
An Accelerated Learning Model of the *Kitab Kuning* in Madurese *Pesantren*: A Multi-Site Study

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ABSTRACT

The practice of *Kitab Kuning* learning in Indonesian *pesantren* represents a fundamental aspect of Islamic scholarly transmission. However, long-standing teaching methods like *sorogan* and *bandongan* are coming under more pressure from modern educational needs, especially when it comes to getting students to pay attention and use their time wisely. While numerous acceleration initiatives have been implemented in various *pesantren*, systematic and empirically validated models of accelerated *Kitab Kuning* learning are still inadequately examined. This research examines pedagogical methods in three *pesantren* located in Madura and develops an evidence-based accelerated learning model for classical Islamic texts. Utilizing a qualitative descriptive-exploratory design, data were gathered via in-depth interviews, participant observation, and document analysis at Almadinah Ganding Sumenep, LPI Maktuba al-Majidiyah Plakpak Pamekasan, and Darussalam Puncak Palengaan Pamekasan. The results show that traditional learning methods usually take students three to four years to master basic text, but accelerated teaching methods cut this time down significantly by using experiential, active, and contextual learning methods. The study advances theoretical understanding by framing accelerated textual literacy within *pesantren* pedagogy, enhances methodological approaches by suggesting a versatile multi-strategy instructional design applicable in various *pesantren* settings, and offers empirical validation through field-based evidence of its efficacy. The uniqueness of this research resides in the formulation of a structured acceleration model that maintains the epistemic authority and scholarly ethos of *pesantren* while addressing modern pedagogical challenges. These results have useful implications for developing curricula and training teachers in Islamic schools.

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INTRODUCTION

Pesantren as a traditional Islamic educational institution has a central role in preserving classical Islamic knowledge through the learning of the Yellow Book. Local literature shows that the *sorogan* and *bandongan* methods are still the dominant pattern (Aziz et al., 2022), but their effectiveness has declined amid changes in the characteristics of students. Hamdi emphasized that learning in many Islamic boarding schools is slow due to *naḥw ṣarf* obstacles and student competency gaps (Hamdi & Nurdiansyah, 2023). Field observations in Madura confirm this condition: most students take three to four years to master a basic text, and more than 60% of beginners are only able to read without understanding the structure of meaning. Various acceleration methods such as *Al-Fātiḥ*, *Nubdhat al-Bayān*, and *Al-Iktishyāf* have been adopted on a limited basis and have been proven to reduce the duration of learning to three to six months, but the implementation has not been evenly distributed.

Although there are various acceleration efforts, local research tends to be descriptive and technical (Nawawi, 2017). Fahri in his research on the epistemology of the Yellow Book highlights that there is no theoretical framework that integrates the values of *ta'lim*, *ta'dīb*, and *tadrīb* with modern learning theories (Fahri & Luthfi, 2021a). Meanwhile, global studies on acceleration in post-conflict education (Bilagher & Kaushik, 2020) and gifted education (Venville & Oliver, 2015) have not been translated into the context of Islamic epistemology. The *pesantren* literature also does not explain how acceleration affects *tafaqquh fī al-dīn*, especially related to the internalization of meaning, depth of interpretation, and the formation of students' academic character. The research is strengthened by Rahmawati who examines the integration of modern pedagogy and tradition and even emphasizes the absence of a model that explicitly combines innovative pedagogy with the epistemic structure of *pesantren* (Rahmawati & Hidayat, 2022).

Field observations in several Islamic boarding schools in Madura show that most students take three to four years to master a single basic text, and more than 60% of beginners can only read the text orally without understanding its structural meaning. The complexity of *naḥw ṣarf* and the non-doweled nature of classical Arabic texts make the learning process slow and repetitive. Without pedagogical innovation, learning becomes monotonous and demotivating, prompting some *pesantren* to adopt acceleration methods such as *Al-Fātiḥ* and *Nubdhat al-Bayān*, which have been shown to reduce the duration of learning to three to six months while maintaining the quality of comprehension.

The absence of a conceptual model hinders the efforts of Islamic boarding schools to respond to the needs of the new generation who need more interactive, contextual, and efficient learning patterns. Social change and digitalization require Islamic boarding schools to maintain their intellectual traditions without being trapped in methods that are no longer in harmony with the principles of cutting-edge pedagogy. Moreover, acceleration that is not based on an epistemological foundation risks reducing the depth of understanding of the text, an essential aspect in the formation of scholars (Charmaz, 2014). Therefore, the preparation of an acceleration model that can accelerate the technical process without sacrificing epistemic depth is an urgent need in Islamic education reform.

Interviews with caregivers and teachers confirm that the diverse educational backgrounds of students contribute to uneven levels of Arabic language proficiency. At the Almadinah Ganding Islamic Boarding School, for example, more than 40% of new students do not have basic *naḥw ṣarf* competencies, so they memorize literal translations without understanding the deeper structural meaning. Meanwhile, the number of teachers proficient in innovative methods is limited, resulting in teacher-centered teaching with minimal room for critical dialogue. This condition weakens the relevance of learning the Yellow Book for the younger generation who need a more interactive,

contextual, and applied learning model (Anam & Ghozali, 2022).

