



## The Effect of setting up an Irish boarding school on the rights of Adolescence

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### Abstract

*The influence and role of Islamic boarding schools on community life are enormous, including in developing youth in the community. The community hopes that the Islamic boarding school environment can influence the morals of its teenagers so that Muslim teenagers can be created morally glorious, so the role of cottage boarding school is significant in making it happen. Objective This research was conducted to describe and analyze understanding, habituation, and the impact of fostering the Islamic boarding school environment on the moral behavior of youth in SB 6 Seputih Banyak District, Lampung Regency Middle. Study This field (field research) done in SB 6 Seputih Banyak Subdistrict, Central Lampung Regency, is related to the impact of fostering the Islamic boarding school environment on youth morals. Researchers, in collecting the data needed as a source of information, use technique observation, interview, and documentation. The data obtained, then collected and processed so that can withdraw something conclusion. Based on the results study, it can conclude that Cottage the Darul Ulum Seputih Banyak Islamic Boarding School has played a significant role in developing the morals of the youth of SB 6, Seputih Banyak District, Central Lampung Regency. Activities that have been carried out regularly have been able to shape morals. The child of SB 6 Seputih has gone through much habituation. These activities also significantly impact the development and formation of moral youth.*

**Keywords:** Youth Morals, Environmental Development, Islamic Boarding School

### Abstrak

Pengaruh dan peranan pesantren terhadap kehidupan masyarakat sangat besar, termasuk dalam pengembangan generasi muda di masyarakat. Masyarakat berharap lingkungan pesantren dapat mempengaruhi akhlak remajanya sehingga tercipta remaja muslim yang berakhlak mulia, sehingga peran pondok pesantren sangat penting untuk mewujudkan hal tersebut. Tujuan Penelitian ini dilakukan untuk mendeskripsikan dan menganalisis pemahaman, pembiasaan dan dampak pembinaan lingkungan pesantren terhadap perilaku moral remaja di SB 6 Kecamatan Seputih Banyak Kabupaten Lampung Tengah. Kajian ini merupakan kajian lapangan (field study) yang dilakukan di SB 6 Kecamatan Seputih Banyak Kabupaten Lampung Tengah terkait dengan dampak pembinaan lingkungan pesantren terhadap akhlak remaja. Peneliti dalam mengumpulkan data-data yang diperlukan sebagai sumber informasi, menggunakan teknik observasi, wawancara dan dokumentasi. Data yang diperoleh, kemudian dikumpulkan dan diolah sehingga dapat ditarik suatu kesimpulan. Berdasarkan hasil penelitian dapat disimpulkan bahwa Pondok Pesantren Darul Ulum Seputih Banyak telah berperan besar dalam pembinaan akhlak remaja SB 6 Kecamatan Seputih Banyak Kabupaten Lampung Tengah. Kegiatan yang dilakukan secara rutin telah mampu membentuk akhlak. Anak SB 6 Seputih ini sudah melalui banyak pembiasaan. Kegiatan tersebut juga berdampak besar terhadap perkembangan dan pembentukan moral remaja.

**KataKunci :** Akhlak Remaja, Pembangunan Lingkungan Hidup, Pondok Pesantren

## INTRODUCTION

Education is something process done so that: "capable direct ability from within yourself man become something activity life Which relates with Lord (its creator), Good These activities are both personal and social activities." Islamic boarding schools are one of the educational institutions that breathes Islam and whose system adopts the Values that develop in society (Rahman, 2023; Schabas, 2023). Islamic boarding schools or Islamic boarding schools are community-based Islamic religious education institutions that provide Islamic education integrated with other types of schooling (Santiago et al., 2023; Winson et al., 2023).

Which aims to develop students' abilities (Darmayanti, 2023b), knowledge, and skills to become religious experts (*Mutafaqqih fi al-din*) and become *Muslims* (Karim & Zoker, 2023). Who has the skills or expertise to build an Islamic life in public (Ahmed & Kumalasari, 2023). In Indonesia, boarding schools function as educational institutions. A boarding school manifests the national education system's inherent process of evolution. Before Islam arrived in Indonesia, analogous institutions to Islamic boarding schools already existed, and Islam only had to continue, preserve, and Islamicize them. Based on this statement, the impact and significance of Islamic boarding institutions on the lives of individuals is substantial (Pradana & Uthman, 2023). Therefore, one cannot discredit the existence of Islamic boarding schools in public life.

