

Strategies to Handle Students Who Transfer or Drop Out According to Islamic Teachings

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Abstract:

Education is a fundamental right of every learner and an obligation in Islamic teachings aimed at developing human potential comprehensively. However, the phenomena of student transfers (*mutasi*) and school dropouts remain serious issues in the education sector, affecting the continuity of the learning process and the future of young generations. This study aims to examine the phenomena of student transfers and dropouts from the perspective of Islamic education and to formulate appropriate strategies for addressing them based on Islamic values. The research method used is library research by reviewing various relevant sources, including the Qur'an, Hadith, academic books, and previous studies. The findings indicate that transfers and dropouts are influenced by economic limitations, low learning motivation, lack of family support, and unsupportive social environments. In Islam, every child has the right to receive an education, and school dropout is a condition that contradicts the principle of the obligation to seek knowledge. Islamic values such as *ukhuwah Islamiyah* (Islamic brotherhood), family responsibility, social justice, and the spirit of learning as an act of worship serve as the foundation for preventive efforts. The strategies proposed include preventive approaches such as strengthening family-based education, fostering Islamic character, and creating a religious school environment, as well as curative approaches including Islamic counseling, adaptation support for transferred students, and social assistance through *zakat*, *infaq*, and *sadaqah*. Therefore, an integrative approach grounded in Islamic teachings is required to effectively and sustainably address these issues.

Kata Kunci: *Islamic education, student transfers, dropouts*

INTRODUCTION

Education is one of the essential pillars in building an advanced human civilization (Hasan, 2023; Sahri, 2022; Vasile & others, 2018). Through education, learners are guided to develop their intellectual, spiritual, and social potential in

a balanced manner(Fatimah & Sumarni, 2024; Surbakti, Harahap, & Hasanah, 2024). Schools serve as institutions that provide students with opportunities to learn and grow in various aspects of life(Pokhrel & Chhetri, 2021). However, educational success does not solely depend on curriculum and infrastructure, but also on the active participation of students in the learning process. Consistency and continuity in education are crucial factors for achieving optimal learning outcomes(Allam, Dempere, Kalota, & Hua, 2024; Mendygalieva, Litvinenko, & Nikolaeva, 2020). When students experience interruptions in their education or even drop out, the goals of education become difficult to achieve. Therefore, issues related to learning continuity must receive serious attention from all education stakeholders. This highlights that education is not merely an academic matter but also concerns the sustainability of students' lives within the education system.

In various regions, the phenomena of student transfers and school dropouts are still frequently encountered and pose ongoing challenges to the education system(Adelman & Székely, 2017; Nes, Demo, & Ianes, 2018). Student transfers typically occur due to residential relocation, family economic issues, or other social factors(Terada et al., 2025; Torche, Fletcher, & Brand, 2024). Meanwhile, dropping out of school is often the result of low learning motivation, environmental pressures, or internal family problems. These conditions lead to the discontinuation of students' education and negatively impact their future. Students who do not complete their schooling are likely to face difficulties entering the workforce and participating productively in society(Di Pietro, Biagi, Costa, Karpiński, & Mazza, 2020; Marginson, 2016). This phenomenon threatens efforts to achieve equitable and quality education. Moreover, schools often struggle to provide assistance to students who are at risk of dropping out. Therefore, appropriate interventions are required to prevent the increasing rates of student transfers and dropouts.

From an Islamic perspective, education is not merely an academic activity but also an act of worship and a religious obligation for every Muslim(Panjwani, 2017; Sahin, 2018). Islam commands its followers to seek knowledge throughout their lives, as emphasized in numerous verses of the Qur'an and Hadith. Knowledge is regarded as a source of enlightenment that elevates individuals from ignorance to a meaningful and blessed life. Therefore, the continuity of education is a fundamental principle in Islam so that students can grow with noble character and beneficial skills for society. When a student drops out of

school, they lose not only academic opportunities but also the chance to receive complete moral and spiritual guidance. Islam stresses the importance of protecting and supporting children's education to prevent them from falling into ignorance and deviant behavior (Harahap, 2025; Rusli, 2020). This demonstrates that the issues of student transfers and dropouts must be addressed seriously from an Islamic standpoint. Thus, Islamic education plays a fundamental role in improving the overall quality of students' lives.

