinary tourism attractions, there are still restaurants that provide wages lower than the minimum wage to their workers in employment relationships based on fixed working time agreements or indefinite working time agreements. This is a clear violation of workers' rights as stated in Law Number 6 of 2023 Article 88 paragraph (2). In this article, the central government establishes a wage policy as an effort to realize the rights of workers/laborers to a decent living for humanity. This policy includes setting a minimum wage every year. Furthermore, wages can be determined based on an agreement between employers and workers in the company. However, wage arrangements determined based on an agreement between employers and workers/laborers or workers/labor unions cannot be lower than the wage provisions regulated in statutory regulations. This means that the wage agreement between the worker/laborer and the company must be above the provincial minimum wage or district/city minimum wage set by the governor. If in the agreement it turns out that the wages paid are lower or contrary to statutory regulations, then the agreement can be null and void, and wage arrangements are carried out in accordance with the provisions of statutory regulations. Second, the workers at the Kings Tombs tourist attraction, that workers at the Kings Tombs, wage arrangements by the employer do not conflict with labor law because the employment relationship is based on *Abdi Dalem* status as a casual daily worker, because the worker is only work three or four days a week. Moreover, the number of hours worked in a day does not exceed the legal provisions in force in Indonesia. The offer to become an *Abdi Dalem*, whatever their rank, is not a problem for them. This reflects the genuine love of the community and its people for their ancestors and culture, beyond the importance of their blood. If indeed the courtiers or restaurant workers are just casual daily workers who do not work full time during the six-day work week. A maximum of twenty-one days

in one month, according to Law Number 13 of 2003 article 1 number 14 and the Job Creation Law article 81 number 25, from these articles it can be concluded that the amount of wages does not violate labor law. Because it refers to the Civil Code where the amount of wages permitted depends on the agreement between the parties. However, if it turns out that there is a work agreement for a certain period of time that does not comply with what is determined by the law that has been regulated, especially if it exceeds the working time per day and does not include overtime, then the agreement can be null and void and wage arrangements are carried out in accordance with the provisions of the laws and regulations. invitation.

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**Submission ID:** 2263630292

**File name:** 261-1-1828-2-10-20231221.pdf (505.68K)

**Word count:** 12295

**Character count:** 62554

## Wages in Employment Relations in the Tourism Sector in Yogyakarta in Justice Perspective

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### ABSTRACT

The tourism sector in Indonesia plays a significant role in the country's foreign exchange income. Optimizing this sector is seen as a way to stimulate various economic segments after the Covid-19 pandemic. However, the workers in this industry face multiple challenges in their employment relationships. Issues such as sub-minimum wages and excessive working hours are prevalent among workers in the hotel, restaurant, and travel agency domains. These problems indicate systemic obstacles within the industry. This study focuses on the Special Region of Yogyakarta and examines the legal intricacies within the employment relationships of its tourism sector. Specifically, it explores the Culinary and Cultural Services Sector associated with the Remains of the Tombs of Kings. The primary goal is to clarify the nuances of justice within employment relationships and scrutinize the alignment of rights for culinary service workers and royal grave attendants with Indonesian law or the presence of justifiable legal reasons for deviations. The research methodology involves comprehensive data collection through stakeholder interviews, summarizing diverse challenges in the field. Findings underscore persistent discrepancies, notably within certain restaurants that violate the stipulated minimum wage as per the Indonesian Job Creation Law through fixed-term or indefinite-term work agreements. On the other hand, the employment relationship of *Abdi Dalem* workers, safeguarding Kings' tombs, aligns with labor laws due to their casual daily worker status, justified by an intermittent work schedule that exceeds legal provisions. In conclusion, this research provides a nuanced understanding of the existing issues within the employment relationships of the tourism sector. It sheds light on both legal infringements and instances where deviations are substantiated by explicit legal rationales.

**Keywords:** *Work relationship; Tourism Sector; Culinary Services; Abdi Dalem;*

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Date of Submission: October 27, 2023

Date of Publication: October 23, 2023

**DOI:** <http://dx.doi.org/10.56087/substantivejustice.v6i2.261>

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### INTRODUCTION

Tourism is one of the many sectors that positively impact national income (Barančoková & Barančok, 2020) Since 2016, Indonesia's tourism sector has contributed to the Indonesian economy (BPS Provinsi D.I. Yogyakarta, 2023.). In 2019, the Government of Indonesia wanted



<sup>1</sup>  
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to double this figure to 8% of Indonesia's Gross Domestic Product (GDP) (Jaramillo-Moreno et al., 2020; Winardi, 2023). Tourism is one of the sectors that can absorb the tourism workforce of 13 million people in the tourism sector. To increase the competitiveness of tourism for cities/regencies in Indonesia, the government, or in this context, the Ministry of Tourism and Creative Economy (Kemenparekraf), created a Tourism Index in Indonesia in 2016 (Siregar et al., 2023).

<sup>77</sup> The United Nations World Tourism Organization (UNWTO) defines <sup>6</sup> tourism carrying capacity as the maximum number of people who can visit a tourist destination area at the same time without causing damage to the physical, economic, and socio-cultural environment and unacceptable deterioration of quality. This definition signifies tourism activities as crucial and exciting for an unlimited time without changing the local environment and satisfying stakeholders (Candia et al., 2020).

The problem is, that one of the elements that assimilates the workforce in Indonesia is the tourism industrial area. This area is one of the significant monetary areas in Indonesia. The tourism industry can sustain jobs directly or indirectly. The travel industry can minimize unemployment and increase local wages through tourism. The jobs of public and private authorities are of great interest in the assimilation of jobs in the tourism industry. According to a report from the Ministry of Manpower (Kemnaker), the number of workers in the Indonesian tourism sector will reach 1,073,485 people in 2022. It can be said that the tourism sector has a relatively high level of labor (Kurniawati & Hennigusnia, 2019).

However, the fact is that workers in the tourism sector still experience various problems that have an impact on the workers themselves. Some of the problems faced by workers in the hotel, restaurant, and travel agency sectors include paying wages lower than the minimum wage. This can cause financial difficulties and a lower standard of living for workers and trigger dissatisfaction in work relationships (Adiati, 2013). Then tourism sector workers often have to work long hours, including weekends and holidays. This can lead to physical and mental exhaustion, which can affect their health and well-being, many tourism sector workers do not receive benefits such as health insurance, paid sick leave, or paid time off, this can make it difficult for them to take time off when they are sick or need a break (SBM, 2022). Workers in the tourism sector also experience job dissatisfaction, such as unclear work contracts or precarious work. This can affect the welfare of workers in work relationships (Sutrisna, 2011). Apart from that, there is a lack of security, especially for female workers, who are very vulnerable to harassment, which can have physical and mental impacts. It can be concluded that unequal work relations between workers will certainly trigger injustice in industrial relations (Lahilote, 2010). Because of the problems faced by workers, this is due to the lack of maximum legal protection for workers, as regulated in Indonesian Law concerning Employment, articles 67 to Article 101, including

protection for workers with disabilities, children, women, working time, occupational safety and health, wages, and welfare.