Previous studies show various acceleration initiatives, such as (Thoha, 2015) research on student management in the *Nubdhat al-Bayān* program and Nawawi's (2017) analysis on the effectiveness of the *Prakom program*. However, most of these studies are descriptive and focus on technical program management rather than developing tested and replicable conceptual models. Globally, acceleration has been applied in post-conflict education recovery (Bilagher & Kaushik, 2020) and gifted education (Venville & Oliver, 2015), but research on how these principles can be adapted into the epistemology of Islamic education, especially Yellow Book learning, is still limited.

This study fills this gap by formulating an accelerated learning model of the Yellow Book based on multi-location design in three Madura Islamic boarding schools. This model integrates experiential approaches, active learning, and contextual learning with *pesantren* pedagogical values. The study not only maps the actual practice of Yellow Book learning but also develops a conceptual framework that brings together local traditions with the theory of global acceleration. Thus, this research makes an empirical and theoretical contribution to the development of a relevant, measurable, and replicable learning model in other Islamic boarding schools in Indonesia (Fahri & Luthfi, 2021).

This research aims to address this academic gap. First, there is currently no acceleration model for learning *the Yellow Book* that combines the pedagogical tradition of *pesantren* with contemporary learning theory. Although *pesantren* have tried acceleration methods, there is no theoretical framework that integrates the values of *ta'lim* (teaching), *ta'dīb* (ethical discipline), and *tadrīb* (practical practice) with Kolb's experiential learning, active learning, or Meier's accelerated learning model. Second, little research explores the epistemological implications of acceleration for *tafaqquh fī al-dīn*, i.e., the deepening of religious understanding that has traditionally been developed slowly and gradually. The question of how acceleration affects the internalization of meaning, depth of interpretation, and the formation of the academic character of *pesantren* is still unanswered in the existing literature (Ningrum & Sa'adah, 2020).

To fill this gap, this study uses multi-location designs in three Islamic boarding schools in Madura to: (1) analyze current Yellow Book learning practices; (2) formulate an accelerated learning model that integrates experiential, active, and contextual approaches; and (3) identify challenges and propose feasible solutions. The uniqueness of this study lies in the synthesis between the academic tradition of *pesantren* and modern acceleration theory, resulting in a model that not only accelerates technical mastery but also maintains the depth of meaning, contextual relevance, and epistemological character of *pesantren* education.

METHOD

This study employs a qualitative approach with a descriptive–exploratory design to deeply understand the dynamics of accelerated *Kitab Kuning* learning in three *pesantren* in Madura (Creswell, 2018). This approach was chosen because the acceleration of *Kitab Kuning* instruction is a complex and highly contextual pedagogical phenomenon that cannot be adequately captured through quantitative procedures. Through direct engagement interviews, observations, and document analysis the qualitative method enables the researcher to capture the strategies, experiences, and meanings constructed by practitioners in their daily teaching activities.

The research subjects consist of *Kiyāy* and *Ustādh* from Pondok Pesantren Almadinah Ganding Sumenep, LPI Maktuba al-Majidiyah Plakpak Pamekasan, and Pondok Pesantren Darussalam Puncak Palengaan Pamekasan, each of which implements the *Al-Fātih*, *Nubdhat al-Bayān*, and *Al-Iktishyāf* methods, respectively. From these three *pesantren*, twelve key informants were selected three *Kiyāy* responsible for academic policy and nine *Ustādh* as technical

implementers of instruction using purposive sampling based on their competence and experience in applying accelerated *Kitab Kuning* learning.

Data collection was conducted through in-depth interviews to explore the perspectives of *Kiyāy* and *Ustādh* regarding the objectives, strategies, effectiveness, and challenges of acceleration methods, supported by participant observation during instructional sessions to capture teacher–student interactions and the implementation patterns of *Al-Fātih*, *Nubdhat al-Bayān*, and *Al-Iktishyāf*. These data were further corroborated with documentation such as curricula, instructional modules, and internal *pesantren* records. The validity of the findings was ensured through source and method triangulation by comparing interview results, observation notes, and official *pesantren* documents to reduce perceptual and situational biases.

Data analysis followed an inductive process using layered coding procedures. The first stage involved open coding to identify initial categories from interview transcripts and observation data, including learning strategies, variations in student competence, and implementation obstacles. The next stage, axial coding, connected these categories into broader themes such as pedagogical patterns, method integration, and classroom dynamics. The final stage, selective coding, synthesized the relationships among themes to construct a conceptual understanding of the emerging acceleration model. As this research adopted a multi-site design, the analysis proceeded with cross-case analysis to compare the three *pesantren*, allowing the study to move beyond parallel descriptions toward a comparative synthesis that reveals similarities, differences, and the unique characteristics of each site.

