MODERNIZATION OF EDUCATION GOVERNANCE BASED ON ACCELERATIVE PARADIGM AMONG PESANTREN COMMUNITIES IN MADURA, INDONESIA

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Abstract: This study examines the modernization of education governance through an accelerated learning paradigm among *pesantren* in Madura. This mixed-method study gathered primary data through interview and observation, while the secondary data were gained from relevant literature sources. This study uncovered two significant findings using education management and social change theories. First, the dynamics of education system governance at several *pesantren* in Madura have undergone a transformation over the past decade. This transformation is highlighted by the emergence of an accelerated learning system at several *pesantrens.* Second, implementing an accelerated learning program in the *pesantren* is conducted by performing modernization on the education governance, entailing two aspects, curriculum and period of study. In the curriculum aspect, accelerated learning and modernization takes shape in the form of learning material implementation based on *Takhassus* (specialization) program, which uses summaries of several subjects compiled from various book references or sources of the same discipline. In addition, through the *takhassus* program, each learner can manage and complete their study period in a shorter time.

Keywords: Governance modernization, accelerated learning paradigm, Islamic boarding school in Madura

Introduction

SOCIOLOGICALLY, in certain aspects, the learning culture at *pesantren* (Islamic boarding schools) in Madura, East Java, bear similarities to most *pesantren* in Indonesia in general, both in terms of education management or governance and the learning

instruments.[1] In the teaching and learning sector, education at *pesantren* in Madura focuses on the religious area, which is apparent in their teaching and learning system emphasizing the depth and mastery of interdisciplinary Islamic sciences.[2] An amalgam system derived from both classical and modern systems. Whereas in the management aspects, the unique value of *pesantren* in Madura can be found in various education governance systems. In this aspect, Abd Hannan stated in his study that at least three education management models exist and are still in use in the settings of *pesantren* in Madura, namely classical or *salaf* management as the dominant system implemented modern system.[3] Amstrong referred to this system as the semi-modern system. At the practical level, *pesantren* education with this system is signified by modernization at the management level through a particular approach or method, but its execution is performed using classical education activities.[4]

Several relevant studies have been conducted regarding the existence and dynamics of education modernization at *pesantren* in Madura, one of which is Yeni Anisaturrahmah. In her writing, Yeni discusses the dynamics of education at *pesantren* in Madura from time to time, especially on teaching and learning systems and governance. In her study, Yeni found that the education system in *pesantren* in Madura is undergoing an evolution process. Although *pesantren* in Madura generally identify their education as *salaf* (classical), it is not in the sense that they isolate themselves from contemporary education developments. In her outlook, the term classical or traditional in the education culture of *pesantren* in Madura applies more in an epistemological sense rather than an

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[1] Muhammad Endy Saputro, "Muslim Localizing Democracy:A Non-Pesantren Village in Madura as a Preliminary Study," *Indonesian Journal of Islam and Muslim Societies* 1, no. 2 (December 1, 2011): 298.

[2] Abd - Hannan, "Agama, Kekerasan, dan Kontestasi Politik Elektoral: Penggunaan Simbol Keagamaan Kiai dan Kekuasaan Blater dalam Pertarungan Politik Lokal Madura," *Jurnal Sosiologi Agama* 12, no. 2 (December 18, 2018): 189.

[3] Zainuddin Syarif and Abd Hannan, "Kearifan Lokal Pesantren Sebagai Bangunan Ideal Moderasi Islam Masyarakat Madura," *ISLAMICA: Jurnal Studi Keislaman* 14, no. 2 (March 1, 2020): 220–240.

[4] M Amstrong, *Manajemen Sumber Daya Manusia. Terjemahan Sofyan Dan Haryanto.* (Jakarta: PT. Elex Media Komputindo, 1999).

education management sense.[5] Referring to a study conducted by Zainuddin Syarif, the modernization of the education system at *pesantren* in Madura began as early as 1989, indicated by the integration of modern education in the form of madrasah and school.[6]

Another study that touches upon the modernization of the education system at *pesantren* in Madura was conducted by M. Falikul Isbah, *Pesantren in the Changing Indonesian Context: History and Current Developments*. From his perspective, *pesantren* have undergone a relatively prolonged and complex evolution process in their development. Correspondingly in terms of the changes to the sector of the education system, since the 19th century, it has been going through a transformation from a classical system to a modern system. This transformation is highlighted by the implementation of a tiered education system in the form of madrasah and schools, as well as the incorporation of subjects apart from religious sciences (Islamic sciences), such as natural science, arts, and culture.[7] Concerning this, Maimum stated in his study that, in addition to the implementation of a tiered education system in the form of formal schools, the transformation of the education system at *pesantren* in Madura is also apparent in the modernization of learning methods as an accelerated learning program. Unlike in regular formal school, accelerated learning program in *pesantren* is only applied for religious disciplines, especially about the mastery and comprehension of *kitab kuning* (lit. yellow book, classical Islamic reference books).[8]

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[5] Yeni Anisaturrohmah, "Modernisasi Pondok Pesantren Dalam Meningkatkan Wawasan Keilmuan Santri Putri I Al-Amien Prenduan Sumenep Madura" (Universitas Islam Negeri Maulana Malik Ibrahim., 2008).

[6] Zainuddin Syarif, *Zainuddin Syarif Dinamisasi Manajemen Pendidikan Pesantren; Dari Tradisional Hingga Modern* (Pamekasan: Duta Media Publishing, 2018).

[7] M. Falikul Isbah, "Pesantren in the Changing Indonesian Context: History and Current Developments," *QIJIS (Qudus International Journal of Islamic Studies)* 8, no. 1 (22 Juni 2020): 65.

[8] Maimun bin Nawawi, "Studi Program Prakom Dalam Meningkatkan Keterampilan Membaca Santri Di Pondok Pesantren Mambaul Ulum Bata-Bata Panaan Pamekasan," *TADRIS: Jurnal Pendidikan Islam* 12, no. 1 (July 13, 2017): 1–19.

Although studies revolving around the dynamics and modernization of the education system in *pesantren* in Madura have already been performed previously, as shown in the brief compilation of past studies above, at the time of writing, there is still no study conducted that captures explicitly the issue from a more in-depth and specific perspective, such as focusing on the modernization of education system in the form of the accelerated learning program, even though the study of accelerated learning method is significant and intriguing in the context of *pesantren* education in Madura. Its significance is due to its direct contact with the *pesantren* world, which has been an inseparable part of education culture and tradition in Madura, Indonesia, throughout its history. Additionally, it is intriguing because, as is commonly known, in many places, the accelerated learning system is usually implemented in particular institutions synonymous with modern and formal characteristics. This reality is different from *pesantren* education which is prominent for their traditional education system. In this perspective, this writing becomes genuinely significant, and it fundamentally needs to be performed to enrich knowledge and studies related to *pesantren*, especially in terms of accelerated learning education in the education system of *pesantren* in Indonesia, especially in Madura.

