

THE CONTRIBUTION OF THE FASLUL KHOS PROGRAM IN ENHANCING THE RELIGIOUS AND ACADEMIC EDUCATION QUALITY OF STUDENTS AT MBI AMANATUL UMMAH

Muhammad Muhtardin

Universitas KH. Abdul Chalim, Indonesia

muhammadmuhtardin@gmail.com

Abstract

The Faslul Khos Program is one of the flagship initiatives at Madrasah Bertaraf Internasional (MBI) Amanatul Ummah, designed to equip students with strong Arabic language skills and profound Islamic understanding. This study aims to describe the implementation of the Faslul Khos Program and analyze its contribution to improving the quality of students' religious and academic education. A descriptive qualitative approach with a case study method was employed in this research. Data were collected through interviews, observations, and documentation involving teachers, students, and program administrators. The findings show that the program significantly strengthens the teaching of Fiqh and Arabic, while also shaping students into disciplined, independent individuals ready to pursue higher education in the Middle East. Key success factors include a well-structured curriculum, the use of classical Islamic texts as learning resources, and intensive guidance from experienced instructors. Thus, the Faslul Khos Program plays a significant role in enhancing the quality of pesantren-based education that is adaptive to global dynamics.

Keywords: Faslul Khos, Religious Education, Academic Education, MBI Amanatul Ummah.

مستخلص البحث

يُعد برنامج فصل خاص من أبرز البرامج في المدرسة الدولية أمانة الأمة، حيث صُمم لتزويد الطلاب بكفاءات عالية في اللغة العربية وفهم عميق للعلوم الإسلامية. يهدف هذا البحث إلى وصف تنفيذ برنامج فصل خاص وتحليل إسهامه في تحسين جودة التعليم الديني والأكاديمي لدى الطلاب. استخدم الباحث منهجاً نوعياً وصفيًا بطريقة دراسة الحالة، وتم جمع البيانات من خلال المقابلات والملاحظات والتوثيق مع المعلمين والطلاب والمشرفين على البرنامج. وأظهرت النتائج أن البرنامج يعزز بشكل كبير تدريس الفقه واللغة العربية، كما يساهم في بناء شخصية الطالب المنضبط والمستقل والمؤهل لمتابعة التعليم العالي في الشرق الأوسط. وتشمل عوامل نجاح البرنامج وجود منهج دراسي منظم، واستخدام الكتب الكلاسيكية كمصادر تعليمية، والإشراف المكثف من قبل معلمين ذوي خبرة. وبذلك، فإن برنامج فصل خاص يساهم بشكل فاعل في تعزيز جودة التعليم الإسلامي القائم على النموذج التقليدي المتكيف مع التحديات العالمية.

الكلمات المفتاحية: فصل خاص والتعليم الديني والتعليم الأكاديمي والمدرسة الدولية أمانة الأمة.



INTRODUCTION

Islamic education in the modern era faces significant challenges in uniting spiritual excellence with academic achievement amid globalization. This calls for a new approach that not only preserves the Islamic scholarly tradition but also equips learners with global academic competencies. Responding to this need, the International Standard Islamic School (MBI) Amanatul Ummah developed the *Faslul Khos* Program as a flagship initiative designed to foster students' mastery of Arabic, deepen their understanding of Islamic classical literature (*turats*), and strengthen academic performance.

Faslul Khos emphasizes not only cognitive development but also spiritual formation, character building, and readiness for higher education, particularly in Middle Eastern universities. This reflects an integrative approach envisioned by Syed Muhammad Naquib al-Attas, who promoted the idea of *ta'dib* as the essence of holistic education, and Paulo Freire, who emphasized critical awareness and learner-centered pedagogy.

This study aims to describe the implementation of the *Faslul Khos* Program and analyze its contribution to improving the quality of students' religious and academic education at MBI Amanatul Ummah.

METHOD

This study employs a qualitative descriptive approach using a case study method. The research was conducted at MBI Amanatul Ummah, Mojokerto, where the *Faslul Khos* Program is implemented. Data were obtained from program supervisors, teachers, and participating students, as well as institutional documentation.

