

Management of the Yellow Book Reading Acceleration Program through the Umdati Method in Islamic Boarding Schools

Badrus Soleh¹, Astri Norisa Irfandari²

^{1&2} Universitas Islam Negeri Madura, Indonesia

 91badrussoleh@iainmadura.ac.id¹, astrinorisa03@gmail.com²

Article Information:

Received, 2025-05-19

Revised, 2025-06-06

Accepted, 2025-06-29

Published, 2025-06-30

Keywords: *Yellow Book*

Learning Management,

Umdati Method, Islamic

Boarding School Education

Abstract:

Learning to read the yellow Islamic classic books in pesantren often faces obstacles such as complicated Arabic grammar, texts without harakat, and traditional teaching methods that take years. This study analyzes the management of the accelerated yellow classic book reading program using the Umdati method at Darul Hijrah Pamekasan Islamic Boarding School. Using a descriptive qualitative approach with purposive sampling, data were collected from caregivers, program managers, and santri through interviews, observation, and documentation. Analysis followed the Miles and Huberman interactive model. The findings show that the Umdati-based program effectively shortens the learning period from several years to about 12 months by optimizing three key management functions. Planning is guided by the SMART framework, which targets mastery of basic nahwu in 5 months. The Umdati method simplifies the classical nahwu material into 16 pages, with a composition of 30% theory and 70% practice. The implementation is carried out in five sessions every day using intermittent repetition to strengthen memory. Evaluation is done through formative (daily, weekly, monthly) and summative (end of program) assessments. The success of this program shows that innovation in pesantren education can be done without sacrificing traditional values and learning ethos.

How to cite:

Soleh, B., & Irfandari, A. N. (2025). *Management of the Yellow Book Reading Acceleration Program through the Umdati Method in Islamic Boarding Schools. International Journal of Islamic and Boarding School Studies (IJBS)*. 3(1), 37-48
<https://doi.org/10.35719/ijbs.v2i1.60>

Publisher:



Centre for Research and Community Service (LP2M), Universitas Islam Negeri (UIN) Kiai Haji Achmad Siddiq Jember

INTRODUCTION

Pesantren as a traditional Islamic educational institution in Indonesia has undergone a significant transformation in its role as an agent of social change and multidimensional education.(Hasibuan et al., 2024) Pesantren, a traditional Islamic boarding school in Indonesia, functions as a center of Islamic learning and an agent of social transformation.(Jusubaidi et al., 2024) This institution not only functions as a center of Islamic science that teaches tafsir, hadith, and fiqh, but also acts as an agent of social transformation that is able to change the social status of santri and kiai in society. Pesantren education aims to create individuals who understand Islamic religious knowledge as a guide to life (tafaqquh fi al-din) by emphasizing ethics and morals (akhlaq karimah) in society (Rohmadi, 2017). The uniqueness of the pesantren education system lies in combining formal learning with a 24-hour communal life that creates a holistic learning environment. Research shows that modern pesantren such as Pondok Modern Darussalam Gontor have implemented a transformative education system that transforms students from fanatical and closed traditional values into modern, rational, disciplined, inclusive, independent, and responsible ones (Jusubaidi et al., 2024).

In the context of integration with the national education system, pesantren show resistance by continuing to focus on Islamic teaching and values, often modifying the national curriculum to align with their religious identity. In accordance with Law No. 18/2019 Article 1 Paragraph (1), pesantren are defined as community-based institutions that instill faith and piety in Allah SWT, cultivate noble morals, and uphold the teachings of Islam rahmatan lil'alamin which is reflected in the attitude of humility, tolerance, balance, moderation, and other noble values of the Indonesian nation. Contemporary challenges such as the COVID-19 pandemic have encouraged pesantren to adapt a new identity in the “new normal” through innovative educational leadership responses, demonstrating extraordinary institutional flexibility and resilience in the face of changing times (Hanafi et al., 2021). Pesantren should also embrace a new curriculum that focuses on skills and human resources to prepare students for the global information age.