The tourism sector in Indonesia is one of the leading sources of foreign exchange earnings. It is hoped that optimizing the tourism sector can spur other sectors in various efforts to accelerate economic recovery after the Covid-19 pandemic, such as reducing unemployment due to layoffs that occurred during the pandemic. The recovery of the tourism industry also provides opportunities to increase the income of people who work in the tourism sector. However, workers in the tourism sector still have various problems in carrying out work relationships. Including legal problems. Some of the problems faced by workers in the hotel, restaurant, and travel agency sectors include paying wages lower than the minimum wage, working hours that exceed the maximum working time limit determined by labor law, not guaranteeing the fulfillment of maternity rights, and so on. Several legal problems experienced by workers in the tourism sector have also become a phenomenon of employment relations in the tourism sector in the Special Region of Yogyakarta.

The province of Yogyakarta Special Region is among those granted special autonomous status, and Aceh, Papua, and the Special Region of the Capital Jakarta because of its special privileges. Article 18 of the Constitution of the Republic of Indonesia of 1945 guarantees the regulation of the four regions above, recognizing areas with still traditional governments as unique (Hidayah, 2017). Yogyakarta's particular status was recognized long before Indonesia gained independence as a cultural heritage (Wijayanti & Damanik, 2019). One of the specialties of Yogyakarta is that it maintains its cultural legitimacy during the development of an increasingly modern era (Ikhwan & Aidulsyah, 2020). In addition, the system of government led by a King made him look different from other regional heads. In running the wheels of government, a courtier assisted the Sultan (Susila & Abidin, 2016). *Abdi Dalem* is an aide to the Sultan as both a mover in the field of government and a guard in charge of preserving Javanese culture in the palace environment (Paramita, 2020).

The principle of justice in the formation of law and legal practice has gained a position in official documents on human rights. To understand the law that reflects society's sense of justice, one must first understand the true meaning of law. According to the view adopted in legal literature, the meaning of law is to bring about justice in human life. This meaning will be achieved by including the principles of justice in the rules of living together. The law referred to here is positive law which is the realization of the principles of justice. According to Immanuel Kant's teachings, justice is based on human dignity. Thus, the formation of laws must reflect a sense of fairness and reflect a sense of justice and aim to protect human dignity. Justice is a fundamental normative principle for the State. Therefore, the State is very interested and obliged to strive to achieve justice for its citizens. On this basis, the criteria for principles of justice in regulating rights in working relationships are very fundamental, because all countries in the world always try to

apply the principles of justice in the formation of their laws. The principle of justice has a special place in the entire history of legal philosophy. In the concept of modern states, the emphasis on the principle of justice is given by stating that the true aim of law is to create justice in society (Shalihah, 2017b).

In Law Number 13 of 2003 concerning Employment, wages are regulated. The state has guaranteed wages in such a way that in private relations between workers and employers, there is no arbitrariness by employers in paying wages to workers. In Article 1 number 30 of the Employment Law, it has been explained that the definition of wages is: (Shalihah, 2017a) "The rights of workers or laborers which are received and expressed in the form of money as compensation from the entrepreneur or employer to the workers. laborers which are determined and paid according to a work agreement, agreement or statutory regulations including allowances for workers/laborers and their families for work and/or services that have been or are performed."

*Abdi Dalem* position is the same as that of a worker. As a worker, *Abdi Dalem* is entitled to wages to meet the needs of his daily life. The Indonesian Job Creation Law, which has been amended into Law Number 6 of 2023 concerning Stipulation of Government Regulations in replacement of Law Number 2 of 2022 concerning Job Creation to become Law, as well as Government Regulation of the Republic of Indonesia Number 36 of 2021 on Wages, guarantee this provision. Article 88 describes *Abdi Dalem* right to earn income to fulfill a decent livelihood. With fulfilling the needs of a decent life, the welfare of life is not a dream. The Labor Act guarantees the implementation of activities in the field of employment well in addressing gaps related to the rights of unprotected workers through bargaining for political and economic purposes (McMurry, 1946).

On the other hand, the government seeks to improve the welfare of life through improvements related to the minimum wage (Ni & Kurita, 2020). Minimum wage policies are in place for a better life (Che Ahmat et al., 2019). With wage increases reaching the minimum wage standard, additional funds seen as gifts can be reconsidered concerning total wages (Brink et al., 2021). The existence of minimum wage policies narrows the gap (Katzkowicz et al., 2021). Setting a minimum wage can also reduce the growth rate of job needs within a few years (Meer & West, 2016).

*Abdi Dalem* was positioned as a volunteer worker. The meaning of volunteering gives the sense that a small amount of money does not judge every job they do. No free volunteer work is included as freelancers campaigning in New York (Merkel, 2018). Although still paid in the form of money, the wages given to *Abdi Dalem* are not comparable to the work done. Low wages can lead to social problems (Pantea, 2020). Low wages can also destroy low-skilled jobs (Neumark & Munguía Corella, 2021). Even low wages tend to affect the work done (Galvin, 2016). *Abdi Dalem* is a skilled worker. Many come from the highly educated class and even have rank.

As someone with skills, *Abdi Dalem* wage determination cannot be aligned with workers without skills. According to Indonesian Job Creation Law, the Governor shall determine the minimum wage for the province and the wages in each district and city, subject to certain limitations, such as inflation or growth in the local economy. Based on the geographical conditions of the king's tomb in the Bantul Regency area, the minimum salary used is the Bantul Regency Minimum salary. Thus, this determination can improve the quality of life (Che Ahmat et al., 2019).

Low wages have the potential to harm mental health (Kronenberg et al., 2017). This phenomenon was then challenged through previous research (Wijayanti & Nafiah, 2019), where the minimum wage did not affect the lives of *Abdi Dalem* to the point of damaging their mentality. *Abdi Dalem* showed different circumstances and accepted such low wages happily. This phenomenon is an encouraging thing, and from previous research, it can be said that *Abdi Dalem* is not concerned about wages for the work they do, but this is related to *Abdi Dalem* work which is seen as an application of culture. The values carried out by *Abdi Dalem* are something related to *Abdi Dalem* loyalty to the Palace. Apart from discussing the minimum wage for workers in a cultural heritage site, researchers also examined the minimum wage that workers in the culinary tourism sector get. This phenomenon is interesting to study so that a problem formulation emerges: does paying wages to servants at royal tombs violate the laws and regulations in force in the Unitary State of the Republic of Indonesia or can it be justified by certain legal reasons and are there still restaurants that give minimum wages to their waiters? his workers. This research aims to find out whether giving wages to servants in royal tombs violates the laws and regulations in force in the Unitary State of the Republic of Indonesia or can be justified for certain legal reasons. This research aims to see whether there are still restaurants that provide minimum wages to workers under the law that has been issued.

## METHOD

This research employs empirical legal research to collect primary and secondary data. The primary data was obtained through interviews with 11 *Abdi Dalem* stationed at the Imogiri King's Tomb and the restaurant serving as *kepang wedono*, *penewu*, *bekel*, and *jajar*. The information saturation point was prioritized during data collection. If the data collected from respondents no longer contains new information, it is considered sufficient and data collection is stopped. Continuing to add data would result in redundancy. This research will employ various steps to collect data. In the initial stage, this research will focus on collecting data and information from each interested party. This will be achieved through various methods such as field observations, participation in observations, surveys, literature reviews, document reviews, interviews, or any other necessary steps. The collected data will be used to summarize the various problems in the field.