Data collection techniques included in-depth interviews, direct observation, and documentation analysis. Data were analyzed using the Miles and Huberman interactive model, which involves data reduction, data display, and conclusion drawing. Data validity was ensured through triangulation of sources and methods.

RESULTS AND DISCUSSION

1. Overview of the *Faslul Khos* Program

The *Faslul Khos* Program is a special initiative developed by MBI Amanatul Ummah, aimed at preparing students to continue their higher education abroad, particularly in the Middle East. As stated by Ustadz M. Zainul Khofifi, the Deputy Coordinator of *Muadalah* at MBI Amanatul Ummah, the program has been ongoing for years and has produced thousands

of graduates. He reported that annually, the school sends 20–30 students to universities in the Middle East, with a record of 35 students in a single year.

2. Graduate Achievements and University Placement

According to Ustadz Muhammad Hakim, a Fiqh teacher at *Faslul Khos*, nearly all graduates continue their studies overseas. He confirmed that the acceptance rate of *Faslul Khos* students into Middle Eastern universities reaches 100%, often with full scholarships. Many alumni have returned to serve as educators at MBI Amanatul Ummah.

3. Program Objectives and Focus

The program is designed to equip students with advanced Arabic language skills (70% of the total curriculum), supported by religious sciences taught using classical Arabic sources (*Kitab Kuning*). The program targets universities in Egypt, Iraq, Lebanon, and similar institutions, aiming to fully prepare students for Arabic-based entrance examinations.

4. Instructional Strategies and Teacher Selection

The curriculum and teaching strategies in *Faslul Khos* differ from regular classes. According to Ustadz Zainul Khofifi, each year the school holds a coordination meeting with teachers to evaluate and redesign methods suitable for high-performing students. Teachers are recruited from quality alumni, not merely based on Fiqh teaching ability, but their academic and pedagogical excellence.

5. Student Recruitment and Selection

Admission into *Faslul Khos* is competitive. Students must express interest and pass a selective entrance test. For example, from 50 applicants, only 20 may be accepted into two classes, each consisting of 10 students. Candidates must demonstrate prior Arabic proficiency—not at a beginner level, but at a minimum threshold of competence.

Discussion

1. *Faslul Khos* as a Strategic Educational Model

The *Faslul Khos* Program at MBI Amanatul Ummah illustrates a strategic educational model that combines intensive religious instruction with a strong academic orientation. The program's consistent success in sending students abroad confirms its effectiveness in preparing learners for global Islamic scholarship.

The program embodies Syed Muhammad Naquib al-Attas's vision of an integrative education system. His concept of *ta'dib* highlights education as a process of instilling discipline,

knowledge, and *adab* in a unified epistemology that harmonizes religious and worldly sciences.¹ *Faslul Khos* operationalizes this vision by providing both Arabic fluency and Islamic textual mastery alongside academic performance standards.

2. Pedagogical Differentiation and Curriculum Design

Unlike regular classes, *Faslul Khos* implements a pedagogical model tailored to high-performing students. The selection of teachers from qualified alumni and the annual review of instructional methods reflects a strong commitment to adaptive and student-centered teaching. This resonates with Freire's idea of liberating education, which encourages dynamic interaction, critical thinking, and learner participation.²

The curriculum is designed not merely to transfer knowledge but to shape student autonomy and academic maturity—qualities necessary for success in international university environments.

3. Identity and Readiness for Global Islamic Discourse

Faslul Khos does not only prepare students for exams but cultivates their capacity to engage with global Islamic discourse. Through classical Arabic immersion and Kitab Kuning studies, students internalize Islamic scholarly traditions. This deep foundation supports Az-Zarnuji's assertion in *Ta'lim al-Muta'allim* that proper Islamic education requires close student-teacher relationships, consistent practice, and ethical grounding.³

Such preparation enables students to enter Middle Eastern universities not as passive recipients of foreign knowledge, but as participants in the ongoing renewal of Islamic thought.