Recent studies have examined various dimensions of kitab kuning learning in pesantren, including curriculum management, teaching methods, and learning outcomes. The integrated curriculum approach has proven effective in optimizing learning while maintaining traditional values (Ihsan & Muali, 2020). Conventional methods such as sorogan, bandongan, and halaqoh are still dominant but enriched with modern techniques such as discussion and demonstration (Rasikh, 2018). The learning process includes planning, implementation, and evaluation stages with assessment through written exams, book correction, and memorization (Avianti Kurniasari, 2022). YellowIslamic classic book learning plays an important role in developing santri competencies and preserving Islamic treasures (Rosi & Azisi, 2021; Hepni, 2022). However, further research is needed to understand the complexity of kitab kuning education in modern pesantren.

YellowIslamic classic book learning faces specific challenges that require serious attention, including the complexity of classical Arabic which is difficult for novice students to understand, text structures without harakat, the use of special terminology, and conventional teaching methods that are monotonous and time consuming (Choirul Mala Muzaky, 2020). To overcome these problems, it is necessary to develop more effective learning methods through an accelerated program that allows students to learn optimally without boredom due to repetition of material (Musaddad et al., 2023). The success of this program is highly dependent on the implementation of effective management, where management acts as the control and utilization of resources based on careful planning to achieve learning objectives (Sewang, 2015). Universal management principles guide the design, implementation, and evaluation of

yellowclassic learning programs (Gaol, 2023; Qadrie, 2022). Based on the complexity of these challenges, this study aims to analyze the effectiveness of accelerated program management implementation in improving the quality of yellowclassic learning in pesantren, with a focus on optimizing time allocation, improving learning methods, and achieving quality learning outcomes. This research is expected to provide theoretical and practical contributions in the development of a yellowclassic learning management model that is more efficient and in accordance with the needs.

Considering the complexity of these challenges, pesantren management needs to apply management principles carefully in designing evaluation strategies and developing innovative learning methods. A holistic and adaptive approach, which combines traditional wisdom with modern methods, can be the key to overcoming these obstacles and increasing the effectiveness of yellowclassic book learning in the contemporary era. Darul Hijrah Islamic Boarding School is a pesantren that develops an accelerated yellowclassic book reading program using the umdati method. This program is designed to accelerate the ability of students to read and understand the yellowclassical books. Therefore, research on the management of the accelerated program of reading the yellowclassical books of students through the Umdati method at PP Darul Hijrah, the results of the research can be a model for other pesantren who want to improve the quality of their yellowclassical book teaching. This research contributes to efforts to modernize pesantren education without losing its traditional essence. Finally, this research can help in the development of effective management strategies for innovative programs in the pesantren environment.

RESEARCH METHODS

This study employs a qualitative approach with a descriptive research design. This approach was selected to enable a systematic and comprehensive exploration of the management of the accelerated *yellow book* reading program (*kitab kuning*) through the *Umdati* method at the Darul Hijrah Islamic Boarding School in Pamekasan. A qualitative descriptive methodology allows the researcher to capture the subjective experiences of informants within their actual social and institutional contexts, offering a richer and more nuanced understanding of the phenomena under study. As emphasized by (Nyimbili, 2024), such an approach enhances the accuracy in selecting relevant samples, thereby increasing the credibility and trustworthiness of the research findings.

The research informants consisted of the pesantren caregivers, program administrators, and students directly involved in the acceleration initiative. Data collection was conducted through three primary techniques: in-depth interviews, participant observation, and documentation. The use of methodological triangulation aimed to ensure the validity of the data and strengthen the interpretative analysis. For data analysis, the study adopted Miles and Huberman's interactive model (Miles et al., 2014), which comprises three core components: data condensation, data display, and conclusion drawing and verification. This iterative and interconnected process of analysis supports a holistic interpretation of how the acceleration program is managed, revealing key patterns, decision-making practices, and institutional dynamics within the pesantren context.

RESULTS AND DISCUSSION

Results

Darul Hijrah Islamic Boarding School has succeeded in presenting educational innovations through the accelerated yellow book reading program using the Umdati method. This program is a strategic breakthrough that responds to classic challenges in learning the yellowIslamic classic books, such as Arabic text without harakat and complex Arabic language

structures. By adopting the principles of structured educational management, the program is designed using the SMART approach to accelerate mastery of the basics of nahwu science within five intensive months. This innovation refutes the common notion that mastering the yellowIslamic classic book takes years, and strengthens the position of pesantren as an institution that is adaptive to the challenges of the times without losing its scientific character.

