

**HANDLING TEACHER SPIRITUALISM BASED ON LOCAL WISDOM
TOWARDS ORGANIZATIONAL CITIZENSHIP BEHAVIOR (OCB)**

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Abstrak

Penelitian ini bertujuan untuk menganalisis Penanganan Spiritualisme Guru Berbasis Kearifan Lokal terhadap Organizational Citizenship Behavior (OCB). Penelitian ini dilakukan di Madrasah Ibtidhaiyah Tarbiyatul Hasan Sumberasih Kabupaten Probolinggo dengan menggunakan metode kualitatif jenis studi kasus. Sumber informan dalam penelitian ini adalah kepala sekolah dan dewan guru. Teknik pengumpulan data menggunakan observasi, wawancara secara mendalam dan dokumentasi. Sedangkan analisis datanya menggunakan display data, reduksi data dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa dalam penanganan spiritualisme guru pertama, pendidikan dan penanaman nilai-nilai spiritual guru. Kedua Penanganan Spiritualisme Guru Berbasis Kearifan Lokal Terhadap Organizational Citizenship Behavior (OCB), Strategi Etos Kerja Spiritualisme Guru. Ketiga, pendidikan kerohanian guru berbasis kearifan lokal dan keempat, Media Organizational Organizational Citizenship Behavior dalam mencapai sasaran.

Kata Kunci: Penanganan Spiritualisme Guru, Kearifan Lokal, Perilaku Organisasi Kewarganegaraan

Abstrak

This study aims to analyze the Handling of Teacher Spiritualism Based on Local Wisdom towards Organizational Citizenship Behavior (OCB). This research was conducted at the Madrasah Ibtidhaiyah Tarbiyatul Hasan Sumberasih Probolinggo institution using qualitative methods of case study types. The sources of informants in the study were the principal and the teacher council. Data collection techniques using observation, in-depth interviews and documentation. While the data analysis uses data display, data reduction and drawing conclusions. The results of this study show that in handling spiritualism teachers are first, education and the cultivation of spiritual values of teachers. Second Handling Teacher Spiritualism Based on Local Wisdom Against Organizational Citizenship Behavior (OCB), Strategies The work ethic of teacher spiritualism. Third, teacher spiritualism education based on local wisdom and fourth, Media Organizational Citizenship Behaviour in achieving targets.

Keywords: Handling Spiritualism Master, Local Wisdom, Organizational Citizenship Behaviour

INTRODUCTION

One of the global strategic issues in human resource management (MSDM) that has received attention today is extra-role behavior commonly called organizational citizenship behavior (OCB) ¹. Human resources are one of the important elements to achieve organizational goals. In achieving organizational goals and becoming a superior company, organizations must be able to face challenges and adapt to developments or changes that occur, both in the external and internal environment of the organization ². Therefore, the contribution of employees is urgently needed. Employees as human resources are seen as important assets in an organization. Qualified and competitive employees will result in a good level of performance ³.

According to Assyofa, in general, the behavior shown in organizational citizenship behavior is an inherent value for every Muslim. However, most of the research on organizational citizenship behavior is conducted on the basis of Western value systems and very little takes into account the Muslim point of view ⁴. However, Robbins and Coulter explained that there are also shortcomings of organizational citizenship behavior, such as employees will experience excessive workload, stress and conflicts between work and family. Although there are disadvantages of organizational citizenship behavior, there are many references that say that organizational citizenship behavior gives more advantages than disadvantages.

These changes not only occur politically, economically and socially but also changes in the world of education, which are reflected in educational institutions. One of the educational institutions is a school that makes various major contributions to the development of the nation. Therefore, schools are one of the educational institutions that are the determining factor in advancing the Indonesian nation in the future. If a nation can build a good education, then the state can expect its people to contribute to all development in Indonesia.