Although the government and schools have attempted to reduce the rates of student transfers and dropouts, real conditions in the field show that various obstacles still hinder these efforts. Many students come from low-income families who struggle to finance their education. Others feel a lack of emotional and motivational support from the school environment. Schools sometimes fail to provide a personal approach to identify students at risk of dropping out. Limited attention to character development and students' psychological needs has made the issue more complex. Additionally, negative stigma against students who frequently move schools creates adaptation difficulties in their new environment. As a result, some students choose to leave school because they feel uncomfortable and unsupported. This situation shows that existing strategies are not yet optimal and require a more comprehensive approach aligned with Islamic values.

Research conducted by Sulmiftah, Mansur, and Muslim (2022) shows that fostering Islamic religious values through mentoring methods is effective in helping dropout students improve their behavior, enhance religious understanding, and rebuild their learning motivation. The study also confirms that the involvement of family, community leaders, and the surrounding environment plays a significant role in the success of the mentoring program (Sulmiftah, Mansur, & Muslim, 2022). Research conducted by Muchlisin, Afif, et al. (2020) shows that alternative education plays a significant role in addressing school dropout problems through the provision of flexible, inclusive learning services that meet students' needs. The research findings also confirm that this education model is able to restore students' learning motivation and provide access to education for those hindered by social, economic, or family factors (Muchlisin, Zuber, Haryono, & others, 2020).

Based on the review of previous research, it is evident that studies specifically addressing strategies for reducing student transfers and dropouts from an Islamic educational perspective remain limited. Most research still focuses on social and economic factors without incorporating religious values as

a guiding framework for problem-solving. In fact, Islam provides strong principles for ensuring the continuity of education for Muslims. The absence of an Islamic approach in handling these issues leads to solutions that overlook students' inner and spiritual dimensions. Hence, it is necessary to conduct a scientific study that emphasizes Islamic values as the foundation for strengthening students' character and motivation. The novelty of this study lies in integrating Islamic spiritual values into preventive and curative efforts to handle student transfers and dropouts. This study seeks to formulate educational strategies that not only address academic aspects but also foster students' faith and morality. Thus, this research is expected to contribute new insights to the development of comprehensive student support concepts.

This research aims to analyze strategies for addressing student transfers and dropouts from the perspective of Islamic education. It will identify the causes of these phenomena through the lens of Islamic educational principles. In addition, this study explores Islamic-based approaches that can be implemented by schools and families to ensure the continuity of students' education. It also intends to provide comprehensive strategic recommendations for preventing and managing transfer and dropout cases. These strategies are expected to enhance learning motivation and strengthen students' spiritual values as the foundation of their educational journey. Moreover, this study contributes to the literature on Islamic-based solutions to educational challenges. Ultimately, the goal is to ensure that students' rights to receive proper education are not neglected.

RESEARCH METHOD

This study employs a library research method that focuses on the identification, analysis, and interpretation of various literature sources relevant to the research topic (Majid, 2017). This approach is selected because the discussion on strategies to address student transfers and school dropouts from an Islamic perspective requires a comprehensive understanding of religious texts, Islamic educational theories, and previous scholarly studies. The data used in this research consists of qualitative data derived from documents and scientific publications. The qualitative paradigm requires researchers to construct meanings and concepts through narrative analysis of the examined texts. The primary sources of this study include the Qur'an, Hadith, books of tafsir, Islamic education literature, and reference works related to the phenomena of student transfers and dropouts. Library research allows for extensive exploration of

Islamic teachings and concepts in formulating educational solutions. Thus, this method is considered appropriate to scientifically and thoroughly support the research objectives.