The Umdati method is the main instrument in the effectiveness of this program. The classical nahwu material is simplified into 16 core pages taught with a proportion of 30% theory and 70% practice, and supported by an intensive learning system of five sessions per day and spaced repetition techniques to strengthen santri memory retention. Evaluation is carried out formatively and summatively to ensure measurable and sustainable learning progress. As a result, students are not only able to read the yellowclassical books quickly, but also understand their contents in depth. This program proves that innovation in the pesantren environment can be carried out methodologically without abandoning the values of the deep-rooted Islamic scientific tradition.

Planning the Acceleration Program for Reading the YellowIslamic classic Book of Santri Through the Umdati Method at Pondok Pesantren Darul Hijrah Pamekasan

In the early stages of program design, Darul Hijrah Islamic Boarding School conducted an in-depth identification of the fundamental problems that have been an obstacle in learning classical yellow books. The main problem found is the long duration of book learning, which in traditional patterns can take years before students are able to read and understand the text independently. This not only extends the study period of the santri, but also hinders the achievement of scientific competencies that are relevant to the needs of today's society.

As a follow-up to the identification, the pesantren conducted a gap analysis between the existing conditions and the ideal conditions to be achieved. This process involved evaluating the old curriculum, the effectiveness of conventional sorogan and bandongan methods, and the level of achievement of students from various previous generations. From the results of the analysis, it was found that yellowclassic book learning with a traditional approach has not been able to answer the challenges of the times, especially in terms of time efficiency, method adaptability, and material relevance to contemporary contexts.

Based on the findings of the analysis, the program manager concluded that the yellowIslamic classic book learning method that has been used needs to be critically reviewed. The strong scientific tradition of pesantren is maintained, but it needs to be harmonized with modern pedagogical approaches that are more systematic, practical, and measurable. Therefore, the accelerated reading program was designed as an innovative solution to bridge the gap, with the hope of accelerating the mastery of classical texts by santri without sacrificing the quality and depth of understanding.

Table 1.

Program Planning for the Acceleration of Kitab Kuning Reading through the Umdati Method

SMART Aspect	Description	Explanation
Specific	Planning must have clear objectives and purposes	Goal: Students (santri) will master the fundamentals of reading <i>kitab kuning</i> within 5 months using the Umdati method. Target: Students will achieve fluency in reading <i>kitab kuning</i> within 1 year. Scope: Mastery of

SMART Aspect	Description	Explanation
		<i>nahwu</i> (Arabic grammar) to understand syntactic structure (<i>tarkib</i>) and word functions in classical texts.
Measurable	Program success must be measurable through clear indicators	Key Indicator: Students' ability to read <i>kitab kuning</i> after 5 months. Assessment Tools: 1. Daily evaluations 2. Memorization submissions 3. Periodic tests 4. Practical reading of unvocalized Arabic texts (<i>ghayr mu'rab</i>)
Achievable	Targets must be realistic yet challenging based on past experiences	Basis: Targets are informed by prior pilot programs. Intensity: 5 learning sessions per day. Method: Umdati, which has proven effective in simplifying complex content into accessible formats.
Realistic	Goals should align with available capacities and resources	Considerations: 1. Competence of teaching staff 2. Availability of institutional facilities 3. Student characteristics 4. Learning environment conditions Efficiency: Does not require excessive investment of resources.
Time-bound	Program must have a clear timeline for completion	Duration: 5 months of intensive learning + 7 months of reinforcement phase. Total: 12-month full program cycle.

Implementation of the Acceleration Program for Reading the Yellow Book of Santri Through the Umdati Method at Pondok Pesantren Darul Hijrah Pamekasan

The implementation of the accelerated *kitab kuning* reading program at Darul Hijrah Islamic Boarding School is conducted in a gradual and systematic manner over a 12-month period, with an intensive focus during the first five months. This early phase is designed to build the cognitive foundation and initial skills necessary for reading classical Arabic texts. During the first month, students are introduced to the fundamental concepts of *nahwu* (syntax) and *sharaf* (morphology), which serve as the core framework for understanding Arabic sentence structures. The instructional materials cover basic grammatical rules, sentence patterns, and the construction of meaning from syntactical forms, all delivered incrementally and contextually.

