

Kiai's Strategy in Forming the Religious Character of Male Santri at the Darul Ulum Sampang Islamic Boarding School

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ABSTRACT

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This research aims to describe in depth about 1) how the kiai plan to shape the religious character of male students at the Darul Ulum Sampang Islamic Boarding School. 2) how to implement the kiai's planning in shaping the religious character of male students at the Darul Ulum Sampang Islamic Boarding School. 3) evaluation and follow-up planning in shaping the religious character of male students at the Darul Ulum Sampang Islamic Boarding School. The purpose of this research is to describe the planning, implementation of planning and evaluation and follow-up of the kiai's planning in shaping the religious character of male students at the Darul Ulum Sampang Islamic Boarding School. This research is qualitative research and uses a case study approach. Data collection procedures include observation, interviews and documentation. Meanwhile, data analysis techniques include data collection, data presentation, data condensation and conclusions or verification. The results of this research show that the kiai's planning in forming the religious character of male santri was carried out through meetings held with boarding school administrators and parties related to the boarding school to develop programs and the results included short-term, medium-term and long-term education. The implementation of the planning has been carried out according to the procedures created in the planning, the implementation is supported by facilities such as mosques, halls and the boarding school environment. There are several methods used by kiai and administrators, namely habits, discipline, example, advice, punishment and stories. Evaluation and follow-up is through monthly meetings and 3-month meetings held by the kiai and all administrators to then find solutions and follow-up according to the duties and functions of each administrator. Meanwhile, program meetings are held after each activity carried out by the implementing committee.

KEYWORDS:

Kiai Strategy,
Religious Character of
Male Santri

1. INTRODUCTION

Education is an effort to shape a person's character and personality as stated in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System article 1 paragraph. Alwi (2014) defines the mandate of the national education system law as meaning that education not only forms intelligent people, but also has personality or character, so that a generation of people will be born who will grow with character in accordance with the noble values of the nation and religion.

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The government is intensively implementing character education at various levels of education, starting from early childhood (PAUD), elementary school (SD/MI), junior high school (SMP/MTs), high school (SMA/MA), to tertiary institutions. Agus Wibowo, (2013) explains that the emergence of awareness of applying character education is due to the phenomenon of moral degradation of the current young generation. This nation seems to have lost the local wisdom that has characterized the nation's culture for centuries. Such as the loss of respect for older people, the culture of cheating on exams, truancy, promiscuity, consuming drugs, becoming an anarchist motorbike gang, the rise in cases of brawls between students and even students, acts of corruption in all walks of life and institutions, and so on. Apart from that, the erosion of religious spirit in life is also a concern in the fast-paced flow of globalization (Nur Rosyid, 2013).

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According to Riadi (2016), the moral crisis mentioned above is caused by the weakening of the nation's moral values in people's lives. When this crisis hit Indonesia, some blamed the political leaders, blamed the economic system, blamed the world of education and so on. This kind of attitude is not a justified attitude. A good attitude is not to blame each other, but to analyze the root of the problem and then find a solution. This kind of method is actually more effective, realistic and strategic in getting out of the shackles of the crisis.

According to Alfurqan (2019), one alternative to overcome this problem is to send children to Islamic boarding schools. Because Islamic boarding schools were born to provide a response to the social situation and conditions of a society which is facing the collapse of moral foundations as mentioned above, through the transformation of the values it offers. According to Nashir (2013) Islamic boarding schools are Islamic educational institutions that have long been rooted in the lives of Indonesian people for centuries. Islamic boarding schools organized in the lives of Muslims vary in type and style, both traditional and modern from various Islamic organizations spread across Indonesia. With its advantages and disadvantages, Islamic boarding school or Islamic boarding school model education has advantages in character building because students live 24 hours in this Islamic educational institution under the guidance of kiai, ustaz and other educators on a daily basis or from day to day.

