MENTORING ISLAMIC RELIGIOUS VALUES FOR DROPOUT STUDENTS IN KALIBARU MANIS VILLAGE BANYUWANGI

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ABSTRACT

Islamic religious values become a barometer of character education for students. Dropping out of school has a negative impact on a child's development, and has a social impact on society. This study aims to describe the mentoring of Islamic religious values to dropout students, analyze the method of mentoring Islamic religious values, and provide an overview of the inhibiting factors for mentoring Islamic religious values to dropout students. The researchers use a qualitative method with a case study approach. Researchers used in-depth interviews, participant observation, and document study techniques. The results of the study provide an overview of students dropping out of school through non-formal education study groups getting assistance with Islamic religious values ranging from the values of wisdom, honesty, faith, morals, and basic values. Islamic religious values are implemented through mentoring methods including: habituation methods, exemplary, and mau'izah hasanah (good advice). Obstacles during the process of mentoring Islamic religious values to dropout students include: (1) the economic condition of the community below the poverty line; (2) laggard community culture; (3) lack of parental attention to children's education; (4) the unavailability of learning facilities at the junior high school level; and (5) the location of the school which is far from the community's house. So, parents and students dropping out of school have to spend more money, time, and energy to travel to the nearest school. However, the implication that occurs when education access is not available is that more dropout students do not get the 12 year compulsory education service as announced by the government.

Introduction

Religious education is an important part of social life. Islamic religious values originating from the teachings of the Qur'an, hadith, and ijtima' of the scholars become the foundation of

students in living life (Indriyani, 2021; Nuriman & Fauzan, 2017). Religious education is the basic capital of students dropping out of school in living in society, nation and state. Religious values that must be adhered to are: the value of kindness, self-consistency, mutual tolerance, and the value of truth. However, students who drop out of school are often underestimated by the community. Students who drop out of school often get negative stigma, are considered naughty children, problem children, and children who cannot be educated. Students dropping out of school also occurred in Kalibaru Manis, Kalibaru District, Banyuwangi Regency. Dropping out of school in addition to affecting children's mentality also has a negative impact on character, personality, morals, and social relations in the family. The main problem for students dropping out of school is due to cultural factors that develop in the community. The impact of modernization, the influence of social media, the family's educational background, the lack of people's economic purchasing power, the lack of advice and educational infrastructure in the regions, the geographical environment far from the city, and the limited information in the community (Observation: researcher). Various problems of students dropping out of school become a growing social issue in society. Dropouts occur because students find it difficult to adapt to the school environment, the distance from home is far from school, and road access is not supportive. Students choose not to continue their education due to high costs and stigmatization of society (Mokibelo, 2022).

Students dropping out of school in other countries such as Norway have a negative impact on child development, because an increase in dropouts risks increasing unemployment, increasing social problems, increasing health problems in the community (Ramsdal & Wynn, 2022). This condition also occurs in the territory of Indonesia, especially in Banyuwangi Regency with an increase in students dropping out of school in line with the impact of the COVID-19 pandemic. In the period 2019-2021 the number of students dropping out of school reached 144 children. The increase in average dropouts at the elementary and junior high school levels. The social problems of students dropping out of school are in the background because of the family's economic downturn (Hermmawan, 2021). As an international issue, dropout students are an interesting concern that is often raised as a matter of authority, capacity, and legitimacy of policy makers to provide solutions to problems experienced by students (Mokibelo, 2022). Policy makers as the vanguard of education should fight for students dropping out of school to continue to get learning opportunities. However, the conditions in society are very different from the expectations of education. The lack of awareness of positive educational

culture, and the inhibition of increasing human resources that are in line with work needs, as well as the incompatibility of pedagogical approaches make dropout students have no future.

Religious education in prayer rooms and mosques is an inherent characteristic of dropout students in Kalibaru Manis, Kalibaru District, Banyuwangi Regency. Some parents still guide their children to be good at reading the Koran, and to read the Qur'an, even though they are not in formal school. This community culture causes children not to develop along with modernization. Religious values that are inherited from parents through non-formal education become the provisions of students in society. Religious values as a manifestation of the character of students do not only focus on religious education, but also children's moral values, ethics, and aesthetics (Baharun, 2017). Religious education provides teaching for humans to become *uswatun khasanah*, love science, have a social spirit, and provide benefits for those around us (Madri et al., 2021).