In the second month, the program progresses into practical reading sessions using the *sorogan* method, which is grounded in the expository approach. This stage involves direct guidance from instructors, where students read texts aloud and receive immediate corrections and explanations for their errors. This interactive method accelerates the learning process by reinforcing grammatical rules through practical application. It also fosters active engagement and enhances analytical skills, enabling students to navigate the linguistic complexities of classical texts with increasing autonomy.

The third month marks a transitional phase, where students practice reading *kitab kuning* that still contains *harakat* (Arabic diacritical marks). This phase is critical, as students begin to identify recurring syntactic patterns and the formal structure of Arabic as it appears in classical Islamic literature. The presence of *harakat* serves as a supportive scaffold, aiding students in interpreting sentence meaning and engaging in basic translation tasks. This stage effectively bridges the gap between theoretical knowledge and practical reading ability, reinforcing comprehension through structured guidance.

By the fourth month, students begin reading unvowelled texts (*kitab kuning* without *harakat*), which requires a higher level of interpretive skill and grammatical awareness. The fifth month serves as an initial reinforcement phase, consolidating all skills and knowledge acquired during the earlier stages. From the sixth to the twelfth month, the program enters an advanced implementation phase focused on the continuous reinforcement and development of students' reading proficiency. During this period, students consistently engage with classical texts to improve fluency, deepen understanding, and sharpen interpretive abilities across various genres of *kitab kuning*, thus achieving sustained mastery and scholarly literacy in classical Islamic studies.

Table 2.
Implementation Stages of the Accelerated Reading Program (12 Months)

Month Phase		Main Activities	Learning Focus
1	Foundational Introduction	Introduction to the basics of <i>Nahwu</i> and <i>Sharaf</i>	Basic grammatical rules, sentence structures, and key linguistic concepts
2	<i>Sorogan</i> Practice	Guided learning using the Expository Method	Practicing reading with intensive supervision and direct correction
3	Vowelled Practice	Text Reading practice using <i>kitab kuning</i> with <i>harakat</i>	Recognizing sentence patterns, Arabic language structure, basic interpretation
4	Unvowelled Practice	Text Preparation for reading <i>kitab kuning</i> without <i>harakat</i>	Transitioning from vowelled to unvowelled texts
5	Initial Reinforcement	Reinforcement of previously acquired competencies	Consolidating knowledge from months 1–4
6–12	Reinforcement and Development	Ongoing practice and advanced development	Enhancing fluency and achieving skill deeper comprehension of classical Arabic texts

Evaluation of the Acceleration Program for Reading the Yellow Book of Santri Through the Umdati Method at Darul Hijrah Pamekasan Islamic Boarding School

The evaluation system implemented at Darul Hijrah Islamic Boarding School in Pamekasan is designed to be structured and systematic, ensuring the achievement of learning objectives set forth in the accelerated *kitab kuning* reading program using the *Umdati* method. This evaluation serves not only as a tool for measuring student success but also as a mechanism for maintaining the quality of the teaching and learning process. By aligning with the program's intended outcomes within a specified timeframe, the evaluation system provides timely and relevant feedback that allows program coordinators to make adaptive improvements throughout the learning process.

The evaluation process is divided into two main categories: formative evaluation and summative evaluation. Formative evaluation is conducted continuously throughout the learning process. Its primary purpose is to monitor students' daily progress through activities such as daily assessments, memorization check-ins, and guided reading practices. This type of evaluation is diagnostic and corrective in nature, enabling instructors to identify students'

weaknesses early and offer timely interventions. Consequently, students have the opportunity to correct their mistakes and strengthen their foundational skills gradually and consistently.

On the other hand, summative evaluation is carried out at the end of key program phases, such as the completion of the initial five-month intensive phase and the conclusion of the full 12-month program. This type of evaluation is summative and comprehensive, aimed at measuring the overall achievements of students in reading classical Islamic texts without diacritical marks. The outcomes of the summative evaluation serve as critical references for assessing the effectiveness of the entire program and for guiding future curriculum planning and refinement. By integrating both formative and summative evaluations, the program ensures a robust, continuous, and accurate assessment of learning outcomes.

Table 4.