Throughout the research process, the researched maintained reflexivity by recognizing their position as an outsider with limited understanding of *pesantren*'s internal culture. Reflective notes were regularly documented to anticipate interpretive biases and ensure that the analysis remained grounded in empirical data. This reflexive stance is particularly important given the power relations between the researcher, *Kiyāy*, and *Ustādh*, as well as the normative structures embedded in *pesantren* culture. With the combination of diverse data collection strategies, triangulation, systematic thematic analysis, and reflexive awareness, this study ensures the credibility and depth of findings that inform the formulation of an accelerated learning model for *Kitab Kuning* instruction in Madurese *pesantren*.

RESULTS AND DISCUSSION

Kitab Kuning Learning Conditions in Madura Islamic Boarding Schools

The learning conditions of the Yellow Book in Madura Islamic boarding schools demonstrate that traditional methods, such as *sorogan* and *bandongan*, continue to prevail. Interviews and observations show that new students at the Almadinah Ganding Islamic Boarding School usually need three to four years to read simple texts fluently. More than 60% of first-year students can only read texts out loud without understanding the context. This means that they often only learn how to read technically instead of really understanding what they're reading. This shows that regular Yellow Book learning takes too long and could make students bored if there is no new way to teach it. The *Nubdhat al-Bayān* method is used at LPI Maktuba al-Majidiyah Plakpak to help students read the Yellow Book faster. Some students can learn basic texts in one to two years using this method, which is much faster than other ways. But interviews with teachers show that differences in Arabic language skills are still a big problem. Students who have been educated in a madrasah (Islamic school) tend to learn faster than those who have been educated in a public school.

On the other hand, the effectiveness of *Nubdhat al-Bayān* also depends a lot on how consistent the help from teachers is and how easy it is to find structured training materials. Some *Ustādh* said that students who got regular help with mapping sentence structures, especially *i'rab* analysis and

pattern recognition, did a lot better at reading and understanding what they were reading. But because the implementation is different in each class, the students' learning outcomes are very different. Classes with a lot of students and teachers tend to move more slowly, while classes with fewer students can reach their learning goals more quickly. Some students also memorize translation patterns without understanding the grammatical logic, so a rigorous practice-based remedial approach is needed to make sure that acceleration doesn't end with just reproducing the text but also leads to a stable understanding of the structure.

At the same time, the *Al-Iktishyāf* method has been developed by Darussalam Puncak Palengaan Islamic Boarding School. This method focuses on independent exploration when reading the *Kitab Kuning*. This method makes students more active in figuring out the meanings and structures of language, which makes them more motivated to learn. Observations show that students are more excited about the material, especially when they can connect it to real life. But there aren't enough teachers who are well-trained in the *Al-Iktishyāf* method, which is still a big problem that keeps this method from being used fully at all student levels.

Table 1.
Comparison of the Yellow Book Learning Conditions in Three Madura Islamic Boarding Schools

Boarding	Dominant Method	Average Time to Master Basic Text	Challenge	Excess
Almadinah Ganding (Sumenep)	<i>Sorogan & Bandon gan</i>	3–4 Year	60% of beginners can only read text without understanding context	Traditions are preserved; Strong Continuation in the Scientific Field
LPI Maktubal-Majidiyah (Plakpak, Pamekasan)	<i>Nubdhat al-Bayān</i>	1–2 Year	Differences in Arabic proficiency led to inequality	Effective in accelerating basic text mastery
Darussalam Puncak Palengaan (Pamekasan)	<i>Al-Iktishyāf</i>	Varies (faster depending on the student's independence)	Lack of trained teachers; Uneven implementation	Increase student motivation and independence

Structure of the acceleration model

This study created an accelerated Yellow Book learning model based on an analysis of field data. The model combines three teaching methods and three complementary teaching strategies. This model not only shows how things are done in Madura *pesantren*, but it also puts them into a conceptual framework that can be used in other schools that are similar. The experiential approach is the first one. It puts reading texts directly at the center of the learning process. By actively working with the Yellow Book, students gradually learn the rules of syntax and morphology through directed repetition. This method is in line with the idea of experiential learning, which says that experience

is the best way to learn a language.

The second method is active learning, which gets students involved by having them talk about things, ask and answer questions, and do group activities. This type of interaction makes teachers less important and encourages students to negotiate meaning, which speeds up the process of learning Arabic grammar rules. This method is like the theory of social constructivism, which says that people learn by working together and interacting with each other. The third method is contextual learning, which links classical texts to modern social and religious issues. Students learn to see the Yellow Book not as a boring school assignment, but to understand the problems that Muslim communities face today by connecting it to the world around them. It helps students learn more than just language skills; it helps them understand things deeply and see how they fit into the bigger picture. Three teaching strategies are used to put these three ideas into action. Multilevel collaboration makes it easier for senior and junior students to share knowledge in a fair and natural way. Rhythmic memorization is a way to help you learn the structure of a text. Self-exploration encourages students to read texts on their own before discussing them as a group. This helps them improve their analytical skills and feel more comfortable reading classical texts (Van Brunnesen, 1999).

