

LOCAL WISDOM OF MUJAHADAH PRAYER AND ITS INFLUENCE ON TEACHER SPIRITUALITY IN EDUCATING AT PONDOK TAHFIDZ MAMBAUL ULUM WARU SIDOARJO

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Abstract (In English). *This study aims to explore the activity of Sholat Mujahadah as local wisdom towards teacher spirituality in educating students at the Mambaul Ulum Islamic Boarding School. The Mambaul Ulum Islamic Boarding School, which is an Islamic boarding school based on the Koran, has interesting habits carried out by its educators. This habit is transformed into a form of worship which they call the mujahadah routine. The Mujahadah tradition carried out at the Mambaul Ulum Islamic Boarding School is a manifestation of spiritual worship that not only strengthens the relationship between teachers and God but also functions as an effort to form the character of students. This study uses a qualitative approach with a case study method. Data collection techniques are done through observation, interviews, and documentation, while data analysis uses the Miles and Huberman model. The results of the study indicate that Sholat Mujahadah has a significant influence on teacher spirituality. This tradition helps teachers develop calmness, patience, and sincerity in educating students, improving the quality of teaching. This local wisdom not only functions as a religious ritual, but also strengthens social ties and spiritual values in the Islamic boarding school environment.*

Keywords: *Local Wisdom, Mujahadah Prayer, Teacher Spirituality, Tahfidz Boarding School*

A. INTRODUCTION

Society has an important role in shaping the values of cultural formation as



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a basic effort to maintain noble habits amid changing times.¹ . These habits will be reflected through certain community groups manifested in daily social behavior which will be used as a form of local wisdom.²

The preservation of local wisdom values is of course usually done in the learning process.³ As a facilitator, the teacher initiates the existence of these noble values as a form of planting interaction between teachers and students. With the values and norms that are built, certain community groups will use them as guidelines for behavior⁴, especially in certain educational institutions.

But in this case, teachers are not only tasked with being facilitators or transferring knowledge. However, they must also be role models for students. This exemplary approach is an effective source as an exclusive example for students⁵, so this requires strong collaboration between educational institutions and the community⁶ in creating good spirituality between teachers and students.

Teachers in teaching should also have competence in managing their spirituality. This is used as a basis in encouraging and mobilizing his spirit in carrying out his duties⁷. With the spirit of spirituality, a teacher will be able to easily produce students with good character and benefit others and God in the future⁸.

Nowadays, Islamic boarding schools always have interesting trends in every period of their development. In this case, the development in question is progress in terms of curriculum, facilities and infrastructure, to the professionalism of the ustadz and ustadzah⁹. Therefore, attention to Islamic boarding schools in producing fully Muslim humans is always an interesting issue¹⁰.

Mambaul Ulum Islamic Boarding School as a Qur'an-based Islamic boarding school has interesting habits carried out by its educators. The habit is ensured into a form of worship which they call as mujahadah routine. At first glance, mujahadah is the effort of every human being to subdue lust¹¹. In a sense, worship in this mujahadah activity is intended for structuring the hearts of all

¹ Vickli Dorongsihae, Sarah Sambiran, and Fanley Pangemanan, 'Peran Pemerintah Desa Dalam Pengembangan Kearifan Lokal Di Desa Pontak Kecamatan Ranoyapo Kabupaten Minahasa Selatan', *Governance*, 2.1 (2022), 2.

² Marthen Rummar, 'Kearifan Lokal Dan Penerapannya Di Sekolah', *Syntax Tranformation*, 3.12 (2022), 1582.

³ Naurin Julia Wati and others, 'Kearifan Lokal Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah Dasar', *Jurnal Muara Pendidikan*, 9.1 (2024), 151.

⁴ Siska Armiza and Hermansyah, 'Kearifan Lokal Sastra Lisan Batimang Pada Masyarakat Desa Simalinyang Kecamatan Kampar Kiri Tengah Kabupaten Kampar', *Jurnal Ilmu Budaya*, 20.1 (2023), 59.

⁵ Andi Atma, 'Pengembangan Kurikulum Berbasis Pendidikan Karakter', *Jurnal Pendidikan Indonesia*, 1.1 (2019), 34.

⁶ Desvian Bandarsyah, Andi Andi, and Sulaeman Sulaeman, 'Penguatan Kesadaran Budaya Berbasis Kearifan Lokal Melalui Pembelajaran Sejarah', *Chronologia*, 5.1 (2023), 22.