Formative Evaluation Timeline at Darul Hijrah Islamic Boarding School

Period	Daily/Weekly Evaluation	Monthly Evaluation	Feedback & Follow-up
Month 1 and 2 (Foundation Phase)	1. Memorization submission of <i>Umdati</i> text 2. Memorization of <i>Sharaf</i> patterns 3. Completion of assigned exercises from the book	1. One-time submission of the complete <i>Umdati</i> text in one sitting 2. End-of-month evaluation	1. Direct feedback from instructors 2. Correction of memorization errors 3. Individual guidance
Month 3 to 11 (Development Phase)	1. Rotational reading of <i>kitab kuning</i> passages 2. Translation and interpretation exercises 3. Identifying grammatical functions of words	1. Rotational public reading of <i>kitab kuning</i> in front of all students 2. Mental and confidence training	1. Immediate correction by instructors 2. Improvement of reading and translation 3. Reinforcement of <i>nahwu</i> and <i>sharaf</i> understanding

Next is the summative evaluation, this evaluation is carried out at the end of the program, namely in the twelfth month, with the concept of inviting the santri's guardian so that the process of reading the yellow books that have been interpreted, and looking for their position will be read in public with the parents of the students present. The books read are in accordance with the provisions, namely reading three different books with a predetermined duration and the examiner will ask random questions about their position.

Discussion

Planning is a process in determining a goal to be achieved and an action process that can determine a decision, activities, and even steps to be taken in achieving a certain goal effectively and efficiently. (Wiwin Fachrudin Yusuf, 2022). In the planning process, there are five aspects that must be considered to ensure the effectiveness and success of a program, known as the SMART acronym:

1. Specific, which is where a plan must be clear what the purpose and purpose of this program is, (Munandar, 2012) The accelerated program for reading the yellow book of students at Darul Hijrah Islamic Boarding School has set specific and measurable goals, namely where students can master the basics of reading the yellow book within 5 months through the *umdati* method so that they can fluently read the yellow book within 1 year. This goal has

covered a fairly clear scope in the form of mastery of nahwu science which can enable students to be able to understand the tarkib and the position of each word contained in the yellow book, therefore the clarity of this goal is important in directing all learning activities and can be used as a reference in making strategic decisions.

2. Measurable is a success that can be measured from the programs and plans made, (Munandar, 2012) This aspect at Darul Hijrah Islamic Boarding School in program planning is manifested in several measurable indicators of success. The main indicator is the ability of students to read the yellow book after completing the 5-month program, which is measured through daily evaluations, memorization deposits, exams and the ability to practice reading the book without harakat.
3. Achievable, which is something that can be achieved and realized not just wishful thinking, In planning this program has considered aspects, (Munandar, 2012) Achievable by setting realistic but challenging targets. At Darul Hijrah Islamic Boarding School, the target is 5 months to master the basic reading of the yellow book so that it can fluently read the yellow book in 1 year which is a significant acceleration based on previous experience and trial results. This achievement has been made possible through a fairly high learning intensity of 5 sessions per day and this method has proven effective in simplifying complex material to be simpler and easier to understand.
4. Time, the time in question is that there is a clear time when a program can be completed so that it can be assessed and evaluated. (Munandar, 2012) The timing of the program at Darul Hijrah Islamic Boarding School is very clear with a duration of 5 months which is divided into several stages including: The first month is for basic introduction, the second month is sorok practice (reading the book with direct guidance), the third month focuses on reading the book that already has a hierarchy, the fourth month is an advanced stage where students prepare to read the book without hierarchy, the fifth month is initial strengthening, the sixth month to the twelfth month is further strengthening.

From a practical perspective, this program proves that innovative learning methods combined with structured management can overcome the challenge of time efficiency without compromising quality. The achievement of acceleration from years to 5 months is a significant breakthrough that is relevant to Kotter's theory of Change Management through problem identification, development of a vision of change, and systematic implementation. The success of this program provides a theoretical contribution to the modernization of pesantren that maintain traditional values while adopting modern efficiency. The integration model between the umdati method and SMART Goals management becomes the foundation for the development of other accelerated learning in pesantren, as well as showing that modern management can be applied effectively in the context of traditional Islamic education without losing the essence of Islamic spirituality and scholarship.

