Implementation Of Partnership-Based Islamic Religious Education Supervision In Integrated Islamic Elementary School (SDIT) Insan Mulia Pekalongan

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Abstract. This study aims to describe and analyze the implementation of partnership-based Islamic religious education supervision at SDIT Insan Mulia Pekalongan. This research is a qualitative research, taking the background of SDIT Insan Mulia Pekalongan. Data was collected by conducting observations, in-depth interviews, and documentation. Data analysis is carried out by giving meaning to the data that has been collected, and from that meaning conclusions are drawn. Checking the validity of the data is carried out by triangulating with two modes, namely source triangulation and method triangulation. The results showed that: (1) the implementation of supervision of Islamic religious education at SDIT Insan Mulia Pekalongan was carried out by appointed supervisors, namely supervisors from the Pekalongan Ministry of Religion Office, school principals, and senior teachers. The process of implementing supervision is carried out in several stages or steps, namely preparation which includes coordination and preparation of supervision programs, implementation of supervision, and assessment or evaluation and follow-up. The implementation of supervision of Islamic religious education at SDIT Insan Mulia Pekalongan can be said to have gone well, as evidenced by Islamic religious education teachers getting clearer directions/solutions when facing difficulties, knowing the weaknesses and shortcomings so as to provide future input and the implementation of Islamic religious education learning has been going well. (2) the implementation of supervision of Islamic religious education at SDIT Insan Mulia Pekalongan is included in the category of the democratic type. This is evidenced by the implementation of supervision that runs democratically, namely the existence of a collaboration carried out by all parties in the school, the existence of reciprocity between supervisors and religious teachers, not imposing their will, giving each other inputs and ideas without any dropping each other, teachers are given the authority to develop Islamic religious education learning, and supervision activities are carried out in a flexible (not authoritarian) manner.

Key words: supervision of islamic religious education; partnership; quality.

INTRODUCTION

In the world of education, the existence of professional teachers is a must to carry out the education and learning process optimally. But in reality, not a few of them (teachers) encountered several obstacles in themselves which caused the implementation of the teaching and learning process to be less than optimal. According to Muhammad Ali as quoted by Cece Wijaya, broadly speaking, these obstacles are the lack of innovation power, weak motivation to improve capabilities, indifference to various developments and lack of supporting facilities and infrastructure.[i]

With these obstacles that impact on the achievement of educational outcomes that are less than optimal, the teacher needs guidance and direction as well as assistance from other parties who have the advantages and abilities to overcome the problems faced by the teacher. Efforts to overcome these obstacles can be obtained from various parties who can provide guidance and direction, one of which is supervision.

However, it should be noted that the success of the Islamic religious education process is not only influenced by the implementation of supervision carried out by the Principal, Supervisor or other senior teachers, but also needs to establish cooperative relationships with parents, and the community so that the Islamic religious education process can run optimally. Because Islamic religious education is not only limited to what is taught by the teacher in the classroom, but also requires habituation and continuous guidance and guidance carried out by parents and concern for the surrounding community.

SDIT Insan Mulia Pekalongan is one of the elementary schools that is characterized by Islamic values in every daily activity and makes it one of the schools that has a quality education that should be considered. This achievement is certainly not easy to achieve, but requires intensive collaboration between educational institutions, namely informal (family), school (formal) and community (non-formal) who are

members of a forum, namely the School Committee. Behind the success of SDIT Insan Mulia Pekalongan, it seems that the fact that the supervision carried out by the Supervisor from the Ministry of Religion is not running optimally, such as the proportion of implementation time is lacking, the activities carried out by the supervisor are only monitoring, looking at student data, which is still considered lacking for activities. guide. Intensive and sustainable guidance and coaching is actually carried out by the school principal. Coaching and mentoring is not only academically professional but also penetrates the spiritual and emotional aspects, so that it appears to have an impact on the performance of teachers who are full of hard work, smart work and sincere work to be able to achieve educational goals in accordance with the school's vision and mission.

METHODS

This study uses a descriptive method with a qualitative approach, namely describing and analyzing the implementation of partnership-based Islamic religious education supervision at SDIT Insan Mulia Pekalongan. The approach used is a qualitative approach, in which the data collected is outlined in the form of a description.