Data collection in this study was carried out through documentation analysis of both primary and secondary sources. Primary data consists of normative Islamic texts such as verses of the Qur'an and Hadith related to the obligation to seek knowledge, the protection of children's rights, and the command to sustain access to education. In addition, primary data also includes the views of scholars and Islamic education figures who provide philosophical insights and practical guidelines (Gunawan, 2023). Meanwhile, secondary sources include scientific journals, theses, dissertations, books, academic articles, and research reports related to student transfers and school dropouts. To ensure the accuracy of the information, the researcher conducted careful selection based on publication credibility, scientific validity, and relevance to the research focus. Data collection techniques involved note-taking, thematic categorization, and organizing information according to causal factors and strategic solutions. The literature review process was conducted continuously until data saturation was reached.

The collected data were analyzed using content analysis and descriptive qualitative analysis. These methods are utilized to interpret the meanings and messages contained in religious texts and scientific findings from the reviewed literature. The analysis process consisted of three main stages: data reduction, data presentation, and conclusion drawing. In the reduction stage, the researcher selected and focused on essential information aligned with the research objectives. The classified data were then organized into scientific narratives to facilitate interpretation and result presentation. To ensure reliability, data validation was conducted through cross-checking across multiple sources so that the findings remain academically accountable. This analytical approach assists the researcher in formulating educational strategies consistent with Islamic values as solutions to the issues of student transfers and dropouts. Through this comprehensive analysis procedure, the research is expected to provide a strong conceptual contribution to the development of Islamic education strategies.

RESULTS AND DISCUSSION

RESULT

A. Islamic Education and the Duty of Seeking Knowledge

Education in Islam is an essential effort to develop human potential comprehensively, encompassing physical, spiritual, intellectual, and moral aspects (Mahmudulhassan, Waston, Muthoifin, & Khondoker, 2024). Islamic teachings view knowledge as a source of enlightenment that guides individuals toward a blessed life and success in both this world and the hereafter. Therefore, education is not merely aimed at achieving academic goals but also holds deep spiritual significance. The command to seek knowledge is explicitly emphasized in the first revelation sent to Prophet Muhammad (peace be upon him), in Surah Al-'Alaq verses 1–5, which highlights the importance of reading and learning from the very beginning of the Islamic message. Islam grants a high status to people of knowledge, as stated in Surah Al-Mujadalah verse 11, where their ranks are elevated before Allah. Thus, education becomes a fundamental pillar in building a progressive and morally upright Islamic civilization.

Seeking knowledge in Islam is an obligation for every Muslim, both men and women, without discrimination based on gender or social status. This principle is confirmed in numerous sayings of the Prophet Muhammad (peace be upon him), including the well-known hadith: "Seeking knowledge is an obligation upon every Muslim." This obligation signifies that access to education is a basic right that must be fulfilled. Parents bear a significant responsibility to provide education for their children from an early age, in order to protect them from ignorance and immoral behavior. Furthermore, Islam emphasizes that learning should continue throughout life, reflecting the concept of lifelong education. This religious mandate motivates every individual to pursue knowledge continuously, regardless of age or circumstances. Therefore, Islamic education is universal, continuous, and should not be hindered by challenges that can be overcome.

The primary goal of Islamic education is to shape individuals into people of piety, knowledge, and noble character who can contribute positively to society. Education focuses not only on cognitive achievement but also on strengthening spiritual character as the foundation for righteous actions. Through continuous education, learners can develop a balanced personality that combines intellectual capability with moral wisdom. In the

Islamic perspective, knowledge must be practiced for goodness and should not be pursued solely for worldly purposes. Consequently, school dropout poses a risk of depriving students of opportunities for moral development and Islamic guidance that are crucial for their future. Completing one's education equips learners to face life's challenges and fulfill their role as stewards (khalifah) on Earth. These character and spiritual values highlight the importance of ensuring that Islamic education proceeds without disruption.

Islam places strong emphasis on the continuity of education, as interruptions in learning may negatively affect the progress of the Muslim community both individually and socially (Abdullah, 2017). Dropping out of school or halting one's learning journey contradicts the principle of istiqamah (steadfastness) in seeking knowledge. When a student's education is discontinued, they are at risk of falling into ignorance, developing weak mental resilience, and losing confidence in facing life's difficulties. Therefore, families, schools, and communities share a collective responsibility to protect children's rights to receive education until they complete their studies. Islam also teaches the principle of cooperation and mutual support (ta'awun) in goodness, including providing moral and material assistance to students who are at risk of dropping out. By upholding the continuity of education, the Muslim community can foster a generation that is intelligent, strong in faith, and capable of contributing to national development. Thus, every barrier to education must be addressed seriously to ensure that students remain on the path of lifelong learning.