⁷ Efendi and others, 'Pelatihan Manajemen Kinerja Dan Spritualitas Guru Smp Cinta Rakyat 3 Pematang Siantar', *Communnity Development Journal*, 4.4 (2023), 7091.

⁸ Grace Skinantha and others, 'Hubungan Spiritualitas Guru Pendidikan Agama Kristen (PAK) Dan Penelaahan Alkitab (PA) Terhadap Pembentukan Karakter Kristiani Siswa Di SMP Negeri Di Kecamatan Rimbo', *Jurnal Pendidikan Agama Kristen*, 2.2 (2024), 212.

⁹ Abdul Haris, 'Dinamika Kelompok Pendidikan Di Lembaga Pondok Pesantren Jaisyul Quran Nagreg', *Tadbir: Jurnal Manajemen Pendidikan Islam*, 9.1 (2021), 50.

¹⁰ Andri Sutrisno, 'Internalisasi Nilai-Nilai Tasawuf Di Pondok Pesantren Al-Amien Preduan', *Al'Adalah*, 24.1 (2021), 2.

¹¹ Lela Okta Malia, 'Implementasi Mujahadah Dalam Meningkatkan Kedisiplinan Santri Tahfidzul Qur"An Di Pondok Pesantren Ahsanul „lbad Di Desa Taman Fajar Purbolinggo Lampung Timur' (Universitas Islam Negeri Raden Intan Lampung, 2024), 24.

educators there in educating students in all teaching and learning process activities.

Based on the initial observation, the researcher saw directly how the activity took place periodically to see the implementation of the mujahadah activity. The activity is dedicated as an approach to the hearts of educators to Allah SWT in the boarding school in teaching their students. This is used as an effort to foster teachers' spirituality in educating students as a whole.¹²

Thus, this study aims to explore the local wisdom activity of mujahadah at Mambaul Ulum Islamic Boarding School to find out its influence on the spirituality of teachers in educating their students.

B. METHODS

This research is a qualitative research type of case study. A qualitative approach is an investigative process that aims to understand social or humanitarian problems through the formation of a holistic picture, presented in the form of words, by reporting the views of informants in detail, and set in a scientific context¹³. Meanwhile, case studies are concerned with all important things in the history or development of a case, to understand the life cycle or part of the life cycle of an individual unit, such as individuals, families, groups, or social institutions in society¹⁴.

For data collection techniques, researchers used observation, interview, and documentation techniques. Observation is done to find out how the activity takes place. For interviews, researchers will interview sources, such as the head of the foundation and several teachers who routinely carry out the mujahadah. Then, documentation is done by reviewing documents related to the research topic. Furthermore, the data analysis technique used is the Miles and Huberman analysis model. Activities in this data analysis include data reduction, data presentation, and conclusion drawing or verification¹⁵.

C. RESEARCH

1. Local Wisdom of Islamic Boarding Schools

Local wisdom can be used as a reflection of noble values that contain material used as an approach to students¹⁶. This local wisdom can be an urgent in determining the steps of social learning¹⁷ in the framework of an exclusive approach outside of classroom learning, so that local wisdom that is carried out constantly can be a help for the dynamics of meaningful

¹² Muhammad Dimiyati Maburri and Aris Musnandar, 'Implementasi Pendidikan Spiritual Dalam Meningkatkan Akhlak Santri Di Pondok Pesantren Subulas Salam Selobekiti Kecamatan Wonosari Kabupaten Malang', *Mudarris*, 3.2 (2020), 201.

¹³ John W. Creswell and J. David Creswell, *Research Design Qualitative, Quantitative, and Mixed Methods Approaches*, 5th edn (California: SAGE Publications, 2018), 41.

¹⁴ Hardani and others, *Metode Penelitian Kualitatif & Kuantitatif*, ed. by Husnu Abadi, 1st edn (Yogyakarta: CV. Pustaka Ilmu Group Yogyakarta, 2020), 63.

¹⁵ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*, 19th edn (Bandung: Alfabeta, 2013), 246.

¹⁶ Fitriana Kartika Sari, 'Legenda Bathoro Katong Dan Reog Ponorogo Sebagai Materi Penguatan Karakter Berkebhinekaan', *Jurnal Bahasa Dan Sastra*, 10.2 (2023), 118.