The descriptive method used in this research is descriptive qualitative which is intended to examine various problems that exist in the field and obtain a meaning that is more appropriate to the environmental conditions in which the research is carried out.

In line with the explanation According to Sugiyono[ii] states that descriptive method is a method used to describe or analyze a research result but is not used to make broader conclusions. According to Nazir[iii] namely descriptive research is a method in the status of human groups, an object, a set of conditions, a system of thought, or a class of events in the present, the purpose of this descriptive research is to make a description, picture or painting in a systematic, factual and measure of facts, properties and relationships between the phenomena under investigation.

It can be said that descriptive research is research that seeks to describe a symptom, an event that occurs at the present time or an actual problem. . Furthermore, to obtain authentic research data and findings, the author uses a qualitative approach.

In finding the correct data regarding the implementation of partnership-based Islamic religious education supervision at SDIT Insan Mulia Pekalongan, the researchers used data collection techniques through observation, interviews and documentation studies. Furthermore, to analyze the data that has been collected from the beginning of the study to the end of the study with data reduction techniques, data presentation and conclusions.

Theoretical framework

The concept of supervision of Islamic religious education

The definition of supervision in the "dictionary of Education" states that supervision is a real effort made by education coaches with the aim of growing teacher leadership as an effort to improve teaching. Then the following has also been formulated that, Supervision all efforts designated school officials directed toward providing leadership to teachers in the improvement of instruction.[iv]

Another definition explains: Supervision is an expert technical service primafrily at studying and improving co-operatively and all facts which affect child growth and development.)

Further explained, Instructional supervision is herein defined as: Behavior officially designated by the organization thet directly affects teacher behavior in such a way as to facilitate pupil learning and achieve the goals of the organizations.[v] (Teaching supervision is an act that directly affects the behavior of teachers in carrying out their duties as implementers of the teaching and learning process and through its influence aims to enhance the quality of student learning, in an effort to achieve the goals of better educational institutions (Schools).

Supervision according to According to P. Adams and Frank G. Diekey quoted by Piet A. Sahertian,[vi] is a program that plans to improve teaching. The supervision program is essentially to improve and improve the quality of learning. Therefore, the implementation of the supervision program must be well planned so that the improvement and improvement of the quality of learning can be achieved maximally.

According to Boardman et. quoted by Piet. A. Sahertian,

> "Supervision is an effort to stimulate, coordinate and guide the continuous growth of teachers in schools, both individually and collectively, so that they understand more and are more effective in realizing all teaching functions so that they can stimulate

and guide the growth of each student continuously, and able and more capable of participating in modern democratic societies."

Boardman's expression about supervision above states that supervision activities are not only carried out once, but must be continuous, so that the development of the potential that exists in teachers can develop continuously. Greetings book written by Piet. A. Sahertian, he quoted Mc. Nerney that supervision is a procedure to give direction and conduct a critical assessment of the teaching process.[vii] With continuous assessment, the problems contained in the learning process will be immediately known and analyzed which then seek solutions together, which in the end the learning objectives can be achieved optimally.

From the several definitions described above, it can be seen that educational supervision is coaching in the form of encouragement, guidance, assistance, direction and assessment given to all teachers which is carried out continuously and professionally so as to increase the ability to develop a better teaching and learning situation. which in the end the goal of education can be achieved, namely the child's personal development to the fullest.

Supervision of Islamic religious education can also be said as supervision of Islamic religious education. Supervision is carried out by appointed supervisors.

> "Islamic religious education supervisors are Civil Servants within the Ministry of Religion who are given the full task, responsibility and authority by the competent authority to supervise the implementation of Islamic religious education in public schools and the implementation of education in madrasas by carrying out assessments and guidance in terms of technical education and administration in pre-school, primary and secondary education units."[viii]

In addition to the supervisor of Islamic religious education who has been appointed by the competent authority in the department of religion, supervision of Islamic religious education is also carried out by the principal, because the principal is someone who is responsible for his subordinates, so the task of guiding his subordinates to improve their performance is the responsibility principal.