B. Phenomenon of Student Transfers and Dropouts

Student transfer refers to the movement of learners from one school to another, which may be driven by various personal or external factors (Maliszewski Lukszo & Hayes, 2020). This transfer can be considered positive when it aims to improve the quality of education; however, it may also hinder the learning process if the student is not well-prepared to adapt to a new environment. Meanwhile, dropout refers to the condition in which students discontinue their education before completing the required level. The dropout phenomenon presents a serious issue in the education sector because it deprives students of the opportunity to access proper educational services. Both phenomena potentially disrupt the continuity of education that should ideally run in a systematic and well-planned manner. Uncontrolled

transfers and increasing dropout rates indicate the presence of both structural and non-structural barriers within the education system. Thus, the existence of transfers and dropouts becomes an indicator that the education system has not yet fully succeeded in providing equitable and high-quality services for all learners.

Many factors contribute to student transfers and dropouts. Economic issues often serve as the main trigger, where financial limitations make it difficult for students to meet school necessities such as uniforms, books, stationery, and transportation. Additionally, low learning motivation and lack of family support frequently cause students to lose their desire to continue schooling. An unsupportive social environment, including involvement in deviant peer groups or limited learning facilities, may also lead them away from school. Some students face adaptation challenges due to relocation, forcing them to move schools or even stop studying altogether. On the other hand, an education system that lacks responsiveness in providing guidance for high-risk students further aggravates the problem. Teachers or schools sometimes fail to identify students who are at risk of dropping out at an early stage. All of these factors indicate that the causes of transfers and dropouts are multidimensional issues that must be addressed comprehensively and seriously.

The phenomena of student transfers and dropouts have significant impacts on learners' academic, emotional, and social development (Nemtcan, Sæle, Gamst-Klaussen, & Svartdal, 2020). Students who move or leave school often experience feelings of isolation, low self-confidence, and academic setbacks compared to their peers. Dropping out results in limited skills and knowledge, both of which are essential for entering the workforce in the future. Furthermore, students who are no longer engaged in an educational environment are at higher risk of getting involved in negative behaviors due to the lack of moral supervision and guidance. In the long term, the consequences include rising unemployment and poverty, which may trigger other social problems. In the educational context, high dropout rates signify the system's inability to provide inclusive education services. This issue also undermines the national goal of building an educated society. Consequently, dropout is not only detrimental to individuals but also affects the overall quality of a country's human resources.

To overcome student transfer and dropout issues, collaborative efforts are required among families, schools, communities, and the government. Schools should implement early identification strategies to detect students at high risk, allowing preventive interventions before they actually leave school. Families play a crucial role in offering emotional support, motivation, and fulfillment of basic educational needs. Governments need to optimize policies on equitable education by improving financial assistance programs, school quality, and adequate learning facilities. Communities also contribute by fostering a safe and supportive environment for student development. From the Islamic perspective, protecting children's rights to receive education is a collective responsibility that must be carried out with integrity. Religious values can serve as a moral foundation in strengthening efforts to prevent transfers and dropouts, ensuring that education continues sustainably. Therefore, comprehensive solutions supported by the cooperation of all parties are key to improving the quality and continuity of students' education.

C. Islamic Values in Preventing School Dropouts

Islam places great emphasis on education as an effort to improve the quality of human life both in worldly and spiritual aspects (Ismail & others, 2016). The Qur'an and Hadith assert that seeking knowledge is an obligation for every Muslim, regardless of social or economic background. This principle conveys the message that every child has the right to obtain proper education and should not be hindered by any obstacles. By believing that learning is a form of worship, students and parents are encouraged to prioritize schooling as a religious duty that must be fulfilled.