¹⁷ Erna Dwi Susilaningtyas and Falaq Yusuf, 'Sumber Belajar IPS Berbasis Ethnopedagogy', *JIPSINDO (Jurnal Pendidikan Ilmu Pengetahuan Sosial Indonesia)*, 9.1 (2022), 19.

education for human life amid the swift current of globalization today¹⁸.

In improving student learning success, all efforts can be made in supporting the improvement of the learning process¹⁹. One of them is the local wisdom of Islamic boarding schools which is enlivened as a nonlearning approach carried out voluntarily by teachers with the aim of spirituality to pray for students. This also supports the identity of pesantren as a medium for Islamic propagation which has the main task of preserving Islamic values in the archipelago²⁰.

With the existence of local wisdom in pesantren, it is useful as an anticipator of the moral discrepancies of santri or students that often occur lately²¹. With the hope that teachers, both ustadz and ustadzah, are better able to carry out their duties in carrying out their obligations to provide noble examples to santri and students in various contexts in life²².

2. Teacher Spirituality in Educating

Spirituality is a form of human awareness in carrying out religious beliefs that can give purpose to each individual how and why each individual lives²³. Teachers as figures in educational institutions have a fairly heavy task in educating students both students and students. This is because they are the spearhead in the line of life to bring them into the role model through the learning process²⁴.

In the meaning of spirituality, a teacher means actualizing all his actions into daily life by God's will²⁵. But in the learning process, a teacher in addition to directing also has the task of encouraging students in achieving learning goals²⁶, so that the realization of spirituality, especially in Islamic boarding schools, can be an asset in instilling the character of students.

Believe it or not, teachers do have a responsibility in guiding students²⁷. With their spirituality, a teacher is not only required to serve students. However, they are also required to create a warm, loving, and

¹⁸ Herawan Saputra Lubis and others, 'Pendidikan Agama Islam Berbasis Kearifan Lokal Pada Masyarakat Desa Lau Gumba Kecamatan Beras Tagi Kabupaten Karo', in *Seminar Nasional Halal 2021, Universitas Pembangunan Panca Budi*, 2021, 158.

¹⁹ Aris Aris and Syukron Syukron, 'Perbandingan Metode Bandongan Dan Sorogan Dalam Memahami Kitab Safinatunnajah', *Tsaqafatuna*, 2.1 (2020), 2.

²⁰ Sukari Sukari, 'Implementasi Model, Nilai Dan Keterlibatan Santri Dalam Pendidikan Karakter Di Pesantren Salafiyah', *Edumaspul: Jurnal Pendidikan*, 6.1 (2022), 520.

²¹ Saihu and Baeti Rohman, 'Pembentukan Karakter Melalui Model Pendidikan Transformatif Learning Pada Santri Di Pondok Pesantren Nurul Ikhlas Bali', *Edukasi Islami: Jurnal Pendidikan Islam*, 08.02 (2019), 436.

²² Said Ali Uraidhi, Muhammad Farhan Alfarisy, and Ravy Rajesta Rasyid, 'Analisis Perilaku Kekerasan Seksual Di Pondok Pesantren (Studi Analisis Teori Dramaturgi Erving Goffman) (Analysis of Sexual Violence Behavior in the Islamic Boarding Schools (Analysis Study of Erving Goffman ' s Dramaturgy Theory)) Dalam Beberapa Ta', *Faculty of Social and Political Science*, 1.4 (2023), 787.

²³ Lailatul Maghfiroh, 'Penanaman Nilai Spiritualitas Melalui Mujahadah Nihadlul Mustaghfirin Terhadap Pembentukan Karakter Santri Pondok Pesantren Tarbiyatul Islam Al-Falah Salatiga', *Spiritualita*, 4.1 (2020), 19.

²⁴ Suryadi Cahyo Utomo, Sulis Janu Hartati, and Abdul Wahid, 'Kelayakan Pengembangan Aplikasi Spentika- Pedia Untuk Guru', *Jurnal Vinertek Institut Pendidikan Tapanuli Selatan*, 1.3 (2021), 8.

²⁵ Veronica Tyas Larasati, 'Spiritualitas Pendidikan Dan Spiritualitas Belajar', in *National Seminar of PBI (English Language Education)*, 2021, 163.

²⁶ Jose Imanuel Lattu, 'Peran Guru Dalam Memanfaatkan Lingkungan Belajar Untuk Menolong Murid Memiliki Motivasi Belajar', *Aletheia Christian Educators Journal*, 3.2 (2022), 109.