This article studies the modernization phenomenon of education system governance in *pesantren* in Madura by implementing accelerated learning methods. This article is based on a field study conducted in Pamekasan Regency. According to the latest data from the Department of Religion in all regions in Madura, Pamekasan Regency has the highest number of *pesantren* in Madura, with 126 *pesantren*. The primary problem presented by this article revolves around two questions: How are the dynamics of education system governance in *the pesantren* community in Madura? How is implementing the accelerated learning paradigm in the context of modernization in the education governance of *pesantren* in Madura?

Methodologically, this study uses a mixed method by fusing qualitative and quantitative methods. At the technical level, the quantitative method is used to obtain a preliminary idea regarding the number of *pesantren* in Madura and the dynamics of education

governance among *the pesantren* community in Madura. Furthermore, the quantitative method is also used to obtain general data about the spread of *pesantren* in Madura and the number of *pesantren* in each region. On the other hand, qualitative research is used in this study to obtain more in-depth data about the dynamics of the education system governance of *pesantren* in Madura and the implementation of accelerated learning paradigm in the context of the modernization of their education system governance. This study was conducted from March 2021 to June 2022, with the locus of study situated in two *pesantren*, namely *Nubdhatul Bayan* Islamic Boarding School and *Mambaul Ulum* Islamic Boarding School, Pamekasan.

Madurese *Pesantren* in Numbers

Geographically, Madura Island is located northeast of Java Island with a coordinate of around 7 degrees in the south and between 112 and 114 degrees in the east.[9] Referring to Huub de Jonge's explanation, Madura Island can be divided into two parts, West Madura and East Madura.[10] Hence, despite categorizing Madura into two regions, Huub de Jonge did not provide further explanation regarding the differences in social systems between the two regions and less information on aspects related to culture, values, and norms. From this fact, the conclusion was formulated stating that despite being territorially comprised of many islands, Madurese people are still dominated by religious and local cultural systems and values in the socio-cultural aspect. Sociologically, these religious values are vividly depicted by the abundance of Islamic symbols on the island of Madura, which are primarily centered in *pesantrens*. In this regard, the magnitude of influence possessed by Madurese *pesantrens* can be gauged by the significant number of *pesantrens* spread throughout all regions in Madura (See Table 1).

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[9] Samsul. Ma'arif, *The History of Madura; Sejarah Panjang Madura Dari Kerajaan, Kolonialisme, Sampai Kemerdekaan* (Yogyakarta: Araska, 2015), 24.

[10] Huub De Jonge, *Agama, Kebudayaan, Dan Ekonomi: Studi Interdisipliner Tentang Masyarakat Madura* (Jakarta: Rajawali Press, 1989), 21.

Table 1. Number of *Pesantren* in Madura by Regency 2018

NO	REGENCY	NUMBER OF PESANTREN
1	Bangkalan Regency	61
2	Sampang Regency	102
3	Pamekasan Regency	129
4	Sumenep Regency	91
		383

Source: Compiled from Various Sources

Interestingly, although *pesantrens* in Madura are spread out in many regions, through further analysis, their existences are interrelated in the same lineage. This means that every *pesantren* in Madura is genealogically related to one another; the genealogical line originated from a *pesantren* considered the oldest *pesantren* by the locals. In Pamekasan, for instance, *pesantrens* are generally spearheaded by a group of *kyai*, who are genealogically related by blood to the extended family of KH. Isbat, a renowned and influential ulama prominent as the progenitor of *pesantrens* in Pamekasan. In Bangkalan, the name of Kyai Kholil or popularly known as Syaikhona Kholil Bangkalan, an ulama of great charisma, is known as the teacher of ulama and *kyais* in Madura.[11] Every *pesantren* in Madura has a common genealogical lineage that shows the complexity and strength of their social network, either in institutions, religious ideology, or kinship. At the same time, this fact also explains why, in numerous instances, *pesantrens* possess powerful authority in the social dynamics of Madurese people in various sectors, especially education and religion.[12]

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[11] Abd Hannan dan Zainuddin Syarif, "Agama dan Politik: Konstelasi Pemikiran antara Kelompok Kultural dan Struktural pada Kalangan Kiai Pesantren di Madura," *Mawa'izh: Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan* 11, no. 1 (4 Juni 2020): 47–73, https://doi.org/10.32923/maw.v11i1.1174.

[12] Yanwar Pribadi, "Religious Networks in Madura, Pesantren, Nahdlatul Ulama, and Kiai as the Core of Santri Culture", *Al-Jami"ah, Journal of Islamic Studies* 51, no. 1 (15 June 2013), 1-32; Yanwar Pribadi, "The Suramadu Bridge Affair, Un-Bridging the State and the Kiai in New Order Madura", *Studia Islamika* 22, no. 2 (2 September 2015), https,//doi.org/10.15408/sdi.v22i2.1919; Yanwar Pribadi, "Islam Madura, Sebuah Studi Konstruktivisme-Strukturalis Tentang Relasi Islam Pesantren Dan Islam Kampung Di Sumenep Madura, by

However, it needs to be underlined that although *pesantrens* in Madura are genealogically derived from the same lineage, it cannot be concluded that in the religious dimension, they possess the same religious construct and tradition. The fact revealed from the field study suggests that *pesantrens* in Madura adopt various spiritual practices. There are at least three mainstream Islamic traditions that have been developed in *the pesantren* environment in Madura, which are *Sarekat Islam* (SI, lit. Islamic Union) tradition, *salaf* (classical, lit. ancestor) tradition, and lastly, *Nahdlatul Ulama* (NU, lit. Resurgence of the Ulama) tradition as the most significant Islamic mass organization in Madura. This reality is an antithesis to the prevalent belief that the Islamic culture found in *pesantren* communities in Madura only has a single pattern under the banner of the Islamic mass organization NU. The advancement of Islamic tradition varieties in *pesantrens* in Madura ultimately gives color to the social system of *pesantrens* as a whole, not limited to religious aspects about rituals and dogma, but also to other elements, one of which is related to the typology of education that is utilized within the *pesantrens*.[13]

Typology of Education at *Pesantren* in Madura

Generally, *pesantren* in Indonesia are consistently identified as traditional Islamic institutions that fulfill two roles at once: the role of *da'wah* (lit. invitation) and the part of education. The role of *da'wah* shows that in socio-religious activities, *pesantrens* actively transform the public's religious values. At the same time, the role of education is reflected in the teaching and learning activities that have always been an integral part of a *pesantren*'s existence, either in formal education activities or traditional education predominantly implemented by *salaf pesantrens*.[14]

Mohammad Hefni", *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia* 176, no. 2–3 (11 June 2020), 429–31.