In addition to the spiritual aspect, the value of compassion (rahmah) in Islam highlights the role of the family as the primary environment for a child's development. Parents hold the responsibility to provide attention, guidance, and both moral and material support to ensure their children complete their education. A harmonious and caring family can prevent psychological conflicts that may lead children to lose interest in learning or choose to drop out of school. Thus, strengthening family functions becomes a vital strategy in reducing dropout rates based on Islamic principles.

In the social context, the concept of Islamic brotherhood (ukhuwah Islamiyah) and the principle of mutual assistance in goodness (ta'awun) emphasize that a child's education is not solely the responsibility of the family, but also of the community collectively. Society is obliged to help

provide facilities, motivation, and social protection for children who are vulnerable to leaving school. Forms of support may include scholarships, learning assistance, or creating a positive and conducive social environment. This spirit of solidarity positions the community as an essential pillar in reducing school dropout rates.

Islam also underscores character education that focuses on building noble morals, discipline, and a strong work ethic. These values are crucial to improving students' resilience in facing life challenges, such as economic difficulties or learning problems. When students possess strong spiritual and mental motivation, they are more capable of persisting in school even when facing pressures. Through the comprehensive application of Islamic values within the family, school, and community, the prevention of school dropouts can be carried out more effectively and sustainably.

D. Islamic Education Strategies in Addressing Transfers and Dropouts

The phenomena of student transfer (*mutasi*) and school dropout represent serious challenges faced by educational institutions at various levels, particularly within education systems that continue to struggle with social, economic, and accessibility disparities. Student transfer essentially refers to the relocation of learners from one institution to another due to certain reasons, such as family factors, changes in residence, or incompatibility with the learning environment. Meanwhile, dropout issues are more complex because they not only affect the future of the students but also potentially increase unemployment rates and reduce the overall quality of human resources. In Indonesia, economic status, social environment, low learning motivation, and limited family support are among the main factors contributing to the rise in school dropout cases. These conditions require educational institutions to implement effective support systems to ensure that students can complete their education. Furthermore, community and government involvement is crucial to guarantee that education remains a right accessible to all children. Therefore, the issues of transfer and dropout must be understood holistically from the many aspects that influence them.

In the perspective of Islamic Education, the problems of student transfer and dropout are not merely seen as administrative or academic issues but are closely related to fulfilling the rights and obligations of seeking knowledge as part of Islamic teachings (Musnandar et al., 2024). Education in Islam emphasizes the importance of developing intellect, character, and

spirituality, enabling individuals to live in accordance with the guidance of the Shari'ah. When students face barriers in accessing or continuing education, their fundamental right to knowledge is neglected, which contradicts Islamic values that highly esteem education. Therefore, Islamic educational institutions need to strengthen moral, spiritual, and social guidance for students at risk of transfer or dropout. Additionally, the roles of families and communities as the primary supporters of education must be optimized in providing attention and motivation to learners. A collective and integrated effort among schools, families, and communities becomes the key to ensuring the continuity of education for the younger Muslim generation. By comprehensively understanding this issue, implemented strategies can be more targeted and rooted in Islamic values. To overcome the challenges of student transfer and dropout, the implementation of comprehensive Islamic educational strategies is required, including the following:

1. Preventive Strategy

a. Strengthening Family Education Based on Islamic Values

Strengthening family education based on Islamic values is a fundamental step in preventing student transfer (*mutasi*) and dropout, as the family serves as the first educational environment that shapes a child's character and learning motivation. Parents need to instill a sense of responsibility for their children's education as part of the trust (*amanah*) granted by Allah SWT, so that they do not entirely delegate the educational process to the school. By applying Islamic values such as compassion, exemplary behavior, discipline, and encouragement to continuously seek knowledge, parents can guide their children in maintaining a strong learning motivation. Moreover, creating a conducive home environment—including emotional support, supervision of learning activities, and positive communication—provides children with a sense of security when facing academic or social challenges. A family environment that is attentive and spiritually strong helps students remain committed to their educational journey and protects them from the risk of dropping out.