Along with the three main approaches, this model also stresses how important it is for the learning process to keep going through a structured cycle of reflection. At the end of each session, students do a reflection to see how well they understand sentence structure, morphological patterns, and how the text relates to the context. This way, teachers can find common mistakes, fix them right away, and make the material harder or easier for the next meeting. This reflective method helps students connect what they learn with how they understand it, and it also helps them become more aware of their own progress. Using this acceleration model shows that a mix of experiential, active, and contextual methods can help students rely less on memorization alone. Students show that they are better able to find the main ideas in sentences (the number of *mufīdah*), map out how words are related to each other, and draw legal or religious conclusions from texts by helping them explore language structure and thematic meaning. Some students who used to only read mechanically were able to present grammar analysis in a more organized and argumentative way, which shows that speeding up the process does not mean losing depth of understanding.

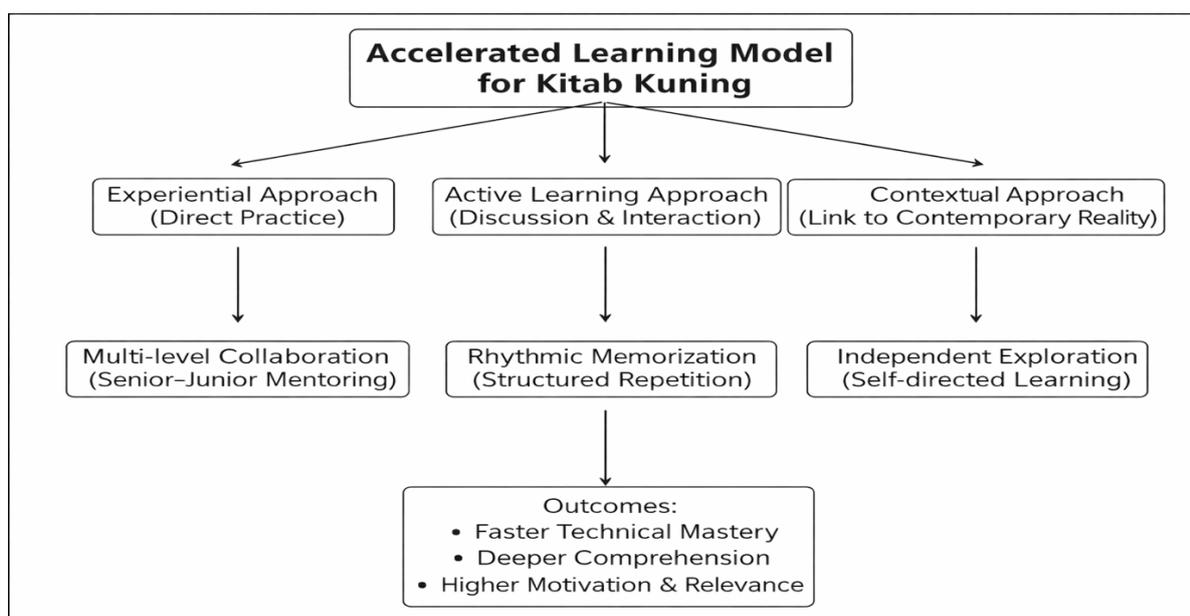
This model influences the way the classroom works, in addition to being a teaching tool. When older and younger students work together in groups, they learn more in a fairer and more supportive way. Teachers are no longer the only ones in charge. Instead, they are facilitators who create spaces for conversation and the building of meaning by everyone (Jackson, 2019). This pattern fits with the pesantren's focus on the importance of manners and being together (*jamā'ah*) while learning. So, this learning model not only speeds up technical skills, but it also strengthens the cultural values of *pesantren*, which are the main basis of traditional Islamic education.

This mix of methods and strategies leads to a faster integrated learning model. This model not only helps students read faster, but it also makes sure that they don't lose depth of understanding as they do. The results show that using experiential, active, and contextual methods at the same time helps students learn better, relate texts to their context better, and be more motivated to learn. So, this model gives teachers a useful alternative that keeps the intellectual traditions of the Yellow Book while making it more useful for 21st-century learning.

Table 2.
Syntax of the Accelerated Learning Model for *the Yellow Book*

Phase	The Role of the Teacher <i>(Kiyāy/Ustādh)</i>	Role of Students	Approach/Strategy	Purpose
1. Onboarding	Explain learning objectives, prepare texts, provide motivation	Listening, preparing text, jotting down key terms	Contextual	Building awareness of meaning and relevance
2. Experience (Initial Training)	Reading guide through live examples	Alternately read text under guidance	Experience, Rhythmic Memorization	Train students to read accurately
3. Active Learning	Ask questions, facilitate discussions, assign grammar analysis tasks	Respond, discuss, practice collaboratively	Active Learning	Accelerating the understanding of linguistic structures
4. Tiered Collaboration	Assign seniors to mentor juniors	Senior students act as tutors; junior students practice under guidance	Tiered Collaboration	Knowledge transfer; Strengthening among others
5. Self-Exploration	Prepare new texts for individual analysis	Read and interpret texts independently	Self-Exploration	Develop independence and critical thinking
6. Reflection & Reinforcement	Explain, concise, give feedback	Present findings, receive corrections, take notes	Contextual and Rhythmic Memorization	Deepen understanding and retention
7. Evaluation & Follow-up	Assess reading ability, provide corrective notes	Demonstrate learning outcomes, correct mistakes	Integrative (all strategies)	Ensure sustainability and collaboration

