

RESILIENCE OF HONORARY TEACHERS AND ITS IMPLICATIONS FOR THE PROCESS TEACHER LEARNING AT MTs IN SIBULUE DISTRICT BONE REGENCY**RESILIENSI GURU HONORER DAN IMPLIKASINYA TERHADAP PROSES PEMBELAJARAN GURU PADA MTs DI KECAMATAN SIBULUE KABUPATEN BONE****Adriani¹, Ali Halidin², Khaeruddin Kiramang³**Institut Agama Islam Negeri Bone, South Sulawesi, Indonesia^{1,2,3}*adrianisincere@gmail.com¹, alihalidin2576@gmail.com², kiramang@gmail.com³**Corresponding Author***ABSTRACT**

This study aims to examine the resilience of honorary teachers and its implications for the learning process at Madrasah Tsanawiyah (MTs) in Sibulue District, Bone Regency. This study uses a descriptive analytical approach with a field research type (field research), through interviews, observations, and documentation in several private MTs: MTs Ibadurrahman Muttahida, MTs Ar-Rahman Kaju, MTs Yapis Pattiro Bajo, MTs Al-Zaky Pattiro Sompe, and MTs Al-Mubarak. The results of the study show that the resilience of honorary teachers is not only reflected in Grotberg's theory (I Am, I Have, I Can), but also strengthened by Islamic values, namely patience, gratitude, trust, brotherhood, sincerity, and mujahadah an-nafs. The challenges they face include diverse student characteristics, administrative and technological demands, limited physical and logistical resources, and financial constraints. However, this resilience has had a positive impact on the quality of learning, as evidenced by the design of Lesson Implementation Plans (RPPs), creative use of media, varied teaching methods, development of extracurricular activities, and implementation of student assessments. This study concluded that the greater the challenges faced, the stronger the resilience of honorary teachers, aligning with Islamic teachings that life's trials strengthen faith. Thus, honorary teachers are able to demonstrate professionalism, commitment, and consistency in carrying out their duties.

Keywords: Resilience, Honorary Teachers, Learning Process**ABSTRAK**

Penelitian ini bertujuan untuk mengkaji resiliensi guru honorer dan implikasinya terhadap proses pembelajaran pada Madrasah Tsanawiyah (MTs) di Kecamatan Sibulue Kabupaten Bone. Penelitian ini menggunakan pendekatan deskriptif analisis dengan jenis penelitian lapangan (field research), melalui wawancara, observasi, dan dokumentasi di beberapa MTs swasta: MTs Ibadurrahman Muttahida, MTs Ar-Rahman Kaju, MTs Yapis Pattiro Bajo, MTs Al-Zaky Pattiro Sompe, dan MTs Al-Mubarak. Hasil penelitian menunjukkan bahwa resiliensi guru honorer tidak hanya tercermin pada teori Grotberg (I Am, I Have, I Can), tetapi juga diperkuat oleh nilai-nilai Islam, yaitu sabar, syukur, tawakal, ukhuwah, ikhlas, dan mujahadah an-nafs. Berbagai tantangan yang mereka hadapi meliputi keberagaman karakter siswa, tuntutan administrasi dan teknologi, keterbatasan sarana fisik maupun logistik, serta kendala finansial. Namun demikian, daya resiliensi tersebut membawa dampak positif terhadap kualitas pembelajaran, yang tampak pada perancangan Rencana Pelaksanaan Pembelajaran (RPP), kreativitas penggunaan media, variasi metode pengajaran, pengembangan kegiatan ekstrakurikuler, hingga pelaksanaan penilaian pada siswa. Penelitian ini menyimpulkan bahwa semakin besar tantangan yang dihadapi, semakin kuat resiliensi guru honorer, selaras dengan ajaran Islam bahwa ujian hidup memperkuat iman. Dengan demikian, guru honorer tetap mampu menunjukkan profesionalisme, komitmen, dan konsistensi dalam menjalankan tugasnya.

Kata Kunci: Resiliensi, Guru Honorer, Proses Pembelajaran**1. INTRODUCTION**

Education is a fundamental aspect in building a nation's civilization. In Indonesia, the education sector is prioritized in efforts to create high-quality and competitive human

resources. In this context, teachers play a central role as agents of change, significantly influencing educational success. This is emphasized in Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers Chapter I Article 1, which states that teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students in formal education, starting from early childhood education to secondary education.