Principals and supervisors are people who are responsible for the implementation of supervision activities, but in practice they work together with parties who have been given authority such as senior teachers, deputy principals and others.

"The purpose of supervising Islamic religious education in public schools is to help improve the efficiency and effectiveness of the implementation of Islamic religious education in public schools which includes kindergarten, elementary, junior high, high school / vocational school, and special education both public and private within the Ministry of Education and Culture."

Thus the supervision of Islamic religious education is a coaching activity carried out by supervisors of Islamic religious education by providing direction, guidance, assistance and assessment to improve the efficiency and effectiveness of the implementation of Islamic religious education in schools.

School partnership

The success of a student is not only an outcome caused by school factors, but jointly between the school, family, and community.[ix]Berg explained that partnerships between schools, families and communities can produce creative solutions to find out the needs of students. so that their presence can carry a mission to build people and educational ecosystems that are cultured and characterized by mutual cooperation. In this case Bryan & Henry (2012)[x]presented that when stakeholders (schools, families, and communities) contribute to each other in building partnerships, it will have a positive effect on learning achievement and self-discipline in students. Therefore, it is hoped that the educational partnership can run well and meaningfully.

The role of the community and parents in improving the quality of education in schools is accommodated through an agency called the School Committee. National Education System Law no. 20 of 2003 Article 56 paragraph (3) states that the school/madrasah committee, as an independent institution, is formed and plays a role in improving the quality of services by providing consideration, direction and support for personnel, facilities and infrastructure, as well as education supervision at the education unit level.

The School Committee is the school's partner in improving the quality of education services. As

a school partner, the school committee must become an autonomous body in order to have an equal position with the school. In Law no. 25 of 2000 concerning the National Development Program (Propenas) 2000-2004 and the Decree of the Minister of National Education No. 044/U/2002 concerning the Education Council and School Committee, it is stated that the Education Council and School Committee are independent and autonomous bodies and adhere to the principle of togetherness and do not have a hierarchical relationship with the Education Office or other institutions in a district/city. School committees and schools have their own independence but remain as partners who must work together in line to produce quality education.

In addition, the school committee can also be said as an organization that socializes school policies and programs to the community and communicates complaints from the community about school programs. As explained by Epstein & Van Voorhis (1995)[xi] that school committees play a role in promoting activities in schools, improving academic performance, as well as being a liaison for partnerships between schools, families, and communities. In this position, the committee plays an important role as a bridge between the needs of the school and the community and the reciprocity between the two. The role of the committee is manifested in a desire to develop the quality of education in a school based on shared needs.

The existence and involvement of the committee cannot be ignored. Partnership-Based Education is motivated so that Islamic Religious Education in public schools is able to improve the quality of output in synergy with the needs of the community.[xii] Therefore, in the context of a partnership, there are at least two things that must be done, namely the pattern and what aspects will be carried out in the partnership:

1) Pattern Partnership.

There are several alternative partnership patterns that can be carried out by public schools in improving the quality of Islamic religious education, including:

a) Parenting

Schools build partnerships with higher quality Islamic educational institutions. The partnership is built on the mission of nurturing qualified and competent Islamic educational institutions to public schools, such as Islamic boarding schools, madrasah diniyah and TPQ or other religious institutions. Parenting meant here is how the family performs its function as educators who provide the foundation for inculcating the values of Islamic teachings through coaching, guidance, habituation and providing exemplary values of Islamic teachings. The implementation of Islamic religious education which is only limited to schools cannot succeed optimally because of space and time limitations. Apart from that, the success of Islamic education is in dire need of coaching, supervision, escort and example consistently and continuously.

b) Partner Group Pattern

The pattern of partnership between partner groups and Islamic educational institutions. This Islamic educational institution will provide guidance to partner groups in improving the quality of Islamic religious education. The implementation of Islamic religious education needs to establish partnerships with other parties in order to actualize the material that has been received by students so that it is more meaningful and easily understood by students. For example, when teaching material about Hajj and Umrah, students need to be presented at a place/location that provides facilities to simulate the implementation of the Hajj and Umrah pilgrimages, so that it seems as if the students are actually performing the Hajj and Umrah pilgrimages. Likewise, when teaching zakat, infaq and shodaqoh material, students are really invited to set aside their fortune to help others in need, they are directly invited to participate in distributing it to people in need. Thus, what is explained in class is not only memorized but can also be more meaningful for students.