Figure
Accelerated Learning Model for the Yellow Book



Implementation Challenges

Field analysis shows that the main obstacles in the implementation of the Yellow Book acceleration learning model in Madura Islamic boarding schools come from structural, pedagogical, and cultural factors. First, low student motivation seems to be a fundamental problem, but interviews with teachers reveal that this low motivation is not entirely due to the difficulty of the text. This is also influenced by the study habits in Islamic boarding schools, which position the Yellow Book as a discipline that must be studied gradually and with strict discipline. For many new students, accelerated learning is considered a deviation from the "natural rhythm" of *tafaqquh*, so they become less emotionally and intellectually engaged (Hosen, 2021).

Second, the limitation of teachers' pedagogical competence is not only caused by the lack of training but also related to the epistemological attitude of some *Ustādh* who consider traditional methods such as *sorogan* and *bandongan* as *blessings* in the delivery of knowledge. This theological ambivalence has made some teachers reluctant to adopt an accelerated approach, which they consider too technical or too modern. This explains why the application of acceleration methods is uneven, even though *pesantren* institutionally support innovation.

Third, resource limitations such as lack of modules, learning guides, and technological support must be understood in the context of *pesantren* education policies that are still limited. There is no standard acceleration curriculum published by both the Islamic boarding school umbrella organization and the Ministry of Religious Affairs. As a result, digitalization or structured module development efforts often rely on local initiatives without regulatory support or funding. Therefore, these resource limitations cannot be resolved through normative recommendations alone; Policy reforms are needed that ensure *pesantren* have access to funds for pedagogical innovation.

Given these motivating, pedagogical, and cultural factors, the success of accelerated learning models cannot depend solely on methodological design. This requires epistemological readiness among teachers, cultural acceptance in the *pesantren* community, and policy support that facilitates the provision of sustainable facilities and competency development. These findings emphasize that innovation in *pesantren* education must be understood as a process of socio-religious transformation, not just the introduction of new pedagogical techniques.

The epistemological relevance of digital *pesantren*

The development of information and communication technology simultaneously opens opportunities and pressures for Islamic boarding schools to reposition themselves epistemologically. The term “digital Islamic boarding school” here refers to the process of adapting pedagogical practices, curricula, and traditional knowledge infrastructure to digital media ranging from the digitization of the *Kitab Kuning* (classical Islamic texts), the use of synchronous/asynchronous learning platforms, to online-based knowledge community networks. The epistemological relevance of this transformation is not merely technical (how material is delivered) but touches on the core of how religious knowledge is produced, validated, and passed down in the *pesantren* tradition. The following discussion outlines four main dimensions of the epistemological relevance of digital Islamic boarding schools: (1) continuity and transformation of knowledge sources; (2) learning methodologies and epistemic authority; (3) internalization of meaning and quality of *tafaqquh*; and (4) socio-cultural implications for Islamic boarding school scholarly practices (Fikri et al., 2023).

First, in terms of continuity and transformation of knowledge sources, the digitization of the Yellow Book and supporting materials changed the mode of access to classical texts. As discussed in the Indo-Islamic study on the dynamics of *pesantren* education in the digital era, digital access expands the reach of texts and facilitates cross-edition comparisons and historical reference tracing that was previously difficult for many students to access (Hamdi & Nurdiansyah, 2023b). In other words, digital media has the potential to enrich the corpus of sources that are the basis of local *ijtihad*; Students and teachers can quickly browse through variations in editorial, commentary, and translation, thus opening up a wider space for textual dialogue. However, this transformation also demands epistemological caution: the availability of digital texts does not automatically guarantee critical understanding. The quality of metadata, the authenticity of the manuscript, and proper reading practices are the determining factors whether digitization strengthens or weakens the scientific tradition.

Second, related to learning methodology and the configuration of epistemic authority, digital *pesantren* have the potential to overhaul the role of teachers (*Kiyāy/Ustādh*) as well as the mechanism of knowledge validation. Traditionally, authority in *pesantren* is personal, based on scientific *sanad* and intense teacher-student relationships. Digital transformation has given rise to a plurality of authorities: learning materials can come from recordings of lectures by national figures, university modules, and international repositories. Studies examining the integration of modern pedagogy with tradition show that this combination requires efforts to reconstruct the role of teachers as hermeneutic facilitators, not just textual presenters (Rahmawati & Hidayat, 2022). In the context of accelerating the learning of the Yellow Book, the role of the *Kiyāy* is crucial to enforce validation standards to lead collective interpretation, filter relevant external sources, and maintain scientific manners. Thus, the epistemology of digital *pesantren* must affirm the rules of the game (epistemic norms) that maintain scientific integrity while utilizing the abundance of online resources.