This research focuses on collecting and collecting primary data from respondents in the field using a list of questions that contain matters relevant to the title of the research, while data collection from sources is carried out using an open-ended interview guide that can be developed according to the direction of the conversation. The data that has been collected is then filtered and compiled for analysis which produces an understanding of the various conditions of workers in the tourism sector today. This understanding will also be complemented by recommendations for policy forms to the Yogyakarta Government as a legal basis for solving legal problems regarding employment relations in the tourism sector.

### ANALYSIS AND DISCUSSION

The rule of law is a state that stands on law which guarantees justice to its citizens. Justice is a condition for achieving a happy life for its citizens, and as a basis for justice, it is necessary to teach a sense of morality to every human being so that he or she becomes a good citizen. Likewise, real legal regulations only exist if the legal regulations reflect justice for social interactions between citizens. "The law in a constitutional state has a high position, so that state power holders do not deviate, and so that the law always provides legal certainty in all aspects of people's lives, especially in terms of work relations.

The rule of law has a passive nature as it is expressed. So that legal rules do not function passively, it is necessary stimulus from certain events (*das sein*), so that legal rules can be active, which can then be applied to the concrete event. Therefore, as long as certain concrete events do not occur then these legal rules are only passive guidelines. So it's a rule law that requires the occurrence of concrete events: Das Sollen requires Das Sein. If a concrete event becomes a legal event, then concrete events that are relevant to the law, are events that are by law associated with legal consequences. Hence, an event concreteness does not itself become a legal event. A legal incident could not have happened without a legal incident. Legal events are created by legal rules. On the other hand, legal rules are in process occurrence is influenced by concrete events (Shalihah, 2019).

The 2024 DIY Provincial Minimum Wage reached IDR 2,125,897.61 or an increase of 7.24% compared to the 2023 UMP. Meanwhile, the average UMK for DIY 2024 increased by around 7% compared to this year. Yogyakarta City is the region with the highest 2024 UMK in DIY, while Gunungkidul Regency is the lowest. The following is a complete list of 2024 MSEs in DIY, sorted from highest to lowest:

- Yogyakarta City: Rp. 2,492,997
- Sleman Regency: Rp. 2,315,976.39
- Bantul Regency: Rp. 2,216,463
- Kulon Progo Regency: Rp. 2,207,737
- Gunungkidul Regency: Rp. 2,188,041

This UMK adjustment only applies to workers with work experience of less than one year. For workers whose work period is one year or more, wages are guided by the structure and wage scale created by the company.

The tourism sector in Indonesia is one of the leading sources of foreign exchange earnings. It is hoped that optimizing the tourism sector can spur other sectors in various efforts to accelerate economic recovery after the Covid-19 pandemic, such as reducing the unemployment rate due to many layoffs that occurred during the pandemic. "The recovery of the tourism industry also provides an opportunity to increase the income of people who work in the tourism sector. The life of the Yogyakarta palace cannot be separated from the role of *Abdi Dalem*. *Abdi Dalem* position is as the state civil apparatus that handles government issues and as a servant of culture. Being a courtier is the soul's call to devote itself to a glorified palace. This devotion is considered a hereditary habit in the family. Not infrequently, the sentence following in parents' footsteps becomes one of the main reasons to become a servant of culture or devote themselves to the palace.

A courtier is not limited by age and class. Everyone can become a courtier, even if the person is not a local native. However, *Abdi Dalem* must know everything about the culture and behave like a cultured person. *Abdi Dalem* is a role model of society in general. Therefore, every prospective *Abdi Dalem* must understand the traditions, norms, ethics, and values that apply etiquette to *Abdi Dalem Punakawan* and *Abdi Dalem Kaprajan*. The difference between *Abdi Dalem punakawan* and *kaprajan* lies in the origin of prospective *Abdi Dalem*. *Abdi Dalem punakawan* comes from ordinary people, while *Abdi Dalem kaprajan* is a retired Indonesian National Army (TNI), Police of the Republic of Indonesia (POLRI), and Civil Servant (ASN).

Concerning *Abdi Dalem*, *serat kekancingan* is a kind of legality that signifies that *Abdi Dalem* is part of the citizens of *Kraton Yogyakarta*. Through *serat kekancingan*, *Kraton Yogyakarta* has the right to regulate monitoring and controlling courtiers. *Serat kekancingan* This became the basis of the sting for *Abdi Dalem*. This means that the court must carry the rights and obligations depending on the rank/*kalenggahan* of each of the courtiers. Moreover, through *serat kekancingan*, is also *Abdi Dalem* entitled to bear the title, the name of the gift, *kekucah/wages*, and *kalenggahan*, which reflects the rank and position of *Abdi Dalem* in the existing structure in the *Kraton Yogyakarta*. At the same time, a responsibility that must be carried by *Abdi Dalem* is to act as a cultural servant. This means they devote their lives to being the guardians of the Yogyakarta *Kraton's* culture who can preserve the culture of the Yogyakarta *Kraton* (Angel Barrasa, 2016).

**Table 1. *Pranatan Kalenggahan* Number 01/Pran/KHPP/XI/2004 Chapter of *Abdi Dalem* Rank 15 *Dulkaidah Wawu 1937 Suryo Kaping* December 27, 2004**

Order		Rank	Civil Servants (ASN)		POLRI	TNI
Punakawan	Kaprajan		Rank	Factions		
1	1	KPH			Jendral	Jendral
2	2	Regent of Nayaka (Bupati Nayaka)			Komjen	Letjen
3	3	Regent of Kliwon (Bupati Kliwon)	Junior Administrator (Pem. Utm. Mud)	IV/d	Irjen	Mayjen
4	4	Regent of Sepuh (Bupati Sepuh)	Junior Administrator (Pem. Utm. Mud)	IV/c	Bridjen	Bridjen
5	5	Regent of Anom (Bupati Anom)	First Class Administrator (Pembina I) Administrator (Pembina)	IV/b	Kombes AKBP	Kolonel Letkol
6	6	Riyo Bupati Anom	First Class Superintendent (Penata I) Superintendent (Penata)	III/d III/c	AKP Iptu Ipda	Kapten Lettu Letda
7	7	Wedono	First Class Junior Superintendent (Penata Muda I) Junior Superintendent (Penata Muda)	III/b III/a	Aiptu Aipda	Pem. Lettu Pem Letda
8	8	Penewu	First Class Supervisor (Pengatur I) Supervisor (Pengatur)	II/d II/c	Bripka Bridpol	Serma Serka
9	9	Lurah	First Class Junior Supervisor (Pengatur Muda 1) Junior Supervisor (Pengatur Muda)	II/b II/a	Briptu Bripda	Sertu Serda
10	10	Bekel	First Class Clerk (Juru I) Clerk (Juru)	I/d I/c	Aj. Briptu Aj. Briptu Aj. Bripda	Kopka Koptu Kopda
11	11	Jajar	First Class Junior Clerk (Juru Muda I) Junior Clerk (Juru Muda)	I/b I/a	Bharaka Bharatu Bharada	Praka Pratu Prada

The table above shows the various rankings that *Abdi Dalem* can hold, ranging from Jajar to KPH. The rank of KPH is the highest, and therefore, KPH is rarely held by *Abdi Dalem*; this is because it depends on the sultan's policy (*kawicaksanaan-mirunggan*) (Sudaryanto, 2008).