2) Partnership Aspects

Aspects that can be developed during the partnership are as follows:

a) Activity Program

The program of activities can be designed by the school or the Islamic religious education institution or by both. The program designed will have relevance to the objectives of PAI learning in public schools.

b) Facilities and infrastructure

In this case, what is meant is the facilities and infrastructure of PAI learning program development activities, such as: places or rooms for training and practice, learning materials and teaching aids and others.

c) Teacher

This aspect can be carried out by public schools so that certain targets in PAI learning can be achieved optimally. Due to the fact that in the PAI curriculum there are materials that require

special skills such as pilgrimage material, qurbani and others.

Quality education

Pius A. Partanto and M. Dahlan in the Popular Scientific Dictionary explain that Quality is the good or bad of something, quality, level or degree (intelligence, intelligence). Education is the act of educating.[xiii] So what is meant by the quality of education is the quality of a teacher both in understanding or in his ability to teach and learn interactions whose indicators can be seen from the results of student learning achievement, whether it is achievement in taking semester exams or achievements in taking final exams.

The definition of quality implies the degree (level) of superiority of a product in the form of goods and services, both tangible and intangible. In the context of education, the notion of quality in this case refers to the educational process and educational outcomes. In the process of quality education, various inputs are involved, such as teaching materials (cognitive, effective and psychomotor), methodologies (varies according to the ability of teachers), school facilities, administrative support and other resources and the creation of a conducive learning atmosphere. Meanwhile, quality in the context of educational outcomes refers to the achievements achieved by the school at any given time.

Between the process and the results of quality education are interconnected. However, so that a good process is not misguided, then quality in terms of results (output) must be formulated and there must be clear targets to be achieved in each year or within a certain period of time.

As for the criteria for a good quality of education, schools are expected to have several indicators that indicate that the school is already of high quality. The indicators are a safe and orderly school environment, the school has quality goals and targets to be achieved, the school has strong leadership, the continuous development of school staff in accordance with the demands of science and technology and the implementation of continuous evaluation of various academic and administrative aspects as well as utilization of the results for the improvement or improvement of the quality of education.[xiv]

Likewise, the meaning of quality in Islamic religious education, it's just that there is a little addition, namely how schools or madrasas can balance the process and results of education so that in the end students (graduates) become qualified Muslim human beings. In a sense, students are able to develop a view of life, attitude to life and life skills with an Islamic perspective. The understanding of quality humans in the repertoire of Islamic thought is often referred to as human beings who have characteristics, including harmonious humans (physical and spiritual, worldly and hereafter), moralists (as individuals and social), nazhar and i'tibar (critical, social) humans. ijtihad, dynamic, scientific and forward-looking), and become human beings who prosper the earth.[xv]

Some of the factors that influence the improvement of the quality of education are as follows:

Clarity of educational goals in schools, knowledge of students, knowledge of teachers, knowledge of supervision activities, knowledge of teaching and the ability to calculate time.

RESULTS AND DISCUSSION

The implementation of partnership-based Islamic religious education supervision at SDIT Insan Mulia Pekalongan can be described as follows:
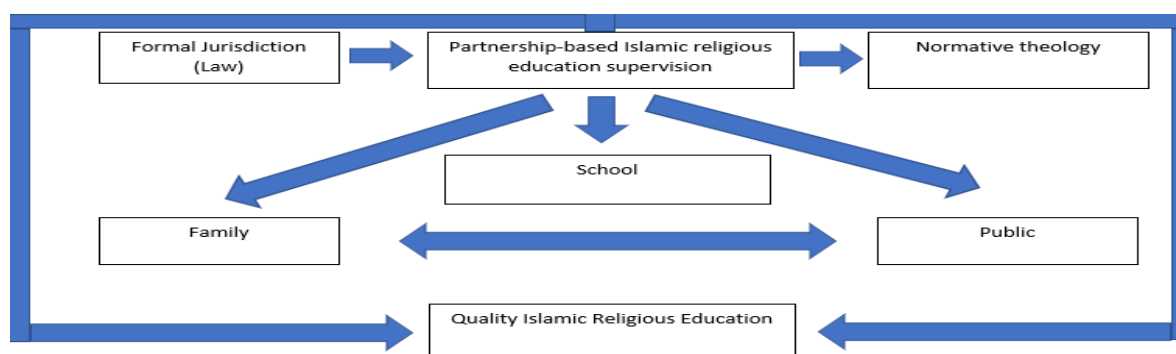
In discussing the results of this study, it will be to interpret the results of research findings in the field that have been obtained. This is based on a perception that the main purpose of qualitative research is to gain meaning for the reality that occurs. Then systematically.