Furthermore, morals can be interpreted as "a science that explains the meaning of good and bad, explains what some humans should do to others, states the goals that humans should aim for in their actions, and shows the way to do what they must do." Regarding morals, in the Al-Qur'an, it is stated in Surah Al-Qalam Verse 4 as follows (Arif et al., 2023; Nasih et al., 2023):

Meaning: *You (Muhammad) are above noble character* (QS (Al-Qalam: 4).

Every child is born in circumstances nature (own ability base) To develop by the influence Which accepted (Fikri & Rachmawati, 2023; Siddiqui et al., 2023). If power carries Good, children will grow into Good. On the contrary, If the influence Is accepted wrong, He will grow bad. Therefore, children's nature requires guidance in a good direction so that it does not become their nature to do bad things that exceed nature for doing kind (Milshteyn, 2023; Wijaya & Darmayanti, 2023). Coaching to heart, the primary responsibility of educators is the parents in the household, as stated in a hadith as follows:

Meaning: *"From Abu Hurairah ra said, Rasulullah SAW said: "There is no child (Adam) who is born according to fitrah (Islam), so it is his parents who make him a Jew or a Christian or a Magian religion. Like an animal giving birth to a child. What do you think? Have there been any shortcomings? Then Ash Hurairah read the word Allah (QS ar-Rum: 30). (Stay above) nature Allah, who has created man according to nature. No, there is a change in fitrah Allah (God's religion). (HR. Muttafaq 'Alaih)*

The verse above instructs Muslims to have a group of people who move to convey Allah's message if symptoms of division and violations of religion appear by making people aware and telling people that good deeds bring good results. Profit, happiness, and crime will give rise to loss and significant harm to the perpetrator and the person. Al-Ghazali, in his book *Ihya 'Ulumuddin*, provides a more detailed definition of morals that is:

Meaning: *Morals are a characteristic embedded in the (human) soul, which can give birth to easy actions without intending to think about it (longer).*

Al-Ghazali's definition above explains that there are two requirements in morals: first, the qualities embedded in the soul are constant, meaning that they do not occur infrequently or suddenly (Darmayanti et al., 2023; Vedyanty et al., 2023). Both actions resulting from these characteristics are carried out quickly and effortlessly (Fikri et al., 2023), so the action becomes a habit (Mubarok & Yusuf, 2023), not a compulsion (Fajri & Yusuf, 2023). Al-Ghazali's definition above explains two moral requirements: First, the qualities embedded in the soul are constant, meaning that they do not occur infrequently or suddenly. Both actions resulting from these characteristics are carried out quickly and effortlessly, so the action becomes a habit, not a compulsion.

As a community-based Islamic religious education institution, Islamic boarding schools are not immune from several problems they face in the Islamic boarding school environment. The Islamic boarding school environment is a community of all ages, young and old. Islamic boarding school institutions grow entirely based on religious motivation. Then, it was further developed to make efforts to broadcast and practice spiritual teachings more effective (Ahmad & Yusuf, 2023; Basri, 2023). Efforts to adequately develop religious facilities are accompanied by Islamic legal instruments and social roles growing in today's society (Rahmawati et al., 2023; Safitri, 2023). Here, Islamic boarding schools appear to contribute to the broader community in the field of religious da'wah properly and correctly with notice signs law in a way consistent. Effort, here it is. Islamic boarding schools do this through coaching and service to the community in the field of *ubudiah* (Astuti et al., 2023; Kurniawati et al., 2023).

Environment cottage boarding school is a condition; all facilities are used for daily learning activities.

Environment cottage boarding school Which Good can stimulate teenagers in activities such as the Islamic Youth movement and recitation. The community hopes that the Islamic boarding school environment can influence the morals of its teenagers to create Muslim teenagers with noble morals. Hence, the role of Islamic boarding schools is vital to make this happen. In this case, an essential factor that plays a determining role in the life of a teenager is religion. Because religion exercises morals for soul man and adolescent problems (Darmayanti, 2023a; Kesik, 2019), efforts to overcome them can be made through moral education. In moral teaching, the emphasis is on forming the mentality of teenagers so that they have honest, noble character and personality.