Third, the problem of internalizing the meaning and quality of *tafaqquh* is the center of pedagogical concern. Many worry that technical acceleration and rapid access to text through digital media risks fostering superficial learning reliance on summaries, literal translations, or transliterations without grammatical and contextual deepening. However, studies on the epistemology of the Yellow Book show that proper pedagogical engineering on digital platforms can actually enrich the *tafaqquh* process if accompanied by analytical modules, interactive exercises, and strengthening reflection (Fahri & Luthfi, 2021b) (Fahri & Luthfi, 2021). For example, the collaborative annotation feature on the digital edition can facilitate collective dialogue about *i'rab*, *ma'na*, and legal implications; adaptive quizzes can identify weak points of morphological understanding; and asynchronous forums allow for in-depth discussions that go beyond traditional recitation time. Thus, the criterion for the success of digital *pesantren* is not just the speed of access

or duration of teaching, but the ability of digital platforms and curricula to support the internalization of deep meaning and the formation of a reflective scientific disposition.

Fourth, the socio-cultural implications of digital *pesantren* affect the aspects of collectivity, manners, and the legitimacy of knowledge. Traditional Islamic boarding schools affirm the value of *the* congregation, manners towards teachers, and oral transmission that form intellectual morality. Digitalization shifts some of interactions to the distanced medium of chat, recording, and forums that have the potential to undermine the social rituals that are part of its legitimacy. However, the Indo-Islamic study suggests a hybrid approach that maintains face-to-face practices for core parts, while optimizing digital mediums for enrichment, remediation, and documentation (Hamdi & Nurdiansyah, 2023; Rahmawati & Hidayat, 2022). This hybrid approach allows *pesantren* to maintain a socio-scientific ecology while expanding access and flexibility of education.

Furthermore, there are ethical and policy dimensions that should not be ignored. The epistemological transformation of digital *pesantren* requires clear institutional policies: digital curriculum standards, pedagogical training for teachers, and archival and copyright mechanisms for classical texts. Indo-Islamic studies emphasize the need for tradition-sensitive policy interventions such as *upskilling training programs* for *Ustādh* in digital literacy and learning design, as well as curriculum guidelines that integrate the principles of *ta'lim*, *ta'dīb*, and *tadrīb* with digital practices (Rahmawati & Hidayat, 2022). Without policy support, digital initiatives risk becoming sporadic projects that widen the gap between Islamic boarding schools (resource-rich vs resource-poor).

The meeting point of the epistemological relevance of digital *pesantren* can be seen as an opportunity to enrich the Islamic intellectual tradition through transregional and inter-disciplinary dialogue. Access to journals, modern translations, and comparative studies can open new horizons for students who want to develop a contextual and responsive *tafaqquh fī al-dīn* to contemporary issues from bioethics to digital economy law. However, to realize this potential, *pesantren* must build curatorial capacity: filtering sources, developing critical modules, and teaching essential information literacy skills.

In summary, the epistemological relevance of digital *pesantren* lies in its ability to combine the continuity of tradition with methodological innovations that maintain the depth of *tafaqquh*. The success of this transformation requires the integration of four things: (1) quality digitization that pays attention to the authenticity of the text; (2) reconstruction of the role of teachers as hermeneutic facilitators; (3) digital pedagogical design that supports the internalization of meaning; and (4) institutional policies that ensure equitable access and quality. With a careful and reflective hybrid approach, digital *pesantren* has the potential to strengthen not weaken the scientific ecology of *pesantren*, making it relevant in facing the challenges of the times without losing its epistemic foundation (Munawar-Rachman, 2019).

Traditional Learning and Contemporary Challenges

Traditional learning practices such as *sorogan* and *bandongan* have long been the basis for the transmission of Islamic knowledge in Islamic boarding schools. However, from the perspective of contemporary learning theory, these methods face fundamental limitations. The finding that students take three to four years to master a single basic text and mostly stop at the level of mechanical reading (Hosen, 2021) reflects what is described (Mezirow, 1997) as surface learning, a process that emphasizes the reproduction of texts without meaningful transformations. In the context of the digital generation, which tends to prefer multisensory and interactive learning modes (Fikri et al., 2023), this condition shows a pedagogical mismatch between traditional methods and the needs of modern learners. Therefore, the urgency of pedagogical innovation is not only limited to accelerating the mastery of the Yellow Book but also involves the epistemological repositioning of

pesantren to ensure its relevance in global Islamic education.