[13] Abd A'la, Ahwan Mukarrom, and Mukhammad Zamzami, "Kontribusi Aliansi Ulama Madura (AUMA) dalam Merespons Isu Keislaman dan Keumatan di Pamekasan Madura," *Religió: Jurnal Studi Agama-agama* 8, no. 2 (September 8, 2018): 227–255.

[14] Zamakhsari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 1982), 32.

Concerning *pesantren* education in Madura, although in several aspects Madurese *pesantrens* possess a unique identity and specialty, Madurese *pesantrens* also bear a resemblance to other *pesantrens* in Indonesia in several different elements, one of which pertains to the typology of education. Based on the field data exploration, the education system in Madurese *pesantrens* can be categorized into three significant typologies: traditional education (*salaf*), modern education (*khalaf*), and concurrent education is an amalgam of traditional and contemporary education systems.[15] The last type is considered the most popular education system in most *pesantrens* in Madura.

Salafiyah Education System (Traditional)

Based on its etymological definition, *salafiyah* is derived from the word *salaf*, which means old or anteceding. In the Great Dictionary of the Indonesian Language, *salaf* is something antique or people from past eras.[16] This definition is essentially following the definition of the word traditional, which is a way of life, both in terms of behavior and thinking, that upholds the norms or heritage that have been passed down through generations. Referring to that definition, the term *salafiyah* (traditional) in the context of the *pesantren* education system can be seen as an education system of *pesantren* that upholds long-established religious education values as a role model for learning, both in the aspect of the method and material or curriculum of learning.

In the aspect of the method, the traditional system is represented by teaching and learning activities that revolve around the methods of *sorogan* and *weton*. Unlike modern teaching and learning methods that implement tiers or levels based on a unit of time (class), sorogan and weton emphasize the completion of the book being studied. In *sorogan* method, the teaching and learning process is conducted by focusing on the *santri* (disciple). Therefore, the disciple reads the relevant book to the study. In

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[15] Said Abdullah, *Pesantren, Jati Diri Dan Pencerahan Masyarakat*, I., I (Sumenep: Said Abdullah Istitute Publishing, 2007), 47.

[16] "Arti Kata Salaf - Kamus Besar Bahasa Indonesia (KBBI) Online," accessed November 3, 2021, https://kbbi.web.id/salaf.

contrast, the instructor listens to the reading while reviewing and correcting any mistakes that arise in terms of grammar or comprehension. Contrary to *sorogan*, in *weton* method, the *kyai* has a more active role, wherein he narrates, translates, and explains the book studied. At the same time, the disciples focus on listening to the *kyai's* narration and explanation.[17] In other words, a *santri* can only advance to the next level if and when they finish comprehending the book being studied. Another distinguishing aspect of *sorogan-weton* from other methods is that the learning activities are conducted in the *pesantren's surau* or *langgar* (prayer hall). This is a stark contrast to the teaching and learning method commonly implemented in formal schools that utilize classrooms as the center of day-to-day teaching and learning activities.[18]

As for the curriculum aspect, the traditional education system in *pesantren* is vividly exhibited in the primary learning materials that prioritize religious studies instead of others, such as science. Religious studies here are not broad and instead focus on classical religious studies conceived by *kyai* (Muslim scholars) in the middle age, such as *kitab kuning*, or colloquially known in *pesantrens* as *kitab gundul* (bald book).[19] The term *gundul* refers to the contents of the book that is comprised of Arabic texts devoid of *harakat* (vowel marks; lit. motions) and translations, therefore requiring specific abilities to read and comprehend.[20] In the context of education in Madurese *pesantren*, *kitab kuning* is a guideline or mandatory reading material that must be mastered by every disciple. Consequently, the disciples are expected to be able to read and understand *kitab kuning*; without it, they are deemed to have failed their purpose and role as a *santri*. In general, the subject of *kitab*

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[17] Muhammad Fahmi, "Mengenal Tipologi Dan Kehidupan Pesantren," *Jurnal Pendidikan dan Pranata Islam* 6, no. 2 (Oktober 2015).

[18] Muhammad Nihwan and Paisun, "Tipologi Pesantren; Mengkaji Sistem Salaf Dan Modern," *JPIK* 2, no. 1 (March 2019).

[19] Mohammmad Thoha, "Eksistensi Kitab kuning Di Perguruan Tinggi Keagamaan Islam (Studi Analisis Tentang Penggunaan Kitab kuning Sebagai Referensi Kajian Keislaman Di STAIN Pamekasan Dan STAI Al-Khairat Pamekasan)," *NUANSA: Jurnal Penelitian Ilmu Sosial dan Keagamaan Islam* 16, no. 1 (2019).

[20] Muhammad Rouf, "Memahami Tipologi Pesantren dan Madrasah sebagai Lembaga Pendidikan Islam Indonesia" (n.d.): 25.

kuning in the education system of *pesantren* encompasses several disciplines, such as *tawhid* (oneness of God), *fiqh* (Islamic jurisprudence), *tafsir hadith* (exegesis of hadiths), *tafsir al-Qur'an* (Quranic exegesis), and *balaghah* (Arabic literature) among others. Intriguingly, all these disciplines are not taught step by step but all at once.[21]

Khalafiyah Education System (Modern)

If *salaf* is identified as the traditional education system, it is in contrast with *kahalafiyah*. From a linguistic perspective, the term *khalafiyah* is derived from the word *khalaf*, which means contemporary or recent. In numerous studies about *pesantren*, the term *khalaf* is equivalent to the term modern, defined in the Indonesian language as the newest, up-to-date behavior and way of thinking and conduct that conforms to the era. Thus, *pesantrens* with the *khalaf* education system are *pesantrens* that have implemented modern and state-of-the-art methods and approaches and tend to adapt to the ebb and flow of time. At the practical level, the adaptation efforts are made on two aspects: management and educational curriculum.[22]

In management, the modernization of the education system in *pesantrens* in Madura is signified by the implementation of formal teaching and learning system with a well-defined and quantifiable structure as well as a vision and mission. In this standard system, *pesantrens* implement a teaching and learning system in the form of an academic unit such as a school or *madrasah* divided into tiers: preschool, elementary, middle, high, and collegiate. Generally, modern boarding schools' teaching and learning systems are conducted in a tiered and progressive manner based on a unit of time or period, such as year, semester, quarter, and class, among others. In this type of education system, the teaching and learning evaluation system are implemented via tests or exams, wherein disciples are considered to have passed or fulfilled the

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[21] Imam Syafe'i, "Pondok Pesantren; Lembaga Pendidikan Pembentukan Karakter," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (May 16, 2017): 61.