Education in Indonesia has recently undergone changes that have an impact on the way teachers teach, this has also resulted in the learning process of students in schools. In educational institutions, the quality of Human Resources (HR) is one of the important parts and needs special attention. Therefore, teachers have an important role in educating their students professionally. According to Law No. 14 of 2005 Article 4, the position of teachers as professionals serves to

¹ Suprapti and Alimuddin Rizal, "Influence of Personality and Competence on Organizational Citizenship Behavior (Ocb) With Moderate Work Environment (Study on Public Health Center)," *International Journal of Social and Management Studies (Ijomas)* 3, no. 2 (2022): 1–12.

² Dkk Mubaraq, Yasyir, "Teachers' Role In Handling Multicultural' Classroom; Overview On Teaching Strategies and Media," *ELT-Echo* 4, no. 2 (2019): 25.

³ Eva Fauziah Ahmad, "Jurnal Ilmiah Manajemen & Bisnis," *Jimb* 18, no. 1 (2019): 7.

⁴ Allya Roosallyn Assyofa, "Pengaruh Kepemimpinan Kenabian Dan Spiritualitas Di Tempat Kerja Terhadap Perilaku Ekstra Peran (Organizational Citizenship Behavior) Dalam Perspektif Islam," *Angewandte Chemie International Edition*, 6(11), 951–952. 13 (2018): 76–95.

increase dignity and the role of teachers as learning agents serves to improve the quality of national education ⁵.

Teachers as professionals are not only required to have the ability in the teaching process but also need to have soft skills and a positive attitude to be able to work professionally in educating students ⁶. The ability in the teaching and learning process is reflected through hard skills knowledge that is transferred to students through various dynamic learning methods. Meanwhile, soft skills are transformed to students so that, making students get a positive learning experience. Finally, the positive attitude exemplified to the students can make the students have a positive attitude as well. This situation can reflect the emergence of quality performance among teachers in providing more professional services to their students, which can be related to the existence of OCB among teachers ⁷.

This statement is supported by Teguh Setiawan Wibowo who states that Organizational Citizenship Behavior (OCB) is the voluntary behavior of an individual to perform tasks or work beyond our responsibility, besides that individuals have an obligation to advance or benefit the organization. This OCB behavior is a behavior of working more than the time specified by the organization and does not expect how much reward will be received ⁸.

Bani Hasan Jangur Education Foundation is one of the private school foundations in Jangur Sumberasih which houses the Ibtidhaiyah Tarbiyatul Hasan Madrasah. From the results of observations made by the author starting in 2022, schools under the Bani Hasan Jangur Foundation (YBHJ) began to develop rapidly and were able to compete with superior schools in Sumberasih. The improved quality of schools is supported by disciplined school rules. The existence of disciplined regulations makes some teachers feel objectionable. There are several phenomena that are interesting with the OCB behavior of teachers in schools. One of them is the OCB behavior of teachers at the Foundation.

The results of observations and interviews with several teachers in schools that have been carried out show the existence of OCB problems both positively and negatively. Negatively, it can be seen from the behavior of teachers in schools that are not good enough, that sometimes there are

⁵ Jeane Mantiri, "Peran Pendidikan Dalam Menciptakan Sumber Daya Manusia Berkualitas Di Provinsi Sulawesi Utara," *Jurnal Civic Education: Media Kajian Pancasila Dan Kewarganegaraan* 3, no. 1 (2019): 20, <https://doi.org/10.36412/ce.v3i1.904>.

⁶ Mustajab, Hasan Baharun, and Lutfiatul Iltiqoiyah, "Manajemen Pembelajaran Melalui Pendekatan BCCT Dalam Meningkatkan Multiple Intelligences Anak," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 5, no. 2 (2021): 1368–81.

⁷ Maisah, "Peningkatan Organizational Citizenship Behavior Dan Spiritual Quotient Melalui Pelatihan Berbasis Nilai Spiritual Guru Mts," *Cakrawala Pendidikan* 2, no. 35 (2019): 217–24.