Teachers are not merely instructors, but also serve as role models, moral educators, and character builders of the nation's generation. Ki Hajar Dewantara outlined the role of teachers in his famous concept, namely *In Ngarso Sung Example* (in front of giving an example), *In Madya Mangun Karsa* (in the middle of encouraging), and *Tut Wuri Handayani* (behind giving encouragement). This concept emphasizes that educational success depends heavily on the quality and dedication of teachers, who are the heart of the educational process. However, despite this noble role, teacher welfare, particularly for contract teachers, remains a serious issue. Data from the Ministry of Religious Affairs (MoRA) in 2025 recorded that 484,678 contract teachers in assisted madrasas had not yet participated in the Teacher Professional Education (PPG). Honorary teachers who do not yet have a teaching certificate generally only receive salaries from the School Operational Assistance (BOS) fund. Decree of the Director General of Islamic Education Number 2067 of 2025 Regarding technical instructions for managing BOS funds, the allocation for paying honorariums for non-ASN employees reaches 60 percent of the total BOS funds. However, in reality, honorary teachers only receive an honorarium of around Rp. 500,000 per month—far below the Regional Minimum Wage (UMR) standard.

This situation has prompted many honorary teachers to seek additional work to make ends meet. For example, the viral case of Mr. Alvi, an honorary teacher who had served for 36 years, had to supplement his income by scavenging for trash. Research by Faatihatul Ghaybiyyah and Mohammad Mahpur also shows that many honorary teachers seek alternative income through side businesses, such as tutoring, culinary businesses, and mobile phone credit businesses. This fact confirms that honorary teachers' salaries cannot be the sole source of income. However, having a side job can actually increase the workload. Ines Ramadhani's research found that workload and burnout negatively impact teacher performance. Honorary teachers are not only faced with teaching duties but are also required to complete administrative tasks and navigate various school dynamics. This pressure often leads to physical and psychological exhaustion, which can ultimately reduce the quality of their performance. This condition raises important questions regarding teachers' consistency in maintaining their professionalism amidst limitations.

In this situation, resilience becomes a key factor. Resilience acts as a protective mechanism that enables honorary teachers to persevere, develop character, and build interpersonal capacity in the face of stress. Awareness of the complexity of the challenges they face requires a deep understanding of the resilience strategies employed by honorary teachers in real-world contexts. Based on an initial survey of five MTs (Islamic junior high school) in Sibulue District, Bone, it was discovered that the conditions of honorary teachers varied. Some remained despite minimal salaries, driven by a spirit of dedication, while others chose to resign for various reasons, including family demands. This phenomenon demonstrates differing responses to the same reality. As Allah says in QS. al-Baqarah (2): 286:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا (286).... (286)...

"Allah does not burden a person beyond his capacity..."

Ibn Katsir interprets this verse as a form of God's love, which does not burden His servants beyond their ability. Al-Qurthubi added that the word *the ghosts* interpreted as sincerity, ability, and capability. Thus, every test given by God can certainly be faced with the resilience each individual possesses. Based on this reality, this study focuses on "The Resilience

of Honorary Teachers and its Implications for the Teacher Learning Process at MTs in Sibulue District, Bone Regency".

2. METHODS

This research uses a descriptive analysis approach with the type of field research (field research), through interviews, observations, and documentation in several private MTs: MTs Ibadurrahman Muttahida, MTs Ar-Rahman Kaju, MTs Yapis Pattiro Bajo, MTs Al-Zaky Pattiro Sompe, and MTs Al-Mubarak. The data sources in this study are two, namely primary data, which includes ten honorary teachers. Two honorary teachers each from MTs in Sibulue District, with a minimum service criteria of two years.

In this study, the author uses a phenomenological approach as a methodological approach to understand the subjective experiences of honorary teachers in facing challenges and how they build resilience. Then, a psychological approach is used as a theoretical approach to understanding honorary teacher resilience based on Grotberg's theory, which is then analyzed based on the values of Islamic education.

3. RESULTS AND DISCUSSIONS

3.1. Aspects of Resilience of Honorary Teachers at MTs in Sibulue District, Bone Regency

Honorary teachers, in carrying out their profession, often face challenges that test their mental, emotional, and social resilience. Resilience is key to surviving and consistently carrying out their responsibilities. Therefore, in this subchapter, researchers further examine aspects of resilience based on Grotberg's theory, which divides resilience into three main aspects: I Am (I am) I Have (I have), and I Can (I can). Based on research results, not all honorary teachers have the same indicators for each aspect of resilience. However, several indicators emerged across all honorary teachers at MTs in Sibulue District, Bone Regency, namely in the aspect of resilience. I Am, includes orientation towards achievement (achievement oriented) and positive self-esteem (self-esteem). Meanwhile, in the aspect I Have, the prominent indicator is a trustworthy relationship (trusting relationships). As for the aspect I Can, the dominant resilience indicators include the ability to solve problems (problem solving), perseverance (persistence), and emotional control (impulse control) and communication (communication).