This article focuses on the community living in Kalibaru Manis Village, Kalibaru District, Banyuwangi Regency, Indonesia. The majority of students choose to drop out of school because access to schools is far from where they live, and remote areas that require extra energy, time, and costs to attend formal schools in other villages. The state's efforts to reduce the dropout rate are by providing tuition assistance through school operational assistance in the form of smart Indonesia cards. The implementation of the education assistance program is still limited to urban and rural areas, while for areas far from the village it is still minimal. The community dropping out of school is in addition to the cost factor, but several factors such as geographical factors that are far from the center of education, traditional culture is still firmly held by the community, the prevalence of early marriage, the lack of parental education levels, and the unavailability of supporting infrastructure for improving human resources. The worst impact with traditional community culture is the increase in the illiteracy rate in the area (Raisi Hassanlangi et al., 2021).

Although cultural factors in society become an obstacle in the educational process, the mentality of the people who view that education is still one-sided, not useful, does not make rich, and has no influence on improving human resources is the main factor in education not developing. For this reason, through this article the researchers aim to: (1) describe the mentoring of Islamic religious values to dropout students; (2) analyse the method of mentoring Islamic religious values; and (3) provide an overview of the inhibiting factors for mentoring Islamic religious values to dropout students.

Research Method

This research article uses qualitative research methods with a case study approach (Creswell, 2018). The researcher uses a case study approach because the research area is located far from the city, most of the people drop out of school, lack access to high school education, and the community works in the garden. Therefore, researchers must approach informants with their daily activities in the garden as forestry workers. The research location is in Kalibaru Manis Village, Kalibaru District, Banyuwangi Regency, Indonesia. Researchers as a key instrument from September 2021 to March 2022 recorded the number of children dropping out of school in Kalibaru Manis Village as many as 79 students with an age range of 15-21 years (school age) (Observation: researcher). Researchers determined research subjects using purposive sampling (Chittaranjan, 2021). The researchers chose a research subject that was representative of the entire population of dropout students. Dropout subjects, research subjects that students understand best about the conditions of other dropout students, and research subjects who are directly involved with dropout student activities are the criteria for research subjects. Dropout students from Kalibaru District's coffee plantations served as research subjects. The number of students dropping out of school as informants was 5 students with an average dropout at the elementary school (SD) level. Primary data sources were taken from out-of-school students who were receiving equivalence education package B (junior high school equivalent) at the Miftahun Najah Community Learning Center (CLC) Kalibaru District, Banyuwangi Regency. Meanwhile, secondary data were obtained from the facilitator who teaches in the study group of Kalibaru Manis Village, the CLC manager, and the Head of the CLC. Therefore, the informant data included in this study are presented in table 1 as follows:

Table: 1 Demographic Research Informants

No	Name	Age	Level of Education	Role
1	Kuswanto	21	Primary School	Students
2	Arifin	20	Primary School	Students
3	Warsih	19	Primary School	Students
4	Dwi	18	Primary School	Students
5	Khotijah	17	Primary School	Students
6	Furoida	25	Bachelor's Degree	Facilitator
7	Eriani	24	Bachelor's Degree	Program Manager
8	Dhofir	32	Master's Degree	Headmaster

Source: Doc. Researchers, 2021

Data collection procedures with in-depth interview techniques on research subjects. While the direct participant observation technique by following the learning process in the study group of Kalibaru Manis Village and the document study technique by collecting student data through the study of student data documents, photos of the package B equivalence education learning activities in the study group of Kalibaru Manis Village. Description of the in-depth interview instrument in table 2.

Table: 2 Research Instruments for Dropout Students

Main Thema	Indicator	Research Question
Religious Values	The Value of Wisdom	How are wisdom values being applied to school dropouts on Mount Kumitir?
	Honesty Value	What principles of integrity does the tutor teach?
	The Value of Faith	What is the form of the value of the piety of school dropouts while studying at the Miftahun Najah community learning center?
	Moral Value	What shape does the value of a dropout child's piety take while they are attending the Miftahun Najah community learning center?
	Basic Value	What moral principles do tutors impart to their students?
Methods of Cultivating Religious Values	Habituation Method	How do you use the habituation method to help school dropouts learn about religious values?
	Exemplary Method	What are the exemplary methods used by parents and tutors at the Miftahun Najah Kalibaru community learning center during the learning process?
	The Mau'izhah Hasanah Method	How does the Mau'izhah Hasanah method teach the planting of religious values?
Inhibiting Factor	Factors of Low Community Economy	What is the economic situation of the Kalibaru Manis Village students' families? And what economic activities does the community engage in?
	Community Cultural Factors	What are the societal cultural factors that prevent education from developing?
	Lack of Parental Attention Factors	How do parents prioritize their children's education?
	The factor of the lack of secondary level learning facilities	Is there support for junior and senior secondary education in children's learning facilities?
	School location factor	What is the ecological carrying capacity, as well as children's access to education?