[22] Dr Abdul Tolib, "Pendidikan di Pondok Pesantren Modern," *Vol* ., no. 1 (2015): 7.

requirements to advance or the next grade if they are determined to have done well in the final exams. This evaluation form is far from *salaf* education, which emphasizes rote learning.[23]

In the aspect of the curriculum, the modernization of the education system at *pesantrens* in Madura is exemplified in the learning materials that are focused not only on religious disciplines or studies but also on formal education disciplines as a whole. The variety of academic disciplines usually found in public schools is also offered in *pesantrens* with this education system. Among these educational disciplines are natural science, technology, mathematics, economics, history, and foreign languages, such as Arabic, English, Mandarin, and French. In other words, the modern education system at *pesantren* adopts a curriculum based on the integrative perspective that combines religious and scientific disciplines. Nevertheless, although the curriculum offered by the *pesantren* is universal, the priority still lies in mastering religious vocations.[24]

Besides science, the curriculum integration process in several *pesantrens* in Madura that implement modern education system also includes another entrepreneurship curriculum such as culinary arts, fashion, sports, and martial arts like *pencak silat*. This extra curriculum is commonly offered in specialization programs such as a vocation-based education unit or vocational high school. Referring to the result of the interview with one of the informants, the establishment of vocational schools is done to make the disciples not only firm in the aspect of religion but also well-equipped with specialized skills so that they have sufficient social capital to live amidst the society and be able to handle and respond to the social challenges and changes that advance and develop over time. Based on the result of field data exploration, numerous pesantrens in Madura implement this strategy with programs offered, including fashion, culinary arts, and

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[23] Nurhadi Yasin, "Dinamika Perkembangan Pondok Pesantren Salaf Dan Modern," *Murabby: Jurnal Pendidikan Islam;* 2, no. 2 (September 2019), https://ejournal.uinib.ac.id/jurnal/index.php/murabby/article/view/402.

[24] Suheri Sahputra Rangkuti, "Integrasi Keunggulan Pesantren Salaf dan Khalaf Pada Pondok Pesantren Al-Ansor Padangsidimpuan; Kajian Atas Manajemen Kiai," *Jurnal Madaniyah* 8, no. 2 (2018): 10.

preservation of local Madurese batik as the most commonly provided program.[25]

Hybrid/Convergent Education System

Besides the two education systems above, several *pesantrens* in Madura also implement a convergent education system where the teaching and learning approach strives to combine the two education systems: *salaf* (traditional) and *khalaf* (modern). There are numerous terms used to refer to this education system. Some referred to it as the hybrid education system, semi-modern education system, and convergent education system. Regardless of the epithet, the three terms, at a substantial level, represent the effort of integrating two different modern and classical methods.[26]

With the dynamics of education at *pesantrens* in Madura, referring to the result of field data exploration, the practical implementation of a concurrent education system is conducted by the *pesantren's* management division using two ways. First, the system is implemented by performing the education governance in *pesantren* using the tier-based teaching-learning system, either in the form of formal schools such as early childhood education (ECE), kindergarten, elementary (*Madrasah Ibtida'iyah*, MI), middle (*Madrasah Tsanawiyah*, MTs), high (*Madrasah Aliyah*, MA), and higher education or in the form of non-formal education such as *Madrasah Ibtida'iyah Diniyah/MD* (religious elementary school), *Madrasah Tsanawiyah Diniyah/MTsD* (religious secondary school), and lastly *Madrasah Aliyah Diniyah/MAD* (religious high school). Each education tier has its administrative arrangements in the form of specific primary tasks and functions assigned to certain structural units, such as the board of advisors, principal, deputy principal, treasurer, and secretaries, as well as other sections.

Nevertheless, despite the education process being conducted using a well-defined structure, it is not done with the intent of abolishing classical teaching-learning traditions. Traditional

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[25] Syamsul A'dhom, "Sistem pendidikan Pesantren Tradisional dalam Era Modern," *Jurnal Pusaka* (2015): 11.

[26] A Idhoh Anas, "Kurikulum dan Metodologi Pembelajaran Pesantren," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 10, no. 1 (June 1, 2012): 29.

teaching-learning methods such as *sorogan*, *weton*, and *bandungan* are still conducted properly. From the result of field observation, the modern education system is shown during the day, whereas the classical education system is implemented at night, starting after Maghrib prayer until 10 PM. Second, a concurrent system is implemented by integrating education materials to include both scientific and religious materials. The religious materials here contain multiple disciplines of Islamic studies such as tauhid, Islamic jurisprudence, studies of hadith, Quranic exegesis, rhetoric, and *tajwid* (Arabic elocution), among others. In *pesantren's* education tradition, religious materials are normally studied through special sources known as *kitab kuning*, which refer to classical writings by ulama or Islamic scholars in the past. *Kitab kuning* is also popularly known as *kitab gundul*, due to its contents written in old Arabic and without vowel marks.[27] As for science, the educational materials offered by *pesantren* include the disciplines usually taught in traditional schools, such as natural science, social science, mathematics, economics, foreign languages, etc.. In terms of foreign languages, the languages offered include English, Arabic, French, and even Mandarin.

Additionally, a hybrid or convergent education system implemented at *pesantren* communities in Madura is evident in the emergence of an education system based on accelerated learning. Using this acceleration method, the process of learning and mastering *kitab kuning*, which commonly lasts for years, can be accelerated to achieve a shorter duration of the study. This learning model enables santri to learn and master the arts and techniques necessary to read and comprehend *kitab kuning* in a shorter period.[28] Based on the findings from field data exploration, an accelerated learning system is predominantly offered to disciples that can be considered tender in terms of age, with the average age still in the elementary school range. Intriguingly,

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[27] Abdur Rozaki, *Menabur Kharisma Menuai Kuasa; Kiprah Kyai Dan Blater Sebagai Rezim Kembar Di Madura* (Yogyakarta: Pustaka Marwa, 2004).

