

# **The Paradox of Community Self-Reliance: Workload Inequality in the Integrated Ecosystem of Darul Amin Glugur Rimbun Village**

**Noviani Delvira, Eli Delvi Yanti**

## **Abstract**

Darul Amin Glugur Rimbun Village is an integrated community model based on Agriculture, Animal Husbandry, educational tourism, and spiritual activities that is growing rapidly on an area of 3.3 hectares. Behind these achievements lies the complex reality of the distribution of workloads among community members that has yet to be critically examined. This study uses a qualitative approach to the literature study method to examine the paradox of community independence, where self-help efforts and integration of activities actually lead to inequality in workload, both physically and mentally. The findings indicate that diversification of activities that is not balanced with adequate human resource planning is likely to cause excessive workload on certain groups, especially on field workers and daily operations managers. This study recommends the need for a participatory and systemic approach to work management in order to maintain the sustainability of community independence without compromising the well-being of individuals within it. The implications of this study are expected to enrich academic discourse on agrospiritual-based community development in a dynamic local context.

**Keywords:** Workload, Community Independence, Inequality, Agrospiritual, Integrated Ecosystem, Qualitative Study

Noviani Delvira

Management Study Program, Universitas Pembangunan Panca Budi, Indonesia

e-mail: [noviani@ypdhky.id](mailto:noviani@ypdhky.id)

Eli Delvi Yanti

Management Study Program, Universitas Pembangunan Panca Budi, Indonesia

e-mail: [delviyanti@pancabudi.ac.id](mailto:delviyanti@pancabudi.ac.id)

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## Introduction

Community self-reliance has become an important indicator of community-based development in many rural areas in Indonesia. This notion emphasizes the community's ability to manage resources, make collective decisions, and run productive activities sustainably without relying too much on external assistance. However, in practice, community self-reliance often holds irony, especially when the distribution of work is unbalanced and tends to burden certain groups.

Darul Amin Glugur Rimbun Village, as a clear example of a self-reliant community, shows a significant transformation from an ordinary area to an integrated area based on agriculture, animal husbandry, religious activities, and educational tourism. This 3,3-hectare area is now a center of productive and spiritual activities, with crops such as land rice, chili, turmeric, ginger, and vanilla, as well as poultry and goat farming on a scale of hundreds of heads. These achievements are the result of collective work and a strong spirit of gotong royong within the community.

However, this rapid growth is inseparable from structural consequences that need to be critically examined, one of which is the inequality of workload among citizens or community members. A workload that is too high for certain individuals or groups can have an impact on welfare, health, and work motivation, which in turn will affect the sustainability of the community program or activity itself. In the context of Darul Amin Village, this is an important issue that has not been widely touched by academic studies. The integrated ecosystem model developed by Darul Amin Village presents its own complexities. On the one hand, the diversity of activities opens up vast economic and spiritual opportunities. But on the other hand, the increasing number of activities requires fair planning and distribution of work. Otherwise, there will be an imbalance between the management, technical field implementers, and volunteer groups, which can cause physical and emotional fatigue.

In many similar cases in other regions, workload inequality often goes unnoticed because it is masked by a spirit of collectivity and sacrifice. The concept of "sincerely working for the community" often masks a disproportionate workload. In fact, from a human resource management perspective, unbalanced workload is a structural problem that can hinder the productivity and sustainability of social organizations.

In the context of Darul Amin Glugur Rimbun Village, the growth of activities not only reflects the success of community-based development, but also shows new pressures on existing work systems. When one area manages agriculture, animal husbandry, outbound tourism and spiritual activities at the same time, an adaptive, participatory and structured workload management system is required. Work fatigue, internal conflict and burnout can arise if the workload is not distributed evenly. In addition, workload inequality can also worsen social relations between community members if some feel more burdened than others. In the long run, this will threaten the solidarity and collective spirit that is the main strength of the community.

This creates the so-called *paradox of self-reliance*, a situation in which a community appears to be economically and institutionally self-sufficient, but harbors internal inequalities in terms of the distribution of power and responsibilities. This is a key challenge in modern community development based on multi-sectoral integration. As such, it is important to map existing work structures, examine the functional division of roles, and identify dominant and vulnerable workloads. This research seeks to build critical awareness of the importance of work management in rural-based communities, which is often overlooked in rural development discourse.

In a world that increasingly demands efficiency and sustainability, discussions about workload are not just about numbers or hours worked, but about fairness, balance of roles, and

respect for human labor. This is where studies like this one are important: unmasking the realities that are often hidden behind success narratives.