One of them is the Darul Ulum Sampang Islamic Boarding School, which is an Islamic boarding school located in Gersempal Village, District. Omben District Lacquer. This Islamic boarding school is an Islamic education center that prepares religious, intellectual, moral, nationalist, independent and competitive people. The vision of this Islamic boarding school is to create a society that has a noble personality, adheres firmly to the teachings of the Qur'an and Hadith Ala Ahli Sunnah Wal Jama'ah. Meanwhile, its mission is: 1) Instill confidence, faith and devotion to Allah SWT; 2) Educate students with good morals; 3) Educate students to have noble, dynamic and creative personalities; and 4) Educate students to become a beneficial generation for religion, nation and state.

Based on the explanation above, the researcher wants to examine in more depth the strategy for forming the religious character of santri as described in the thesis entitled "Kiai's Strategy in Forming the Religious Character of Male Santri at the Darul Ulum Sampang Islamic Boarding School."

II. LITERATURE REVIEW

A. Kiai's strategy

1. Definition of Strategy

Reber defines strategy as an action planning process consisting of a set of steps to solve problems or achieve goals (in Junaidah, 2015). Strategy is basically the art and science of using and developing strengths to

achieve predetermined goals. Strategy is basically the art and science of using and developing strengths to achieve predetermined goals. According to Wheelen and Hunger, strategic is a series of managerial decisions and activities that determine the company's success in the long term (in Nazaruddin, 2020). These activities consist of strategic formulation or planning, execution or implementation and evaluation.

From the definition above, it can be concluded that strategy is essentially a planning, implementation and evaluation process with broad and deep meaning resulting from a process of in-depth thought and reflection based on certain theories and experiences to achieve certain goals.

2. Strategy Process

a. Planning

Planning is a process of determining goals or targets to be achieved in determining the resources needed to achieve effective and efficient goals. Planning is also defined as a plan that begins with identifying what should be and what can be done. Then work to ensure that all parts of the organization can be designed appropriately (Mukhtar, 2003) and then (Purwanto, 2008). This shows that planning in forming religious character is a process of making plans to describe the program that will be carried out to realize certain goals. Planning is the process of creating a design to describe the programs that will be implemented. Therefore, planning is very important, because it greatly influences the results that will be achieved in an activity.

b. Implementation

Implementation of G.R. Terry, quoted by Baharuddin and Makin in (Fory A. Naway, 2016), defines actuating as the action of ensuring that all group members like to try to achieve targets, so that they are in accordance with managerial planning and organizational efforts. Then Usman (2002) stated that implementation boils down to activities, actions, actions, or the existence of mechanisms in a system. Implementation is not just an activity, but an activity that is planned and to achieve activity goals. Meanwhile, Mulyasa (2008) stated that implementation is a process of applying ideas, policies or innovations in practical action so that they have an impact, whether in the form of changes in knowledge, skills, or values and attitudes.

According to Sudiantini (2022) Strategy implementation is the process by which management puts its strategies and policies into

action through the development of programs, budgets and procedures.

- 1) A program is a statement of the activities or steps required to complete a one-time plan.
- 2) A budget is a program expressed in units of money, each program will be stated in detail in terms of costs that can be used by management to plan and control.
- 3) Procedures or often called standard operating procedures (SOP) are a system of sequential steps or techniques that describe in detail how a task or job is completed.

c. Evaluation

In Sudjana's (2008) opinion, this is the activity of collecting, processing and presenting data in making decisions regarding programs that are being and/or have been carried out which are used as input (in Ananda & Rafida, 2020). The evaluation product is a composition of values such as useful or not useful, good or bad, successful or unsuccessful, expanded or limited, continued or stopped, and so on, regarding the program that is being or has been implemented. Then Arifin (2013) argues that the essence of evaluation is a systematic and continuous process as a determinant of the quality (value and meaning) of something, based on certain considerations and criteria in decision making (in Asrul, 2014). Then Ali (2014) expressed an opinion regarding evaluation, namely an activity that is usually carried out to make an assessment of the feasibility of planning, implementation and results of a program or policy.