The discussion of the results of this study will be presented as follows:

The results showed that the partnership-based Islamic religious education supervision work program at SDIT Insan Mulia Pekalongan was carried out intensively by the principal. The supervision implementation program has been well designed in the next one year period, and will be reformulated in the coming year.

The development of the work program for the implementation of educational supervision is the formulation of what the principal will do to the teacher in the learning process to achieve the goals or basic competencies that have been determined which include: a) lesson planning; b) teaching and learning process; c) the use of learning media; d) learning evaluation techniques.

Implementation of Education Supervision at SDIT Insan Mulia Pekalongan. The results of the study prove that the implementation of educational supervision at SDIT Insan Mulia Pekalongan is carried out with a direct approach and an indirect approach as well as a collaborative approach.

a. A direct approach (directive) is a direct approach to problems. Supervisors provide direct direction, of course the influence of supervisor behavior is more dominant. This direct (directive) approach is based on an understanding of behavioristic psychology. The principle of behaviorism is that all actions originate from reflexes, namely responsesto stimuli. Because the teacher has shortcomings, it is necessary to provide stimulation so that he can react better. Supervisors can use reinforcement (reinforcement) or punishment (punishment). Such an approach can be carried out with supervisor behaviors such as the following: 1) explain; 2) presenting; 3) directing; 4) set an example; 5) apply benchmarks; 6) strengthen.

b. Indirect (Non-Directive) Approach

What is meant by an indirect (non-directive) approach is an indirect approach to problems. The supervisor's behavior does not directly indicate a problem, but he or she first listens actively to what is stated by the teacher. It gives as many opportunities as possible for teachers to express the problems they are experiencing. This non-directive approach is based on a humanistic psychological understanding. Humanistic psychology values the people it helps. The refore personalteacherThose who are nurtured are so respected, they listen more to the problems faced by the teachers. The teacher raises the problem. Supervisors try to listen, and understand what is going on. Supervisor's behavior in approach non-directive are as follows: 1) listen; 2) provide reinforcement; 3) explain; 4) presenting; 5) solve the problem.

c. Collaborative approach

Collaborative approach is an approach that combines directive and non-directive approaches into a new approach. In this approach, both the supervisor and the teacher agree to establish the process structure and criteria in carrying out the conversation process on the problems faced by the teacher. This approach is based on cognitive psychology. Cognitive psychology assumes that learning is a combination of individual activities and the environment which in turn will affect the formation of individual activities. Thus, the approach to supervision relates in two directions; from top to bottom and from bottom to top. The supervisor's behavior in this approach is as follows: 1) presenting; 2) explain; 3) listen; 4) solve the problem; 5) negotiation.

The three kinds of approaches are carried out by going through the stages of providing supervision activities as follows: 1) initial conversation (pre-conference); 2) observation; 3) analysis/interpretation; 4) final conversation/ pastconference; 5) final analysis; 6) discussion.

The educational supervision technique used is individual in nature, namely class visits, class observations, and private conversations. The new paradigm regarding supervision is to provide assistance to subordinates in order to carry out their duties and responsibilities towards the set goals.

The implementation of this supervision is intended to improve conditions, both personnel and materials that allow the creation of a better teaching and learning situation in order to achieve educational goals. From the description above, it can be concluded that educational supervision is the guidance and development of teachers in order to improve their professionalism and ability to improve the quality of learning.