[28] Ahmad Mukri Aji, Harisah, and Mukri Syarifah Gustiawati, "Position of Kyai in Traditions and Ideologies of Traditional Waqf in Maduranese Communities," *International Journal of Advanced Science and Technology* 29, no. 7 (2020): 731.

while this accelerated learning system is offered to students considered relatively mature in terms of age, it contrasts with the practice found in pesantrens in Madura. Based on the observation in the field, general *pesantrens* that implement accelerated learning systems have been identified as *Pondok Kecil* (lit. small cottage, little boarding school), which is sociologically defined as a place of learning for disciples who are still in their early youth.

Pondok Kecil and the Education Management Transformation Phenomenon in *Pesantrens* in Madura

In the last decade, the existence and dynamics of *pesantren's* education system have undergone fairly significant development and transformation. Upon closer observation, the changes in the education system are a form of the swift and adaptive steps taken by *pesantren* and effort to respond and react to the numerous contemporary socio-religious challenges and problems. In the context of dynamics related to *pesantrens* in Madura, the shift and transformation in the education system sector are vividly illustrated by the emergence of education programs offering the opportunity to master Islamic education materials in a shorter period, colloquially known in the *pesantren* education system as *Pondok Kecil*.[29] Thus, among the numerous *pesantrens* that have established this education program, *Maktab Nubdzatul Bayan* Islamic boarding school can be considered to have comparatively faster development.

Maktab Nubdzatul Bayan was first established in 2018 by a renowned ulama in Madura, namely K.H. Abd. Mu'in Bayan. *Maktab Nubdzatul BayanI* is a recent program that is a part of the institutional development of *Mambaul Ulum Bata-Bata* Islamic boarding school. The specific purpose of the program is to enable *santris* who want to comprehend the materials related to *kitab kuning* within a shorter time. In the beginning, the conception of the accelerated learning program in *Maktab Nubdzatul Bayan* was

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[29] Zainal Alim, "Pergeseran Orientasi Kelembagaan Pesantren di Madura dalam Perspektif Kiai Bangkalan," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 4, no. 2 (November 2, 2016): 249.

inspired by the success of *at-Tanzil* rapid learning method for reading al-Qur'an that was implemented in *Mambaul Ulum Bata-Bata*, Panaan, Palengaan District, Pamekasan Regency. Using *at-Tanzil* method, disciples are able to comprehend learning materials pertaining to the recitation of al-Qur'an within a shorter time. The technique encompasses materials from the introduction of Arabic alphabets to the ability to read al-Quran independently. The success of the *at-Tanzil* method inspired the management division of the *pesantren* to formulate a rapid learning method for *kitab kuning*, which resulted in the creation of a book called *Nubdzatul Bayan*.[30]

This became the origin of the establishment of *Maktab Nubdzatul*, an Islamic boarding school education program based on accelerated learning in the *kitab kuning* with a primary focus on disciples aged 9 to 15. From field data exploration, the accelerated learning program in the field of *kitab kuning* is projected for *santris* of the specified age range because *santris* of such age are in their golden age in terms of memory retention strength and are still uncontaminated by harmful impurities that may pollute and disturb their psychological development.[31] As for the name *Maktab Nubzatul Bayan*, it is derived from the combination of two terms, which are *maktab*, an office or center of activities, and *Nubdzatul Bayan*, referring to the title of the book that is used as the primary reference for the lessons. The book consists of five volumes with an additional complementary volume called *Takmilat al-Bayan*. As a whole, these six volumes contain the essence or summary of primary materials of the knowledge used in the study of *kitab kuning*, which include Arabic syntax, morphology, and Arabic rhetoric. Thus, the name *Maktab Nubdzatul Bayan* means the center for studies about the comprehension and learning of *kitab kuning*.

It is not impossible that in the next few years, the transformation of education management currently in progress in Nubdhatul Bayan small Islamic Boarding School will be replicated and practiced by other pesantren to tackle various issues and demands posed by contemporary society. If in the regular

[30] Nor Holis, "Wawancara Dengan Nor Holis," November 18, 2014.
[31] Iklilul Khoir, "Wawancara Dengan Iklilul Khoir," November 23, 2014.

education model of *pesantren*, mastering the knowledge to comprehend *kitab kuning* requires a relatively long time due to complying with a tiered education system, such as madrasah, then it is a different case in *Maktab Nubdzatul Bayan*. In this accelerated learning system, learners can acquire the material of grammatical sciences to master *kitab kuning* in a shorter period. Grammatical sciences refer to Arabic syntax sciences, Arabic morphology sciences, and Arabic rhetoric sciences. Thus, referring to the current existence and reality of the education system in *Nubdzatul Bayan*, it is expected that many communities consider that the institution's existence is a mirror or a genuine portrait that reflects the transformation of education management among the pesantrens community in Madura.[32]

Maktab Nubdhatul Bayan Islamic Boarding School and the Social Change Phenomenon of the Education System in Madura

From the perspective of social science, social change is defined as a phenomenon where there is a shift of a system or a social structure within the society that influences the values and norms, including in terms of social conduct and behavior that usually applies. According to Selo Soemarjan, social change occurrences tend to be originated from social organizations, and the process might happen gradually through evolution rapidly or even radically through the revolution process. Nonetheless, in principle, gradual and rapid change hinges on the values shift. In daily life context, one of the manifestations of social change in society is the paradigm shift in *pesantren*'s education, where it previously adhered to the traditional or classical system and is now switching to the modern system, by what is frequently happening among *pesantren* community in Indonesia, precisely in Madura.

In this frame of thought, implementing accelerated learning in the education system of *Maktab Nubdhatul Bayan* can be considered a social change phenomenon at the Islamic boarding school

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[32] Rofiatun Rofiatun, Mohammad Thoha and Mohammad Thoha, "Manajemen Pembinaan Kedisiplinan Santri Dalam Mengikuti Kegiatan Keagamaan Di Pondok Pesantren Nurus Shibyan Ambat Tlanakan Pamekasan," *re-JIEM (Research Journal of Islamic Education Management)* 2, no. 2 (2019).