From the opinions above, it can be concluded that evaluation is very important, because evaluation can reduce all kinds of risks that might occur and make work more focused. And for work that has been done, problems or weaknesses can be identified, so that a solution can be created and follow-up actions can be taken to improve performance results in subsequent work.

B. Kiai

1. Definition of Kiai

According to Muliawan (2015), kiai is a title given by society to an Islamic religious expert who owns or is the head of an Islamic boarding school and teaches classical Islamic books to his students. According to Lubis, (2007) explained that the kiai is the central figure in an Islamic boarding school, the progress and decline of the Islamic boarding school is determined by the authority

and charisma of the kiai. Therefore, it is not uncommon for the kiai in one of the Islamic boarding schools to die, the prestige of the Islamic boarding school declines because the kiai who replaces him is not as popular as the kiai who has died.

This is as explained by Djamas, (2008) that kiai is the name of a figure who leads an Islamic boarding school, and is a reflection of the values of life in the Islamic boarding school environment. The term Kiai is very popular among the Islamic boarding school community. Kiai is a central element in Islamic boarding school life, not only because Kiai are the main support for the continuity of the education system in Islamic boarding schools, but also because the figure of Kiai is a reflection of the values that live within the Islamic boarding school community. The position and influence of the kiai lies in the personal virtues of the kiai, namely mastery and depth of religious knowledge, piety which is reflected in his daily attitudes and behavior which at the same time reflects the values that live and characterize the Islamic boarding school such as sincerity, tawadhu', and orientation. to ukhrowi life to achieve riyadhah.

2. Kiai's Duties

Kiai as leaders of Islamic boarding schools certainly have duties and functions in developing the potential of the students. As is well known among Islamic students, the task of kiai in Islamic boarding schools is like that of educators, namely to educate, teach, guide, direct, and even train their students to study and practice religious disciplines. However, apart from that, there are also kiai duties according to Rasyid (2007), which are as follows:

First, carrying out tabligh and da'wah to guide the people. Kiai also have the obligation to educate and guide the community so that they remain faithful and continue to get closer to Allah SWT. Second, carry out the command of ma'ruf nahi evil. Kiai are role models inside and outside Islamic boarding schools, so they should uphold the commandments of good and evil to anyone, family, students, society and the government. Third, provide good examples and examples to society. A kiai must always be steadfast in obedience to Allah, so that society will also be steadfast in imitating or using him as a role model.

Fourth, provide explanations to the public regarding various kinds of Islamic teachings originating from the Koran and al-Sunnah. A kiai must master the knowledge of the Koran and Hadith and their interpretations, so that they can help people understand the true guidelines for life. Fifth, provide solutions to the people's problems. A kiai must be wise and knowledgeable, so that he can easily overcome and

provide solutions to problems experienced by society while adhering to religious rules.

Sixth, forming a moral and virtuous orientation to society's life. In this way, it will be easy to form an Islamic and civil society that is able to protect itself and its religion by filtering foreign culture by taking the positive side and discarding the negative side. Seventh, be a blessing for all nature. Especially when crime is rampant, the morals of the nation's generation are damaged, and social justice for the people is declining, so that the ummah feels protected and safe under his guidance.

C. Religious Character

1. Definition of Religious Character

Yaumi (2014) quotes Akramullah Syed's opinion, that character in religious language is called morals. Morals is a term in Arabic that refers to good practices, morality and good behavior. The term morals is often translated as Islamic behavior, nature or character (disposition), good behavior (good conduct), nature or basic characteristics (nature), temperament (temper), ethics or morals (etics), morals and character. .