²⁷ Viola Jazzya Budiman, 'Peran Guru Dalam Membina Minat Baca Murid Kelas 1 Sekolah Dasar Di Kelas Sains', *Aletheia Christian Educators Journal*, 3.2 (2022), 131.

joyful learning process²⁸. Therefore, spirituality becomes an important role for a teacher in shaping positive expectations for students in addition to their professionalism.

3. Mujahadah Prayer

Prayer means a whole series of prayers that begins with takbirotul ihram and ends with salam²⁹. On the other hand, mujahadah is a series of earnest actions and perseverance in facing all the calamities that come with controlling lust and is accompanied by devotion to Allah SWT³⁰. It can be concluded that mujahadah prayer means a series of fervent prayers hoping for the pleasure of Allah SWT which begins with takbirotul ihram and ends with salam.

With these activities, mujahadah prayers are expected to be a solution for everyone in facing problem³¹. In this case, teachers are expected to solve all problems, especially for students. With hope, they can internalize religious values into the context of education³² as a means of channeling prayer for the students they teach.

So, the mujahadah prayer activity at Pondok Pesantren Mambaul Ulum Waru Sidoarjo is an activity aimed at training teachers' spirituality as the basis for their³³ inner strengths in educating students in the learning process. With this intention, teachers who have a strong spiritual foundation in teaching can provide success for them in carrying out their duties in educating students in the learning process³⁴.

D. RESULTS

1) Mujahadah Prayer as Local Wisdom

Based on the results of observations and interviews at Mambaul Ulum Islamic Boarding School, the Head of the Foundation emphasized that Mujahadah prayer is a tradition that has long been carried out in the boarding school. This tradition is included in the category of local wisdom, which in the context of pesantren education has a dual function: a) as a form of worship that brings the implementer closer to Allah, and b) as a means of spiritual character building for teachers.

²⁸ Lebrina Lelau, Samel Sopakua, and Yance Z. Rumahuru, 'Spiritualitas Guru Pendidikan Agama Kristen Dalam Mengelola Kemajemukan Di Sekolah', *Action Research Literate*, 8.6 (2024), 2.

²⁹ Abdul Kosim, 'Bacaan-Bacaan Dalam Shalat (Kajian Bahasa Dan Nilai-Nilai Pendidikan)', *Kalamuna: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban*, 3.1 (2022), 35.

³⁰ Mokhamat Khadik Badriyan, Nur Hidayat, and Mirzon Daheri, 'Pembentukan Karakter Religius Santri Dalam Kegiatan Mujahadah', *Nusantara: Jurnal Pendidikan Indonesia*, 4.1 (2024), 99.

³¹ Al Baqi Safiruddin and Abdah Munfaridatus Sholihah, 'Manfaat Shalat Untuk Kesehatan Mental: Sebuah Pendekatan Psikoreligi Terhadap Pasien Muslim', *Qalamuna: Jurnal Pendidikan, Sosial, Dan Agama*, 11.1 (2019), 89.

³² Arif Sudaryana and Hibana, 'Manajemen Perilaku Melalui Pengamalan Sholawat Wahidiyah', *Jurnal Multidisipliner Bharasa*, 1.1 (2022), 21.

³³ Deden Dienul Haq and Zuyyina Candra Kirana, 'Pembentukan Karakter Religius Santri Di Pondok Pesantren Fathul Ulum Kwagean Kediri Melalui Kegiatan Mujahadah', *Jurnal Kependidikan Islam*, 12.2 (2022), 225.

³⁴ Syahraini Tambak and others, 'Profesionalisme Guru Madrasah: Internalisasi Nilai Islam Dalam Mengembangkan Akhlak Aktual Siswa', *Jurnal Pendidikan Agama Islam Al-Thariqah*, 5.2 (2020), 80.

In the view of one of the teachers, Mujahadah prayer is not only a routine, but also a source of inner calm and spiritual strength. One teacher emphasized that after performing Mujahadah, there is a feeling of being closer to Allah, which gives him more strength to face his teaching duties. This reflects that local wisdom such as Mujahadah is not only communally binding, but also has a deep personal and spiritual dimension, helping individuals face professional tasks with patience and perseverance.

Another teacher also highlighted the importance of Mujahadah in strengthening sincerity in teaching. She felt that Mujahadah is a time that provides an opportunity to reflect and renew intentions, which is an important element in Islamic education. This shows how the local wisdom is also a means of self-reflection, which is in line with the spiritual goals of pesantren.