Source: Observation Researchers, 2021

Data analysis is to perform data condensation, data reduction, data presentation, and draw conclusions (Miles et al., 2018). The information data obtained by researchers is selected, simplified, and abstracted in the condensation stage to convert field data into written notes. Includes information on religious values, cultivation methods, and impediments. The total amount of data collected is reduced so that the findings of the sub-indicators are revealed. The reduced indicators were then used to form preliminary conclusions about assisting religious values, mentoring methods, and obstacles to mentoring religious values for students enrolled in

the package B education scheme in Kalibaru Manis Village. To check the validity of the findings in order to have a level of validity, the researchers used four criteria including credibility, dependability, confirmability, and transferability.

Findings and Discussion

Mentoring Islamic Religious Values for Dropout Students

Religion is seen as the main foundation in providing the values of Islamic teachings in society. The people of Kalibaru Manis Village are people with a background of smallholder coffee farmers who work daily in coffee plantations. The values of the Islamic religion are still firmly held by the community, even though most are elementary school graduates. Religious values that are reflected in the daily life of the people of Kalibaru Manis Village are obtained from education taught by parents and village clerics through prayer rooms, mosques, and the closest people. Kalibaru Manis Village, Kalibaru District, Banyuwangi Regency is an area located in the PTPN XII (PT Perkebunan Nusantara XII) area owned by BUMN (State-Owned Enterprises). This Kalibaru Manis village has access to a rocky, muddy road during the rainy season, has no lighting, and access to education is only up to elementary school level. The distance from Kalibaru Manis Village to the center of Kalibaru District must take about 60 minutes with rocky and muddy terrain. The high number of children dropping out of school in the Kalibaru Manis Village area, Kalibaru District, Banyuwangi Regency is the responsibility of the government and community members. Demographic data obtained by researchers in the field illustrates that there are still many productive age children who do not continue their education at the junior high school level. An illustration of the number of students dropping out of school over the last four years, as shown in diagram 1.

Diagram 1: Dropout Rates for 2019-2022
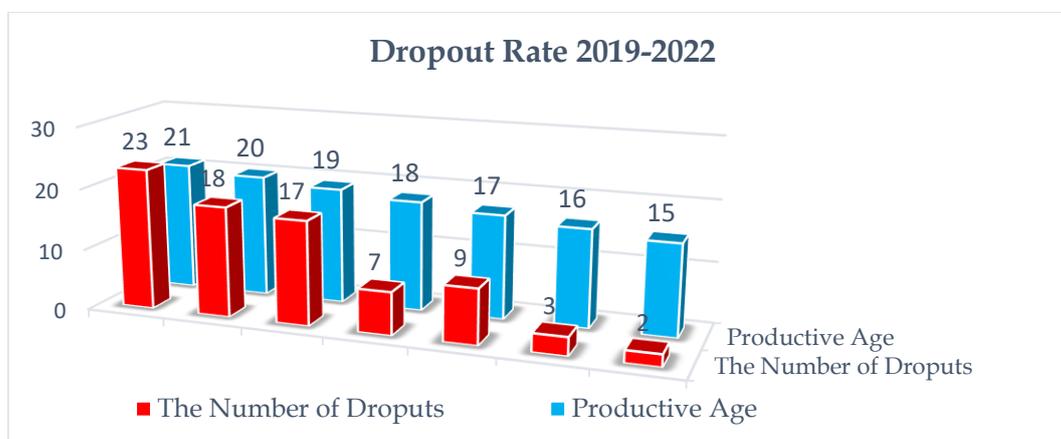
Source: Demographic Document of Kalibaru Manis Village, 2022.

During the 2019-2022 period, the dropout rate in diagram 1 illustrates that the highest dropout rate is at the productive age of 21 years as many as 23 students, and for students who at least drop out at the age of 15 years are two students. The total number of students dropping out of school was 79 students with various parental backgrounds, ranging from coffee farmers, pine resin tappers, cocoa farmers, and breeders. This high dropout rate results in Islamic religious values being unable to be implemented at the formal school level. However, through non-formal education, dropout students can participate in equality education at the Miftahun Najah Kalibaru community learning center, Banyuwangi. The remote class of the Kalibaru Manis Village study group is an opener for community access to equality education. The presence of study groups is a substitute for formal education in the people of Kalibaru Manis Village. Some of the mentoring of Islamic religious values that is implemented in the package B equality education in the Learning Group of the Miftahun Najah Kalibaru Community Learning Center as follows:

1. The Value of Wisdom

The teachings of previous parents that humans as creatures must be able to maintain and preserve nature, culture, traditional traditions, and habits that have been passed down from generation to generation in society. This also happens in the community of Kalibaru Manis Village, the value of wisdom as religious people must protect nature, and not destroy nature. The value of wisdom reflected in the activities in the study group as expressed by students Kuswanto revealed that, "I received religious learning about the value of wisdom to keep the forest, care for, and preserve the forest on Kumitir Mountain to keep it beautiful" (Kuswanto, 2021). Arifin as a student added, "So far in the study group, we have gained knowledge about the value of wisdom by always protecting the forest, not cutting down the forest carelessly, and not burning the forest"(Arifin, 2021). The value of wisdom that is maintained by the people of Kalibaru Manis Village becomes a culture that is imprinted on the descendants who live in the forest area, in order to maintain and care for the forest. "…the form of local wisdom becomes the community's philosophy of life, guidelines for behaving, behaving, how to survive from various natural threats, and the dynamics of life, as well as preserving nature" (Kurniawaty et al., 2021; Maryani & Yani, 2016; Wahidin et al., 2022). These wisdom values are internalized in students in their daily lives in the community of Kalibaru Manis Village. This is in line with the value of environmental wisdom which is reflected in several terms including respect for nature, a sense of moral responsibility with nature, building solidarity with the natural

surroundings, caring for nature, having compassion for nature, and protecting nature (Nazaruddin et al., 2022). Humans live side by side with nature, the value of wisdom becomes the human foundation in order to maintain nature and to preserve nature as a legacy for posterity.

2. The Value of Honesty

Students get the values of honesty from family, relatives, friends, ustadz and from the learning process of equality education. The value of honesty is implemented in the daily life of students, such as conveying something according to the situation in which it is spread, not lying, not manipulating information, and daring to admit mistakes made. The value of honesty is the basic foundation of children in taking education. As expressed by students, Warsih revealed.

> "When we were studying in the package B equivalency education, the facilitator always reminded us to always tell the truth, not to lie easily, dare to be responsible for our actions, and always say according to the conditions that occurred, for example when I helped my mother in the garden to pick coffee beans, I am allowed to not attend class because I have to help my parents". (Warsih, 2021).

The value of honesty expressed by Warsih becomes a habit that is inherent in children, therefore, telling the truth is a trait of the Prophet Muhammad that we must emulate. Furoida as the facilitator emphasized that, "almost every day I provide insight and Islamic religious values exemplified by the Prophet Muhammad as Al-Amin (people who can be trusted)" (Furoida, 2021). The nickname Al-Amin given to Rasulullah Muhammad SAW is an example that we must hold in everyday life in society. In addition, the value of honesty will lead students to have a broad, open soul, not easily lie, and dare to admit mistakes for their own actions.

The value of honesty possessed by students is a concept, "…the main characters of the Prophet Muhammad SAW include: (1) siddiq (honest); (2) trustworthy (trustworthy); (3) fathonah (intelligent); and tabligh (communicative) (Djan & Adawiyyah, 2021). The value of honesty is also reflected in "spirituality which is contained in five points including: (1) integrity; (2) wise; (3) enthusiasm; (4) inspiring; and (5) dare to make wise decisions" (Dewi et al., 2021). The value of honesty is an inseparable part of the daily lives of the participants of Kalibaru Manis Village, by conveying something according to facts, not lying easily, and daring to be responsible for their actions.

3. The Value of Faith

The quality of the value of human faith is the responsibility of each individual. Individual faith is identical to the value of faith sometimes up, but also sometimes down. The quality of the faith value of students can be seen from the way they establish relationships with the Kholik, relationships with fellow humans, relationships with themselves and relationships with the surrounding environment. The facilitator's efforts to internalize the religious values of equality education students by providing religious learning inside and outside the classroom related to the daily activities of the students of Kalibaru Manis Village. The value of students' faith as expressed by CLC facilitator Miftahun Najah Kalibaru, Ms. Foroida, that, "to provide religious education about the value of faith to students is not too difficult, because the culture and traditions of the people at the foot of Kalibaru Manis Village are mostly Muslim, so the values of religious values are taught every day by parents and teachers of the Koran in the village prayer room and mosque" (Furoida, 2021).