⁸ Teguh Setiawan Wibowo, "Psychological Contract Theory Relation to Organizational Citizenship Behavior (OCB) of Flight Attendants," *International Journal of Science, Technology & Management* 3, no. 1 (2022): 144–52, <https://doi.org/10.46729/ijstm.v3i1.445>.

teachers who are late in entering on the grounds that the entrance time is too early and there are also some teachers leaving the school before the teaching time or learning is over, this is detrimental to the school because the existing regulations are not followed and harm the students who do not get the maximum knowledge. Likewise with other things such as when participating in training, sometimes teachers feel objections so that they are not optimal in participating in training activities held by schools.

If OCB behavior is not present in teachers in schools and receives less attention from the foundation then the goals, vision and mission of the school will be slow and difficult to achieve. The phenomenon of positive OCB in schools is seen in relationships with fellow teachers, teachers in schools Citizens have a good relationship this is shown if there are problems both school problems and personal problems between fellow teachers as much as possible will help provide solutions. Likewise with the behavior of teachers who are willing to help their colleagues to replace teaching in the classroom which is not their obligation. The existence of this positive phenomenon indicates that teachers in schools have OCB behavior ⁹.

OCB is an individual's preferred behavior outside of their formal work obligations, but it contributes so much to the progress of the organization that OCB behavior in teachers is important to study. This is also supported by the findings ¹⁰ which states that OCB is important to the effectiveness and efficiency of work teams and organizations. Ultimately, OCB can contribute to the overall productivity of the organization. The difference in this study lies in the combination of teacher spiritualism with OCB. This research is important to be carried out in order to be able to present and apply the spiritual handling of teachers based on local wisdom to OCB.

Another study according to Maisah (2016) which states that sustainable spiritual value-based training is needed to maintain the "stamina" of OCB and SQ teachers so that the quality and productivity of teacher work increases. The difference in this research is in the handling of teacher spiritualism based on local wisdom while Maisah's research does not have local wisdom, so this research is important to do so that the spiritual education of teachers is based on local wisdom.

Looking at the results of previous studies, the OCB phenomenon is very interesting to study because of its broad understanding. This makes the author consider conducting research. Based on the description above, researchers are interested in conducting research on how to Handling Teacher Spiritualism Based on Local Wisdom towards Organizational Citizenship Behavior (OCB).

⁹ Sumarsi and Alimuddin Rizal, "The Effect Of Competence And Quality Of Work Life On Organizational Citizenship Behavior (Ocb) With Organizational Commitment Mediation (Study On Jaken And Jakenan Health Center Employees)," *International Journal of Social and Management Studies (IJOSMAS)* 02, no. 06 (2021): 69–88.

¹⁰ Hapzi Ali, Istianingsih Sastrodiharjo, and Farhan Saputra, "Pengukuran Organizational Citizenship Behavior : Beban Kerja , Budaya Kerja Dan Motivasi (Studi Literature Review)," *Jurnal Ilmu Multidisiplin* 1, no. 1 (2022): 83–93.

METHOD

This study aims to analyze the Handling of Teacher Spiritualism Based on Local Wisdom towards Organizational Citizenship Behavior (OCB) and was carried out at the Madrasah Ibtidhaiyah Tarbiyatul Hasan Jangur Sumberasih Probolinggo institution using a qualitative method of case study type, which was carried out in a planned and systematic manner for one month. The researcher chose the Ibtidhaiyah Madrasah institution because based on the results of preliminary observations of the study, the institute prioritizes teaching religious and moral values, to arouse children's motivation and interest in learning.

The informants in this study were principals and teacher councils taken with a purposive sampling approach. To get an idea of The Local Wisdom-Based Teacher's Handling of Spiritualism Against Organizational Citizenship Behavior (OCB), researchers used in-depth interviews. Then, researchers also make observations and documentation. The data analysis is carried out in a circular manner, which starts from the overall display data from the results of interviews, observations and documentation obtained while in the field. Then the researcher conducts data reduction, namely sorting and selecting the data that has been collected according to a predetermined theme, so that a data will be obtained that is systematically arranged according to the research focus. From the findings of the interim study, it then ends with the drawing of research conclusions, as a research finding ¹¹.