Local wisdom in pesantren education such as Mujahadah prayer functions as a practice that is not only ritualistic, but also full of spirituality and morality values. In this case, Mujahadah becomes a vehicle to strengthen spiritual awareness and inner resilience³⁵ for educators. This approach is in line with the long tradition of pesantren in Indonesia, where worship and education are not two separate things, but rather support each other in shaping the full personality of the worshippers.

In the study of the sociology of religion, local wisdom such as Mujahadah also functions as a tool to maintain cultural and religious identity. Pesantren, as traditional Islamic educational institutions, often integrate certain rituals of worship that have become local characteristics to interpret pesantren culture and religion expressed as "Cultural Islam"³⁶. Thus, the Mujahadah prayer is not only seen as a religious activity, but also functions as a social symbol that strengthens the relationship between teachers, students, and pesantren leaders.

2) The Effect of Mujahadah Prayer on Teacher Spirituality

The Head of the Foundation highlighted how the Mujahadah prayer has a significant impact on the spirituality of the teachers. This is a very important point in the context of Islamic education, where the spirituality of educators is considered a fundamental aspect in the learning process. In Islam, a teacher (ustadz) is not only tasked with delivering subject matter but also being a role model for students in terms of morals, ethics, and spirituality.

From the perspective of some teachers, the influence of Mujahadah on their spirituality is significant. One teacher explained that Mujahadah makes him more focused and calmer in educating students. This mental state is important for dealing with daily challenges in the classroom, especially in tahfidz huts which require extra patience in directing santri to memorize the Qur'an. This shows how the practice of Mujahadah increases spiritual awareness, which in turn affects the way teachers carry out their duties with more meaning and sincerity.

³⁵ Moh. Miftahul Choiri, Denny Nurdiansyah, and Auliyaur Rokhim, 'Meningkatkan Kecerdasan Spiritual Dan Emosional', *Abidumasy*, 5.1 (2024), 4.

³⁶ Sadali, 'Eksistensi Pesantren Sebagai Lembaga Pendidikan Islam', *Atta'dib Jurnal Pendidikan Agama Islam*, 1.2 (2020), 54.

Meanwhile, another teacher also stated that Mujahadah helps in developing sincerity in teaching, an important spiritual concept in Islam. Sincere teachers do not just see teaching as a job but as a devotion. Thus, Mujahadah gives teachers the space to set intentions and face challenges with greater spiritual strength, increasing their commitment to their duties as educators.

From an educational psychology perspective, spirituality has a close relationship with the quality of a teacher's personality³⁷. The practice of Mujahadah on a regular basis can strengthen the spiritual aspect, which has a direct effect on patience, inner calm, and sincerity in carrying out teaching duties. In this case, Mujahadah serves as a means to conduct self-introspection and organize intentions, which is very important in the context of faith-based education.

Furthermore, in motivation theory, the spirituality of an educator can influence how the teacher sees and interprets their work³⁸. The regular mujahadah allows teachers to develop intrinsic motivation, which is driven by religious values such as sincerity and moral responsibility towards students. With this spiritual motivation, teachers tend to be more resistant to work pressure and more able to adapt to various challenges in the learning process.

3) Implications for Education Implications

Mujahadah prayers as conveyed by the Head of the Foundation also have important implications for the effectiveness of education at Pondok Tahfidz Mambaul Ulum. The increased spirituality of teachers because of performing Mujahadah has an impact on a more holistic and meaningful approach to teaching. Teachers, who feel calmer and more patient, can create a more conducive learning environment for santri. This is not only related to the transmission of knowledge, but also the formation of santri character.

In their statements, teachers attribute the increase in spirituality they feel to the effectiveness of the education they provide to santri. One teacher emphasized that after implementing Mujahadah, he became more patient and calm in dealing with problems in the classroom, such as when students feel bored in memorizing. This condition allows for a more conducive learning environment, where teachers can control their emotions and provide motivation in a more appropriate way.

Another teacher also added that Mujahadah reminded him that the purpose of education in a tahfidz hut is not only to teach academically, but also to shape the spiritual character of the santri. By doing so, he can teach with a broader perspective, balancing academic achievement and spiritual development, which is in line with the main goal of Islamic education. Teachers who have this spiritual poise contribute to building a better

³⁷ Jeferson Davis Freny Timpal and Valentino Reykliv Mokalau, 'Pengaruh Kompetensi Spiritual, Pedagogik, Dan Sosial Guru Pendidikan Agama Kristen Terhadap Kualitas Belajar Mengajar Siswa', *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani*, 6.2 (2022), 712.

