

## Inclusive Collaborative Training Model (Kolin) Through an Androgogy Approach in Improving the Competence of Islamic Boarding School Caregivers

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### ABSTRACT

This study analyzes the competence level of Islamic boarding school caregivers in Kuda Pasir District, Cianjur Regency, focusing on student management, education, and development, as well as identifying challenges in managing student diversity inclusively. Using a qualitative phenomenological approach, data were collected through interviews, observations, and literature studies. The study assessed caregivers' competencies across seven aspects: pedagogical, personality, professional, social, managerial, spiritual, and technological-digital. Findings reveal that caregivers possess strong pedagogical and religious foundations but face challenges in educational management, curriculum adaptation, and technology use. Major obstacles in inclusive education include limited resources, lack of understanding of students with special needs (ABK), and persistent stigma within pesantren. Additionally, flexible curriculum design, differentiated instruction, and supporting facilities remain inadequate. To address these issues, the Inclusive Collaborative Training Model (KOLIN) was developed, emphasizing collaboration among caregivers, educational institutions, communities, and religious organizations. Evaluation results indicate improvements in pedagogical, managerial, and technological competencies. This study contributes theoretically to the development of inclusive-collaborative training models and offers practical implications for caregivers, religious institutions, and policymakers to enhance the inclusiveness and competitiveness of Islamic boarding school education.

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## 1. INTRODUCTION

Islamic boarding schools are one of the oldest Islamic educational institutions in Indonesia that have a great contribution in shaping the character, morals, and spirituality of students (Handoko, 2020; Hidayat et al., 2018). The existence of the pondok not only serves as a formal and non-formal educational institution, but also as a center for community development that emphasizes religious values, independence, and togetherness (Ardiansyah & Basuki, 2023; Haryani et al., 2018). In carrying out its functions, Islamic boarding schools are highly dependent on the competence of caregivers or ustaz/ustazah who play a direct role in guiding, educating, and being role models for students.

However, in the midst of the times, the challenges faced by cottage caregivers are increasingly complex. In addition to being required to master religious knowledge, they also need to have competencies in terms of pedagogic, social, managerial, and inclusive competencies in order to be able to serve students with diverse backgrounds, including students with special needs (Karimah, 2018; Nurhayati et al., 2024; Rahman & Husin, 2022). Unfortunately, various studies show that the competence of cottage caregivers still faces a number of limitations, such as lack of access to professional training, traditional learning methods, and low collaboration between caregivers and external parties (Adib, 2021; Jayanti et al., 2022; O'Neill, 2018). This condition can have an impact on the quality of student development and the effectiveness of education in Islamic boarding schools.

Pasir Kada District, Cianjur Regency, is one of the areas that has various educational institutions based on Islamic boarding schools. The three main Islamic boarding schools in this area, namely Darul Huda, Nurul Fukoha, and Annidhomiah, are centers for the development of religion-based education. The Darul Huda Islamic Boarding School under the leadership of M. Toha Rudi focuses on early childhood education, Diniyah, and MTs, while the Nurul Fukoha Islamic Boarding School led by Kyai H. Adnan manages non-formal educational institutions such as PKBM. On the other hand, the Annidhomiah Islamic Boarding School led by A. Yes Surya also operates in the field of non-formal education through PKBM.

However, caregivers of Islamic boarding schools often face limitations in developing competencies, both in terms of pedagogy, education management, and understanding inclusive education. According to research conducted by (Basyaruddin & Khoiruddin, 2020) The low competence of educators in Islamic boarding schools is often caused by a lack of training that suits local needs. Therefore, a training model is needed that can answer the specific needs of Islamic boarding school caregivers, such as the Inclusive Collaborative Training Model (KOLIN) (Scott, 2024; Supandi et al., 2024).

This inclusive collaborative training model is designed to empower Islamic boarding school caregivers with a collaboration-based approach between educators and the principle of implementing inclusivity in learning. As expressed by (Kariyanto, 2019) Collaboration-based training not only improves individual competence but also strengthens networks between educators so as to create a more adaptive educational ecosystem. The Darul Huda Islamic Boarding School in Cidadali Village, In the Name of Allah Village, is unique in Islamic applied education combined with formal education at the MTs level. In addition to others, the Nurul Fukoha Islamic Boarding School in Cimodeang Village, Pusakajaya Village, and the Annidhomiah Islamic Boarding School in Rawahaur Village, Kalibaru Village, have challenges in integrating non-formal education based on Community Service Centers with the needs of local communities.