Based on a pre-survey conducted by researchers, the community hopes that the Islamic boarding school environment can influence the morals of its youth. To create Muslim youth with noble morals, the role of Islamic boarding schools is significant in making this happen. In this case, religion is an essential factor determining position in life in youth. Because religion is moral training for the human soul and the problems of young people, efforts to overcome them can be made through moral education. In moral teaching, the emphasis is on forming the mentality of young people so that they have honest personalities, noble character, and morality.

Darul Ulum Islamic Boarding School, in its efforts to develop youth in the SB 6 environment, carries out several activities, including a) Religious understanding through Mau'idzoh Hashanah; b) Activity religious; c) Weekly Activities (Recitation activities routine, Art Practice Hadroh, Mau'idzoh Hashanah, Reading Al-Barzanji); d) Themed Quarterly Study Moral; e) Pilgrimage the Wali Sanga. The activities are focused on moral development per the Shari'a recommended by Allah SWT and what has been exemplified by the Prophet Muhammad SAW. So, in the end, SB 6 youth actively participating in the activities can improve the values of Islamic teachings and know a teenager's attitudes, roles, and behavior. Islam's teachings and behavior improve his religion and can be implemented daily.

## **METHOD**

This field research "focuses attention on a case intensively and in detail regarding the background of the current situation. " study field or study case aim "For learn in an intensive study of the background of the current situation and environmental interactions of a social unit, individual, group, institution or society." Researchers conducted this field research to determine the impact of environmental development in Islamic boarding schools on the morals of SB 6 youth, Seputih Banyak District, Lampung Regency Middle.

This study used a descriptive qualitative method. Descriptive research investigates circumstances, conditions, or other matters arranged in research report form. The research that the researcher will carry out is qualitative research with a descriptive approach that reveals visible symptoms and looks for facts, especially regarding the problem that the researcher will examine in this research, namely regarding the impact of fostering the Islamic boarding school environment on the morals of youth SB 6 Seputih Banyak District, Regency Lampung Middle.

As for becoming an informant in the study, this is the administrator of Cottage Boarding School Darul Ulum Seputih Banyak, several residents, and youth of SB 6 Seputih Banyak. Data was obtained through observation, interviews, and documentation. The results of the research and testing will be concluded in the form of a description as a result of solving existing problems. The researcher conducted data analysis and processing using inductive study, making specific conclusions from general issues. Inductive analysis, namely analysis based on the data obtained, is next developed.

## **RESEARCH RESULTS AND DISCUSSION**

### **Results Study**

#### **a Understanding Youth Morals SB 6 Seputih Lots**

One Islamic educational institution, a subculture of Indonesian society, is the Islamic boarding school. Islamic boarding schools are unique institutions with firm and inherent characteristics. The roles taken are efforts to educate the nation that have been passed down from generation to generation without stopping. Researchers interviewed administrators, residents, and youths of SB 6, Seputih Banyak District, Central Lampung Regency, to obtain the required data. The researchers chose these informants because they were considered to know the needed data regarding them with impact coaching environment Cottage Boarding school Darul Ulum As white Lots towards morals youth SB 6.

Based on the description, it can be said that coaching morals, which are materialismaterializedties,



are a system that can instill moral values in young people, especially youth SB 6, which contains component knowledge (Krishna et al., 2020; Triyono, 2021), awareness individual (Tamuri, 2021), determination (Escolar-Chua, 2018), as well as exists will and action to implement values (Daniels, 2021), both towards Almighty God (Gibson, 2020), oneself, fellow humans, the environment and the nation so that human beings will become Kamil.

The Darul Ulum Islamic Boarding School hopes that the SB 6 Seputih Banyak youth can truly study, understand and practice religious teachings correctly related to fiqh material, aqidah and morals following knowledge support others. Own morals are commendable which materialized in life daily. Apart from that, there are also the implications of forming morals with superior qualifications, as knowledge obtained para youth SB 6 is set in the cognitive realm and included in everyday attitudes and actions. Starting from thoughts like this, the Islamic Boarding School, which has its authority in terms of creating its own culture, wants to transmit it to society, especially wishing to develop the morals of the youth in the SB 6 Seputih Banyak environment by holding activities that can support the ideals they hope for.