RESULTS AND DISCUSSION



¹¹ Prijana Had Ido, *Penelitian Media Kualitatif* (Depok: PT Graja Grafindo, 2020).

Education and cultivation of the spiritual value of the teacher

Teachers are one of the determining factors for the success of any educational effort, including in the spiritual development of religion. As a key person in the totality of learning, teachers are also required to develop the potential of their religious spiritual value ¹².

Halim ¹³ as the head of the Foundation said that the teacher is a role model for students so they must have an Islamic character to be modeled by their students. In line with the above opinion, Khoiriyah ¹⁴ as the head of the Madrasah said that teachers are one of the determining factors for the success of any educational efforts, especially the spiritual religion of students.

A teacher is required to be an example for his students in the development of religious spiritual potentials that underlie other potentials. The profession of teacher cannot be confused with other professions in virtue and position. The profession of teacher is as noble as the profession because it deals not only with the affairs of the world but with the hereafter ¹⁵.

The duties of a teacher are not only limited to delivering the subject matter to learners. More than that, teachers have a tough and difficult task to introduce students to their creator, namely Allah SWT. A teacher is required to be patient, trustworthy, sincere, and sincere. These characteristics are religious spiritual potentials that a teacher must have.

Compared to other professions, a teacher has a greater and more important position and function. This is because the teacher is closer to materials related to the spiritual potential of religion, faith, and devotion.

According to Iltiqoiyah ¹⁶ said that as a madrasa teacher at MI Tarbiyatul Hasan which is an Islamic educational institution, spiritual values must be embedded in the personality of each teacher. Syakur ¹⁷ said that teachers who have the character of spiritual ingenuity derived from religious values are believed to be an important factor in carrying out and enhancing spiritual values.

Madrasah Ibtidaiyah Tarbiyatul Hasan as an educational institution that develops spiritual values in each student. In line with the first precepts of Pancasila, the Almighty Godhead is a mirror of a country that lives in spiritual and religious values. Aspects of spirituality and religiosity are believed to be the main factors in developing the potential of the nation's children through

¹² Dian Ikawati Rahayuningtyas and Ali Mustadi, "Analisis Muatan Nilai Karakter Pada Buku Ajar Kurikulum 2013 Pegangan Guru Dan Siswa Sekolah Dasar," *Jurnal Pendidikan Karakter* 9, no. 2 (2018): 123–39, <https://doi.org/10.21831/jpk.v8i2.21848>.

¹³ Halim (2022)

¹⁴ Khoiriyah (2022)

¹⁵ Atifah Hanum and Annas Annas, "Penggunaan Kurikulum Serta Penanaman Nilai Dan Spiritual Siswa," *Indonesian Journal of Learning Education and Counseling* 1, no. 2 (2019): 160–68, <https://doi.org/10.31960/ijolec.v1i2.84>.

¹⁶ Iltiqoiyah (2022)

¹⁷ Syakur (2022)

education. This is the legal basis for the importance of spirituality on the basis of religious values for the Indonesian nation.

Religion is a guide in the effort to realize a life of meaning, peace and dignity. Therefore, the internalization of religion in the life of each person through education becomes a necessity. Moreover, to face the increasingly severe future challenges, the next generation of the nation must absolutely have a spiritual intelligence character derived from religious values. Therefore, if these spiritual values, beliefs and faith are embedded, then humans will be able to get to know more about the qudrat that should be bound in human qalibun as a life potential that leads to the belief in knowing the will of Allah Almighty ¹⁸.

Strategies The work ethic of the teacher's spiritualism

The profession of teacher cannot be equated with any other profession in terms of virtue and position, and the profession of teacher includes the nobleness and sublimeness of the profession. If a teacher teaches sincerely, then not only the appreciation and glorification of man will be obtained by him, but God Almighty, the Angels, the inhabitants of heaven and earth to the ants in the pit and fish in the ocean will pray for salvation and goodness to the teacher ¹⁹.