b. Improvement of Teacher Competence in Student Guidance

Enhancing teachers' competence in guiding students is an important strategy to prevent both student transfer (*mutasi*) and dropout, as teachers serve not only as educators but also as moral and

emotional mentors for their students. Teachers need to be equipped with skills in Islamic counseling grounded in values of morality and compassion, enabling them to provide guidance that aligns with students' psychological and spiritual development. This Islamic counseling approach helps teachers identify and address both academic and personal issues in a more humane and solution-oriented manner. Furthermore, teachers must serve as role models of good character so that students have positive figures who inspire them to remain enthusiastic about their education. Teachers' attention to students' development, both academic and non-academic, fosters students' self-confidence and attachment to the school environment. Thus, teachers not only focus on cognitive aspects but also play a crucial role in maintaining educational continuity through sustained character building and motivational support.

c. Creating a Religious and Child-Friendly School Environment

Creating a religious and child-friendly school environment is a strategic step to establish a conducive and comfortable learning atmosphere for students. Schools need to cultivate a religious culture through habitual acts of worship, the reinforcement of noble moral values, and the integration of Islamic principles into all educational activities. Moreover, interactions among teachers, students, and all members of the school community should be based on compassion, mutual respect, and freedom from any form of discrimination. A safe and enjoyable school environment enhances students' learning motivation and loyalty to the educational institution, making them feel valued and emotionally connected. When students feel accepted and cared for, the risk of dropout or transfer due to discomfort can be minimized. Thus, schools become not only places of learning but also spaces for spiritual and social growth that foster self-confidence and a sense of meaningfulness in students.

d. Integrated Spiritual Development Program

An integrated spiritual development program is an important strategy to strengthen students' mental and emotional resilience, ensuring their consistency in pursuing education. Through structured religious mentoring activities, students receive direct guidance from teachers or mentors who serve as role models in character and

worship. Additionally, regular Islamic studies can help students gain a deeper understanding of religious values and foster awareness of the importance of education as part of worship. Strengthening learning motivation based on spirituality becomes the primary foundation for enhancing students' commitment to the educational process, especially amid challenging environments and rapid social changes. When spiritual development is integrated into daily school life, students' character development and emotional intelligence are optimized. This strategy not only prevents dropout but also prepares students to become faithful, morally upright individuals who can contribute positively to society.

2. Curative Strategy

a. Personal Mentoring for Students at Risk of Dropping Out

Personalized guidance is a strategic measure to prevent students at risk of dropping out from educational institutions. Through counseling services, students can express the various challenges they face while receiving guidance to find solutions tailored to their specific circumstances. Home visit programs enable teachers to directly observe students' family situations, allowing for an empathetic approach based on real conditions. Identifying obstacles—whether academic, economic, or psychological—serves as the basis for designing targeted and effective interventions. This approach emphasizes that every student has unique needs that must be addressed to ensure they can remain in school and achieve academic success. Moreover, moral support and motivation provided by the school can help rekindle students' enthusiasm for learning. With comprehensive personalized guidance, the risk of losing students due to dropout can be minimized effectively.

b. Social Assistance Based on the Principles of Zakat, Infaq, and Sadaqah

Social assistance based on the principles of zakat, infaq, and sadaqah serves as an effective curative strategy to prevent school dropout, particularly for students from economically disadvantaged families. Educational scholarship programs can provide financial support that eases the burden of school expenses, allowing students to continue their education without being hindered by economic constraints. Beyond material support, this social assistance reflects Islamic values of care and solidarity, encouraging the community to collectively safeguard

children's rights to education. The implementation of such programs can be carried out through educational institutions in collaboration with foundations, religious organizations, or social communities that manage zakat and sadaqah funds. Planned and sustainable financial support increases students' motivation to learn and reduces the risk of premature school leaving. Additionally, these programs foster students' awareness of gratitude, responsibility, and concern for others. Thus, social assistance based on zakat, infaq, and sadaqah principles becomes a crucial instrument in ensuring the continuity of students' education.