From this, Imron (2018) quotes in his journal that according to Imam al-Ghazali, morals are traits embedded in the soul that give rise to various kinds of actions easily and effortlessly without requiring thought and consideration. Meanwhile, according to Ibnu Maskawaih, morals are traits embedded in the soul that encourage him to carry out actions without requiring prior thought and consideration (in Syarifuddin, 2019).

From the opinions of the figures above, it can be concluded that there are at least three main points regarding the meaning of morals, namely first, that morals are a trait that is ingrained and becomes a person's character. Both morals are actions based on desire without any coercion. The third thing is that morals are very simple actions without having to think about them. From here we can see the similarities between character and morals in Islamic terminology.

Meanwhile, religious comes from the word religion, which means obedience to religion. According to Mustari, (2014) Religiousness is a character value in relation to God. In order to show that a person's thoughts, behavior, words and actions are always based on divine values or religious teachings. Religiousness can be said to be a process of systemic tradition that regulates faith (belief) and worship of Almighty God as well as rules relating to human interactions and the environment.

According to Wibowo (2013), religious character is defined as an attitude or behavior that is obedient in carrying out the teachings of the religion one adheres to, is tolerant of the implementation of worship, and lives in harmony with others. And according to Fathurrahman et al, (2013) religious character is a person's attitudes and

behavior that contain the meaning of divine values or are obedient in carrying out the religious teachings that he adheres to. Religious character means behaving and having morals in accordance with what is taught in education.

From the expert opinion above, we can conclude that religious character is human behavior and character that always relies on religion in all aspects of its life. Make religion a role model in your attitudes and actions, to carry out God's commands and avoid His prohibitions.

2. Religious Character Values

Ahsanulhaq (2019) quotes in his journal Glock and Stark's opinion that there are five aspects of diversity consisting of:

a. The Belief Dimension

This dimension contains expectations where religious people adhere to certain theological views and acknowledge the truth of these doctrines. For example, belief in the existence of angels, heaven and hell.

b. Religious Practice

This dimension includes worship behavior, implementation of formal religious rites, obedience, and things people do to show commitment to the religion they adhere to.

c. The Experience Dimension

This dimension relates to religious experiences, feelings, perceptions and sensations experienced by a person or defined by a religious group (society) which sees communication, even if small, in a divine essence, namely with God, the ultimate reality with transcendental authority.

d. Religious Knowledge

This dimension refers to the expectation for religious people to have at least a minimum amount of knowledge regarding the basics of belief, rites, holy books and traditions.

e. Religious Consequences Dimension

This dimension refers to the identification of the consequences of a person's religious beliefs, practices, experiences and knowledge from day to day. In other words, the extent to which the implications of religious teachings influence their behavior.

3. Formation of Religious Character

The process of forming religious character is a series of activities to form religious character to reap results. According to Ahsanulhaq, (2019), the formation of religious character is the result of efforts to seriously educate and train the various spiritual potentials that exist in humans, especially students. Of course, a process of

character formation or education will always be in line with the scope of results obtained.

Meanwhile, Gunawan, (2012) revealed that achieving an educational goal certainly requires a fast and precise educational method or this method functions as a tool to achieve the goal. This is in line with Zulkifli, (2011) who said that a method is a method that can be used to implement plans that have been prepared in the form of real and practical activities to achieve goals.

4. Factors that Influence Religious Character

We often find that a child who was diligent in worshiping as a child, had an orderly life, had good morals, was disciplined, respected time, and was obedient and obedient to his parents and teachers. However, when we grow up we face that the traits that were inherent in us as children are no longer visible. On the contrary, we see that his character has changed drastically, who was previously diligent, now appears lazy. All of this can change at any time due to several factors.

It turns out that his good qualities can change over the course of life. According to Abdullah (2010), it could be due to family economic factors, the environment where he lives, while the education received by a teacher, the adults around him have been the main cause of drastic changes in his character.

III. RESULTS

1. Kiai Planning in Forming the Religious Character of the Boys' Santri at the Darul Ulum Sampang Islamic Boarding School.