According to the National Education System Law No. 20 of 2003 Article 1 paragraph 20 states that learning is a process of interaction between students and educators and learning resources in a learning environment. Learning in schools by teachers must be carried out properly and of good quality. One of the reasons for the quality of Islamic education and learning is the existence of educational supervision. Because educational supervision is an assistance, guidance and coaching for teachers to continue to improve

professionalism in carrying out their duties as a teacher.

The success of a student is not only an outcome caused by school factors, but jointly between the school, family, and community. Berg[xvi], explained that partnerships between schools, families and communities can produce creative solutions to find out the needs of students. so that their presence can carry a mission to build people and educational ecosystems that are cultured and characterized by mutual cooperation. In this case Bryan & Henry[xvii]presented that when stakeholders (schools, families, and communities) contribute to each other in building partnerships, it will have a positive effect on learning achievement and self-discipline in students. Therefore, it is hoped that the educational partnership can run well and meaningfully.

Collaboration between teachers, parents, business people, and other community members in the form of full partners has a great opportunity to create educational programs that meet unique local needs while at the same time reflecting diversity within schools. So, they can bring a good school climate because they appreciate and respond to the differences and similarities between students. In other words, the aspired participation is healthy participation.

Various collaborations are carried out by the school with various parties. According to Keith & Girling[xviii]The form of the relationship between schools and their stakeholders is divided into three models. The first model is professional, the second is advocacy, and the third is partnership. The Partnership Model contains the division of responsibilities and initiatives between families, schools and communities aimed at achieving certain educational targets.

Ministry of Education and Culture[xix](2016) stated that the partnership program through the school committee aims to: (1) strengthen partnerships between schools, families, and communities in supporting a learning environment that can develop children's full potential; (2) increasing the involvement of parents/guardians in supporting the success of children's education at home and at school; and (3) increasing community participation in supporting educational programs in schools and in the community.

There are five elements of the picture of parent-school cooperation, including: (1) effective communication; (2) building a learning community; (3) establish relationships with schools and the wider community; (4) take joint decisions; (5) and participate in supporting and assisting the program.

The stages of building a partnership with parents at SDIT Insan Mulia Pekalongan are as follows:

1. Starting a partnership

Schools as the initial trigger for the partnership started by analyzing the needs of both students, parents and schools. The similarity or alignment of needs between the three parties is a good background to start a partnership. Schools in this stage also need to explore information about the partnerships that have been carried out previously between schools and parents, so that they can be used as references for further activities. Other information that the school needs to know is about the potential of parents as school partners. The potential in question can be from various perspectives, including economics, work, expertise and experience, interests, interests, hobbies, and so on. The partnership that the school has established with parents and the community started from the very beginning they became part of the extended family of SDIT Insan Mulia Pekalongan. This can be seen from the statement letter made by the school which contains a commitment to be willing to support all school programs to be able to succeed in all educational and learning processes carried out by the school. This commitment relates to the willingness to support financially. Parents are given several choices of "package" fees that will be given according to the ability and sincerity of the parents. There are 5 choices of "package" fees provided by the school. Parents can choose one of the 5 options starting from the lowest choice to the highest choice, which each option has a range of increments that are not so significant. Whatever the cost "package" option is chosen, it will not distinguish the service treatment that students will receive. From this, it can be seen that the partnership is participatory democratic without coercion and provides the widest opportunity to make choices. This partnership does not only apply to funding, but the commitment to support all school programs morally means being ready to be morally involved in activities that are designed for parents and the school. the partnership is participatory democratic in nature without coercion and provides the widest opportunity to make choices. This partnership does not only apply to funding, but the commitment to support all school programs morally means being ready to be

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2. Building partnership

The persuasive pattern is the main choice in inviting parents' attention to the problem of child delinquency. Informal packaging is also a surefire way to build partnerships between schools and parents before leading to formal activities. The effectiveness of the partnership between schools and parents in building children's social skills will be further sharpened by the presence of skilled and neutral facilitators, such as higher education experts and practitioners. Partnerships can even be expanded into a network by involving sections of the community, for example public service units, local media, commercial companies, training forums. The places used are not only schools, examples include public libraries, hospitals, bazaar activities, regional exhibitions, carnivals, museums, police stations, and so on.