Previous research has shown that collaborative training involving Islamic boarding school caregivers, teachers, and the local community can significantly improve the quality of education (Nurhayati et al., 2024). In the context of inclusive education, the success of this type of training model is determined by the ability of Islamic boarding school supervisors to understand the needs of students with diverse backgrounds (Amiq & Untung, 2025; Ar et al., 2025; Arroyan et al., 2024).

As one of the districts with a large population of Islamic boarding schools, Cianjur has great potential to become a center for the development of inclusive education based on Islamic boarding schools. However, optimizing this potential requires a proper training approach. The Inclusive Collaborative Training Model (KOLIN) offers solutions that are not only relevant but also applicable to

the administrators of Islamic boarding schools in Pasir Kuda Regency. By involving the Darul Huda, Nurul Fukoha, and Annidhomiah Islamic boarding schools as a pilot project, it is hoped that this training model can be an example for the development of the competence of Islamic boarding school educators in other areas.

This preliminary study aims to provide an initial overview of the implementation of the Collaborative Inclusive Training Model (CHOLIN) for the Islamic boarding school of caregivers in Pasir Kuda District, Cianjur Regency. This research focuses on three main Islamic boarding schools, namely Darul Huda, Nurul Fukoha, and Annidhomiah, each of which has unique characteristics in its educational approach. These locations represent the diversity of Islamic boarding school-based education management in the region. Darul Huda, which is located in Cidadali Village, RT 01/RW 04, In the name of Allah, is led by Mr. Toha Rudy. This Pondok is to organize various levels of education, namely Children's Education.

Early Childhood (early childhood education), Early Childhood Education, and Madrasah Junior High School (MT). Darul Huda's focus is to provide education based on strong Islamic values from childhood to adolescence. However, the challenge faced is how to improve the competence of educators at all levels to be able to meet the increasingly complex needs of students in the modern era.

The Nurul Fukoha Islamic Boarding School, which is located in Cimodeang Village, RT 01/RW 05, Pusakajaya, is under the leadership of Kyai Haji Adnan. This Islamic boarding school focuses more on the management of Community Learning Activity Centers (PKBM) which provides non-formal education services for the surrounding public in Islamic boarding schools This aims to reach groups that are not served by the formal education system, especially adult groups who need to improve their religious skills and understanding. In this context, caregivers face the challenge of integrating inclusive and collaborative learning approaches to serve the needs of diverse communities.

The Annidhomiah Islamic Boarding School, which is located in Rawahaur Village, RT 02/RW 06, Kalibaru, is led by A. Iyan Suryana. Like Nurul Fukoha, Annidhomiah also focuses her activities on PKBM. This Islamic boarding school is committed to empowering the community through life skills education and religious learning. However, one of the problems that is often faced is the lack of training and assistance for caregivers to be able to manage education more effectively and professionally.

The Inclusive Collaborative Training Model (KOLIN) is designed to answer the challenges faced by Islamic boarding school caregivers in Pasir Kuda Regency. This model emphasizes the principle of collaboration between Islamic boarding schools, an inclusive approach that embraces the diversity of participants. Students with special needs, as well as the empowerment of educators to improve their competence. In this model, caregivers are expected not only to be educational implementers, but also facilitators and mentors who can encourage an effective learning process.

Through a collaborative approach, Islamic boarding schools such as Darul Huda, Nurul Fukoha, and Annidhomiah will share experiences, strategies, and sources of strength to overcome each other's limitations. For example, Darul Huda that focuses on formal education can share teaching methodologies with Nurul Fukoha and Annidhomiah, which focus more on non-formal education. On the contrary, Nurul Fukoha and Annidhomiah's experience in managing community empowerment programs can inspire Darul Huda to develop similar activities.

The inclusive approach in the KOLIN model aims to ensure that all learners, regardless of their social, economic background or ability level, have equal access to quality education. This is relevant considering that diversity requires the education of participants in each Islamic boarding school. For example, in Darul Huda, an inclusive approach is needed to overcome the differences in learning abilities between PAUD, Diniyah, and MTs students. Meanwhile, in Nurul Fukoha and Annidhomiah, this approach can help reach marginalized groups who need non-formal education.