### 2.1. *Abdi Dalem* Tomb of the King in Imogiri

Someone with the potential to serve culture is *Abdi Dalem*. One can be said to be a servant dalem after obtaining a decree or *serat kekancingan* (Decree or Confirmation Letter) issued by the Yogyakarta *Kraton*. Based on *Pranatan Kalenggahan* Number 01/Pran/KHPP/XII/2004, the status of *Abdi Dalem* is divided into two, namely *Abdi Dalem punakawan* and *Abdi Dalem kaprajan*.

*Abdi Dalem punakawan*, the courtier, gets the wages (*kekucah*) from the *Kraton* side through *Tepas Danartopuro* (served in receipt, expenditure, and storage of money). At the same time, *Abdi Dalem Kaprajan*, in principle, they are not entitled to get wages from *Kraton* but gets it from the government of the Republic of Indonesia. Thus, *Abdi Dalem Kaprajan*, in principle, is just as *Abdi Dalem caos* (who came to the *Kraton* as recognition as a courtier) and did not have the burden of duty on the part of the *Kraton*. It is different with *Abdi Dalem Punakawan*, for this group is institutionally recognized by the *Kraton* as one of the devices of the *Kraton* government. Therefore, they get specific tasks or jobs (Sullivan, 2000).

*Abdi Dalem*, placed in the tomb of the king of Imogiri Yogyakarta, currently numbers 99 (Ninety-Nine) people. The amount is the calculation of *Abdi Dalem*, who has served for a long time, and *Abdi Dalem*, who is still an apprentice. When viewed from the rank level, eleven ranks are entitled to be held by courtiers, both *Abdi Dalem punakawan* And *Abdi Dalem kaprajan*. The type of rank is *jajar*, *bekel*, *lurah*, *penewu*, *wedono*, *riyo bupati anom*, *bupati anom*, *bupati sepuh*, *bupati kliwon*, *bupati nayoko* and *Kanjeng Pangeran Haryo (KPH)*. The determination of this rank and title is the prerogative of the Sultan. However, for *Abdi Dalem punakawan*, it can be ascertained that the power must be through an internship from *jajar*, *bekel*, etc. In general, the internship period for prospective courtiers ranges from 2-5 years. The sultanate set this pre-employment provision to consider its discipline and loyalty to devote itself to the Yogyakarta *Kraton*. The procession of being *Abdi Dalem* is marked by graduation. As for *Abdi Dalem kaprajan*, in general, not through internships. Once entered *Abdi Dalem*, the rank has been adjusted to the rank or class in the government office or rank while serving as a member of POLRI and TNI. A courtier, either during the trial period or having passed, is simultaneously charged with rights and obligations due to tying himself to the palace. These rights and obligations are born because of working relationships.

Like two coins with two opposite sides, a relationship has two inversely proportional things. Duty must accompany every right. Like workers in general, *Abdi Dalem* also has obligations that must be fulfilled. *Abdi Dalem*, placed in the tomb of the king of Imogiri, should maintain security and preserve the tomb. A tomb is where previous kings lived and became a religious tour that

many people often visit. In addition to being a confidant to guard the tomb, *Abdi Dalem* was also ordered to be a guide when visitors visited the king's tomb.

Before opening the tomb area to the public, *Abdi Dalem* usually cleans the tomb area first. Each courtier is responsible for his or her territory. In carrying out duties, *Abdi Dalem* must wear clothes *mataraman* complete, for men must wear striated clothes and Javanese *blangkon*. In contrast, women wear long cloth kebaya, and some wear *kemben (jarik)*. In addition, neither men nor women are allowed to wear footwear when wearing clothing. *mataraman*. Waluyo, as *Mas Penewu Jogo*, who has been a courtier for 15 years, said that this provision applies not only to the king's tomb in Imogiri but to all *Abdi Dalem*, whether in the palace environment or not. In addition to cleaning, *Abdi Dalem* has a *ritual nyekar* to the tomb of Sultan Agung. Based on the presentation of Mr. Diarjo, who ranked as *Mas Penewu Jogo*, this routine is a form of respect for the Great Sultan. This agenda is one of the obligations that cannot be missed.

The following obligation is regarding the presence of the courtiers at the tomb of the king of Imogiri. A courtier was asked to be present at the *Kraton*. Although they do not serve in the *Kraton*, they must show their face for ten days. His presence assesses the performance that has been done and has fulfilled each *Abdi Dalem*. Sapingsi, one of the tomb guards who ranked *Mas Penewu Jogo* juga, added that the presence is evidence that can be used so that a courtier dalem rises through the ranks. Thus, the presence used to rise through the ranks was a collection of attendance for five years. This is because *Abdi Dalem* can be promoted for five years unless specified by the Sultan. In general, the presentation contains a list of activities that have been carried out. Furthermore, he also describes *Abdi Dalem* obedience, discipline, and karmic system in carrying out his duties. In two years, the tomb of King *Abdi Dalem* must be present as many as 8 (eight) times to the *Kraton*.

The last obligation of a servant dalem tomb of the king of imogiri is to follow the traditional ceremony. As a still thick with culture, *Kraton* Yogyakarta often holds cultural events, one of which is a traditional ceremony. All *Abdi Dalem*, including the tomb of king *Abdi Dalem* in Imogiri, must attend this ceremony. *Abdi Dalem* in each series of ceremonies becomes an independent assessment for Dalem Abdi. If they do not attend traditional ceremonies for no reason, sanctions will be given. The sanctions were brutal in applying for their promotion. The *Kraton* considers it very important to involve courtiers in this traditional ceremony because it is expected to understand and carry out the teachings. P. *Samber Nyawa* Known as Tri Darma, that is. *mulat sarira, hangrasa wani* (introspection), *rumangsa melu handarbeni* (Feeling you have), and *wajib melu hanggondeli* (follow defense) (Sudaryanto, 2008).

## 2.2. Wages (*Kekucah*) *Abdi Dalem* Tomb of the King in Imogiri

In addition to the right to hold a certain rank, as mentioned above, the courtier, *Abdi Dalem*, is also entitled to bear the title of name aligned with the field of work or expertise. Usually, this title is granted to *Abdi Dalem* in the name of the Sultan, who is known and signed by the head of

his work section (*kawedanan/tepas*). In addition, the courtiers are also entitled to get a salary/wage. However, *Abdi Dalem kaprajan* does not have the right to get a salary/wage from the Yogyakarta *Kraton*. This provision can be seen in the assignment letter (*kekancingan*) as a *Kraton* courtier because *Abdi Dalem*, with this type, usually gets wages/salaries from the government of the Republic of Indonesia. *Abdi Dalem punakawan* is Entitled to get a salary/wage from the *Kraton* Yogyakarta with a certain amount of money. Salary/wages (*kekucah*) given *Kraton* to *Abdi Dalem punakawan* vary, depending on the type.

*Abdi Dalem punakawan* Divided into two types, namely *punakawan caos* and *punakawan tepas*. *Punakawan caos* is a courtier who generally works in a designated place following the rules and is obliged to *sowan* or come to the *Kraton* every ten days and come on Tuesday Wage when *wiyosipun dalem*. At the same time, *Abdi Dalem punakawan tepas* is *Abdi Dalem* who works in the office of the *Kraton* government, so that it can be *sowan* or come to the *Kraton* every day. These courtiers must come to the *Kraton* at least 1-3 times a week from 09.00 to 12.00 WIB.