In Islamic education, the resilience of honorary teachers includes dimensions that align with Islamic values. The orientation is towards achievement (achievement oriented) and positive self-esteem (self-esteem) is seen in the commitment of honorary teachers to continue teaching even though they face income limitations (I Am aspect). Several informants stated that they persisted because their initial intention of teaching had become their life goal since choosing education, and they also felt a sense of comfort and support from fellow teachers. This aligns with the Islamic value of patience, which is the steadfastness of heart in undergoing a process even when faced with trials. This aligns with Allah's words in Surah Ali'Imran 3:200.

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

"you who believe! Be patient and strengthen your patience and stay ready (at the border of your country) and fear God so that you will be successful".

The verse discusses the command of Allah SWT. To His faithful servants to do three things with one goal. First, *اصْبِرُوا* which means to be patient by strengthening your heart and restraining your desires so that you can control yourself both in times of joy and hardship as well as being patient in carrying out the commands of Allah SWT. Second, *صَابِرُوا* which means increasing patience, not only patience with yourself, but patience with others including the enemy who is always looking for a gap to harm, by increasing this one can survive from all threats because whoever lasts longer, that is the one who will win. Third, *رَابِطُوا* is interpreted as an attitude of vigilance and readiness to guard the borders of the Islamic country from enemy attacks originating from the land of the infidels, not only just territorial borders but the entire

country is not spared from security surveillance. So, the culmination of this verse is to fear Allah SWT. After humans have made maximum efforts, the final step is to hand over all matters to Allah Ta'ala in order to achieve victory.

The verse relates to the patience of an honorary teacher at an MTs in Sibulue District, demonstrating that his ability to control his desires in the face of various challenges has enabled him to persevere in his profession. His patience and optimism have become a source of strength, ultimately leading the government to issue a policy requiring all honorary teachers at the madrasah to participate in the In-Service PPG (Program PPG In-Service). Furthermore, positive self-esteem is also evident in their gratitude for the potential and teaching opportunities God has given them, encouraging them to make the most of them, as explained in QS. Ibrahim/ 14:7.

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

"And (remember) when your Lord announced, "Indeed if you are grateful, I will increase (favors) to you, but if you deny (My favors), then surely My punishment will be very severe".

This verse explains that in order to be grateful, one should continue to strive to overcome the difficulties faced. Avoid complaining about existing limitations or feeling disappointed if goals have not been achieved. Accept sincerely what you have, because by doing so, Allah will increase His blessings. Conversely, if you only complain about shortcomings and irregularities, as if Allah's help never comes, then that is considered kufr (disbelief), meaning forgetting blessings and being ungrateful. Those who act like this will receive a severe retribution, one of which is a restless soul due to constant dissatisfaction.

This verse emphasizes that gratitude is not just a verbal expression, but also manifested through concrete actions in utilizing every existing potential for beneficial purposes, including in carrying out the teaching profession optimally and responsibly despite various limitations. Some teachers also show sincerity in carrying out their duties, viewing this profession not just a job, but a devotion that has the value of worship. This finding is in line with research conducted by Roziana Amalia and Achmad Ainur Ridho, that resilience in honorary teachers can be supported by several factors in the formation of high resilience, including support from those closest to them, both from family and colleagues, good social skills, and high religiosity in the form of pure intentions for worship rather than seeking profit from teaching.

As for external encouragement (aspects) I Have) which forms the resilience of honorary teachers at MTs in Sibulue District, namely a trustworthy relationship (trusting relationships), honorary teachers demonstrated strong social networks, both with colleagues, family, and the community. Several informants described how the support of their spouses, family, and friends helped them persevere despite their desire to resign. This reflects the Islamic principle of brotherhood, where relationships are built on mutual trust and mutual assistance. Allah states in QS. al-Hujurat/49:10 that:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

"Indeed the believers are brothers, so make peace between your two brothers (who are at odds) and fear Allah so that you may receive Mercy".

This verse explains that the core and foundation of a believer's life is a sense of brotherhood. When faith grows in each person's heart, hostility will not arise. If conflict does arise, it is usually caused by other factors, such as misunderstandings or misinformation. Based on this verse, it can be understood that the core and foundation of a believer's life is a sense of brotherhood. This is relevant to the situation of honorary teachers who, despite facing various limitations such as minimal salaries and heavy workloads, strive to maintain good relationships and support each other. Their ingrained faith fosters an atmosphere of togetherness, mutual assistance, and avoids conflict. Even if differences of opinion or tension arise, it's usually not

due to a loss of camaraderie, but rather to misunderstandings or miscommunication that can be resolved through discussion and mutual understanding.