Improving the competence of Islamic boarding school caregivers is the main focus in this model (Farihi, 2021; D. Hakim, 2025). In the context of Islamic boarding schools, educators often play the role of caregivers, mentors, and spiritual leaders. Therefore, the training of the CHOLINE model will include pedagogical, managerial, and spiritual aspects. The training program is designed to strengthen educators' ability to deliver teaching materials, manage classes, and build rapport with

students. In addition, this training also aims to increase the capacity of educators in designing relevant and contextual curricula.

The CHOLINE implementation model requires cooperation between various parties, including government areas, public organizations, and educational institutions. Support from the local government of Cianjur Regency is very important to ensure this sustainability program. In addition, the involvement of community organizations can help identify the specific needs of each pesantren and ensure that training programs are tailored to the local context.

This study aims to further explore the effectiveness of the KOLIN model in improving caregiver competence. at the Islamic boarding school in Pasir Kada District. This study will also evaluate the impact of training on the quality of education provided in each Islamic boarding school. The results of the research are expected to be recommendations for future Islamic boarding school-based development policy education that is more inclusive and collaborative.

## 2. METHODS

This study uses a qualitative approach with a phenomenological method that aims to deeply understand the experience of Islamic boarding school caregivers in implementing the Inclusive Collaborative Training Model (KOLIN) as an effort to improve competence. The phenomenological approach was chosen because it was able to explore the meaning of the subjective experiences of caregivers through direct interaction in the field.

The design of this research is qualitative descriptive, with a focus on seven aspects of caregiver competence, namely: (1) pedagogical competence, (2) personality, (3) professional, (4) social, (5) managerial, (6) spiritual, and (7) technological and digital.

Data collection was carried out through field observation and in-depth interviews, supported by research instruments in the form of interview guidelines and field notes. The instrument is designed to identify the needs of caregivers, the challenges faced, and assess the effectiveness of the implementation of the KOLIN model, especially in the context of inclusive education in Islamic boarding schools in Pasir Kuda District, Cianjur Regency.

This research also reveals various challenges faced, such as limited resources, low parental understanding of inclusive education, stigma against children with special needs (ABK), and lack of supporting policies and evaluation systems. The KOLIN model was then developed as a solution by prioritizing the principles of collaboration and inclusivity, in order to ensure equality and diversity in the training process of Islamic boarding school caregivers.

## 3. FINDINGS AND DISCUSSION

### *Findings*

#### 1. The level of competence of the caregivers of the Islamic boarding school

The competence of caregivers in Pasir Kuda Regency varies according to their educational and training background. They have a foundation in pedagogical and religious aspects, but are still weak in education management, curriculum management, and the use of technology. The approach to student development is still traditional and not yet inclusive-collaborative.

#### 2. Challenges in managing student diversity in an inclusive manner

Caregivers face various obstacles such as lack of understanding of students with special needs (ABK), lack of resources, stigma against ABK, difficulties in adjusting the curriculum, limited training and facilities, and the absence of adequate supporting policies for inclusive education in Islamic boarding schools.

#### 3. Design of an Inclusive Collaborative Training Model (KOLIN)

The KOLIN model is designed based on hands-on practice through participatory training, discussions, case studies, and field practice. The focus is on collaboration and inclusion, tailored to the local conditions of the pesantren, and engaging a wide range of stakeholders to create a responsive and relevant learning environment.

#### 4. Effectiveness of the KOLIN Model

The KOLIN model has been shown to be effective in improving caregivers' understanding of inclusive education and different learning strategies. The training encourages the exchange of experiences, strengthens caregivers' skills in managing diversity, and improves the use of technology and the quality of the pesantren curriculum.

#### 5. Impact of the application of the KOLIN Model

The implementation of KOLIN improves the quality of learning and the management of Islamic boarding schools as a whole. Caregivers become more adaptive to student needs, create a supportive and inclusive environment, and strengthen cooperation with parents and the community. This model contributes to a more modern, collaborative, and innovative pesantren education system.

### The Competency Level of Caregivers of Islamic Boarding Schools

The competence of caregivers before training is still focused on pedagogical and religious aspects, but weak on education management, curriculum management, technology utilization, and inclusive strategies. After participating in the KOLIN training, caregiver competence improved significantly, as shown by changes in average scores on several key indicators.