In addition, traditional approaches such as *sorogan* and *bandongan* do not provide enough space for students to conduct independent exploration, an important element in 21st century learning that emphasizes independent learning, problem-solving, and reflective ability (Bilagher & Kaushik, 2020). The limited discussion space in traditional methods narrows the opportunities for students to develop argumentative skills or critical analysis of the structure of the text and its social context. This is in line with the findings of Indo-Islamic studies which show that many Islamic boarding schools still rely on one-way learning patterns, so that the transformation of knowledge is more of a transmission than a dialogical construction of meaning. Thus, traditional methods face not only the issue of temporal effectiveness, but also the epistemological challenge of how religious knowledge is produced, interpreted, and associated with contemporary reality.

The development of technology and digitalization challenges Islamic boarding schools to adapt to the new learning ecosystem (Bahrudin & Waehama, 2024). Access to digital books, online learning platforms, and various modern reference sources requires students to have adequate digital literacy. However, without methodological innovation, the digital medium will only become an additional tool without providing a significant improvement in the quality of understanding. Several studies confirm that technological integration must be accompanied by pedagogical reconstruction so that there is no epistemological gap between the tradition of the yellow book and digital learning patterns (Hamdi & Nurdiansyah, 2023). Therefore, pedagogical renewal in *pesantren* is not only understood as a technical strategy but is a fundamental need to ensure that the process of *tafaqquh fi al-dīn* remains relevant and adaptive to the changing times, without losing the intellectual depth that characterizes *pesantren* education.

Relevance of the Acceleration Model

The accelerated learning model formulated in this study offers an integrative framework that combines experiential, active, and contextual approaches. These three approaches are not mere empirical findings, but can be understood as local adaptations of accelerated learning principles, which emphasize multisensory engagement, active participation, and meaning formation (Venville & Oliver, 2015). In addition, the integration of students' social-religious contexts shows alignment with the critical Islamic educational literature that seeks to connect classical texts with the historical and social realities of learners (Jackson, 2019). Therefore, acceleration in the context of *pesantren* is not just accelerating the technical reading of the Yellow Book, but a form of pedagogical hybridization that bridges local traditions with global theories.

Compared to descriptive studies such as Nawawi (2017), this study offers a conceptual contribution in the form of a systematic model that can be replicated in other Islamic boarding schools. This framework not only provides practical innovation but also opens new theoretical space on how *pesantren* adapt to knowledge in facing the challenges of the digital era. In other words, this model serves as a bridge between accelerated learning theory and tradition-based epistemology in Islamic education.

However, the success of the acceleration model is inseparable from the structural and cultural barriers that arise. For example, low student motivation should not be understood solely as a psychological problem, but also as an expression of the epistemological tension between traditional learning rhythms and acceleration demands. Resistance to this change is in line with the sociological theory of education which suggests that traditional institutions tend to retain established habitus and structures (Bourdieu, 1990). Therefore, contextualization strategies such as connecting *fiqh* texts with modern issues not only increase motivation but also open up space for hermeneutical relevance between classical texts and contemporary reality (Nurlaili, 2022).

In addition, the acceleration model developed in this study confirms the importance of repositioning the role of teachers as hermeneutic facilitators. In many Islamic boarding schools, the teacher's scientific authority is often understood through a one-way transmission pattern, where the validity of student understanding is determined through the precise reproduction of the text. However, in the context of accelerated learning based on active and contextual learning, teachers are required to direct the process of constructing meaning asking triggering questions, facilitating interpretive dialogue, and providing space for critical exploration of the text. This approach is in line with the idea of "co-construction of knowledge" in the theory of social constructivism, as well as being relevant to the *bahtsul masā'il tradition* which emphasizes the deliberative process in understanding Islamic legal texts. Thus, the acceleration model not only updates learning techniques, but also modifies the epistemic relationship between teachers, students, and texts in a more participatory and dialogical direction.

On the other hand, this model opens space for the integration of technology-based pedagogy to support the acceleration of understanding of text structures. Digital platforms, collaborative annotations, and application-based exercises can help students perform targeted repetition of grammatical patterns, while enriching the learning experience through multisensory interaction. These findings are in line with the Indo-Islamic literature that emphasizes that the integration of technology can improve the quality of learning in Islamic boarding schools when placed within an appropriate epistemological framework, rather than simply as a stand-alone technical tool. Thus, acceleration should not be understood as a form of modernization that threatens tradition, but as an adaptive pedagogical strategy that allows *pesantren* to remain a center of knowledge production while being responsive to the needs of 21st-century learners.

Challenges and Solutions

Limitations in teachers' pedagogical competence cannot be solely attributed to a lack of training. As discussed in the Islamic educational literature, some *pesantren* teachers view traditional methods as part of the inherent *barakah* in the transmission of knowledge, which creates a theological ambiguity towards pedagogical innovation (Kolb, 1984). Addressing this problem requires more than just technical training; This requires a paradigm shift that places acceleration as an element of *islah* (reform) and *tajdid* (renewal) in Islamic education (Saefudin & Fitriyah, 2020).