c. Optimization of Services for Transfer Students

Optimizing services for students who experience school transfers (mutasi) is an important strategy to ensure a smooth educational transition and help them quickly adapt to a new environment. School adaptation programs should be designed to help students understand the culture, rules, and learning systems of the new institution so they do not feel alienated or lose motivation to learn. Additionally, personalized guidance from teachers or mentors is essential to monitor students' progress during the transition period. Mapping students' initial abilities is a strategic step to identify their academic and non-academic strengths and weaknesses, enabling targeted learning interventions. These services also include social and emotional support so that students feel accepted and comfortable in their new environment. With a systematic approach, transfer students can adjust more quickly and minimize the risk of dropping out due to adaptation challenges. This strategy emphasizes the importance of individual attention and collaboration among schools, teachers, and families in supporting students' educational success.

d. Community and Government Involvement

Community and government involvement is an important strategy for creating an educational ecosystem that supports students' continuous learning, especially for those at risk of school transfer (mutasi) or dropout. The principle of ta'awun (mutual cooperation) in Islam encourages all parties to assist one another in meeting children's educational needs, whether morally, socially, or financially. Collaboration with social institutions, mosques, and religious leaders allows for broader and more integrated support for students, including the provision of scholarships, learning facilities, or additional guidance. The government also plays a

crucial role in providing regulations, funding, and policies that facilitate access to education for all children. Active participation from the community and educational stakeholders strengthens the sense of shared ownership over the educational process, making students feel valued and motivated. Moreover, community support helps identify problems early and provides relevant solutions tailored to local needs. Through this collaborative approach, educational institutions can build an inclusive, safe, and sustainable learning environment for all students.

e. Implementation of Enjoining Good and Forbidding Evil

Implementasi prinsip Amar Ma'ruf Nahi Munkar dalam pendidikan berperan penting sebagai strategi preventif untuk mencegah perilaku negatif yang dapat menjauhkan siswa dari proses belajar. Amar Ma'ruf Nahi Munkar berarti mengajak pada kebaikan dan mencegah kemungkaran, yang dalam konteks pendidikan diterjemahkan sebagai upaya membimbing siswa agar selalu konsisten menjalankan kewajiban belajar dan menjauhi perilaku yang merugikan diri sendiri maupun orang lain. Dengan bimbingan ini, siswa diajarkan untuk memiliki kesadaran diri dan tanggung jawab atas masa depannya, serta menumbuhkan karakter disiplin dan religius. Prinsip ini sejalan dengan firman Allah dalam QS. Ali Imran ayat 104: "Dan hendaklah ada di antara kamu segolongan umat yang menyeru kepada kebaikan, menyuruh yang ma'ruf, dan mencegah dari yang munkar; merekalah orang-orang yang beruntung."

Dalam praktiknya, guru, orang tua, dan pihak sekolah dapat secara aktif mengingatkan siswa ketika mereka menunjukkan perilaku yang menyimpang dari nilai-nilai pendidikan dan moral. Proses ini dilakukan dengan pendekatan yang penuh kasih sayang, empati, dan pembinaan yang konstruktif, sehingga siswa tidak merasa dihukum, tetapi terdorong untuk memperbaiki diri. Kegiatan pembiasaan akhlak mulia, mentoring, dan penguatan nilai-nilai religius menjadi media yang efektif untuk menerapkan prinsip ini secara berkelanjutan. Dengan demikian, siswa memiliki pedoman moral yang jelas dan motivasi internal untuk tetap berkomitmen dalam menuntut ilmu.

penerapan Amar Ma'ruf Nahi Munkar juga membangun iklim sekolah yang kondusif, aman, dan suportif bagi seluruh siswa. Ketika siswa merasa dibimbing menuju kebaikan dan dijauhkan dari perilaku

merugikan, risiko terjadinya mutasi atau drop out dapat diminimalkan. Pendekatan ini menekankan kolaborasi antara lembaga pendidikan, keluarga, dan masyarakat dalam menjaga proses pendidikan agar tetap berjalan sesuai nilai-nilai Islam. Dengan strategi preventif berbasis prinsip Amar Ma'ruf Nahi Munkar, pendidikan tidak hanya fokus pada pencapaian akademik, tetapi juga membentuk karakter siswa yang beriman, berakhlak mulia, dan mampu menghadapi tantangan hidup dengan bijaksana.