According to Halim ²⁰ explained that the teacher profession is a noble profession, besides the teacher teaches learning materials but the teacher instills useful spiritual values in the child so that the reward for the teacher will continue to flow.

For a teacher, teaching is not only work but teaching is a devotion in order to carry out religious teachings and forms of worship to God. Therefore, a teacher is required to work on good religious spirituality. Professionalism alone without spirituality is not enough to produce a teacher of character. Spirituality is affixed with the word professionalism, and this is rarely heard including for the profession of teacher. Actually, the fact is that it has been done by some professions including teachers, but it has not become a basic concept that is seen as effective in changing behavior. Spirituality and all things that intersect with religion by some people are still considered to hinder professionalism ²¹.

¹⁸ Hasanatul Mutmainah and Miftahul Mufid, "Upaya Guru Pai Dalam Peningkatan Kecerdasan Emosional Dan Spiritual Peserta Didik Di Sman 1 Bojonegoro," *At-Tuhfah* 7, no. 1 (2018): 80–95, <https://doi.org/10.36840/jurnalstudikeislaman.v7i1.118>.

¹⁹ Desy Sucitra, *Pengaruh Motivasi, Etos Kerja Dan Disiplin Kerja Terhadap Produktivitas Kerja Guru Pada Instansi Pendidikan Madrasah Ibtidaiyah Negeri (MIN) Binjai*, 2020.

²⁰ Halim (2022)

²¹ Nanat Fatah Natsir, "Peningkatan Kualitas Guru Dalam Perspektif Pendidikan Islam," *Educationist* 1, no. 1 (2018): 21–22.

According to Khoiriyah ²² said that teachers who meet professional standards and understand the values of religious spirituality well and carry them out in everyday life are the qualities of successful spiritual education.

Speaking of professionalism in a general understanding always refers to the fulfillment of the elements needed in the field of work, related to educational background, competence, responsibility, and certain skills according to special needs, with appropriate rewards.

According to Syakur ²³ said that competence for a teacher will greatly affect the quality of spiritual education, so teachers are required to always improve their skills and knowledge so that the knowledge they practice is useful.

Strategies in increasing the spiritual potential of the teacher's religion, there are several religious spiritual dimensions, including: First, the aqidah dimension, namely the belief of the survivor (saliimul aqidah). The expected competence is that the teacher must have the right aqidah by believing Allah Almighty as the Creator, Owner, Preserver, and Ruler of the universe and abstain from all thoughts, attitudes and behaviors of shirk, khurafat, and superstition.

Second, the dimension of worship. Worship is a whole word, encompassing whatever God loves and desires, concerning all words and deeds, visible or invisible. So, worship is any form of obedience to God by living all his commandments and staying away from all his prohibitions. Third, morals are temperament and character. In the Islamic concept, Akhlak has a very high urgency that covers many things because it is related to behavioral coaching.

Fourth, the fictitious dimension means insightful. This competence requires teachers to have the ability to think critically, logically, systematically and creatively who make themselves knowledgeable and master teaching materials as well as possible, and be careful and astute in overcoming all problems faced. Fifth, the physical dimension, namely the competence that teachers hope to have a healthy and fit body and soul, strong stamina and endurance, and sufficient martial arts skills to guard against the evils of others.

The incorporation of elements of professionalism and the values of religious spirituality for a teacher is absolute. Because an effective teacher is a teacher who has professional prerequisites that are needed according to the demands of the field of work and profession. But it must also be added to it the values of goodness, such as honesty, patience, strong motivation, respect for others, solemnity in carrying out their religious obligations, and all the values of spirituality.

²² Khoiriyah (2022)

²³ Syakur (2022)

Teacher spiritualism education based on local wisdom

Teacher spiritualism education based on local wisdom is a relatively new concept, education dominated by the point of view of effectiveness and efficiency. The development of teacher education based on local wisdom is based on the assumption that to produce teachers who have cultural competence, one of the prerequisites is the ability to introduce the existence of local wisdom with a combination of religious values from an early age through a teacher education curriculum ²⁴.