The kiai's planning for the formation of religious character is carried out before the new school year begins through meetings attended by caregivers, all administrators and other Islamic boarding school parties. From this plan, the caregiver creates activities including:

- a. Daily activities such as congregational maktubah prayers, Dhuha prayers, morning and evening Al Qur'an learning, and recitation of Asmaul Husna and tawassuliyah prayers, lay reading of aqid and nadhom aqidatul.
- b. Weekly activities such as jam'iyah muballighin, reciting the burdah prayer, reciting the mawlid diba' and ziaroh together.
- c. The monthly activity is a pilgrimage together with 3 huts
- d. Annual activities are mosba (orientation period for new students) and commemoration of major holidays

2. Implementation of Kiai Planning in Forming the Religious Character of Male Santri at the Darul Ulum Sampang Islamic Boarding School.

Implementation of planning in forming the religious character of male students at the Darul Ulum Sampang Islamic boarding school, namely:

- a. Daily activities are carried out according to a schedule that has been determined and stated in the guidelines of the students, including the Maqtubah prayer in congregation which is carried out by all students and is controlled by attendance which will then be checked every day by the dormitory administrators, morning Al-Quran learning which is divided into 4 levels (spelling, lalaran, qiro'ah, dalem) which is controlled by each person in charge at each level, the Dhuha prayer is carried out after the morning al-Qur'an learning activities which are supervised by the person in charge at each level who alternates each time it is carried out, the reading of Asmaul Husna and tawassuliyah prayers are carried out 15 minutes before the evening call to prayer which is controlled by the education section and taking note of students who have not yet entered the mosque by the students who are on daily picket, the reading of the Yasin letter and the nariyah prayers are carried out after the evening prayer guided by the education section or ubudiyah section and supervised by the security section and picket administrators on guard that night, the Maghrib Al-Qur'an learning was carried out by the students of class 1-2 Diniyah Wustho by making a small circle to give directions in the students' reading of the Koran which was supervised by the picket guard and attendance was held by the students who were teaching. , the reading of aqid and nadhom aqidatul lay is carried out after the congregational Isha' prayer led by class 1-2 students, Diniyah Wushto and supervised by the picket guard.
- b. The weekly activity of reciting the maulid diba' is carried out on Friday evenings led by the 3rd grade students of Diniyah Ula to Diniyah Ulya students who change every week and then this activity is controlled by the picket guard, the reading of the Burdah prayer and Jam'iyah muballighin is held on Tuesday evenings. This activity changes every week, then this activity is carried out at the boarding school by the 3rd grade students from Diniyah Ula to Santri Diniyah Ulya who change every week, then this activity is supervised by the education section, the Ubudiyah section and the picket

management. The Joint Ziaroh activity is carried out after the morning prayer on Friday which is supervised by the education, ubudiyah and security sections. Then this activity is filled with the reading of Surah Yasin, Surah Al-Mulk, Tahlil.

- c. The monthly activity is ziber (Joint pilgrimage) carried out by the founder's maqbaroh which is attended by students from 3 Islamic boarding schools (Darul Ulum, Darul Ulum Al-wahidiyah and Nahdlatut Thullab). This implementation is filled with the reading of Surah Yasin, Surah Al-Mulk, Tahlil and the Prophet's prayers. This is supervised by the education section, the Ubudiyah section, the security section of each hut, which is carried out after the Asyar prayer on Friday wage.
- d. The annual activity is mosba which is held at the beginning of the new school year and is filled with several materials. First, Islamic boarding school material which conveys Islamic boarding school rules, Islamic boarding school activities and teachers, Islamic boarding school material which explains the behavior of a student and examines Islamic boarding school philosophy, Islamic boarding school material which explains the basics of Islamic boarding school. Fourth, learning motivation material that explains the benefits and causes and effects of learning. And the celebration of the big day is carried out by the students who are commanded by the education, ubudiyah and education sections

3. Evaluation and follow-up to the Kiai's planning in shaping the religious character of male students at the Darul Ulum Sampang Islamic Boarding School.