The researchers' observation and interview data illustrate that the students of Kalibaru Manis Village in their daily lives are always obedient in worshiping and carrying out religious orders. The majority of the community and students are proficient in reciting the Qur'an (Obser.Researcher, 2021). Khotijah, one of the students of equality education package B said, "for matters of worship, parents always remind their children to always worship on time, and the children here are still small and are already proficient in reciting the Qur'an"(Khotijah, 2021). The internalization of the values of faith makes students have the spirit of taqwallah, namely the belief in the existence of self-preservation and care from Allah and with full awareness and devotion to Allah's commands and His prohibitions. Taqwa to Allah is always feeling that Allah is watching over him and avoiding what is prohibited (Khozin, 2008). Faith that is internalized in students makes faith that is patterned in children's daily lives, "... an injection of faith, morality, and religion into society" (Kohan, 2022). The value of faith in the version of the Qur'an, "Indeed, the most noble of you in the sight of Allah is the one who is most pious among you." (Anwar, 2021; Qutb, 2012). The value of piety that is internalized in students such as tawadlu ', qona'ah, wara' and optimistic, and does not discriminate between humans before Allah SWT.

4. The value of Moral

Moral values for students of equivalence education package B are basic needs that must be instilled in everyday life. Moral humans are humans who have commendable morals, like to work hard, are punctual, honest and have high loyalty. Morality as a barometer for someone to

gain knowledge, success in learning, and as a learning ethic for students to get the pleasure of Allah SWT (Daulay et al., 2021; Salami & Widyanto, 2018; Setiawan, 2014; Tang et al., 2021). The moral values of students as expressed by the facilitator, Ms. Foroida during her time as a learning companion in the learning community of Kalibaru Manis Village, said, "During studying together, students are able to maintain morals and ethics with friends, with facilitators, and with older people, but there are some moral values that must be improved, namely how to communicate and how to dress." (Furoida, 2021). Moral values in religion are the concept of implementing character education as the internalization of Islamic values (Indriyani, 2021; Sukardi, 2016). When studied in-depth, first, the language and ways of communicating students use the local language used daily, while the facilitators communicate using Indonesian. Second, how to dress, each student uses clothes according to the wishes of the students, without adjusting to the conditions and learning situations.

5. Basic Value

The basic values of faith, Islam, and Ihsan in Islamic-based educational institutions have become part of the concept of *fardu ain* and *fardu kifayah* sciences (Nugraha, 2017). Malaysia has implemented the basic value syllabus as a concept of fardu ain science since kindergarten education to high school education. Through the syllabus of the basic values of faith, Islam, and Ihsan in the educational curriculum, it gives birth to a generation of morals, building a society, physically and spiritually balanced (Masruroh et al., 2021; Zakaria & Azahari, 2022). The basic values seen in the students of Kalibaru Manis Village from the observations of the researchers showed that most of the students had the basic values of faith, Islam, and ihsan. The basic values of faith are reflected in the Islamic faith by carrying out worship sincerely, and carrying out His commands and avoiding His prohibitions in earnest. The basic values of Islam are reflected in students learning *fiqh* from the closest people, parents, and Koran teachers, and the basic values of *ihsan* are reflected in students having commendable morals, being patient, and always grateful with simple conditions, minimal access to education, minimal learning facilities and infrastructure, and far from modern city life (Obser.Researcher, 2021). A similar condition was also expressed by the facilitator, Ms. Foroida, during her time as a learning companion in the student learning community of Kalibaru Manis Village, revealing that, "basic values for students are mostly realized through daily activities in the prayer room and mosque which are taught through afternoon and evening recitation activities." (Furoida, 2021).

Basic values in Islamic teachings are seen as worship, which is moral support that has the highest position with a foundation of sincerity in carrying out worship (Diasti, 2021). Implementation of basic values in formal education is usually through joint extracurricular activities starting from the congregational dhuha prayer, Friday prayers at the school mosque, and reading the Qur'an fifteen minutes before the first hour of learning. The implementation of basic values in formal education focuses on the routine activities of students at school, while in non-formal education the basic values of religious education are mainly located in the family and community environment so that parents as educators at home and the environment as a process of maturation of children in applying basic values religious education. The basic values of religious education from parents are more humanistic, such as the value of exemplary, how to worship, how to behave as parents, and the value of the personality of the parents. Humanist basic values are religious education values that emphasize children to imitate their parents through behavior in aqidah, behavior in worship, behavior in morals, and behavior in social, independent and emotional dimensions (Sutarmin et al., 2014). In Kalibaru Manis Village students, the basic values of Islamic teachings are reflected through the basic humanist values of parents to children through the values of faith, Islamic values, and ihsan values, as well as exemplary values, ways of worshiping, and parenting, and personality values.