Furthermore, to strengthen the information from the Darul Ulum Islamic Boarding School administrators, researchers conducted interviews with several residents regarding the moral development of youth carried out by the Islamic boarding school. In this case, the researcher interviewed with Mr Ridwan. When questioned, he explained:

*“Party boarding school Darul Ulum during this own activities which aim build morals of SB 6 youth, sir. I am very grateful because there is an Islamic boarding school in our area that can contribute, which is positive, especially for coaching morals para youth. With existing activity held, para youth in environment SB 6 Can Study a lot about religious teachings, and more importantly, how to behave correctly in society, sir.”*

Likewise, Father Ridwan, according to information Mother Love It, inhabitant SB 6 environment, when interviewed he explained:

*In the SB 6 environment, many activities are held by the Darul Ulum Islamic boarding school, sir. This activity aims to develop the morals of the SB 6 youth here. I am very grateful to the Islamic boarding school for taking the time to train our children to behave well.*

Many young people in the SB 6 environment take part in the activities carried out by the Darul Ulum Islamic Boarding School. In the activities carried out, the young people not only learn about the science of ubudiyah but the science of Amaliyah and muamalah are also taught in these activities. Associated with problem monotheism Also becomes a priority in coaching para teenagers. Knowledge This is part of essential Islamic teachings. The science of monotheism is considered the basis of all kinds of scientific disciplines and is also fundamental in servitude to Allah SWT. Therefore, in activity No, the boarding school administrators incessantly preach about the science of monotheism and the magnitude of the sin of committing alliances with Allah.

Based on this thinking, the entire series of youth activities in the SB 6 environment are combined into a program of activities carried out using the Islamic boarding school method and adapting to the needs of the youth. Other essential activities, as a form of habituation and moral development for young people, are the backbone for the direction of successful growth in the SB 6 environment. Furthermore, the researcher interviewed youth SB 6 to strengthen information from the administrator and inhabitant. In this case, the researcher interviewed Jamal's brother. When questioned, he explained:

*Every time the Islamic boarding school holds an activity, I always take part in the activity. Friends I Also Lots Which follow Study knowledge religion in action Which had. With the activities maintained by the Islamic boarding school, I finally realized how important it is for a Muslim to carry out worship as a form of service to the Creator.*

Responding to Jamal's statement, Brother Indra explained:

*“Honestly, I always participate in activities held by the Islamic boarding school, sir. These activities made me realize I had gone too far away from Allah SWT, which creates man. I can even learn Lots of matters in activities”.*

#### **b. Habituation of Youth Morals SB 6 Seputih Lots**

Researchers also conducted interviews with informants concerning the moral conditioning of SB 6 Seputih Banyak youth (Hasanah et al., 2023; Opeyemi & Sah, 2023). The first informant that the researchers interviewed was Ustadzjauhari. According to him, for religious activities that young people have carried out after taking part in activities, namely prayer, fasting, and others, thank God, up to now, many young people have carried them out because they often participate in the activities we carry out (Aji

et al., 2023; BPA Maryanto et al., 2023; Cahyadi & Ariansyah, 2023; LM Rachmawati et al., 2023).

Even though some young people do not participate in activities and sit in front of the house, we at the Islamic boarding school continue to teach young people to take part in the activities we hold. We want the youth of SB 6 to have solid religious guidelines so that they will become a generation that is strong and ready to broadcast Islam widely (Adibussholih et al., 2023; Sedgwick, 2021).

To strengthen Ustadzjauhari's statement, researchers interviewed Ustadz Hafidz. When questioned, he explained: In its implementation, the activities held by the Darul Ulum Islamic Boarding School are aimed at young people, especially young people in the SB 6 environment, sir. We call the action that we hold the Iqro Study. Iqro' activities include routine Yasinan, Hadroh art, sima'an Al-Qur'an, and organizing Islamic holidays (Fauza et al., 2022; Sari & Anwar, 2023; Sekaryanti, Cholily, et al., 2022).

Responding to Ustadz Hafidz's statement above, Ustadz Misbahul Munir explained: The youth of SB 6 Seputih Banyak are already accustomed to participating in activities held by the Islamic boarding school. The activities carried out are daily, weekly, monthly and, yearly, such as routine Yasinan, Hadroh art practice, rotating prayers and, so on (Hasanah et al., 2022; Sekaryanti, Darmayanti et, al 2022). Based on the description, it can said that coaching morals, which are materialized activities, are a system that can instill moral values in young people, especially youth SB 6, Which cocontainsomponent knowledge, awareness individual, determination, as well as existing and action to implement values, both towards Almighty God, oneself, fellow humans, the environment and the nation so that human beings will become Kamil (Anggraini et al., 2022; Vediany et al., 2022).