The implementation of the accelerated program for reading the yellow classical books of students through the umdati method at the Darul hijrah Islamic boarding school is carried out in stages and systematically carried out for 12 months with an intensive focus on the first 5 months. Which in this first month is more focused on introducing the basics of nahwu and sharaf which are the foundation in reading the yellow classical books. Students are introduced to basic rules, sentence structures, and key concepts that will be used throughout the learning program. The second month of implementation enters the sorok practice stage, which uses a learning method with direct guidance from the teacher. Santri through practicing reading the

yellow book with more intensive assistance, where every mistake is corrected and explained directly in detail to accelerate understanding, this method is called the expository method (Darmawani, 2018). For the third month, at this stage the implementation is focused on training in reading the yellow book which still has harakat (Arabic punctuation). From this, students began to practice recognizing sentence patterns and Arabic language structures in the context of classical books with the help of punctuation marks. As well as learning to interpret simple yellow books. In the fourth month, the students enter an advanced stage where they prepare to learn to read the yellow classical books without using harakat (Arabic punctuation marks).

The umdati method is a method consisting of 30% theory and 70% practice, this shows the application of active learning or what is called active learning. Active learning is an approach that dominates active learning activities and students are able to use their intellectual abilities, both finding ideas from the material being studied and being able to solve problems and practice the material that has just been learned. (Zaman, 2020) The theory was developed by summarizing classic nahwu books such as Mukhtashar jiddan, Imriti, and Kawakib durriyah, which were then booked into 16 pages. This is designed to facilitate and accelerate the learning process of reading the yellow book. The implementation of this program applies an intensive learning system with 5 sessions a day, this application is in accordance with the spaced repetition method, which is a method of paused repetition, where this method was invented by Hermann Ebbinghaus, a psychologist in the 19th century. He found that if the more often a person repeats information, the longer he will remember. (Rifqiawan, 2016) The 5 sessions in question are as follows consisting of the morning after dawn, namely the introduction of material, in the morning at 8 am repetition of material that has been delivered previously and providing opportunities for questions and answers for the afternoon, namely sharing understanding and conducting group discussions between students. Then for ba'da asr, do assignments and written tests to measure understanding and for the evening, namely depositing memorization of the material studied. This is done to strengthen the memory of the students. By repeating 5 times, the material will become easy to memorize and obtain a strong memory for the students.

After the program is implemented, the next stage is the evaluation stage, evaluation is a systematic and continuous process of collecting, interpreting, describing, and presenting information to be used as a basis for making decisions, developing a policy or preparing for the next program. which for the purpose of this evaluation is to obtain accurate and objective information about a program. (Widoyoko, 2009) There are three terms that are often used in the evaluation stage including, Test, measurement and assessment where the three terms have different meanings but are interrelated. (Muryadi, 2017). Formative evaluation is an assessment that aims to seek feedback, where the results in the assessment are used to improve the teaching and learning process that is being or has been carried out. (Fitrianti, 2018) This evaluation includes daily and weekly assessments. In the first and second months, students are required to deposit memorization of the contents of the umdati and sharaf books, and do the assignments given usually in the form of tasks to determine the position. then in the third month onwards, every night the students are alternately required to deposit the reading of the yellow scriptures that they have learned and interpreted which are included with the position. The deposit is directly to the teacher to get immediate and corrective feedback for immediate improvement. And for monthly.

Furthermore, summative evaluation is an evaluation carried out at the end of each unit of time, to be able to assess and determine the achievement of goals in this accelerated program. (Taqiyuddin et al., 2024) This evaluation is carried out at the end of the program, namely in the twelfth month, with the concept of inviting the santri's guardians so that the process of reading the yellow books that have been interpreted, and looking for their position will be read in public

with the presence of both parents of students. The books read are in accordance with the provisions, namely reading three different books with a predetermined duration and the examiner will ask random questions about their position.

Table.5
Results and follow-up evaluation

Status	Criteria	Follow-up Actions
Passed	1. Able to read <i>kitab kuning</i> fluently 2. Able to interpret accurately 3. Mastery of word functions (<i>nahwu-sharaf</i>) 4. Successfully answered examiner's questions	1. Receive appropriate recognition 2. Encouraged to further develop skills 3. Allowed to proceed to the next level
Not Passed	1. Not yet fluent in reading <i>kitab kuning</i> 2. Still struggles with interpretation 3. Has not mastered word functions 4. Unable to take the summative exam	1. Repeat part of the program according to ability 2. Receive additional intensive guidance 3. Take the summative exam the following year