4. Institutional Planning and Student Performance

The deliberate planning and selective admission process position *Faslul Khos* as a model of planned excellence. Only students with minimum Arabic competency are admitted, which raises the academic bar and creates a focused, high-expectation learning environment.

This approach supports Ahmad Tafsir's idea that Islamic education should go beyond ritual or memorization; it must cultivate internal meaning and deep understanding.⁴ Students' high success rates in foreign university admissions (reaching 100% in some years) affirm the strength of this model in achieving dual excellence—religious and academic.

¹ Syed Muhammad Naquib al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993), p. 77–80.

² Paulo Freire, *Pedagogy of the Oppressed*, trans. Myra Bergman Ramos (New York: Continuum, 2000), p. 72–86.

³ Az-Zarnuji, *Ta'lim al-Muta'allim Tariq at-Ta'allum*, trans. Syamsul Rijal (Bandung: Pustaka Setia, 2003), p. 14–15.

⁴ Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam* (Bandung: Remaja Rosdakarya, 2004), p. 54.

5. Implications for Broader Islamic Education Reform

The success of *Faslul Khos* provides a compelling case for Islamic schools and *pesantren* to adopt targeted, excellence-based programs. It confirms that when curriculum design, instructional strategy, and student selection are aligned with a clear vision, *pesantren* can compete on global academic stages without sacrificing their religious identity.

Future studies may further examine alumni trajectories, curriculum replication models, and longitudinal impacts of similar programs across different regions

CONCLUSION

The *Faslul Khos* Program at MBI Amanatul Ummah exemplifies a successful model of integrative Islamic education that balances deep religious instruction with strong academic preparation. This program does not merely add Arabic and Islamic sciences into the curriculum—it intentionally nurtures students to become competitive, ethically grounded, and intellectually capable individuals ready to pursue higher education at international Islamic universities.

The findings demonstrate that the program's success stems from three core elements: selective student admission, an intensive and purpose-driven curriculum, and pedagogical practices aligned with global academic expectations. The combination of Arabic immersion, classical Islamic text engagement, and academic excellence provides a comprehensive educational environment rooted in the Islamic intellectual tradition.

The *Faslul Khos* Program proves that *pesantren*-based institutions can modernize without abandoning their identity. Its ability to produce graduates who excel in both religious and academic realms makes it a model worthy of further study and replication.

ACKNOWLEDGMENT

The author expresses sincere gratitude to the leadership and teaching staff of MBI Amanatul Ummah, especially to Ustadz M. Zainul Khofifi, M.H.I. as Deputy Coordinator of the Muadalah Program, and Ustadz Muhammad Hakim, Lc. as a Fiqh instructor, for their invaluable contributions and willingness to participate in this research through interviews and data provision. The author also thanks Universitas KH. Abdul Chalim and the academic supervisors for their continuous guidance and constructive feedback throughout the research and writing process. Without the support of these parties, this study would not have reached its present form.

REFERENCE

- Ahmad Tafsir. *Ilmu Pendidikan dalam Perspektif Islam*. Bandung: Remaja Rosdakarya, 2004.
- Az-Zarnuji. *Ta'lim al-Muta'allim Tariq at-Ta'allum*. Translated by Syamsul Rijal. Bandung: Pustaka Setia, 2003.
- Freire, Paulo. *Pedagogy of the Oppressed*. Translated by Myra Bergman Ramos. New York: Continuum, 2000.
- MBI Amanatul Ummah. "Program Unggulan MBI Amanatul Ummah." Accessed June 18, 2025. <https://mbi-amanatulummah.sch.id/>
- Muhammad Muhtardin, *Implementasi Metode Sorogan Dalam Pembelajaran Fiqih Untuk Meningkatkan Prestasi Belajar Siswa (Studi Kasus di Kelas Fasul Khos MBI Amanatul Ummah)* (Skripsi, Universitas KH. Abdul Chalim, 2025), 52–65.
- Syed Muhammad Naquib al-Attas. *Islam and Secularism*. Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1993.
- Sugiono. *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta, 2019.