Competency Aspect	Before Training (Average Score)	After Training (Average Score)	Increase (%)
Understanding Inclusive Education	2.5	4.1	64%
Curriculum Management	2.7	3.9	44%
Use of Technology	2.2	3.8	73%
Differentiated Learning Strategies	2.4	4.0	67%
Collaboration with Parents/Community	2.6	4.2	62%
Communication & Counselling Skills	2.8	4.3	54%
Evaluation & Reflection Skills	2.5	3.7	48%
Leadership & Classroom Management	2.9	4.1	41%

The table above shows a comparison of the competency level of Islamic boarding school caregivers before and after participating in the Inclusive Collaborative (KOLIN) training. Data was obtained from observations, tests, and assessments during the training process.

1. **Understanding of Inclusive Education** Before training, caregivers only have a basic understanding (score 2.5). After training, comprehension increased significantly to 4.1, with a 64% increase. This shows that the training has successfully opened caregivers' insights into the concept of inclusion.
2. **Curriculum Management** The competence of caregivers in compiling and adjusting the curriculum increased from 2.7 to 3.9 (an increase of 44%). Although it is increasing, this aspect still requires further assistance due to limited experience in integrating formal curriculum and Islamic boarding schools.
3. **Technology Usage** This aspect has seen the highest increase, from 2.2 to 3.8 (73%). Previously, caregivers rarely used digital media, but after training they began to be able to utilize simple technology to support learning.

4. Differentiated Learning Strategies The score increased from 2.4 to 4.0 (67%). This means that caregivers are better able to design learning strategies that are tailored to the needs of students, including students with special needs (ABK).
5. Collaboration with Parents/Community Score increased from 2.6 to 4.2 (62%). This indicates that caregivers are more open to building cooperation with parents and the community in supporting the success of student education.

### Discussion

Findings from a study on Islamic boarding school caregivers in Pasir Kuda District, Cianjur Regency, show significant variation in competency levels, although the majority are in the moderate range. This competency is assessed based on indicators derived from the standard qualifications of educators, including pedagogical, personal, social, and professional competencies. Qualitative data collected through interviews and first-hand observation show that although many caregivers have substantial experience in mentoring students, not all have formal training in the field of education.

In general, the pedagogical practice of these caregivers remains conventional, relying heavily on lectures and memorization (Adib, 2021; Scott, 2020; Ulum, 2019). This approach is in line with their educational background, as most are alumni *Salafi Islamic Boarding School*, which prioritizes the transmission of classical knowledge (Bahri et al., 2023; Hasna et al., 2025). Nonetheless, there is evidence of a gradual pedagogical shift among some caregivers, who have begun to implement more interactive methods such as group discussions and contextual learning. Although still limited in scope, these efforts reflect an emerging awareness of the need to improve teaching effectiveness. On the other hand, there are indications of a paradigm shift that is beginning to appear among some caregivers. They began to introduce more participatory learning methods, such as group discussions, interactive Q&A, and contextual approaches that connect the material with the daily experiences of the students (A. Hakim & Herlina, 2018; Jayanti et al., 2022). Although this practice is still limited and has not yet become a dominant culture, this small step shows that there is an awareness to improve teaching effectiveness (Amiq & Untung, 2025). This pedagogical shift also reflects caregivers' efforts to adapt to the demands of the times, including the need to develop social, collaborative skills, as well as a deeper understanding that is more in line with principles.

Differences in educational backgrounds also contribute to differences in competencies. Caregivers who have completed formal higher education show stronger skills in both pedagogy and management when compared to those whose education is limited to traditional pesantren (Hasanah & Sofa, 2025; Zega et al., 2024). These findings underscore the important role of formal academic training in improving the overall quality of educational services in Islamic boarding schools. As emphasized (Anwar, 2021; Arroyan et al., 2024; Hasanah & Sofa, 2025) The integration of formal education elements into the pesantren system plays an important role in supporting inclusive education, improving educator competence, and addressing structural challenges in managing diverse student needs. It further highlights that the development of inclusive and quality-oriented Islamic education is highly dependent on the academic and professional qualifications of its teaching staff.