Before performing his responsibilities, *Abdi Dalam* and *Kraton* agreed on a working partnership. According to Law No. 13 of 2003's Article 1 number 14, the working relationship began with an employment agreement between employers in *Kraton* and workers (*Abdi Dalem*), which included the following components:

1. Existence of work
2. Under command/command
3. Certain wages/loans, and
4. Some periods limit work.

The number of wages, or *kekucah*, is determined by the degree and rank of *Abdi Dalem*. The wages given vary with the lowest nominal of USD 0,65 month, and the highest USD 2,67 month, the amount is only allocated to *Abdi Dalem punakawan caos*.

**Figure 1. Wages (Kekucah) Abdi Dalem Tomb of the King in Imogiri (Caos & Tepas)**



The table above shows the nominal amount of *Abdi Dalem* power shows a different number. Not only against *Abdi Dalem* with a separate rank but the payment of the *kekucah* is also distinguished by the type of *Abdi Dalem*. Although the ratio was twice as large as *Abdi Dalem Punakawan Caos*, the wage payment was still not worth it. However, regardless of the amount of *kekucah* given, they still accepted happily. *Abdi Dalem*, assigned to the Tomb of King Imogiri, also asserted that being a courtier is not a job but a devotion. Therefore, no matter how strong it is, it will not hinder *Abdi Dalem* motivation to continue serving in the *Kraton*. The motivation to become a servant lies not in the material obtained but, in the blessings, and peace. According to them, being a courtier is a fortune. With a relatively small strength, *Abdi Dalem* can still meet the needs of his life, both primary and secondary.

Related to the wage (*kekucah*) of the king's tomb in Imogiri, of course, it is still far from the minimum wage standard of Yogyakarta regency and province. The Special Region of Yogyakarta (*Daerah Istimewa Yogyakarta*, DIY) provincial minimum wage limit indicates a sizable amount. In 2020, the minimum wage of DIY province amounted to USD 113,87; the amount became the standard so that employers do not provide wages based on existing provisions. Because referring to the purpose of wages is to give the welfare of life. The achievement of a prosperous life is seen in fulfilling daily living needs such as eating, clothing, and others.

The minimum pay in a district is set in addition to the minimum wage for the province. The minimum wage of the Bantul district is relatively higher than the minimum wage of DIY provinces. In 2020, the amount of the minimum wage of the Bantul regency amounted to USD 119,61; because the tomb of the king of Imogiri is in the Bantul regency, the wage given must refer to the amount of the minimum wage of the Bantul regency. Law No. 11 of 2020's Article 88E, paragraph (2) forbids firms from paying employees less than the minimum wage. Let's say the employer transgresses the clause. In that scenario, the employer might face penalties outlined in Article 185 paragraph (1), which upholds the validity of jail sentences and fines imposed on companies.

Realizing the small amount given, *Kraton* then increases the fees for *Abdi Dalem caos*, whose funds are sourced from special allocation funds/Special Funds. The Special Allocation Fund (*Dana Alokasi Keistimewaan*, DAK) is a budget derived from the State Revenue and Expenditure Budget (*Anggaran Pendapatan dan Belanja Negara*, APBN) and the Yogyakarta Regional Revenue and Spending Budget (*Anggaran Pendapatan dan Belanja Daerah*, APBD). This provision is stipulated in article 44 of Law No. 13 of 2012 on Special Region Privileges of Yogyakarta, which reads, "the costs intended to carry out duties as in article 43 are charged to the State Budget and APBD DIY". As mentioned in Article 43 Law, the task charged is about the activities of the Yogyakarta palace government.

However, special allocation funds are only given to *Abdi Dalem* every four months, meaning that *Abdi Dalem* only receives an additional fee three times a year. Awarding this bonus

is nominally based on the title and rank of *Abdi Dalem*. The higher the rank, the greater the additional wages received. The number of funds given is as follows:

**Figure 2. *Abdi Dalem* Caos Special Allocation Fund**



The figure 2, contains a list of special funds for Caos *Abdi Dalem* starting from Jajar, Bekel Nom, Bekel Sepuh, Lurah, Penewu, to Wedono. The Special Allocation Fund above is one of the additional blessings that does not affect *Abdi Dalem* sincerity to the *Sultan* (Sa'adah, 2017). Although welcomed with joy, *Abdi Dalem* still did not expect the number of bonuses obtained. All that is given to them is gratitude, regardless of the amount. The nominal difference in each rank of *Abdi Dalem* is only around USD 4,01. Explanations related to wages (*kekucah*) and additional funds received by *Abdi Dalem* still show minimal numbers to meet a decent life. Article 88 of Law No. 11 of 2020 states that wage policies are applied to protect workers, including the minimum wage, to complete a decent livelihood for humanity. So, the sultan of Yogyakarta *Kraton*, as an employer, must provide wages based on the minimum wage of districts and provinces.

For a courtier, devoting himself to *Kraton* is a high honor. The reason for becoming a courtier is to gain inner peace and happiness. *Abdi Dalem* was also grateful to have been allowed to live on the Sultan's estate. One of the factors obtained from being a courtier is getting Dalem blessing. In addition, they believe that only the chosen ones can be servants of dalem, and there is luck that comes and can meet his family's needs after becoming a courtier dalem. Therefore, it is okay if they are paid very low. However, by signing an employment contract, *Kraton* and *Abdi Dalem* have an agreed working relationship. That means there are laws in place because of such actions. Regarding working time, the Indonesian Job Creation Law mentions that every employer must implement the working time provisions. The provisions of the active time are stipulated in Article 77 paragraph (2), namely:

1. 7 hours a day and 40 hours a week for six working days a week, or
2. Eight hours a day and 40 hours a week for a working period of 5 days a week.



Interestingly, the system arranged in such a way is not applied in the working environment of *Abdi Dalem* tomb of the king of Imogiri. Based on the study results, the authors found that the courtier of the tomb of the king of Imogiri only worked for 3 (three) days a week. Designated workdays are Sundays, Mondays, and Fridays. Working time also needs to meet the standards in the law provisions above. They only work from 10 am to 12 pm, meaning the working time of *Abdi Dalem* Tomb of King Imogiri is only 3 (three) hours a day. This situation violates the provisions of Article 77, paragraph (2). However, based on the exposure, Mr. Pancolo, one of the courtiers of the tomb of the king of Imogiri, said that *Kraton's* work system did not provide working time provisions. *Abdi Dalem* can work at any time. If there is a situation where the Sultan and his family need the help of a servant, then they should have time.

The reason for this policy is that the *Kraton* has no compulsion for someone to become a courtier. They agreed with the provisions provided by the *Kraton* because they believed that if they devoted themselves wholeheartedly to the Sultan and his family, the work done would feel light, and courtiers' lives would be guaranteed. Thus, the working time stated in Article 77 paragraph (2) never occurred or did not apply to *Abdi Dalem*. *Abdi Dalem* is not a conceptual volunteer worker. Although only working briefly in labor law, *Abdi Dalem* was categorized as a freelance day laborer. As in Article 10 of the Decree of the Minister of Manpower and Transmigration of the Republic of Indonesia Number Kep.100/Men/VI/2004, freelance day labor is only reserved for specific jobs that change in time and volume of work and wages based on attendance. Freelance day laborers are included in Specific Time Work Agreements, so agreements tied through oral agreements contradict the Act. The verbal agreement also regulates the fulfillment of rights and obligations. Although freelance day laborers are not guaranteed permanent, the life satisfaction given to freelance day laborers should be equivalent to that of a permanent worker, such as the wages employers give to workers.