CONCLUSION

This study demonstrates the success of the accelerated *kitab kuning* reading program using the Umdati method at Darul Hijrah Islamic Boarding School in Pamekasan, which reduced the conventional learning duration from several years to just 12 months. The program was systematically managed through planning, implementation, and evaluation functions. Planning utilized the SMART framework, with a clear target: mastering the basics within 5 intensive months and achieving fluency by the end of 12 months. The Umdati method, which combines 30% theory and 70% practice by condensing classical *nahwu* texts into 16 pages, proved effective in simplifying complex materials without compromising comprehension. The implementation involved five daily sessions with *spaced repetition* to enhance memory retention. A comprehensive evaluation system—formative (daily, weekly, monthly) and summative (final)—ensured continuous monitoring and quality assurance. Theoretically, this research contributes to Islamic education management by integrating modern management principles into traditional pesantren learning, enriching acceleration theory through cognitive load management, and applying goal-setting theory in Islamic education. The program offers a replicable model for pesantren modernization while preserving traditional values.

This study offers both theoretical and practical contributions. Theoretically, it advances Islamic education management by integrating modern principles—such as SMART-based planning and structured evaluation—into traditional pesantren settings, enriching acceleration learning theory through cognitive load management and applying goal-setting theory within a religious education context. Practically, the research provides a replicable model for accelerating *kitab kuning* literacy without compromising traditional values. The Umdati method, which emphasizes 70% practice and condenses complex *nahwu* content into an accessible format, enables students to achieve fluency within 12 months. This approach helps break the stigma surrounding the difficulty of learning *kitab kuning* and encourages innovation in pesantren curricula, making it adaptable for broader implementation across Islamic boarding schools.

This study has several limitations. It was conducted in a single pesantren, limiting the generalizability of its findings to other Islamic boarding schools with different cultural,

managerial, or educational contexts. The research focused primarily on the implementation and outcomes of the Umdati method without conducting a comparative analysis with other acceleration models. Additionally, the study did not examine long-term retention of *kitab kuning* proficiency after program completion. The reliance on qualitative observations and internal evaluations may also introduce subjectivity. Future research should expand the sample scope and include longitudinal and comparative studies for broader theoretical and practical validation.

REFERENCES

- Budiyono. *Manajemen Pembelajaran Dan Prestasi Belajar Siswa*. Vol. 19, 2023. <https://doi.org/10.61722/jaem.v2i3.5861>
- Darnawani, Evia. “Metode Ekspositori Dalam Pelaksanaan Bimbingan Dan Konseling Klasikal.” *Jurnal Wahana Konseling* 1, no. 2 (2018): 30. <https://doi.org/10.31851/juang.v1i2.2098>
- Fitrianti, Leni. “Prinsip Kontinuitas.” *Jurnal Pendidikan* 10, no. 1 (2018): 89–102. <http://www.journal.staihubbulwathan.id>
- Gaol, Nasib Tua Lumban. *Teori Dan Model Manajemen Pendidikan Sebuah Kajian Fundamental*. *Manajemen Pendidikan*, 2023. <https://books.google.co.id/books?id=3ua2EAAAQBAJ>
- Hasan, Agus Wahid, and Danial Hilmi. “Manajemen Pelaksanaan Program Pembelajaran Bahasa Arab Di Pondok Pesantren Sunan Kalijogo Surabaya.” *Tarbiyatuna: Jurnal Pendidikan Ilmiah* 7, no. 1 (2022): 75–90. <https://doi.org/10.55187/tarjpi.v7i1.4602>
- Hepni, Riayatul Husnan, and Ahmad Khuza’i Faruq. 2022. “Developing Children’s Sprituality Education”. *TADRIS: Jurnal Pendidikan Islam* 17 (1), 21-31. <https://doi.org/10.19105/tjpi.v17i1.5900>
- Manajemen, Jurnal, and Pendidikan Islam. “1 , 2 , 3” 4, no. 2 (2019): 97–106. <https://doi.org/10.62448/bujie.v2i2.117>
- Miles, M B, A M Huberman, and J Saldana. *Qualitative Data Analysis*. SAGE Publications, 2014. <https://books.google.co.id/books?id=3CNrUbTu6CsC>.
- Munandar, Aris. “Meningkatkan Jaminan Kepastian Kualitas (QA).” *Journal of Education Policy* 7, no. 1 (2012): 1–81. <https://s.id/MeningkatkanJaminanKepastianKualitas>
- Muryadi, Agustanico Dwi. “Model Evaluasi Program Dalam Penelitian Evaluasi.” *Jurnal Ilmiah Penjas (Penelitian, Pendidikan Dan Pengajaran)* 3, no. 1 (2017). <https://ejournal.utp.ac.id/index.php/jip/article/view/538>
- Musaddad, Anwar, Suprpto Suprpto, and Abdul Quddus. “Manajemen Akselerasi Baca Kitab Kuning Melalui Pembelajaran Bahasa Arab Di Pondok Pesantren Darul Ulum Beraim Praya Tengah Lombok Tengah.” *Jurnal Ilmiah Mandala Education* 9, no. 1 (2023): 459–67. <https://doi.org/10.58258/jime.v9i1.4632>.
- Nyimbili, Friday, and Leah Nyimbili. “Types of Purposive Sampling Techniques with Their Examples and Application in Qualitative Research Studies.” *British Journal of Multidisciplinary and Advanced Studies* 5, no. 1 (2024): 90–99. <https://doi.org/10.37745/bjmas.2022.0419>.
- Qadrie, Syarif Ali Al. “Preventif Konflik Melalui Tradisi Sowan Di Lingkungan Pondok Pesantren Al-Mubarak Miftahul Ulum Parit Masigi Sungai Ambawang Kabupaten Kuburaya.” *Jurnal Ilmiah Hospitality* 11, no. 2 (2022): 1065–74. <https://doi.org/https://doi.org/10.47492/jih.v11i2.2317>.
- Susilo, Agus Agus, and Ratna Wulansari. “Sejarah Pesantren Sebagai Lembaga Pendidikan Islam Di Indonesia.” *Tamaddun: Jurnal Kebudayaan Dan Sastra Islam*