Halim ²⁵ said that teachers with the ability to understand culture and various aspects of diversity combined with religious values, the better the teacher will organize a quality learning process and in line between cultural diversity and spiritual values.

Khoiriyah ²⁶ said teachers occupy a very position in the development of teachers who have a culturally responsive and multicultural perspective in carrying out teaching duties in madrasas.

The hope of getting teachers who have cultural competence will not be realized if it is not accompanied by awareness, willingness and determination to integrate local culture or wisdom in the praxis of teacher education. The strategic role of teacher education in constructing teacher beliefs lies in the function of teacher education institutions in introducing and making the value of cultural diversity in the overall activities it organizes. Without adequate preparation through teacher education it would be unwarranted to expect teachers to be able to appreciate and interact with the cultural diversity of learners and their communities.

Iltiqoyah ²⁷ said that cultural diversity combined with spiritual values will produce positive values in carrying out learning. In line with the above opinion, ²⁸ said that a good understanding of the cultural diversity of students and religious values, teachers can play a role in contextualizing and increasing the meaningfulness of learning in the educational process that takes place in madrasas.

Local wisdom is depicted in various forms, for example in traditions, moral values and life guidelines. Local wisdom is also expressed in the admonitions of life transmitted through oral tradition and only a small part transmitted in writing. More specifically, local wisdom can be grouped into five: wisdom in the form of a view of life, belief or ideology expressed in words of wisdom (philosophy); wisdom in the form of social life attitudes, advice and iktibar revealed in the form of proverbs, parables, rhymes of verse or folklore; wisdom in the form of rites or ceremonies

²⁴ Raudhoh Naratiba, Suroyo Suroyo, and Rhini Fatmasari, "Lokal Dalam Pembelajaran Budaya Melayu Riau Di Sd," *Sosioedukasi* 10, no. 2 (2021): 208–16.

²⁵ Halim (2022)

²⁶ Khoiriyah (2022)

²⁷ Iltiqoyah (2022)

²⁸ Syakur (2022)

in the form of ceremonies; wisdom in the form of principles, norms, and social rules that manifest into a social system; and wisdom in the form of habits, daily behaviors in social relations. In reality, the forms of local wisdom as stated cannot be expressly mapped ²⁹.

The teacher's cultural competence hints at the ability of the teacher to be covered in the realm of knowledge, attitudes and skills rooted in his culture, spiritual values and community. Teachers who have cultural competence not only master the learning material and methods, but are also able to enrich the learning material and methods with the treasures of local wisdom, so that students can more easily grasp the substance of the learning material, foster a more positive attitude towards cultural heritage, and can increase the meaningfulness of the educational process.

Teachers based on local wisdom to improve the cultural competence of teachers demand the fulfillment of a number of prerequisites. On a personal level, it is necessary to have awareness, willingness and attitude towards the cultural diversity of students and their communities. Synergy and development of an organizational climate that is conducive to the elimination of cultural diversity in teacher education institutions are the determining factors that influence the successful implementation of teacher education models based on local wisdom ³⁰.

Media Organizational Citizenship Behaviour in achieving targets

In the teaching and learning process, the teacher holds the role of director as well as actor and is a very dominant factor in determining the success of the teaching and learning process in the classroom ³¹. This great responsibility requires teachers to work hard in teaching and educating their students ³².

Khoiriyah ³³ said that teachers have an important position in the learning process with their responsibility and obligation to carry out their duties. In line with the above opinion, Halim ³⁴ said that teachers have great responsibilities and the obligations that must be implemented will help in achieving the vision and mission and increase the effectiveness of learning.