The author understands that as a freelance day laborer, wages and work implementation provisions are based on mutual agreement. All binding provisions are permitted not to refer to the applicable rules. In the implementation of *Abdi Dalem*, it is clearly stated that the wages based on the Sultan's decree do not list the nominal given. Even the reward for *Abdi Dalem* is based on something other than the provincial and county minimum wage. This means that the provision of wages is based on the decision of the Sultan as the leader of the Yogyakarta palace by first conveying it to *Abdi Dalem*. Thus, an employment agreement from an employment relationship signifies the parties' agreement to the clauses, including wages or salaries provided. When referring to Government Regulation No. 36 of 2021 on Wages, the freelance daily worker will get a monthly wage based on daily calculations as long as he works under the following conditions:

1. Working time lasts for 6 (six) days a week, monthly wage divided by 25 (twenty-five)
2. Working time for 5 (five days) a week, wages divided by 21 (twenty-one)

Whereas if the determination of wages is based on the calculation of hourly wages, then the calculation of hourly wages is as follows:

$$\text{Hourly Wage} = \frac{\text{Monthly Wages}}{126}$$

Although *Abdi Dalem* thought that his life had prospered with the availability of facilities as described earlier, it did not mean that a small amount of the problem of wages became neglected. As a human being, the fulfillment of life needs must continue. Fulfillment can only be done if one has enough money. How will survival continue if a worker does not have adequate wages? Therefore, there needs to be a minimum wage for *Abdi Dalem*, especially those in the king's tomb in Imogiri. This arrangement aims to protect workers from arbitrary ratings in earning a living wage to eradicate poverty and reduce economic inequality.

Standardization of the minimum wage is critical in determining the need for a decent living because improving welfare can also increase workers' productivity if the minimum wage is high (Holtemöller & Pohle, 2020). This statement contradicts previous research that stated that changes in wages for workers would result in 3 (three) things, one of which is a decrease in quality, including benefits and flexibility of schedules (Regmi, 2020). The above statement affirms the selfishness that shackles workers. The existence of adequate wages will encourage the spirit of workers to do the best thing. In addition, the nature of the work is to provide opportunities for workers to improve their quality of life.

In our country, there are several regions whose lifestyles may still follow the past where they had two sides of government. One state government is based on the presidency, and one side is the keratan or sultanate. This system functions to maintain the nation's culture and also the nobles who contributed to building that culture into a strong history. People's high belief in myths about civilization and also about life-based on caste is still very strong, but they also enjoy it. For us in a generation like mine, maybe it is something strange and strange, but for some, it is something unique and special that must be maintained and even mandatory but also does not ignore human values. For the sake of authenticity and maintaining culture, they sacrificed all their blood to obtain an honor that according to people outside was an extraordinary stupidity.

But it cannot be denied that the palace still has to raise and try to open up the implementation of humanizing all palace workers or servants in all their ranks like other human beings. Among them are work systems that may be combined with the modern era of government and the old era to create good harmonization. A salary that has clear standards to provide satisfaction to employees and facilitate their needs is indeed balanced. If the nominal amount is a symbol of maximum humanity, none of them will want to take part in recruitment which is voluntary and with all the conditions that have been determined.

That they are not complied with doesn't mean they don't know, but because they know more and love their predecessors and their homeland and their authentic identity more than they do themselves. Like a contract without written words and rules, like a vertical relationship between humans and their God, which makes them perhaps blind and even blind themselves to maintain the authentic existence of the Palace's identity. We cannot blame any party. What we can do apart from respecting the decisions of job owners and office holders, but ensuring that the other side of humanity can still be implemented is above all else.

If civil servants work based on PKWT or PKWTT then it is truly a serious violation of labor law. However, because their working relationship with the Yogyakarta Palace was no more than a casual daily work relationship, there was no violation as intended. Because the servants in the Tomb of the King of Yogyakarta only work 3 or 4 days a week and their working hours do not exceed those regulated by the laws in force in Indonesia. So that their legal relationship is more subject to the agreement agreed by the parties as regulated in legal agreements in general in the Civil Code. Remember <sup>5</sup> the rights and obligations of the parties as follows as mentioned in Article <sup>22</sup> 1 paragraph (14) of Law Number 13 2003 Concerning Employment. <sup>51</sup> It is further confirmed in Article 51 paragraph (1) Law Number 13 of 2003 concerning Employment <sup>35</sup> that employment agreements can be made verbally. <sup>69</sup> The conditions for the validity of a work agreement refer to the legal conditions Civil agreements in general are as follows: a. There is an agreement between the parties (no coercion, dwelling-misdirection/mistake or *bedrog*-deception); b. The parties concerned have the ability or <sup>69</sup> the ability to (act) carry out legal actions (capable of age and not under guardianship); c. There is an (object of) work agreed upon; And d. (*Causa*) The work agreed upon is not contradictory with public order, morality, and applicable laws and regulations (article 52 paragraph (1) of the Law Employment) (Shalihah & Nur, 2019).

Everyone has the right to decide what kind of life they live and what kind of job they want to have just to be secure and granted peace of mind. In the writer's point of view, a writer could not blame anyone for the government, keraton system, or the people. *Abdi Dalem* and being a Guard at The Thomb of King may cruelest job for everyone, They have to work without employment or clear management openly. But what I've seen is Those people take a step in, and They are aware of the consequences without complaining if we took from the part of normal workers it is like slavery, but They are willing to do so because of Their beliefs. And still, a lot of them wanna join in and be a part of the Keratons to guard and maintain our Identity.

Yogyakarta is a special place and special city in Indonesia, to protect all The natural culture they probably will keep that way to maintain the old system. The offer of being ab *Abdi Dalem* whatever the rank doesn't matter to them, it proves a pure love from the society and their people for their ancestor and their culture more than their blood. The bonding within them has already been connected since the day they were born in Their city. Writers may agree with a human right

and have the right of protection as a worker for them to bring justice, but we also should aware of their point of view on why they chose the path.

The Keraton also may need to upgrade some systems but doesn't have to change too much just to expose their incorporation with our country's system. We just need to respect their decision and give some advice if needed. If we are talking about working hours, agreements and so on. it's not going to work on them because They are already set and determined to understand what the term and condition value. Unless They are being forced to be so I am just speechless and hats off to Them who could accept and sacrifice Their youth to be servants in The Keraton.

The standardization of the welfare of life is not money, but without money, a prosperous life is just wishful thinking. Based on the above facts, creating welfare as another right that *Abdi Dalem* has is challenging to explain. In theory, the welfare obtained by *Abdi Dalem* can be said to have not been fulfilled because the wages given to *Abdi Dalem* are still below the minimum wage. This is undoubtedly a criminal act that receives the threat of punishment. However, different circumstances are shown in practice. *Abdi Dalem*, tomb king in Imogiri, claimed to have earned welfare even with the provision of wages below the minimum wage. It was considered fair by them when it was an act that violated the law. This is a form of *ius contra legem*, whichever *ius contra legem*. It is a legal principle that is the Act of overriding the law when the laws and regulations cause injustice so that the judge must side with justice by the rule of law or laws that have been established.