The Darul Ulum Islamic Boarding School hopes that the youth of SB 6 Seputih Banyak can truly study, understand and practice religious teachings correctly, both related to fiqh material, aqidah, and morals following knowledge support others., own morals commendable Which materialized in life daily. Apart from that, there are also the implications of forming morals with superior qualifications and knowledge. This obtained para youth SB 6 No just materialized in the realm cognitive only but also included in everyday attitudes and actions. Starting from thoughts like this, the Islamic Boarding School, which has its authority in terms of forming its own culture, wants to transmit it to society, especially wishing to develop the morals of the youth in the SB 6 Seputih Banyak environment by holding activities that can support the ideals they hope for.

Furthermore, to strengthen the information from the Darul Ulum Islamic Boarding School administrators, researchers conducted interviews with several residents regarding the moral development of youth carried out by the Islamic boarding school. In this case, the researcher interviewed with Mr Ridwan. He explained that the Islamic boarding school carries out many activities when questioned. Among these activities are the routine Yasinan for fathers and mothers and the routine Yasinan for young people (Sugianto et al., 2022). Likewise, information from Father Ridwan, according to information Mother Love It, inhabitant SB 6 environment, when interviewed he explained: There are various activities carried out by the Islamic boarding school, sir. This encourages young people to participate in activities such as routine Yasinan, Hadroh training, making promises, and so on (Amri et al., 2019; Sah et al., 2022).

Many people participate in the activities carried out by the Darul Ulum Islamic Boarding School youth in the SB 6 environment. In the activities carried out, the child learns about ubudiyah science, and the science of Amaliyah and muamalah are also taught in these activities. Associated with problem monotheism Also becomes a priority in coaching para teenagers. Knowledge This is part of essential Islamic teachings. The science of monotheism is considered the basis of all kinds of scientific disciplines and is also fundamental in servitude to Allah SWT. Therefore, in activity No, the boarding school administrators incessantly preach about the science of monotheism and the magnitude of the sin of committing alliances with Allah.

Based on this thinking, the entire series of youth activities in the SB 6 environment are combined into a program of activities carried out using the Islamic boarding school method and adapting to the needs of the youth. Other essential activities, as a form of habituation and moral development for young people, are the backbone for the direction of successful growth in the SB 6 environment. Furthermore, to strengthen information from the administrator and inhabitant, the researcher interviewed youth SB 6. In this case, the researcher interviewed Jamal's brother. When questioned, he explained: Activity held by party boarding school That There is several Which I follow, Sir. I enjoy Hadroh practice, routine Yasinan, shalawat and so on (Behaghel, 2017; Ubaidillah, 2020). Responding to Jamal's statement, Brother Indra explained: There are several activities carried out, and I always participate. The activities I usually join include Yasinan's promised prayers, lecture practice, and so on (Xie, 2020; Zulkarnain, 2019).

### ***c. The Impact of Islamic Boarding School Environmental Development on Youth Morals SB 6 Seputih Lots***

Regarding the impact of the activities carried out, Ustadzjauhari explained: For religious activities such as prayer, fasting, and others, thank God, until now, many young people have carried them out because they often take part in the activities we carry out (Fahham, 2013; Fazis et al., 2019). To strengthen Ustadzjauhari's statement, researchers interviewed Ustadz Hafidz. When interviewed, he explained: After participating in the existing activities, young people who rarely went to prayer rooms and mosques have started wanting to leave, and youth who were often called dirty and rough already can withhold themselves. Ustadz Misbahul Munir's statement reinforces Ustadz Hafidz's statement above. Alhamdulillah with the following activity, which we set up for para youth, behavior in society starts (Masnawati, 2019). Proven already rarely inhabitant which sighs with the behavior son who previously often told behaviori son and requested solutions in habitant other (Jaya et al., 2021; Syam, 2022).

Regarding the behavior of SB 6 youth daily, Ustadz Misbahul Munir explained: After participating in several Iqro study activities held by the Islamic boarding school, thank God for the youth's behavior. The young man who used to say harsh words often is now starting to be able to control his emotions and rarely says harsh words. They also seem to tell the truth often and tell it as it is. When prayer time arrived, the young people were also seen immediately praying without being ordered. This is evident from several parents' reports (Atli, 2018; Cao, 2016).