- 20, no. 2 (2020): 83–96. <http://dx.doi.org/10.19109/tamaddun.v20i2.6676>
- Syafarudin. "Organisasi, Kinerja, and Pendidikan Secara. "297-529-1-Sm" 6, no. 1 (2013): 150–63. <http://repository.uinsu.ac.id/2843/1/Peningkatan%20Kontribusi.pdf>
- Syafe'i, Imam. "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter." *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (2017): 61–82. <https://ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/2097>
- Rifqiawan, Raden Arfan. "Pembuatan Flash Card Digital Untuk Pembelajaran 80% Kosa Kata Al-Qur'an." *At-Taqaddum*, 2016, 1–20. <https://doi.org/10.21580/at.v8i1.1162>
- Sewang, Anwar. *Manajemen Pendidikan*. Malang: Wineka Media, 2015. <https://repository.iainpare.ac.id/id/eprint/1088/>
- Taqiyuddin, Taqiyuddin, Supardi Supardi, and Lubna Lubna. "Evaluasi Formatif Dan Sumatif Dalam Pembelajaran Pendidikan Agama Islam." *Jurnal Ilmiah Profesi Pendidikan* 9, no. 3 (2024): 1936–42. <https://doi.org/10.29303/jipp.v9i3.2392>
- "Undang." *Undang Undang Nomor 18 Tahun 2019 Tentang Pesantren*, n.d. https://id.wikisource.org/wiki/UndangUndang_Republik_Indonesia_Nomor_18_Tahun_2019
- Widoyoko, Eko Putro. "Evaluasi Program Pembelajaran." *Yogyakarta: Pustaka Pelajar* 238 (2009). https://digilib.alfithrah.ac.id/index.php?p=show_detail&id=4498
- Wiwin Fachrudin Yusuf. *Manajemen Pendidikan (Kajian Praktis Dalam Manajemen Lembaga Pendidikan)*. CV. Diva Pustaka, 2022. <https://repository.yudharta.ac.id/1820/>
- Zaini, Mohammad. *Manajemen Pembelajaran: Kajian Teoritis Dan Praktis*. IAIN Jember Press, 2021. <https://digilib.uinkhas.ac.id/5233/>
- Zaman, Badrus. "Penerapan Active Learning Dalam Pembelajaran PAI." *Jurnal As-Salam* 4, no. 1 (2020): 13–27. <https://doi.org/10.37249/as-salam.v4i1.148>