In this case, the regulation of the law regarding employment, primarily related to wages, was ruled out based on an agreement made by the Yogyakarta *Kraton* with the king's tomb in Imogiri, which has been poured in the form of a seat *kekancingan*/determination letter that the Yogyakarta *Kraton* has issued.

### 2.3. Problems of employment relations in the culinary sector

In every tourism destination apart from natural resources and cultural heritage, there are also other tourism objects, which are no less famous than other tourist objects. So tourism objects apart from natural resources and cultural heritage are culinary objects. In this case, culinary services are also one of the tourism objects that have become tourism icons, especially those that we will examine in the Special Region of Yogyakarta.

In a relatively short period, the development of culinary tourism after Covid-19 has returned to normal, as evidenced by culinary tourism visits which are increasing day by day. Visits are becoming more significant every day as evidenced by the density of culinary tourism which is considered an icon of Yogyakarta. In the culinary business, attention must be paid to the working relationships between workers and restaurant owners themselves. This research was conducted in the Special Region of Yogyakarta, where DIY has one city and four districts, including Yogyakarta City, Sleman Regency, Bantul Regency, Gunungkidul Regency, and Kulon Progo Regency. Therefore, we took samples from 2 districts, namely Sleman Regency and Bantul

**Regency.** Data collection for **this research** was carried out through direct interviews with workers. The following is data that researchers obtained from interviews with 4 workers at restaurants that are considered icons of the city of Yogyakarta. Data obtained from workers includes:

**Table 1. Research Interview Results**

comparison of each restaurant			
Kopi Klotok	Iga Bajog	Sate Pak Pong	Mangut Lele Mbah Marto
<ul style="list-style-type: none"> <li>- Kopi Klotok employees have no written agreement, only verbal agreement - Kopi Klotok employee type is PKWT.</li> <li>- Kopi Klotok employee job description is uncertain due to lack of written agreement Yes, and subject to change.</li> <li>- Employee Type Agreement – Kopi Klotok employee's daily working hours are 7 hours and 30 minutes. Therefore, there will be two shifts: a morning shift and a night shift.</li> <li>- Employees will be on duty from 29 a.m., and duty from 6 a.m. to 1:30 p.m.</li> <li>- (morning shift), on duty from 1 p.m., and duty from 2 p.m. until 9:30 pm (night shift).</li> <li>- Kopi Klotok workers have no time to rest while on the job.</li> <li>- Kopi Klotok workers are on the night shift.</li> <li>- And when you walk home alone without</li> </ul>	<ul style="list-style-type: none"> <li>- Workers at Iga Bajog do not have overtime because it is conditioned by the division of 3 shifts.</li> <li>- Workers in Iga Bajog do not have written agreements, only verbal agreements.</li> <li>- Types of workers in Iga Bajog are PKWT.</li> <li>- The job description of Iga Bajog workers is uncertain due to a lack of written agreement and is subject to change. Types of Workers In Agreement.</li> <li>- A worker in Igabajog works eight hours a day. In other words, there are three shifts: morning, afternoon, and night shifts, with 29 ployees working from 6 a.m. to 2 p.m. (n 29 ning shift), 2 p.m. to 10 p.m. (afternoon shift), and then working again. to 10 p.m.to 6 a.m.(night shift).</li> <li>- Workers at Iga Bajog do not have time to rest during the process of carrying out work.</li> <li>- Workers at Iga Bajog have night shifts. And when you go home alone</li> </ul>	<ul style="list-style-type: none"> <li>- The workers at Sate Pakpong do not have time to rest during the process of carrying out work.</li> <li>- Workers at Sate Pakpong have written employment contracts. If approved to work at Sate Pakpong, they will undergo 3 months of training and receive a salary of.</li> <li>- Workers at Sate Pakpong The worker type is PKWTT, so if you have been working for more than one year, you are considered a permanent employee.</li> <li>- The job duties of workers at Sate Pakpong are clearly defined in their contracts.</li> <li>- A worker at Sate Pakpong works eight hours a day, which is divided into two shifts. 66st (morning shift) 9:00 a.m. 5:00 p.m. 2nd (Night Shift) 3 pm to 11 pm - Sate Pakpong workers have no overtime and the system consists of her two shifts in the morning and evening</li> </ul>	<ul style="list-style-type: none"> <li>- Workers at Mangut Lele Mbah Marto, female workers, if they are menstruating, can take time off as necessary.</li> <li>- Workers at Mangut Lele Mbah Marto do not have a written collective agreement. All the workers here are my relatives, and none of them come from outside.</li> <li>- Mangut Lele Mbah Marto's worker characteristics are his PKWT workers.</li> <li>- Work orders are only given orally as there is no written agreement in Mangut Lele Mbah Marto.</li> <li>- A worker at -Mangut Lele Mbah Marto works 10 hours a day from 7 a.m. to 5 p.m. and 8 a.m. if he works overtime.</li> <li>- Mangut Lele Mbah Marto workers are working overtime from 5 pm to 8 pm.</li> <li>- Mangut Lele Mbah Marto employees will take breaks to adapt to the visitor situation.</li> <li>- Mangut Lele Mbah Marto's employees do not work night shifts, only overtime, and go home alone without transportation.</li> </ul>