pesantren level. The accelerated learning program in *Maktab Nubdhatul Bayan* is designed to fulfill a social need, the aim of which is to facilitate the people who want the option to accelerate the mastery of grammatical science for reading, defining, and understanding *kitab kuning*.[33] In their perspective, an accelerated learning system for Arabic grammatical sciences has become a necessity considering the existing system in most *pesantren* today that are still far from being effective in responding to contemporary socio-religious problems and challenges. Without an accelerated learning program, *santri*, in general, requires years of studying to read and comprehend the contents of *kitab kuning*. Such a situation is not ideal for teaching and learning activities in *pesantren*, which may lead to the disciples trailing behind in terms of capability, and it is becoming unproductive. Aside from that, another factor behind the establishment of an accelerated learning system for Arabic grammatical sciences in *pesantrens* is backed by the aspiration of the *pesantren* community to facilitate their disciples to have shorter periods of study in the *pesantren*, should they need or choose to withdraw from the *pesantren* after finishing their high school study. In this case, implementing an accelerated learning system for grammatical sciences can be considered a strategic solution for every *santri* who wants to study within a short period. In this regard, KH. Abd. Mun'in Bayan, the founder of *Maktab Nubdzatul Bayan*, stated:

> Many disciples went back home despite still being unable to read kitab properly. After that, they work in Malaysia, Borneo, and Arab, albeit not having profound knowledge of the religion. Therefore, it is necessary to find an alternative to enable them to enjoy learning kitab and quickly comprehend its essence. In other words, this alternative is called accelerated learning. This is how the children can enjoy and understand the contents of kitab kuning despite their relatively young age. If they had to wait until they were adults (it would be too late) as they would have to work abroad.[34]

The mastery of Arabic grammatical sciences for kitab kuning at an early age can practically assist in strengthening and fortifying their scholastic basics, which will become an essential

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[33] Alawy, "Wawancara Dengan Ust. Alawy (Kordinator Takhassus IV)," November 18, 2014.

[34] "Wawancara Besarama KH. Abd. Mu'in Bayan," Agustus 2014.

capital for every santri in conducting and cultivating their religious studies in the pesantren in the best possible manner. Therefore, public perception is formed because the mastery of *kitab kuning* can only be acquired by senior disciples. This perception implicitly suggests that studying Arabic grammatical sciences is challenging to do by *santri* of all ages and backgrounds. The emergence of *Pondok Kecil*, whose disciples are between 6 to 15 years old, has the purpose of dispelling such perceptions or assumptions. In other words, the establishment of an accelerated learning system in *Pondok Kecil Maktab Nubdzatul Bayan* is to enable the education of Arabic grammatical sciences to be accessible by everyone regardless of background, even those who are considered still in their early childhood.[35] Nonetheless, for *santri* who enrolls in the *pesantren* for a brief period, there is no need to be anxious because, with an accelerated learning system, every *santri* will be able to comprehend and master the grammatical sciences for *kitab kuning* within a period of study that is shorter than it usually is.

The domain of Education Management Transformation within *Pondok Kecil* in Madura

In an accelerated learning program, *Pondok Kecil Maktab Nubdzatul Bayan* employs a teaching and learning system that emphasizes the speed of knowledge acquisition instead of the grading tier and semester time unit, which other education institutions commonly emphasize. *The learning process is conducted sequentially based on the capability and progress of the santri. Santri*, who possesses the required speed for comprehending and mastering the lessons, is allowed freedom regarding whether or not to advance to the subsequent levels. As a result, the period of study varies for each disciple due to the difference in knowledge acquisition speed that they possess.

At the practical level, the education system for *kitab kuning* studies in *Pondok Kecil Maktab Nubdzatul Bayan* is conducted in five phases: *takhassus* (specialization) 1, *takhassus* 2, *takhassus* 3, *takhassus* 4, and *takhassus* 5. In *takahassus* 1, teaching and learning

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[35] "Wawancara Bersama Ust. Noval," November 18, 2014.

activities predominantly focus on the reinforcement of the comprehension and mastery of the book *Nubdzat al-Bayan*, which was written by K.H. Abd. Mu'in Bayan serves as the mandatory reference book for all *santri*. The book *Nubdzat al-Bayan* is a unique manual that contains the essence of the knowledge of *nahwu* and *sharf* compiled from various tomes and articles. To ensure the profundity of the disciples' knowledge about the grammatical sciences used in *kitab kuning* (*nahwu* and *sharf*), *takhassus* one is divided into seven activities, the first five of which are *takhassus* part 1, *takhassus* part 2, *takhassus* part 3, *takhassus* part 4, and *takhassus* part 5. Each piece needs to be completed within 25 days at most. The last two activities are *takmilah* (refinement) and practical activities. These phases are also a platform to evaluate the disciples by assessing whether or not they have sufficient mastery of the subject to level up to the next *takhassus* level. The last two activities are conducted within 40 days at most.[36]

In *takhassus* 1, the lessons were directed to focus on the comprehension of grammatical sciences, but in *takhassus* 2, the lessons focused more on the reinforcement in the field of *fiqh*. Not only that, unlike regular *fiqh* studies, in the accelerated learning system, the *fiqh* lessons are centered on the topic of *al-Faraid* (Islamic inheritance jurisprudence). In the discourse of *pesantren* education, *faraid* in *fiqh* is the name of the study related to the legal philosophy of inheritance that regulates everything pertinent to the allocation of rights or responsibilities regarding the wealth of a deceased. To ensure that the learning process is executed best, *takhassus* two is divided into four activities, each of which needs to be completed in 30 days at most. In the first and second activities, the learning activity focuses on the study of a book called *Matan al-Rahbiyyah* (متن الرحبية) authored by al-'Allamah Abu Abdullah Muhammad bin Ali bin Muhammad al-Hasan al-Rahabiy al-Syafi'i (557H). As for the third and fourth activities, the study focuses on the book *Khulasatul-Kalam* written by Sheikh Ahmad al-Marzuki al-Maliki al-Makki.

Similar to *takhassus* one and *takhassus* 2, the learning activities in *takhassus* 3 have their topic. In this phase, teaching and learning

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[36] "Wawancara Besarama KH. Abd. Mu'in Bayan."

activities are centered around mastering knowledge and studies in Arabic and literature. The learning activities are divided into four parts to obtain maximum learning results, each of which needs to be completed within 30 days at most. In general, *takhassus* 3 aim to improve competence in two disciplines, linguistic competence (*balaghah*) and literary competence (*'arud*). Two books are studied in this phase, which is: 1) *Mukhtashar Asy-Syafi Ala Matn Al-Kafi*, the work of Sheikh Ahmad al-Qana'I which is specifically used to study the discipline of literature, which needs to be completed in 60 days maximum; 2) *Qawaid al-lughghah* by Muhammad al-Hifni ibn Muhammad Khalil Nasi, that covers the structures of the Arabic language from a broader perspective. The content combines grammatical sciences such as *nahwu*, *sharf*, and *balaghah*.[37]