Table: 3 Research Finding Matrix
Mentoring Islamic Religious Values for Dropout Students

No	Religious Values	Research Findings
1	The Value of Wisdom	This is reflected in the actions of protecting the forest, taking care of the forest, conserving the forest, not cutting down the forest indiscriminately, and not burning the forest
2	Honesty Value	This is reflected by telling the truth according to facts, not lying easily, and daring to be responsible for his actions.
3	The Value of Faith	This is reflected through the attitude of tawadhu, qana'ah, wara', optimism, and does not discriminate between humans before Allah SWT.
4	Moral Value	This is reflected in the use of language, communication, and the way of dressing regardless of condition.
5	Basic Value	Values of faith, Islamic values, and ihsan values, as well as exemplary values, ways of worshiping, and parenting, and personality values.

Source: (Obser.Researcher, 2021)

Methods of Mentoring Religious Values for Dropout Students

Students dropping out of school in some remote areas, such as Mount Kumitir in Kalibaru Manis Village, Banyuwangi Regency is a common sight. Dropping out of school is not a big

problem, because the sources of work for the people of Kalibaru Manis Village are sufficient to meet the needs of the community. But dropping out of school becomes a big problem when the people of Kalibaru Manis Village descend into densely populated urban communities. Often the people of Kalibaru Manis Village are the center of attention of the surrounding community. Limited access to education in Kalibaru Manis Village is the main source of the problem of low education. Most people choose not to continue to a higher level of education, because the location of the school is far from home. This condition is also exacerbated by the lack of road facilities, lack of street lighting, and unfavorable natural conditions when entering the rainy season. Formal education in the Kalibaru Manis Village community is only at the elementary school level, while for junior high school and high school levels it is in Kalibaru District which covers a distance of about 15-kilometers with footpath access.

More dropouts in Kalibaru Manis Village are learning through equivalency education package B. Through study groups in Kalibaru Manis Village, students get access to education that is close to home and have plenty of time to help their parents in the fields after the learning process. The method of mentoring religious values to dropout students at the foot of Kalibaru Manis Village consists of three methods including: (1) habituation method; (2) exemplary method; and (3) the mau'izah hasanah method (good advice). The methods for inculcating religious values in school dropouts are as follows:

1. Habituation Method

Religious values that are reflected through daily activities become the habituation of students in Kalibaru Manis Village, starting from praying on time, respecting each other, having good character, being obedient to parents, always protecting the environment, and having an honest and caring attitude. responsible for the actions taken. The habituation method to instill religious values in dropout students is a form of character education cultivation. The essence of character as a moral judgment, and an important foundation in social life (Hartman et al., 2022). This condition is as expressed by Mrs. Eriana as the implementer of the package B equivalence education program that, "children who attend the equivalence education package B equivalent to junior high school are from lower-middle families, so that character education is given to children in the form of daily habits. such as the values of politeness, mutual respect, being honest and responsible." (Eriani, 2021). The people of Kalibaru Manis Village have the principle that religious education for children is the main education in the family. This condition was also expressed by the head of the Community Learning Center Miftahun Najah, Mr. Dhofir that,

"the majority of the people of Kalibaru Manis Village do hold fast to religious values inherited from their ancestors, so that they become character values that are manifested in people's daily lives." (Risky, 2021).

This method of inculcating religious values becomes a method of habituation that is imprinted on students so that they become character values. There are three character values that are in accordance with the Qur'an and As-Sunnah including: (1) main characters, such as sincerity, honesty, patience, trustworthiness, right on promises, and responsibility; (2) the character of interacting with fellow human beings, such as being able to control oneself in socializing, being gentle, being able to maintain verbal communication, loving fellow humans, establishing friendships, being ashamed when making mistakes, and always doing good to others; and (3) successful Muslim characters, such as being good at being grateful, not arrogant, diligent in giving charity, having skills in simple and frugal living (Mustopa et al., 2022). Methods of habituation as inculcation of moral values include: discipline, piety, concern for others, politeness, being a role model in actions and words, maintaining cleanliness, and being proficient in worship (Hakim, 2022).

2. Exemplary Method

Although the life of the people of Kalibaru Manis Village is far from the hustle and bustle of the city, the values of Islamic religious education are still firmly held by the community. Through exemplary behavior reflected by kiai, teachers, parents, and education facilitators for equality in package B, the values of religious education are still strong in society. The exemplary method is a product of character education. Exemplary values are in the spotlight of character education based on culture, religious beliefs, and fundamental values to produce quality resources for the future (Elihami, 2022; Mashuri & Suyatno, 2018; Murtako, 2015). Through this method can shape the morals, behavior of students, and social emotional students. The figures of kiai, teachers, parents, and facilitators are role models for students in everyday life. This is as expressed by CLC facilitator Miftahun Najah Kalibaru, Ms. Foroida, that, "The example of the students of Kalibaru Manis Village can be seen from the way they talk, politeness with the facilitator, and enthusiasm for learning. , for helping parents harvest coffee beans in the garden" (Furoida, 2021). Students' enthusiasm for learning sometimes declines along with the harvest season, but the facilitator as a learning companion is still enthusiastic to accompany students while providing examples to appreciate learning time even though it is harvest season, giving permission procedures if you can't take part in learning, and exercising

commitment. students that learning is also to support their future in the future. The example of educators as student figures starts from the way of speaking, manners in providing education, and how to dress when teaching without realizing it or not being imitated by students (Nasihin, 2015; Sahiba & Hartati, 2022).