DISCUSSION

The phenomenon of student transfer (mutasi) and dropout in the context of Islamic education reflects a significant challenge to the continuity of the obligation to seek knowledge as commanded in Islamic teachings. Education is a fundamental need that must be fulfilled to ensure the development of character, morals, and the future quality of life of a Muslim. When a student faces barriers that hinder their schooling, it contradicts the principle of lifelong learning emphasized in Islam. The Qur'an and Hadith affirm that every Muslim has both the right and responsibility to access education. Therefore, school dropout must not be normalized but viewed as a serious concern requiring collective attention. Without adequate support, students are vulnerable to setbacks in spiritual, intellectual, and social aspects. Thus, this phenomenon demands collective responsibility to safeguard children's basic rights to education.

An analysis of the causes of student transfer and dropout reveals that economic, familial, and social environmental factors play a significant role. When families cannot afford to meet educational needs, students are often forced to quit school or transfer to institutions that are more financially accessible. Additionally, a lack of motivation and limited parental support become major triggers of dropout. Negative peer environments can worsen the situation, causing students to lose direction and interest in learning. In Islam, the family holds a major responsibility as the custodian of children's education and will be held accountable for negligence in guiding the next generation. Therefore, dropout prevention must begin with strengthening the family's function as the first and primary educational environment.

Islamic values provide a strong foundation to help students remain on their educational path. The spirit of seeking knowledge as an act of worship can be a powerful spiritual motivation for students not to give up in difficult

circumstances. Islam also emphasizes compassion and solidarity through *ukhuwah Islamiyah* and mutual assistance in goodness (*ta'awun*). Love within the family, respect for children's rights, and the obligation to uphold public welfare can reduce the risk of dropouts. Furthermore, the cultivation of moral character and discipline within Islamic education strengthens students' resilience. When these values are internalized, students are better equipped to face life's challenges with optimism and perseverance. With strong spiritual fortitude, educational continuity becomes more assured.

Strategies for addressing the issues of student transfer and dropout must be comprehensive, encompassing both preventive and corrective approaches. Preventive measures include creating a friendly and religious school atmosphere, ensuring competent teacher guidance, and fostering effective communication between schools and families. Meanwhile, corrective strategies should guarantee intensive support for students already at risk of dropping out. Social support is also crucial, including the utilization of *zakat*, *infaq*, and *sadaqah* to assist underprivileged students. Schools should also provide adaptation services for transfer students to prevent feelings of isolation. Islamic-based counseling and moral development can help students overcome psychological and social barriers. Thus, Islamic approaches offer holistic solutions that address the spiritual, emotional, and social needs of students.

The analysis shows that preventing dropout and managing student transfers cannot rely on a single entity alone but requires synergy among families, schools, communities, and the government based on Islamic principles. Islamic education provides not only normative guidance but also practical solutions for protecting children's rights to education. If Islamic strategies are implemented consistently, the issues of dropout and student transfer can be significantly reduced. Additionally, educational continuity will support the development of a knowledgeable, well-mannered, and competitive generation. This effort is a valuable civilizational investment for the future of the Muslim community. Therefore, collective commitment to strengthening education is a tangible form of practicing Islamic teachings that bring mercy to all (*rahmatan lil 'alamin*).

CONCLUSION

The conclusion has effectively summarized the core discussion and emphasized the importance of a holistic approach grounded in Islamic values. However, it still needs refinement to clearly highlight the contribution of this

research, which lies in presenting an integrative Islamic-based framework for understanding the causes of student transfer and dropout, as well as offering actionable strategies rooted in family education, school culture, and community support. In addition, this study provides practical implications for parents, teachers, school leaders, and policymakers by outlining coordinated preventive and corrective measures such as strengthening spiritual guidance, improving adaptation services for transfer students, and expanding social assistance programs that can be implemented to ensure educational continuity. With these contributions, the research reinforces the importance of sustainable, collaborative efforts guided by Islamic teachings to reduce student transfer and dropout, thereby supporting the development of a resilient and morally grounded generation.

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