The last phase is *takhassus* 5. In this phase, the accelerated learning activities prioritize the mastery of four scholastic disciplines, which are *Usul al-Fiqh* (principles of jurisprudence), '*Ulum al-hadith* (*hadith* studies), '*Ulum al-Quran* (Quranic studies), and *hadith*. Education activities in *takhassus* five are divided into ten activities. The first three activities pertain to *usul al-Fiqh*, with each part having a period of study of 30 days. The following three activities are related to 'ulum al-Quran, and each activity has a study period of 30 days at most. The main reference to these activities is the book *Sharah al-Waraqat Tashil al-Turuqat al-Wajiz* authored by Sheikh Abdul Hamid bin Muhammad Ali Qudsi.[38] The next topic is '*ulum al-Hadith* which is discussed in the three following activities where each has a study period of 15 days. The primary reference for this topic is the book *Taysir Mustalah al-Hadisth Al-Bayquniy* written by Sheikh Dr. Mahmud Thahan. The final content of *takhassus* 5 is the refinement of competence in the field of *hadith* studies. For this activity, the learning is programmed only once and lasts for four months. The main reference used in the study is the book *Bulugh al-Maram min Adillat*

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[37] "Wawancara Dengan Ust. Alawy (Kordinator Takhassus IV)."
[38] Holis, "Wawancara Dengan Nor Holis."

al-Ahkam composed by Al-Hafizh ibnu Hajar al-Asqalani (773 H - 852 H).[39]

Therefore, if the scheme of the accelerated learning program above is observed, every *santri* (student/disciple/learner) that enrolls in *Maktab Nubdhatul Bayan* is projected to be able to understand and master the sciences about the reading and comprehension of *kitab kuning* in a relatively short period. To achieve such a result, the *pesantren* devised a unique curriculum, which is the accelerated learning of grammatical science composed of Arabic syntax and morphology as the main foundation required to be mastered properly and correctly. The competence in grammatical science for *kitab kuning* is expected to be a vital capital to continue to the subsequent levels, which is to further comprehend a specific focus or discipline of religious sciences, such as *ilmu al-Fiqh* (Islamic jurisprudence), *ulum al-Quran* (Quranic studies), *Usul al-Fiqh* (principles of Islamic jurisprudence), *ilmu* Hadith (Hadith studies), and hadith.

Analysis of the Transformation of Education Management Based on Accelerative Paradigm in *Pesantren*

In several pieces of literature, education management is understood by experts as the way or technique to govern educational resources to create learning conditions and activities that are not only active but also effective.[40] Citing Fattah's explanation in his book, *Manajemen Pendidikan* (2012), the implementation of education management encompasses several functions and goals: 1) the achievement of a learning condition that is active, creative, effective, and innovative. With such conditions, teaching and learning activities within the classroom will be more pleasant, causing the learners to feel content and comfortable. 2) the shaping of competent learners across all emotional, intellectual, or spiritual intelligence. Education management has a central role in building and maintaining the characteristics of learners, shaping them to be strong individuals,

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[39] Syafi'uddin, "Wawancara Dengan Syafi'uddin," November 18, 2014.

[40] Hadari Nawawi, *Administrasi Pendidikan.* (Jakarta: Gunung Agung, 1983), 34–56.

both physically and psychologically.[41] In the context of this study, the function and aim of education management in the ecosystem of *Maktab Nubdhatul Bayan* Islamic boarding school can be found within the vision and mission of the *pesantren*, which is to establish individuals who possess *akhlakul karimah* (praiseworthy principles), *tafaqquh fi al-din* (profound religious comprehension), *ilmu amaliyah* (practical knowledge), and value for the religion, nation, and society.

According to Baharuddin (2010), the scope of education management encompasses seven aspects: curriculum, personnel, learners, facilities and infrastructure, finance, administration, public relations, and special service.[42] The biggest question is, among all the aspects, which aspect is the most relevant to explain the dynamics of accelerated learning in *Maktab Nubdhatul Bayan*? Observing the reality, the education management in *Maktab Nubdhatul Bayan* is more dominant in the curriculum aspect than the other elements. It is apparent in the curriculum arrangement in the premises that focus on a more effective and efficient way or technique of teaching and learning. The curriculum referred to this is the use of a book titled *Nubdhatul Bayan* as the compulsory reference for all *santri*. The book contains the essence or summary of grammatical sciences that enables the disciples to understand and master *kitab kuning* rapidly within a shorter period. Concretely, the modernization of education governance at the curriculum aspect within *Nubdhatul Bayan*, can be noticed in the implementation of a tiered learning model, where each tier has its own subjects or specializations in the mastery of certain materials.

Intriguingly, in contrast to the general education system, which implements learning tiers in the form of certain grades such as 1, 2, 3, and so on, the concept of tiered education in *Nubdhatul Bayan* small Islamic Boarding School is predominantly based on the focus material or the subjects. There are at least four learning tiers implemented within the education environment of *Nubdhatul*

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[41] Muhammad Kristiawan, Dian Safitri, and Rena Lestari, *Manajemen Pendidikan* (Sleman: Grup Penerbitan CV BUDI UTAMA, n.d.).

[42] Baharuddin and Moh Makin, *Manajemen Pendidikan Islam.* (Malang: UIN Maliki Press, 2010).

Bayan small Islamic Boarding School, which are referred to, by the *pesantren's* management, as *takhassus* – which means focused or certain special program. The tiers within *takhassus* program are 1) *takhassus* 1, which focuses on the mastery of Arabic grammatical sciences such as *ilmu nahwu* (syntax) and *ilmu tasrif* (morphology); 2) *takhassus* (specialty) 2, which is centered around *ilmu fara'id* (Islamic inheritance jurisprudence), containing knowledge regarding inheritance in the perspective of Islam for the purpose of knowing who has the rightful claim to the inheritance as well as the portions allotted to each inheritor; 3) *takhassus* (specialty) 3, which involves studies related to the mastery of *ilmu 'arudh* and *ilmu balaghah* (Arabic prosody and literature), which are sciences that studies the patterns and forms of Arabic poetry by breaking down the morphology or placement of certain sentences in terms of their validity. 4) *takhassus* (specialty) 4, which emphasizes the study around the mastery of *fiqh* (Islamic jurisprudence) and *ilmu hadith* (Hadith science).