The kiai's evaluation in shaping the religious character of male students at the Darul Ulum Islamic boarding school in Sampang is:

- a. Evaluation of daily, weekly and monthly activities is carried out at meetings every month by each section administrator relating to their field and every 3 months carried out by caregivers and all administrators by discussing the evaluation notes by each section. However, the evaluation of the students' behavior will be carried out directly by the education section and the ubudiyah section through the head of the boarding school and kiai which will then be socialized by the head of the boarding school or education section.
- b. Evaluation of mosba activities (new student orientation period) is carried out every year after

the implementation of these activities both in terms of implementation and in terms of student enthusiasm. Evaluations are carried out at the dissolution meeting of the executive committee and at the end of the mosba activity implementation session.

- c. The results of the meeting will be communicated to the students and administrators for implementation.

IV. DISCUSSION

A. Kiai Planning in Forming the Religious Character of Male Santri at the Darul Ulum Sampang Islamic Boarding School

Based on the researchers' findings regarding the implementation or execution above, in reality it is in accordance with the definition from Mukhtar, (2003) Planning is a process of determining goals or targets to be achieved in determining the resources needed to achieve goals effectively and efficiently. Planning is also defined as a plan that begins with identifying what should be and what can be done. Then work to ensure that all parts of the organization can be designed appropriately. Likewise, Rusydi Ananda & Oda Kinata Banurea, (2017) are of the opinion that planning is an activity process that describes in advance the things that will be done later to achieve the set goals.

To form a strong and long-lasting organization requires careful planning. In management science, planning has a very important function to achieve a desired result. Planning is a process for determining the goals and objectives to be achieved by adopting strategic methods to achieve these goals. Planning is a function that includes the process of determining targets, policies, products, services, tools, expenses, schedules, locations, personnel and organizational relationships (Supriyatna, 2008).

In order to shape the religious character of the male santri so that the santri have a religious character, the kiai first makes a plan. M. Ngalim Purwanto in his book Educational Administration and Supervision states that a good leader must be good at making and preparing plans so that everything he does is not just haphazard, but all actions can be calculated and purposeful (Purwanto, 2008). This shows that planning in forming religious character is a process of creating a design to describe the program that will be carried out to realize certain goals. Therefore, planning is very important because it greatly influences the results that will be achieved in an activity.

B. Implementation of Kiai Planning in Forming the Religious Character of Male Santri at the Darul Ulum Sampang Islamic Boarding School

Based on the research findings, it can be stated that in the implementation of the kiai in forming the religious character of the male santri, the efforts carried out by the kiai were to develop the santri in stages. In the implementation of forming the religious character of male students, both kiai and boarding school administrators must provide good examples in the form of behavior and words to students so that they become role models for students, this is in accordance with what was stated by Baharuddin and Makin Dalam (Fory A. Naway, 2016) defines actuating as an action to ensure that all group members like to try to achieve targets, so that they are in accordance with managerial planning and organizational efforts.

Then, during the implementation of daily, weekly, monthly and annual activities, the researcher found that in each activity, the researcher found that all administrators, especially the education, ubudiyah and security sections, were always there to supervise every activity of the students and also those in charge of each student activity. Then also the implementation is in accordance with the predetermined schedule stated in the student guidebook. This is in accordance with Usman (2002) that implementation boils down to activities, actions, actions, or the existence of mechanisms in a system. Implementation is not just an activity, but an activity that is planned and to achieve activity goals.

Based on the researcher's findings regarding the implementation or implementation above, it is also in accordance with the definition expressed by G.R. Terry. Then, according to Sudiantini (2022), strategy implementation is a process where management puts its strategies and policies into action through the development of programs, budgets and procedures. Then Mulyasa, (2008) stated that implementation is a process of applying ideas, policies or innovations in practical actions so that they have an impact, whether in the form of changes in knowledge, skills, or values and attitudes.