Furthermore, to strengthen the information from the Darul Ulum Islamic Boarding School administrators, researchers conducted interviews with several residents regarding the moral development of youth carried out by the Islamic boarding school. In this case, the researcher interviewed with Mr Ridwan. When interviewed, he explained: Through the activities carried out by the Islamic boarding school, thank God, it has helped us as parents in educating our children to have a correct understanding of religion, and so far, this has also influenced the morals of the young people (Roqib, 2021; Zaki, 2020). Likewise, Father Ridwan, according to information Mother Love It, in a habitant SB 6 environment when interviewed h, explained the existence of the Islamic boarding school. The youth here have experienced changes in behavior, which makes us parents very proud, sir. Our children can learn a lot about religious teachings with the activities. I think the activities organized by party boarding schools impact children's moral development, and I hope such actions can continue and Istiqomah (Pramesti, 2020; Tardif, 2021).

Furthermore, the researcher interviewed youth SB 6 to strengthen information from the administrator and inhabitant. In this case, the researcher interviewed Jamal's brother. When questioned, he explained: Previously, I had a bad temper and character. Now, thank God, I can control my emotions which usually explode. I also learned to socialize and get along well (King, 2020; Suud, 2020). Responding to Jamal's statement, Brother Indra explained as follows: The activities held by the Islamic boarding school were able to change the bad behavior that I usually do (Bears, 2021; White, 2019).

## Discussion

### *Moral Understanding Youth*

Built cultures, as the researchers have described above, are structured on values and morals owned by all elements and components in boarding school and society, especially on self-personal youth SB 6. By theoretical, there are character prominent that can make a person successful in achieving his life goals: 1) Character values about God Almighty; 2) Character values about self Alone; 3) Character values about fellow; 4) Character values about the environment; 5) Character values are related to values nationality.

Character values about Almighty God are religious values. All a person's thoughts, words, and actions should always be based on spiritual and divine values. Things like this are what the Islamic boarding school prioritizes most in developing the morals of SB 6 youth. Character values like this must be strongly internalized within the person. Every youth. Activities held in environment SB 6 As white Lots aim to raise morals, train, and enhance spiritual and human values.

Characters related to moral concepts according to Thomas Lickona, one of which is knowledge and understanding about (*moral knowing*). According to al-Ghazali education, the sole aspect is the effort of Tazkiyah Al-Nafs, which he divides into two parts: Takhliyah *al-Nafs* and Aaliyah *Al-Nafs*. *Takhliyah al-Nafs* is an effort to adapt oneself by emptying oneself of one's despicable qualities (Rogers, 2017). In connection with the theory above, SB 6 youth have character qualities that can improve their personalities. This includes honesty, responsibility, a healthy lifestyle, discipline, hard work, self-confidence, logical thinking, independence, curiosity, and love of knowledge. Then, the description related to fellow requires appearance awareness of rights and self-obligation on a person other, obedient to rules social as well as polite and democratic. No loss, the importance is that the character is connected to the environment because a mental attitude like this gives rise to actions that always try to prevent damage to the natural environment surroundings.

Apart from that, developing efforts to repair natural damage that has occurred. Whereas The final is related to mark nationality. Matter This is a method to think, behave, and do. Shows faithfulness, concern, and award, Which tall to the nation's Language, physical, socio-cultural, economic, and political environment. This also includes respect and respect for various things, whether physical, characteristic, customary, cultural, ethnic, or other religious. If the above is used as a parameter for youth culture in the SB 6 environment, in the necessary quality researched more in, show completeness mark character Which later Can be developed further in frame develop and increase quality generation young Which allegedly the more His identity is increasingly diminishing due to the pressure of modernity-globalization world. Data in the field explain that youth SB 6 Lots has followed held by the Darul Ulum Islamic Boarding School in Seputih Banyak. The youth were enthusiastic and enthusiastic in participating in the activities carried out. This explains that there is awareness among SB 6 children of the importance of understanding and studying religious knowledge, especially understanding morals.