³⁸ Ikhwan Aziz Abdullah, Rina Mida Hayati, and Ressi Susanti, "Peran Guru PAI Sebagai Motivator Dalam Meningkatkan Kecerdasan Spiritual Siswa Di SMK Nurul Falah Gedung Wani Timur," *Journal of Islamic Education: The Teacher of Civilization* 4, no. 2 (2023): 190, <https://doi.org/10.30984/jpai.v4i2.2711>.

relationship between teachers and students, which directly affects the success of the teaching and learning process.

In the perspective of Islamic education theory, the teaching-learning process not only aims to create knowledgeable people, but also people with noble character³⁹. Mujahadah prayers serve as a medium for teachers to harmonize religious values with their teaching methods, so that the educational process becomes more meaningful. Teachers who have a strong spiritual connection tend to be able to transmit religious values more effectively, not only in the form of teaching materials, but also through moral exemplification and daily interactions.

In addition, the practice of Mujahadah can be considered as part of character education, where teachers first build mental and spiritual strength within themselves before educating the students. This is in line with the concept of “teachers as civilization builders” in Islamic education, where teachers have the responsibility not only to teach knowledge, but also to guide santri in spiritual and moral aspects⁴⁰.

4) Correlation between Spiritual Rituals and Teachers' Professional Performance

The interviews revealed that teachers gave strong testimonies that the Mujahadah prayer played a major role in improving their professional performance. One teacher mentioned that after Mujahadah, he was more patient and able to face various challenges with calmness, which indicates an increase in mental resilience. This has implications for more stable professional performance, especially in the face of demanding tasks in the tahfidz hut.

Another teacher also revealed that Mujahadah made him more sincere in carrying out his duties as a teacher. This sincerity is an important foundation for improving work ethic and dedication to the task of educating. As their spirituality developed, both teachers indicated that these spiritual routines had a positive impact on their intrinsic motivation and the quality of their interactions with the students. This is in line with self-efficacy theory, where teachers who have a good spiritual balance are better able to adapt and face challenges in learning more effectively.

From the perspective of education management studies, the relationship between spiritual practices such as Sholat Mujahadah and teachers' professional performance is relevant. Teachers who regularly perform this act of worship can develop better mental resilience, which has an impact on improving their performance in educating students⁴¹. In this case, inner calm, consistency in worship, and sincerity resulting from Mujahadah can improve the quality of interaction between teachers and students, as well as strengthen the work ethic of teachers in carrying out their duties.

³⁹ Herwati, 'Pendidikan Dalam Perspektif Islam Dan Peranannya Dalam Membina Kepribadian Islami', *Bahtsuna: Jurnal Pendidikan Islam*, 6.1 (2024), 2.

⁴⁰ Samsul Bahri and others, 'Relasi Guru Dengan Murid Dalam Perspektif Pendidikan Islam', *Tawazun: Jurnal Pendidikan Islam*, 17.2 (2024), 476.

⁴¹ Gian Sugiana Sugara, Anandha Putri Rahimsyah, and Muhammad Muhajirin, 'Pelatihan Mental Sehat Untuk Pengembangan Resiliensi Guru', *Kreativasi: Journal of Community Empowerment*, 3.1 (2024), 79.

In the study of teacher self-efficacy, success in maintaining spiritual stability through Mujahadah can increase teachers' confidence in facing various challenges in the teaching and learning process. Teachers who have a strong spirituality tend to be better able to balance academic demands and the emotional needs of students, thus creating a more balanced and harmonious educational process⁴².

E. CONCLUSION

The conclusion of this research is that Sholat Mujahadah, as a form of local wisdom at Pondok Pesantren Mambaul Ulum, has a significant influence on the spirituality and professional performance of teachers. This tradition not only functions as ritualistic worship, but also a means of self-reflection, character building, and the development of sincerity in teaching. Mujahadah increases teachers' inner calm, patience, and spiritual motivation, which in turn has a positive impact on teaching effectiveness and relationships with santri and supports the achievement of holistic Islamic education goals.

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⁴² Akh. Ahsanul Muarif, 'Upaya Guru Dalam Membentuk Spiritual Quotient Siswa Melalui Mata Pelajaran PAI Di SMAN 4 Bangkalan', *Studia Religia: Jurnal Pemikiran Dan Pendidikan Islam*, 5.1 (2021), 113.

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