Based on the results of the research presented, it can be concluded that the caregivers of Islamic boarding schools in Pasir Kuda Regency, Cianjur Regency, face significant competency challenges, especially in the aspects of education management, managerial, technology, and inclusivity. Therefore, a training model that is able to answer these needs is needed systematically. The Inclusive Collaborative Training Model (KOLIN) is present as a strategic solution to increase caregiver capacity by integrating andragogy approaches, cross-sector collaboration, and the values of inclusion and local wisdom (Jannah & Arifin, 2025; Masdul et al., 2022; Miftahurrahmat et al., 2025; Rauf et al., 2020) collaborative and contextual teacher training. Theoretically, the andragogic approach in adult training is an important foundation in the design of KOLIN. According to (Basyaruddin & Khoiruddin, 2020) Adult learning is more effective if it is experiential-based, relevant to real needs, and provides space for reflection and collaboration. This approach is relevant to the context of Islamic boarding schools, where caregivers have in-depth experience but need facilitation to integrate the values of inclusion, leadership, and

technology in education management. In practice, the KOLIN model applies five main types of training: pesantren education management, inclusivity and diversity, pedagogical competence, learning evaluation, and the application of a collaborative model (Widodo, 2025; Zainabiyi, 2025; Zulfikar & Sastradiharja, 2024)

In accordance with this perspective, it highlights that the management of inclusive education in the pesantren environment requires a collaborative strategy that takes into account the diverse backgrounds of students and the typical cultural values of the pesantren environment (Kayati, 2020; Mukhlis & Makhya, 2020). Such an approach not only ensures equitable access to education for all learners but also emphasizes the importance of adapting to local wisdom, religious values, and the unique social structure of pesantren life. Therefore, the development of contextually relevant and inclusively driven integrative training programs is important to support the transformation of educational practices in Islamic boarding schools (Ar et al., 2025; Francisca, 2024; Suwito & Tarigan, 2022).

In addition, the Inclusive Collaborative Training Model (KOLIN) is designed to meet these needs through the implementation of several core training components. These components include pesantren education management, which emphasizes strengthening institutional capacity and leadership in the pesantren system (Amiq & Untung, 2025; A. Hakim & Herlina, 2018; Sirojuddin et al., 2022). It also includes training on inclusivity and diversity, which aims to foster openness, mutual respect, and sensitivity to differences among learners. In addition, this model supports the improvement of pedagogical competence to improve the effectiveness and quality of teaching. Learning evaluation is another key focus, ensuring that continuous assessment and reflection contribute to improved overall educational outcomes. Finally, this model encourages the implementation of collaborative strategies that actively involve various stakeholders such as government agencies, community organizations, and education partners in the development and advancement of inclusive education in the pesantren environment (Fitriya, 2024). This holistic approach aspires to foster an education ecosystem that is adaptive, responsive to local needs, and sustainable over time.

The results of the implementation of KOLIN showed a significant improvement in caregiver competence, especially in terms of understanding inclusion (from 45% to 88%), developing an adaptive curriculum (from 30% to 76%), and improving the ability to collaborate with parents and the community (from 40% to 81%). This shows that a training model based on collaboration and inclusivity can have a real impact on increasing the institutional capacity of Islamic boarding schools. Empirically, these findings are in line with recent research showing that collaborative and contextual teacher training can improve pedagogical understanding and teaching effectiveness in madrasah and Islamic boarding schools (Amrullah et al., 2025, 2025; Azharghany & Unniam, 2023; Husni, 2025; Scott, 2020; Mahardiana et al., 2024; Pawero et al., 2022). The study emphasizes the importance of horizontal collaboration between educators and community engagement as a key factor in the successful transformation of inclusive Islamic values-based education. In addition, the advantages of the KOLIN model also lie in its ability to encourage a culture of continuous learning among caregivers. By integrating mentoring and coaching techniques, this training is not only one-off, but also opens up opportunities for ongoing coaching through discussion forums, communities of practice, and needs-based retraining. This answers the institutional challenges of Islamic boarding schools that have minimal access to structured and contextual capacity development.

#### 4. CONCLUSION

The KOLIN model has proven to be effective in increasing the capacity of Islamic boarding school caregivers to deal with the welfare of students, especially in the context of inclusive education. Through a collaborative approach, this model encourages the transformation of pesantren into institutions that are more adaptive, innovative, and in line with the demands of contemporary education.

This conclusion has practical implications for the development of human resource capacity in Islamic boarding schools. The application of a collaboration-based training model can be a sustainable strategy to strengthen education management, improve services for ABK, and integrate technology into

the Islamic boarding school learning system. Further research can be focused on testing the KOLIN model on a wider scale, comparing its effectiveness in different types of Islamic boarding schools, and exploring its impact on students' learning achievement. In addition, an in-depth study is needed on policy and regulatory support that can strengthen the implementation of inclusive education in Islamic boarding schools.

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