Meanwhile, in terms of aspects I Can, which includes problem solving skills (problem solving), perseverance (persistence), emotional control (impulse control), and communication (communication). Honorary teachers at MTs in Sibulue District demonstrated adaptive strategies that blended with Islamic values. Several informants admitted to having side jobs to cover daily needs, a form of endeavor combined with trust in Allah for abundant sustenance. Perseverance is evident in their disciplined time management habits, such as waking up early to prepare family needs before teaching. Emotional control is reflected when they remain professional in dealing with students with diverse characters, which is a form of mujahadah an-nafs or jihad against the lusts. As Allah says in QS. Ali'Imran/ 3: 134.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ وَالْعَفَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

“(Namely) those who give charity, both in times of ease and hardship, and those who restrain their anger and pardon people. And Allah loves those who do good.”

This verse explains that whether in times of abundance or hardship, everyone continues to give in charity. The wealthy give, and the poor also give. No one competes to ask, but everyone competes to give. Everyone competes to pursue Paradise, which is as vast and spacious as the heavens and the earth, not cramped. The phrase وَالْكُظُمِينَ وَالْعَفَافِينَ عَنِ النَّاسِ means that a magnanimous believer is not only able to control his anger but also to forgive others. As in community building activities, sometimes there are people who arrive late, thus triggering anger. Those who lack self-control may already have made inappropriate remarks, such as cursing or swearing at someone they perceive as neglecting their obligations. However, a true believer with piety is able to control his anger and offer forgiveness.

This is consistent with the situation among honorary teachers at an Islamic junior high school (MTs) in Sibulue sub-district. They understand each other when a colleague is late to school for a specific reason. They are able to communicate challenges they face in their work openly while maintaining politeness. When misunderstandings or differences of opinion arise, they tend to choose direct dialogue to find solutions, rather than spreading rumors or escalating the situation. This is undoubtedly based on good communication skills.

3.2. Challenges of Resilience for Honorary Teachers at MTs in Sibulue District, Bone Regency

Based on field findings, the challenges faced by honorary teachers at MTs in Sibulue District include dealing with students with diverse characters, abilities, and backgrounds; completing administrative tasks and using technology despite limitations; traveling long distances and facing physical burdens and side jobs; and facing limited salaries that require additional employment. All of these challenges require patience, resilience, time management, self-control, and a high level of commitment from honorary teachers.

3.3. Implications Resilience of Honorary Teachers in the Learning Process at MTs in Sibulue District, Bone Regency

The resilience potential possessed by honorary teachers at MTs in Sibulue District has a real impact on their role in the learning process. As Gagne and Berliner (in Arpiansya) explain, the role of teachers is as planners (Planner), teachers as executors (organizer) and teachers as assessors (evaluator). The implementation of this role can be seen through various documents produced by teachers, including the use of media and learning methods, training results, Lesson Implementation Plans (RPP), and extracurricular activities. Furthermore, teachers consistently assess students as part of their professional responsibilities.

4. CONCLUSION

Based on the research results and discussions that have been presented previously on "Resilience of Honorary Teachers and Its Implications for the Teacher Learning Process at MTs in Sibulue District, Bone Regency", it can be concluded that the resilience of honorary teachers at MTs in Sibulue District, Bone Regency, namely in the I Am aspect, includes achievement-oriented and positive self-esteem. Meanwhile, the I Have aspect, includes trusting relationships. As for the I Can aspect, it includes the ability to solve problems (problem solving), persistence (persistence), emotional control (impulse control) and communication (communication). In this case, the three aspects of resilience according to Grotberg, namely I Am, I Have, I Can, are not only psychologically relevant, but also have strong roots in Islamic values such as patience, gratitude, tawakal, ukhuwah, ikhlas, and mujahadah an-nafs. The integration of personal competence, social support, and spiritual steadfastness is what strengthens the resilience of honorary teachers in facing the demands of their profession.

The challenges faced by honorary teachers at MTs in Sibulue District include challenges in dealing with students, administrative and technological challenges, physical and logistical challenges and financial-economic challenges. The implications of the resilience of honorary teachers at MTs in Sibulue District can be seen in the quality of the learning process, which is proven through documents on the use of various media and learning methods, training documents,

Lesson plans, extracurricular activities, and student assessment sheets. Furthermore, the daily teacher attendance list shows that honorary teachers at MTs in Sibulue District, Bone Regency, demonstrate discipline in carrying out their duties. This demonstrates that despite facing limitations, including limited income, teachers are still able to demonstrate creativity, professionalism, and commitment in carrying out their duties.

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