### ***Moral Habits Youth***

The next character related to the moral concept, according to Thomas Lickona, is an honest attitude (*moral feeling*). According to al-Ghazali, one way of education from a mental perspective is through *Aaliyah Al-Nafs*, namely getting used to distancing oneself from despicable qualities. The youth of SB 6 Seputih Banyak have a high awareness of self-reflection. This Muhasabah is not limited to correcting their actions, which result in sin and reward, but also to problems with the development of self in frame life and getting along in the middle of the social community. They honestly introspect their lack and excess to be accepted by their environment. Lack Of efforts should be made to improve it. On the other hand, your advantages can be utilized and actualized for the benefit of both yourself and others.

Honor Friend is Wrong One ethics and attitude Which must uphold tall. Because Friends are dialogue and discussion partners to increase effective interaction between people. That means they must be open and honest, not lie to each other. With so much enhancement of quality morals on base friendship, brotherhood can be created effectively and efficiently. Effort in on very needs attitude mentally trust self Which strong. Trust self on inability or disadvantages, at a time trust self on potency and ability reliability which they have. With a mental attitude, para youth can increase creativity, which is hidden during this. Practical examples are the routine activities of Yasinan, Hadroh art, practicing speech in front of many people, and so on.

Those Who confess Not yet Can And wish to have the ability are not reluctant to train hard, though matter. This needs an attitude of mentally trusting self, the strong one. On the contrary, those who want to confess the drawback and have a negative mental attitude will never get anything for their good. From that, the attitude of trusting self is Wrong. One character formed by cottage This. With this matter, the hope is that para youth Can show off their teeth and come on stage as generation militant, full of religious nuances. The youth of SB 6 Seputih Many regularly take part in activities held. These activities Already walked with Good And para youth SB 6 Also carried out What he studied and eventually became a habit for young people.

### ***The Impact of Islamic Boarding School Environmental Development on Youth Morals SB 6 Seputih Lots***

The character, which is also related to draft morals, according to Thomas Lickona, is behavior moral (*moral behavior*) (Latif, 2021). According to al-Ghazali, education from the facet soul, namely using *Tahliyah Al-Nafs*, is adorning oneself with commendable morals and qualities. Thus, al-Ghazali's thoughts about moral education align with his religious and Sufistic philosophy (Gregg, 2018).

Paying attention to the description of activities in the SB 6 environment that have been exposed, it can be concluded that students' character formation impacts the culture that emerges in the midst of the SB 6 community, especially the youth. The positive character among SB 6 youth will give birth to cultures that are much needed for efforts to increase the role of youth in society. Apart from that, great cultures such as a culture of honesty, a culture of discipline, creativity, independence, a culture of cleanliness, and a culture of caring for the environment strengthen the internalization of the previously formed character of young people.

With the activities carried out by the Darul Ulum Seputih Banyak Islamic Boarding School, SB 6 youth experienced changes in their daily behavior. The young man who used to say often dirty and rude words, little by little, could control his words. The young man used to be honored, but he has already started changing his behavior. Matter This is a success that is the goal of holding activities the. Therefore, if you

look at the relationship between personal character and the culture created, it is like two things that support each other and strengthen the character itself. In this way, developing youth morals automatically creates a culture that the community needs. At the same time, the creation of culture also strengthens the character fixed in the realm of youth morals so that this becomes a moral measure in carrying out their actions. Another indication that can be used as a parameter for the success of character education is compliance rules, which apply in the broader environment. Habits that obey rules and regulations have been embedded in everyday life. In this regulation, there are mandatory obligations fulfilled.

## CONCLUSION

The researcher can give several conclusions based on exposure: 1) Para SB 6 youth already have character qualities that can improve their individual personalities. This includes honesty, responsibility, a healthy lifestyle, discipline, hard work, self-confidence, logical thinking, independence, curiosity, and love of knowledge. The youth were enthusiastic and enthusiastic in participating in the activities carried out. This explains that there is awareness among SB 6 youth of the importance of understanding and studying religious knowledge, especially understanding morals. 2) The SB 6 Seputih Banyak youth regularly participate in the activities held. This activity is already underway with Good And para youth SB 6 also out What Which Already he studied, and eventually, it became a habit for young people. 3) The impact of the Islamic boarding school environment in SB 6 youth development efforts, namely the activities carried out by the Islamic boarding school Darul Ulum as Putih Banyak, SB 6 youth experienced changes in daily behavior. The young man who used to say dirty and rude words often, little by little, can control his words. The young man who previously did not respect his elders has begun to change his behavior. This is a success, which is the aim of holding these activities.

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