3. The *Mau'izah Hasanah* Method

The learning process becomes an important value in the transfer of knowledge, a similar condition is also felt by students as objects of education. Dropout students who continue their education through equivalency education package B are people who have a fighting mentality to progress and develop. The *mau'izah hasanah* method is the delivery of Islamic messages in three ways including advice, guidance, and language that is not harsh or critical. (Kamarudin et al., 2019; Saleh et al., 2022). The Miftahun Najah Kalibaru Learning Center as a non-formal educational institution uses the *mau'izah hasanah* method in instilling religious values in dropout students in Kalibaru Manis Village. The concept of *mua'izah hasanah* is implemented through giving advice to students during the teaching and learning process. This is as stated by the facilitator, Ms. Furoidah.

> "In the learning process in each study group, we always give good advice (mau'izah hasanah) to students with the aim that students have good morals, can be useful for themselves and society, have good speech, love attitude. love for each other, and the spirit to work and worship" (Furoida, 2021).

The call for mau'izah hasanah or advice for good deeds is contained in the Qur'an Surah An-Nahl verse 125 which means that, "Call people to the path of your Lord with wisdom and good teaching." (Kementerian Agama, 2007). The Islamic religious values taught by the facilitator were emphasized by Khotijah's students that, "the education taught by the facilitator is not only general education, but also religious education by giving good advice in learning, obeying parents, always praying in congregation, speaking good words. good, and always passionate for a better education"(Khotijah, 2021). Good teaching has the meaning of fostering to something commendable. This concept is in line with *At-tarbiyyah* which has the meaning of growing or fostering step by step to reach the perfect limit (Nata, 2005; Sholichah, 2018).

Table: 4 Matrix of Research Findings
Methods of Mentoring Religious Values for Dropout Students

No	Methods of Cultivating Religious Values	Research Findings
1	Habituation Method	Values of politeness, mutual respect, being honest, and being responsible for what you do.
2	Exemplary Method	Good way of speaking, good manners in society, and enthusiasm for learning.
3	The Mau'izhah Hasanah Method	Instilling morality, being a useful person in society, having good speech, maintaining an attitude in socializing, loving each other between humans, and a passion for work and worship.

Source: (Obser.Researcher, 2021)

Inhibiting Factors for Mentoring Religious Values for Dropout Students

Dropping out of school for the people of Kalibaru Manis Village is a common thing. The children in this village on average are elementary school graduates, and do not continue to junior high school through formal education. However, the students of Kalibaru Manis Village prefer to continue at the level of equivalence education package B through non-formal education. The inhibiting factors for the assistance of religious values to dropout students occur due to many factors including: (1) the low economy of the community; (2) laggard community culture; (3) lack of parental attention; (4) the lack of children's learning facilities; (5) low learning motivation of children; and (6) the location of the school which is far from the urban community.

First, the low economic factor of the community, which is related to the purchasing power of people who still rely on traditional methods by working as garden laborers, coffee farmers, pine resin tappers, vegetable farmers, cattle, sheep, chicken and bird breeders. The concept of the community's economy to survive is the way people apply the economy in the Islamic concept. Islamic economics aims to improve the welfare of mankind by alleviating poverty, to improve the quality of life, and to promote village economics (Kholijah, 2022; Tenggoro, 2019). The economic condition of the community as expressed by the student of package B, Mr. Kuswanto that:

> "People's economic activities in coffee, cocoa, and pine forests earn an average wage starting from Rp. 30.000, - up to Rp. 50.000, - per day and for students dropping out of school, apart from studying, we help parents every day to clean coffee plantations, take care of coffee, and pick red coffee beans to sell to collectors in the market, help tap pine sap, and clean cocoa plantations" (Kuswanto, 2021).

A similar condition was also emphasized by the facilitator, Mrs. Furoida that, "Kalibaru Manis Village students help their parents in the coffee plantation every day, taking care of the coffee trees and picking coffee beans to take home and sell to collectors" (Furoida, 2021). People's coffee farmers in Kalibaru Manis Village take their sons and daughters to the garden to help take care of the coffee plantations, this is because the farmers do not have sufficient funds to employ people in the coffee plantations, so to minimize the costs incurred by inviting their sons and daughters to work in the coffee plantations.