In the environment of Madrasah Ibtidaiyah Tarbiyatul Hasan, OCB behaviors occur, among others, namely: providing maximum extra services to students (mentoring and mentoring

²⁹ Nafia Wafiqni and Siti Nurani, "Model Pembelajaran Tematik Berbasis Kearifan Lokal," *Al-Bidayah: Jurnal Pendidikan Dasar Islam* 10, no. 2 (2019): 255–70, <https://doi.org/10.14421/al-bidayah.v10i2.170>.

³⁰ Naratiba, Suroyo, and Fatmasari, "Lokal Dalam Pembelajaran Budaya Melayu Riau Di Sd."

³¹ Debbi Angelica and Aulia Novitasari, "The Influence of Resource-Based Learning Model Based on Flashcard toward Students' Problem-Solving Abilities," *Biosfer: Jurnal Tadris Biologi* 11, no. 1 (2020): 78–85, <https://doi.org/10.24042/biosfer.v11i1.4791>.

³² Ali, Sastrodiharjo, and Saputra, "Pengukuran Organizational Citizenship Behavior : Beban Kerja, Budaya Kerja Dan Motivasi (Studi Literature Review)."

³³ Khoiriyah (2022)

³⁴ Halim (2022)

competitions, student activities or extra curricular), providing services to fellow teachers and parents of students. In addition, there are many additional tasks such as scientific meeting activities (Islamic studies, seminars) and also routine committee activities that are many operational in nature (Islamic holidays committee, madrasah examination organizing committee, graduation, promotion, madrasah introduction program, and madrasah accreditation) and teachers must deal with delinquency of students. Assisting the adaptation process of new teachers in madrasas, ready to help if there are colleagues who need help such as teaching colleagues in improving computer skills, being willing to replace other teachers' hours if they cannot attend, working with other teachers in completing madrasah tasks such as assisting religious coordinators in coordinating students in religious activities.

Iltiqiyah ³⁵ said that the spiritualism of guru Tarbiyatul Hasan is reflected in the sense of calling in oneself to do work without any orders from anyone.

Some of the phenomena that occur related to the handling of spiritualism of MI teacher Tarbiyatul Hasan include the existence of an attitude of responsibility through active involvement in organizational activities selflessly. Establish good social relationships or social interactions between fellow teachers, teachers and parents and with their students. In doing work, it prioritizes the intentions in the individual rather than the results of his work in order to create maximum results, this is a practice of Islamic values. The creation of good manners, humility, friendliness towards others and respect the opinions of others, keeping oneself from using organizational facilities for personal interests, not committing various frauds and harming the organization such as abuse of authority (transparency). In addition, MI Tarbiyatul Hasan teachers also always maintain all forms of local wisdom about cultural diversity and behavior both verbally and actions in accordance with Islamic teachings.

Just like the world of work generally there are various potential conflicts that may occur. Such as protégé conflicts, less conducive work situations, regulatory uncertainty, and unequal rewards. Teaching students where MI Tarbiyatul Hasan is a protégé who can be said to be a child, making teachers teach is not an easy matter. Here a teacher needs to have greater perseverance and must also be very patient in serving his students, therefore an element of devotion is needed, as well as being able to be sincere in giving lessons. In addition, the teacher must regard his students as his own children, when teaching must understand the character of his students because of the sensitive nature of the students, it is necessary to be sincere in their approach.

³⁵ Iltiqiyah (2022)

CONCLUSION

Madrasah Ibtidhaiyah Tarbiyatul Hasan Jangur Sumberasih Probolinggo in general the application of Handling Teacher Spiritualism Based on Local Wisdom towards Organizational Citizenship Behavior (OCB) well. The applications made by the institution are as follows; First, the education and cultivation of the spiritual value of the teacher. Second, the teacher's spiritualism work ethic strategy. Third, teacher spiritualism education based on local wisdom and fourth, Media Organizational Citizenship Behaviour in achieving targets.

Limitations The research conducted by researchers is realized that there are still shortcomings, but researchers try their best in conducting this research. So further research is needed on Handling Teacher Spiritualism Based on Local Wisdom towards Organizational Citizenship Behavior (OCB) to complement previous research.

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