### Research Methods

This research uses a descriptive qualitative approach that aims to explore and describe in depth the dynamics of workload in the integrated community of Kampung Darul Amin Glugur Rimbun. This approach was chosen because it allows researchers to explore the meaning, social relations, and work structures that are formed naturally in the community ecosystem. Qualitative research is used to understand phenomena contextually and holistically, especially when the problem under study is complex and cannot be explained quantitatively.

The method used is *library research* and indirect observation through secondary documentation related to the activities of the Kampung Darul Amin community. This study relies on relevant secondary data sources to build critical arguments regarding workload inequality and the paradox of self-reliance in the community system.

### Results and Discussion

#### A. Activity Diversification and Operational Complexity

The rapid development of Kampung Darul Amin Glugur Rimbun cannot be separated from the diversification strategy of activities carried out by the community. In recent years, the community has not only focused on agricultural activities, but has also developed the livestock sector, educational tourism, and religious activities. This diversification adds value to the community's economic sustainability while enriching the spiritual experience of its members.



**Figure 1.** Visit of the Chairman of the Foundation to Darul Amin Village

Operationally, the diversification of activities has led to an increase in the need for labor, tools, coordination, and a more complex management system. Without a well-organized organizational system, each activity unit runs simultaneously but is not integrated into an efficient work system. As a result, there is a heavy coordinative burden, especially for the main manager.

In practice, production activities such as land cultivation, livestock care, and the implementation of religious events are carried out in parallel by organically formed small working groups. Not all activities are systematically scheduled or documented, so timing and resources often clash. This shows that the wider the scope of activities, the greater the potential for operational chaos if not accompanied by an adequate work management system.

This complexity increases when the community also hosts external visitors such as foundation guests, out-of-area volunteers, and outbound activity participants. Under these conditions, community members must share their time between daily work and guest service needs. The workload becomes more dynamic and demands high flexibility from each individual involved.

Thus, the success in creating an integrated ecosystem in Darul Amin Village has structural challenges that have not yet been fully addressed. The complexity of the activities that occur shows that community development requires a system-based managerial approach and an organized division of labor, not just a spontaneous spirit of gotong royong.



**Figure 2.** Outbound Activity

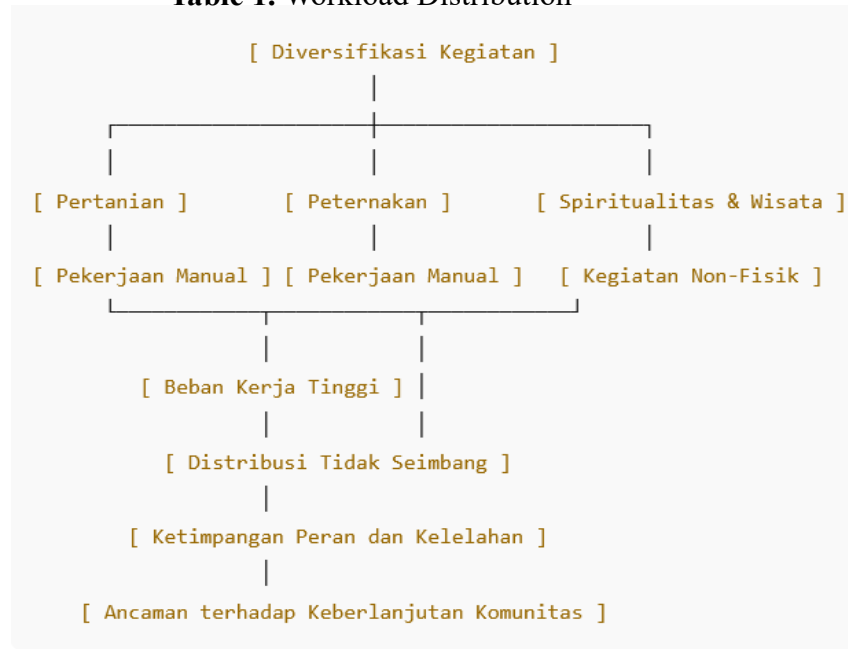
## **B. Inequality of Roles and Distribution of Workload**

Based on the results of the documentation study and narrative analysis, there is a striking pattern of role inequality among community members. A small number of individuals, especially the core committee, assume the dual roles of planner, implementer, supervisor and liaison with external parties. This role demands far more time and energy than other members who are only partially or incidentally involved.