It is a unique thing that is owned by SDIT Insan Mulia Pekalongan, that the implementation of the Islamic religious education and learning process is not only fixed on school benches that are limited by space and time, but schools have a program called PSL (Out-of-School Learning). PSL is an educational and learning activity carried out outside of school with the intention of actualizing the material that has been received at school in real life. Such as collecting donations from students and parents which are then distributed to those in need. The school also invites students to come down directly to provide the compensation to people in need. Thus, the community will benefit from the existence of SDIT Insan Mulia Pekalongan. Another example, for example, the school organizes PSL visits to places that are big "laboratory" of life, for example visiting the Islamic Center as an exercise in carrying out the practice of hajj and umrah, this will provide a separate experience for students both emotionally and psychomotorically. So hopefully it will inspire the spirit to get closer to Allah SWT. And there are many other examples.

3) Developing a shared vision

The school and parents together design a vision which in this case is for example in the form of preventing child delinquency. Both parties think about the goals to be achieved and how to achieve them. From this thought, it is hoped that there will be a sense of responsibility for the implementation, sustainability, and linkage of activities. Efforts made by SDIT Insan Mulia Pekalongan are routinely holding parenting seminars that must be attended by parents so that they have the same understanding in educating children and equate the shared vision between the school and the family. This parenting seminar activity also aims to continuously upgrade knowledge and increase parents' awareness of their duties and responsibilities in educating.

4) Implementing planning into collaborative action

As a collaborative activity, the involvement of all parties is very necessary. As an example of the purpose of an activity in the form of strengthening the relationship between children and parents through improving communication skills, then the implementation of the activities carried out must be able to show real interactions between children and parents, for example competitions between students' families and parenting workshops involving parents and students as participant. Another example is efforts to build a child's self-image in the midst of society. Activities that can be done are by inviting children and parents to visit hospitals, museums, libraries, police stations, and so on. At SDIT Insan Mulia Pekalongan there is an activity called PLS (Out of School Education). This activity is intended to actualize the material that has been taught in real life. This activity is carried out at least 2 times a year. Of course, this activity has been planned beforehand, this can be seen from the cost planning that must be paid by parents for one semester. This means that the activities to be carried out have gone through careful planning.

The partnership model relies on the vested interests of parents and community members who inevitably make them participate in school-related activities. The Partnership views that all parties who have an interest in schools are parties that can be utilized and are able to assist schools in improving the quality of education, so that the network is so wide or in other words almost everyone; students, parents, teachers, staff, local residents, employers, and local organizations. Partnerships do focus on involvement based on personal interests, so that when parents are involved in making decisions, it is actually the interests of the children of the parents concerned. Parents are actively involved in supporting all educational programs in the school. The support

provided is not only material but also moral, meaning that it is totally involved in the success of education at school and at home.

Therefore, Islamic religious education will be able to achieve its goals if there is a harmonious relationship between school, family and community. With this harmony of relations, Islamic religious education will become quality education, namely education that is able to make students develop a view of life, life attitudes and life skills with an Islamic perspective. The understanding of quality humans in the repertoire of Islamic thought is often referred to as human beings who have characteristics, including harmonious humans (physical and spiritual, worldly and hereafter), moralists (as individuals and social), nazhar and i'tibar (critical, social) humans. ijtihad, dynamic, scientific and forward-looking), as well as being a human being who is able to provide benefits to others.

Thus, there is no reason to place the school as the only social institution that is responsible for the growth and development of an individual. There is a world outside the school that also contributes to it, and the implication is that there must be a positive attitude from parents and the community to collaborate, especially in aligning student values and knowledge and supporting education delivery which is expressed in the form of educational participation.

CONCLUSION

The implementation of educational supervision is an effort to provide guidance, coaching and assistance to teachers to improve their competence so that it is easy to carry out their duties as educators and teachers. Islamic religious education is not only limited to the delivery of materials that are carried out in schools, but more than that, namely the cultivation of the values of Islamic teachings which in their implementation are not limited by space and time. Establishing partnership relationships between schools, families and communities is a necessity to be able to provide quality Islamic religious education.

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