Second, the laggard cultural factor of society, which is related to the speed of innovation adoption. In adopting innovation there are three main aspects, among others: (1) how much benefit from innovation; (2) societal pressure to adopt innovations; and (3) the opportunity or ability of the community to adopt the innovation (Valor et al., 2022). However, the condition of the people of Kalibaru Manis Village is in line with the development and needs of the increasingly modern world of work. The average community is still old-fashioned, and does not want to accept innovations from outside. Therefore, the community still feels comfortable with the current conditions even though they occupy land with land use rights belonging to Perhutani.

Third, the factor of the lack of parental attention. The task of educating, guiding, directing, and meeting the spiritual and mental needs of students is the main task of parents (Thaba & Baharuddin, 2022). In contrast to the condition of the people of Kalibaru Manis Village, parents neglect their children's education, this condition can be seen in various routine activities of students when they are not studying. Parents require their children to help out in the garden, take care of farm animals, and tend the coffee trees. The lack of parental attention also occurs in children's education. In addition, many students who graduate from elementary school do not continue to higher schools, because they have to help their parents and also family pressure to get married at an early age.

Fourth, the factor of the lack of learning facilities at the secondary level. Facilities and infrastructure that support children's learning will create an atmosphere that is enthusiastic, happy, and lively for students to be interested in learning (Suyudi, 2022). However, unlike in Kalibaru Manis Village, the unavailability of children's learning facilities makes children have to drop out of school. In addition, the lack of formal and non-formal educational institutions in residential areas. To attend junior secondary school, students must leave the village. Meanwhile, the distance from the village to the school is almost 5-kilometers and you have to pass through coffee, cocoa, and pine forests.

Finally, the factor of the location of the school which is far from residential communities. Equitable education aims to provide equal access to education, so that all citizens have the same rights in access to education (Lubis et al., 2022). The people of Kalibaru Manis Village as a remote community need access to education, they must leave the village to go to the nearest sub-district area. Therefore, requiring students to attend school requires greater time and costs. In addition, parents cannot afford to pay for their children's schooling every day. In addition, the access road is still clay. There is no lighting along the plantation roads and it is dangerous in the rainy season.

Table: 5 Matrix of Research Findings
Inhibiting Factors for Mentoring Religious Values

No	Inhibiting factor	Research Findings
1	Factors of Low Community Economy	The community depends on economic activities in gardens and forests. The people of Kalibaru Manis Village work as smallholder coffee farmers, cocoa farmers, and tappers for pine resin belonging to Perhutani. People get wages from working starting from Rp. 30,000, - to Rp. 50,000, - per day. The activities of students dropping out of school every day are helping their parents in the fields and in the forest.
2	Community Cultural Factors	The culture of society that is laggard and difficult to accept modernization makes society undeveloped.
3	Lack of Parental Attention Factors	Parents neglect their children's education, lack of parenting assistance in learning for children, family pressure to get married at school age, and parents ask their children to help out in the fields or gardens to ease the family's economy.
4	The factor of the lack of secondary level learning facilities	Learning facilities for students are only up to basic education level, so to continue high school, they must leave the village.
5	School location factor	Rural road access, which is rocky and muddy during the rainy season, makes students drop out of school even more isolated, so access to education must go to the nearest sub-district.

Source: (Obser.Researcher, 2021)

Conclusion

Based on the results of the study, it can be concluded that the mentoring of Islamic religious values for dropout students is realized through non-formal learning activities. The Kalibaru Manis Village study group is a bridge that connects out-of-school students with the community learning center. An overview of the activities of mentoring religious values to

dropout students by teaching character education such as the value of wisdom, the value of honesty, the value of piety, moral values and basic values. In addition, dropout students who take the equivalence education package B equivalent to junior high school get special assistance using the habituation method, the exemplary method, and the mau'izah hasanah method (good advice). Mentoring Islamic religious values to dropout students is constrained by various factors including: (1) the economic condition of the community below the poverty line; (2) laggard community culture; (3) lack of parental attention to children's education; (4) the unavailability of learning facilities at the junior high school level; and (5) the location of the school which is far from the community's house. Therefore, the community must spend a lot of money, time, and extra energy. The researcher's limitations are due to road access that is relatively far from the city center, which takes a long time, students who help parents in the garden are difficult to find, children dropping out of school come home from the garden in the late afternoon, and if there is limited access to lighting at night, the researcher cannot continuously make in-depth observations. Recommendations for future studies focus on improving human resources, especially for dropout students through vocational activities, ability to operate information technology, and adoption of innovation.

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