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- anyone coming to pick you up.
  - Kopi Klotok workers must continue to work during menstruation.
  - Kopi Klotok worker gets 2 days holiday for 1 month.
  - Money may be paid if you do not start your vacation within one month.
  - Kopi Klotok employees, especially female employees, are entitled to leave and receive their full salary even if they are pregnant.
  - Kopi Klotok workers earn 1.2 million yen per month.
  - Kopi Klotok workers have no annual leave, only two days off per month.
  - Kopi Klotok workers do not receive social insurance like BPJS, but if a worker falls ill, they are immediately taken to the nearest PKU.
  - Not a single worker was fired at Kopi Klotok.
  - Kopi Klotok workers have the right to retire for reasons such as marriage, circumcision of a child, baptism, death of a family member, etc.
  - Kopi Klotok has approximately 60 employees.
  - Workers at Kopi Klotok are dissatisfied with the
  - without anyone to pick you up.
  - Workers at Iga Bajog are still required to work even though female workers are menstruating.
  - Workers at Iga Bajog, especially female workers, if they are pregnant, can take approximately 1 week off.
  - Workers at Iga Bajog receive wages according to the Sleman Yogyakarta UMK
  - Workers at Iga Bajog do not have annual leave.
  - Workers in Iga Bajog do not receive social security like BPJS. However, the owner is fully responsible if his employees have an accident while working.
  - No workers at Iga Bajog were laid off
  - Workers at Iga Bajog have the right to leave regarding marriage, child circumcision, child baptism, family death, etc. The longest is about 1 week
  - The number of workers at Iga Bajog is approximately 50 people.
  - The workers at Iga Bajog have a complaint that while working at Iga Bajog, they find that many visitors are impatient when waiting for orders.
  - The workers at Sate Pakpong have night shifts, but when they come home from work they use their private vehicles without anyone picking them up.
  - Workers at Sate Pakpong, especially female workers, if they are menstruating, they still work
  - Workers at Sate Pakpong, especially women, if they are pregnant, can take leave for 3 months.
  - Workers at Sate Pakpong have wages according to Yogyakarta UMR.
  - Workers at Sate Pakpong have annual leave
  - Workers at Sate Pakpong receive social security, namely BPJS
  - No workers at Sate Pakpong are laid off, however, if a worker resigns, they will receive compensation (and the amount of compensation depends on how long the worker has been there)
  - Workers at Sate Pakpong get their leave rights such as marriage, child circumcision, child baptism, family death, etc.
  - Workers at Sate Pakpong have 10 days off in 1 month
  - Pakpong Sate Restaurant has 3 branches. and the
  - Workers at Mangut Lele Mbah Marto, female workers who are pregnant can take leave as they wish because the employees are relatives.
  - The workers at Mangut Lele Mbah Marto's wages are kept secret.
  - None of the workers at Mangut Lele Mbah Marto are permanent employees, and there is no annual leave. However, if you want to take time off, just say so.
  - The workers at Mangut Lele Mbah Marto do not have social security, but the owner is fully responsible for his workers because all the workers are his relatives.
  - None of the workers at Mangut Lele Mbah Marto were laid off.
  - For workers at Mangut Lele Mbah Marto regarding the fulfillment of leave rights (such as marriage, child circumcision, child baptism, death in the family, etc.), so for leave, just contact the owner directly and for how long.
  - The number of workers at Mangut Lele Mbah Marto is 15 people
  - The workers at Mangut Lele Mbah Marto don't have monthly holidays for 1 month of work, but take holidays according to the agreement between the owner and the workers, such as
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<p>number of enthusiastic and noisy visitors encounter while working at Klotok.</p>	<p>- Workers at Bajog working during 1 month work</p>	<p>Iga have 4 holidays, 1 month of work</p>	<p>total number of workers is approximately 150 people</p>	<p>holidays, celebrations, etc. so the restaurant doesn't have holidays every working day and there are no shifts.</p>
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Obstacles experienced during research include, several restaurants are considered tourism icons in Yogyakarta, such as Sate Ratu Restaurant, Gudeg Yu Jum Restaurant, Jejamuran Restaurant, Mie Ayam Tumini which are reluctant to be interviewed, the workers are not willing to be interviewed, at When interviewing workers, they are reluctant to be interviewed because they are afraid of saying something wrong and are afraid of being reprimanded by the owner which will result in layoffs, etc. Therefore, we took the initiative to ask workers to contact the owner directly from one of these restaurants. We found that the owner of one of the restaurants was reluctant to be interviewed and asked us to interview other restaurants.

From the results of the interview above, it is evident that there are still restaurants that pay wages lower than the minimum wage to workers. This is strictly regulated in Article 81 number 25 of the Job Creation Law. Furthermore, wages can be determined based on an agreement between employers and workers in the company. However, wage arrangements determined by agreement between employers and workers/laborers or trade/labor unions may not be lower than the wage provisions stipulated in statutory regulations. This means that the wage agreement between workers/laborers and the company must be above the provincial minimum wage or district/city minimum wage set by the governor (Moonti, 2019). If in the agreement, the wages paid turn out to be lower or contrary to statutory regulations, the agreement can be null and void and wage arrangements are carried out under the provisions of statutory regulations. But in practice, there are still many restaurants that violate these rules for their benefit by reducing wages.

Talking about legal protection for workers in the tourism sector, especially restaurants, the 1945 Constitution, article 27 paragraph (2) states that every citizen has the right to work and a living that is worthy of humanity. The state is obliged to be present in protecting work norms to ensure that workers/laborers rights relating to rest, working hours, and the like are guaranteed. The author believes that it is important for the government to make every effort to implement policies to run the country based on the principle of public interest which prioritizes the welfare of many people (Budisetyowati, 2017). The goal of a state itself is to protect the general public, as a result of a Welfare State ideology where the government is the party that has responsibility for realizing the welfare of the community. Government organizations can prepare and implement various expected procedures (Manossoh, 2015; Meiyani, 2018).

Apart from being regulated in the PP on Wages, the Job Creation Law also regulates that in principle employers are prohibited from paying workers wages lower than the minimum wage.

On the other hand, employers are obliged to pay wages to workers in accordance with the agreement which must not be lower than the wage provisions stipulated in statutory regulations. It should be noted that the minimum wage also applies to workers with less than 1 year of service at the company concerned. Meanwhile, wages above the minimum wage are determined based on an agreement between employers and workers. However, the application of UMP and UMK provisions is excluded for micro and small businesses. Entrepreneurs who pay workers wages lower than the minimum wage could potentially be sentenced to prison for a minimum of 1 year and a maximum of 4 years and/or a fine of at least IDR 100 million and a maximum of IDR 400 million.

## CONCLUSION

The tourism sector has been able to create jobs through various types of tourism-related businesses that can be utilized by workers. Even though many workers are involved in various activities in the tourism sector, various problems always accompany wage or salary gaps, and worker concentration. The results of research from two tourism objects, namely culinary tourism research and cultural heritage tourism, prove that there are two different conclusions, namely: First, workers at culinary tourism attractions, there are still restaurants that provide wages lower than the minimum wage to their workers in employment relationships based on fixed working time agreements or indefinite working time agreements. This is a clear violation of workers' rights as stated in Law Number 6 of 2023 Article 88 paragraph (2). In this article, the central government establishes a wage policy as an effort to realize the rights of workers/laborers to a decent living for humanity. This policy includes setting a minimum wage every year. Furthermore, wages can be determined based on an agreement between employers and workers in the company. However, wage arrangements determined based on an agreement between employers and workers/laborers or workers/labor unions cannot be lower than the wage provisions regulated in statutory regulations. This means that the wage agreement between the worker/laborer and the company must be above the provincial minimum wage or district/city minimum wage set by the governor. If in the agreement it turns out that the wages paid are lower or contrary to statutory regulations, then the agreement can be null and void, and wage arrangements are carried out in accordance with the provisions of statutory regulations. Second, the workers at the Kings Tombs tourist attraction, that workers at the Kings Tombs, wage arrangements by the employer do not conflict with labor law because the employment relationship is based on *Abdi Dalem* status as a casual daily worker, because the worker is only work three or four days a week. Moreover, the number of hours worked in a day does not exceed the legal provisions in force in Indonesia. The offer to become an *Abdi Dalem*, whatever their rank, is not a problem for them. This reflects the genuine love of the community and its people for their ancestors and culture, beyond the importance of their blood. If indeed the courtiers or restaurant workers are just casual daily workers who do not work full time during the six-day work week. A maximum of twenty-one days



in one month, according to Law Number 13 of 2003 article 1 number 14 and the Job Creation Law article 81 number 25, from these articles it can be concluded that the amount of wages does not violate labor law. Because it refers to the Civil Code where the amount of wages depends on the agreement between the parties. However, if it turns out that there is a work agreement for a certain period of time that does not comply with what is determined by the law that has been regulated, especially if it exceeds the working time per day and does not include overtime, then the agreement can be null and void and wage arrangements are carried out in accordance with the provisions of the laws and regulations. invitation.

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