C. Evaluation and Follow-up to the Kiai's Planning in Forming the Religious Character of Male Santri at the Darul Ulum Sampang Islamic Boarding School

1. Evaluate daily, weekly and monthly activities

This is carried out at monthly meetings by each section administrator related to their field and 3 monthly meetings held by the caregivers and all administrators by discussing the evaluation notes by each section.

However, the evaluation of the students' behavior will be carried out directly by the education section and the ubudiyah section through the head of the boarding school and kiai which will then be socialized by the head of the boarding school or education section. This is in accordance with Sudjana's (2008) definition, namely the activity of collecting, processing and presenting data in making decisions regarding programs that are being and/or have been carried out, the nature of which is as input. The evaluation product is a composition of values such as useful or not useful, good or bad, successful or unsuccessful, expanded or limited, continued or stopped, and so on, regarding the program that is being or has been implemented.

2. Evaluation of mosba activities (new student orientation period)

It is carried out every year after the implementation of this activity both in terms of implementation and in terms of student enthusiasm. Evaluations are carried out at the dissolution meeting of the executive committee and at the end of the mosba activity implementation session to determine the shortcomings of the planned implementation. Then the results of the evaluation will be recorded by the person in charge of the mosba program so that it can become a reference for next year's implementation. This is in accordance with the definition put forward by Sucham in Arikunto (2011), evaluation is seen as a process of determining the results of several activities that have been planned and achieved to support the achievement of goals. Then Ali (2014) expressed an opinion regarding evaluation, namely an activity that is usually carried out to make an assessment of the feasibility of planning, implementation and results of a program or policy.

Thus, it can be concluded that the evaluation and follow-up to the kiai's planning in shaping the religious character of male santri include: Through monthly meeting activities which discuss daily, weekly and monthly activities carried out by the education, ubudiyah and security sections which will then be proposed at the 3-month meeting implemented by the kiai and all administrators for follow-up. activities that have been planned as well as student behavior and others. Program meetings are held after each activity is carried out by the implementing committee and will then be recorded by the person in charge of the activity so that it can be used as a reference for subsequent activities.

V. CONCLUSION

Based on the data found by researchers, we can conclude that:

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1. Kiai Planning in Forming the Religious Character of Male Santri at the Darul Ulum Sampang Islamic Boarding School, namely:

The kiai's planning in forming the religious character of male santri is carried out through meetings held with boarding school administrators and parties related to the boarding school to develop programs to realize the religious character of male santri, then the results of the planning carried out include time-based educational planning which includes long-term education, short term, medium term and long term

2. Implementation of Kiai Planning in Forming the Religious Character of Male Santri at the Darul Ulum Sampang Islamic Boarding School, namely:

The implementation of planning in forming the religious character of the students of the Darul Ulum Sampang Islamic Boarding School has been carried out according to the procedures created in the planning for the formation of religious character, the implementation is carried out by kiai and active administrators who are supported by existing facilities such as mosques, halls and the boarding school environment. There are several methods used. used by kiai and administrators, namely the methods of habit, discipline, example, advice, punishment and stories. This is done to facilitate the implementation of the formation of the religious character of male santri.

3. Evaluation and follow-up to the Kiai's planning in shaping the religious character of male students at the Darul Ulum Sampang Islamic Boarding School, namely:

The evaluation and follow-up carried out by the kiai in planning the formation of religious character is through monthly meetings which discuss daily, weekly and monthly activities carried out by the education, ubudiyah and security sections which will then be submitted to a 3-month meeting held by the kiai and all administrators. to be followed. activities that have been planned as well as student behavior and others. Program meetings are held after each activity is carried out by the implementing committee and will then be recorded by the person in charge of the activity so that it can be used as a reference for subsequent activities.

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