Thus, looking at the aforementioned education mode, it is vividly apparent that *Maktab Nubdhatul Bayan* implemented an education system paradigm that is not only different but also contains innovative elements which are widely implemented among other *pesantren*. The tiered education concept that has been in operation does not emphasize the length of the study period; rather, it emphasizes the aspect of learners' mastery of the scientific discipline in their respective fields. Based on the field study, this method has its advantage or benefits because, through the implementation of this method, the *santri* (disciples) can master a certain scientific discipline within a shorter period. Typically, most *pesantren* allotted a considerably long timespan to study Arabic grammatical sciences, namely syntax, and morphology) as the foundation to read and comprehend *kitab kuning* (.lit yellow book, Classical Islamic reference books) or *kitab gundul* (.lit bald book, classical Islamic reference book), which lasts for six years for *ibtidai'yah* (elementary) level and 3 years for *tsanawiyah* (secondary) or *'aliyah* (high). Through the implementation of *takhassus* method (specialty program), as has been done in *Maktab Nubdhatul Bayan*, the length of study is designed to be shorter and can be done at a rapid rate. Of course,

the competency target for the graduates is still the same as others, namely the mastery of a certain specialty of discipline. Associating the *takhassus (specialty)* method with the modern education system, it can be seen that the method bears a close resemblance to the accelerated learning-based education system, where in the discourse of contemporary education, it is popularly known with the term accelerative education paradigm. The biggest question is, from which perspective can the *takhassus (specialty)* method implemented in *Nubdhatul Bayan* be categorized as an accelerated learning-based education system? To answer this question, it would be apt to break down the definition or explanation of the accelerated learning-based education concept.

Etymologically, in the Great Dictionary of the Indonesian Language, acceleration is defined as speeding up a process, increasing in speed, and the rate of change in speed.[43] Some define acceleration as a teaching-learning model that provides a faster learning technique than a regular teaching-learning model.[44] Another definition states that acceleration is an advancement in an education system manifesting in the form of an education program with a shorter period of study and younger participants than conventional education.[45] In layman's terms, acceleration is the hastening of the study period, both in the aspect of level or age. This is why, on numerous occasions, education with an accelerated learning system is typically partaken by participants who, in terms of age, are considered very young, which has been the case in the *pesantren Nubdzatul Bayan*.

Referring to the reading materials above, it is clear that the *takhassus* education method implemented in *Nubdhatul Bayan* Islamic Boarding School Pamekasan is a rendition of acceleration in the teaching sector. There are at least two reasons why the *takhassus* method used in the teaching and learning activities in

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[43] "Arti Kata Akselerasi - Kamus Besar Bahasa Indonesia (KBBI) Online," accessed November 3, 2021, https://kbbi.web.id/akselerasi.

[44] Basuki Basuki, "Implementasi Program Akselerasi; Studi Kasus Di SDMuhammadiyah Sapen Yogyakarta," *Jurnal Akuntabilitas Manajemen Pendidikan* 4, no. 1 (April 29, 2016): 47.

[45] Mohammad Nurul Huda, "Konsep Manajemen Kelas Akselerasi" (n.d.): 23.

Nubdhatul Bayan can be categorized as accelerated learning. First, the subjects, teaching material, and the education program offered to *santri* (disciples) are specifically designed by the management of the *pesantren* in the form of non-generic material. The developed material is the result of compressing or summarizing other subjects that are, in terms of the discussed topic, correlated and relevant as one bundle of scientific disciplines. Generally, the compression or summary of teaching material involves two elements, namely the content and explanation, which focus on the discussion's core or substance. In this study, education acceleration at the curriculum level in the teaching system of *Maktab Nubdhatul Bayan* can be traced back to the book *Nubdhatul Bayan*. This book is a summary and compressed version of two distinct scientific disciplines that are different but originate from the same scientific field, namely *nahwu* and *shor*t.

In addition to the curriculum aspect, the acceleration method in the education system of *Maktab Nubdhatul Bayan* Islamic boarding school can also be found in the length of the study period. For their education activities, most *pesantren* implement a relatively long period of study by applying a semester or quarter system. However, this is not the case in *Maktab Nubdzatul Bayan*, because through the *takhassus* method, the *pesantren* uses a shorter study duration. For example, in the *takhassus* one program, every *santri* can learn and understand Arabic grammatical science at all levels within 125 days. The program covers elementary-level lessons, such as reading *kitab kuning* with *bald* scripts (Arabic scripts written without diacritics), to development-level lessons, such as defining and comprehending *kitab kuning*. This is also applied to the following programs, in *takhassus* 2, for example, where every *santri* (disciple) can learn *ilmu faraidh* (Islamic inheritance jurisprudence) within a brief period, which is 120 days. In contrast, typically in other *pesantren* the lesson is offered with a study period of one year, two semesters, and three quadrimesters, with different teaching materials every year.

Up until this point, the implementation of *takhassus* teaching system in the education environment of *Nubdhatul Bayan* Islamic boarding School exudes the same spirit as the accelerated learning program that has been implemented in numerous modern

education institutions outside of the *pesantren* community. This reality also indicates that the education governance system in *pesantren* in Madura is undergoing an evolution process, becoming a system that previously fervently held classical values into one which has recently shifted to newer and up-to-date methods and approaches.

Conclusion

From the description above, a number of main points are considered as the conclusion of this study. First, in the last decade, education governance in several *pesantren* in Madura has transformed from one which previously tended to be classical to now gradually adopting modern approaches. One of the forms of education governance transformation in *pesantren* in Madura is the emergence of education programs based on accelerated learning. Second, many *pesantren* have implemented this system, one of which is *Maktab Nubdhatul Bayan* Islamic Boarding School. The implementation of the acceleration program in the ecosystem of *Maktab Nubdhatul Bayan* is carried out through the modernization of two sectors, namely curriculum and period of study sectors. In the curriculum sector, *pesantren* offers a unique curriculum containing the essence of various reference books under the same discipline. This curriculum is called *takhassus* (specialty), which is divided into four phases,: *takhassus* (specialty) 1, which is a summary of Arabic syntax and morphology sciences; *takhassus* (specialty) 2, which contains the summary of Islamic inheritance jurisprudence and literature; *takhassus* (specialty) 3, which summarizes Arabic prosody and literature; *takhassus* (specialty) 4, which offers the essence of *ilmu fiqh* (Science of Islamic jurisprudence) and *ilmu Hadith* (Hadith science). Apart from providing the summary of various distinct subjects, the *takhassus* (specialty) program also offers the possibility of acceleration in the program, which enables *santri* (disciples) to complete their studies within a shorter period. Interestingly, each *takhassus* phase has a different length of the study period, from the shortest *takhassus* (specialty) 1 with 125 days, followed by *takhassus* (specialty) 2 with 120 days, *takhassus* (specialty) 3 with 180 days, and *takhassus* (specialty) 4 with 180 days too.

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