The distribution of work is not based on a shift or rotation system, but on habit, personal closeness, or individual willingness. This results in some community members being in a

position of constant work, while others are in a passive position or only active when needed. This imbalance gradually creates a role gap that is not only structural, but also psychosocial. Role inequality is also evident in the gender aspect. Visual documentation and activity reports show that most technical tasks are held by men, while domestic or consumption tasks such as cooking and tidying up the area are often assigned to women. Although not formally regulated, this pattern illustrates a structural bias formed through local customs and cultural norms.

**Table 1.** Workload Distribution



In the long run, uneven work patterns can lead to internal friction and decreased motivation. Individuals who feel overburdened are likely to experience burnout or demoralization, while the less engaged can feel alienated from community activities. As a result, the social cohesion on which the community is based risks weakening.

It is important to note that this inequality is not due to ill will or explicit discrimination, but rather the absence of a fair and transparent work management system. Therefore, the distribution of roles and workloads needs to be reviewed in a participatory manner so that each member feels valued and has a proportionate role in community development.

### C. Physical, Mental Workload and Work Spirituality

The workload that occurs in Darul Amin Village is not only physical, but also has an impact on the mental and spiritual state of the workforce. Community members who are intensely involved often face stress in the form of fatigue, confusion of priorities, and lack of proper rest

time. This is exacerbated by high social expectations to "always be ready" for every community activity.

Physical fatigue arises especially in agricultural and livestock activities that require manual labor, with long and repetitive work hours. The lack of modern tools and work systems that rely on human labor lead to heavy workloads, especially when activities are carried out simultaneously in several sectors at once. Mentally, pressure comes from the uncertainty of work schedules, multiple responsibilities, and lack of formal recognition of individual contributions. Some lead managers feel the stress of having to be a problem solver in a variety of technical and social matters, from resolving internal conflicts to dealing with the expectations of supporting institutions.

The spiritual aspect that is the foundation of the community is also under pressure. The values of *ikhlas*, patience, and *ridho* are often used as reinforcement to continue working, but can be counterproductive if interpreted fatalistically. When spirituality is not accompanied by humane work planning, these values can mask the reality of unfair workloads.

Therefore, it is important for communities to develop a healthy and rational approach to work spirituality, where the spirit of worship at work is not used as an excuse to allow inequality or fatigue to continue. Spirituality should be contextualized as a liberating energy, not a justification for neglecting ethical work management.

#### **D. Implications for Community Sustainability**

Continued workload imbalances could threaten the long-term sustainability of the community. Although Darul Amin Village currently appears active and productive, the potential for structural fatigue could erode the community's capacity to maintain the quality and continuity of their activities. This is especially risky if core managers experience burnout or loss of motivation due to disproportionate work pressure.

The impact of this inequality is not only felt by individuals, but also by the social systems that form communities. When trust and a sense of justice begin to erode, the spirit of mutual cooperation and solidarity that is the foundation of the community will weaken. Sustainability is not just about production capabilities, but also about the psychological and social resilience of all community members.

In this context, strategic intervention is needed through the establishment of a more equitable work structure that is oriented towards the welfare of community workers. For example, by developing a regular work schedule, forming work units based on sectors, and



providing space for reflection and periodic evaluation of the workload of each member. Work justice is an integral part of true self-reliance.

In addition, it is important to build collective awareness that the success of a community is not solely determined by its physical productivity, but also by the social resilience and mental health of its members. Self-reliance should not only be measured by the ability to survive economically, but also by the extent to which the community is able to create a humane and dignified workspace.

Finally, this study underlines that the success of integrated community development such as Kampung Darul Amin needs to be accompanied by serious attention to human resource management. A fair workload, equal distribution of roles, and a healthy work spirit are absolute requirements to ensure the sustainability of the community in the face of future social and economic dynamics.



**Figure 3.** Work Motivation

## Conclusion

This research shows that behind the success of Kampung Darul Amin Glugur Rimbun as a self-reliant community based on an integrated ecosystem, there is a significant paradox of self-reliance, namely the inequality of workload among community members. The diversification of sectors-including agriculture, animal husbandry, educational tourism, and spiritual activities-strengthens the community's livelihood, but without a structured work system, it creates high work complexity and pressure, especially on the core management group.

Unequal distribution of labor leads to physical, mental, and even spiritual overload. The values of sincerity and gotong royong that underpin communities, without fair management, can disguise the exploitation of informal labor and create internal inequities. These inequalities increase the risk of structural fatigue that threatens long-term sustainability.

Therefore, it is necessary to reformulate the work system through role-based division of tasks, job rotation, and strengthening the community's managerial capacity. The development of self-reliant communities must be oriented towards human sustainability - not just productivity - by ensuring a fair, healthy and dignified work balance for all members.

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