In addition, the resistance of some teachers to pedagogical innovation is also rooted in epistemological anxiety that acceleration can reduce the depth of *tafaqquh* that has been built through a slow, repetitive, and disciplined learning process (Alkouatli, 2018). These concerns are not entirely unfounded, but research shows that the depth of understanding is not determined by the length of the learning duration, but rather by the quality of the interaction between the text, the teacher, and the learning context. In this framework, acceleration can be understood not as pruning substance, but as a strategy to optimize the stages of basic linguistic mastery to reach the level of interpretive comprehension faster. Thus, this paradigm shift places innovation not as a threat to tradition, but as an effort to strengthen the core goal of *pesantren* education: to form analytical skills, moral integrity, and intellectual sensitivity in understanding classical texts.

Similarly, the limitation of facilities and infrastructure is not just a technical obstacle but related to the absence of a regulatory policy from the Ministry of Religion regarding the standard acceleration curriculum for Islamic boarding schools. Without structural support, efforts to digitize the Yellow Book or develop themed acceleration modules will remain sporadic and unsustainable (Jailani et al., 2021).

By integrating empirical findings with theoretical frameworks, this discussion emphasizes that pedagogical innovation in *pesantren* must be understood as a process of epistemological, cultural,

and structural transformation. Therefore, the contribution of this study goes beyond the practical application and enriches the theoretical discourse of contemporary Islamic education.

Research Contributions

Conceptually, this study strengthens the Islamic educational literature by presenting an accelerated model of learning the Yellow Book, which is rooted in the tradition of Islamic boarding schools but adaptive to the demands of modernity. The model integrates experiential, active, and contextual approaches designed not only to accelerate technical reading outcomes but also to deepen substantial understanding and enhance the social relevance of classical texts. Its presence complements the discourse on hybrid education in Islamic boarding schools as discussed by (Ma'arif & Fauzi, 2023), while providing a more specific focus on the skills of reading the Yellow Book as a core competency of students.

Practically, this research offers a systematic framework that can serve as an implementation guideline in various Islamic boarding schools, both in Madura and in other regions in Indonesia. This research makes a real contribution by accelerating the learning process of the Yellow Book while increasing student motivation through participatory, diverse, and contextual methods.

In addition, this research also provides implications for *pesantren* education policies, namely the need for teacher training in accelerated learning, the provision of thematic modules, and the digitization of the text of the Yellow Book to expand access and enrich learning resources. Thus, this research not only reaffirms the urgency of innovation in the teaching of the Yellow Book but also contributes a new conceptual model that is practical and can be applied as a reference for the pedagogical transformation of *pesantren* in the digital era.

CONCLUSION

This study confirms that learning the *Kitab Kuning* in Madurese *pesantren* continues to rely heavily on traditional methods such as *sorogan* and *bandongan*. While these approaches effectively preserve the continuity of Islamic scholarly traditions, they also reveal structural limitations, particularly in addressing the learning needs of the digital generation. The finding that students require several years to master a single foundational text underscores the need for pedagogical renewal that remains faithful to tradition while responsive to contemporary educational realities.

The accelerated learning model developed through this study integrating experiential, active, and contextual approaches demonstrates that acceleration can enhance both efficiency and depth. Instead of merely shortening the learning trajectory, the model fosters meaningful engagement with classical texts and strengthens their relevance to modern socio-religious contexts. These findings suggest that acceleration, when grounded in *pesantren* epistemology, can function not as a break with tradition but as a mode of *tajdid* (renewal) that revitalizes the purpose of *tafaqquh fi al-din*.

However, a reflective reading of the results reveals a deeper theoretical question that extends beyond the empirical contributions: Can accelerated learning genuinely coexist with the epistemic ethos of slow, contemplative study that traditionally shapes Islamic intellectual formation? The tensions observed ranging from theological ambivalence among teachers to student resistance rooted in habituated rhythms of learning indicate that acceleration challenges not only pedagogical technique but also foundational assumptions about how religious knowledge should be cultivated.

The study's findings therefore carry broader implications for Islamic education policy, particularly concerning the need for regulatory frameworks that support innovation while safeguarding the integrity of classical learning traditions. The absence of standardized acceleration curricula or structured teacher development programs within the Ministry of Religious Affairs suggests that institutional support remains limited. Addressing these gaps is essential for ensuring

that pedagogical reform is sustainable rather than isolated or ad hoc.

From a comparative perspective, this research contributes to ongoing scholarly conversations on faith-based educational reform in Southeast Asia. *Pesantren*, like their counterparts in Malaysia, Thailand, and the southern Philippines, are negotiating the pressures of modernization while maintaining their distinctive epistemic heritage. By situating the accelerated learning model within this broader regional discourse, the study demonstrates how local pedagogical innovations can speak to global debates about the future of Islamic education.

In sum, while the accelerated model offers practical benefits and conceptual insights, its long-term significance lies in its capacity to prompt a rethinking of how Islamic knowledge is transmitted, cultivated, and transformed in an era marked by rapid social and technological change.

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