Information Technology
on Aqidah Education and Adolescent's Character

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Keywords	**Abstract**
Information Technology; Aqidah Education; Adolescent's Character	Moral aqidah education must move quickly, because globalization with its science and technology advances does not care about our readiness to welcome it, we only have one choice to immediately improve and close ranks with all education supporters. What is clear from the several efforts discussed, the most important is the management of Islamic education itself. Therefore, moral aqidah education has an important meaning and role in shaping the behavior of children and adolescents as a whole. Because with this moral aqidah education, children and adolescents are not directed to the achievement of happiness in life in this world, but also to the happiness of life in the hereafter.

INTRODUCTION

Media and technology are very influential on the development of the mindset of today's teenagers. So that the role of family, teachers and peers is the shaper of their character. Aqeedah and morals are two very significant segments for Muslims, especially in the development of the soul of children and adolescents who are identical with human children who always want freedom, and are a phase where adolescents experience a process of searching for self-identity, in order to strengthen their commitment to live life in a social order. So when this teenager is very good we direct.

The character of a nation is an important aspect that influences its socio-economic development. The high quality of character of the people will foster a strong desire to improve the quality of the nation. The best character development is if it starts at an early age. A widely believed saying "if we fail to be a good person at an early age, in adulthood we will become a problem person or a bad person".

However, in this modern era, namely the increasingly rapid development of science and technology, especially the development of information and communication, children and especially teenagers experience a very worrying main problem, namely moral decadence and the loss of social values. So that what happens is very contrary to what is desired, namely their trapped in the formalism of life without understanding the essence of life itself which leads to the collapse of morals or morals of children and especially teenagers.

From the unlimited flow of communication and information, it is unavoidable to avoid the negative impacts caused, just as many students today have become drug addicts. In Indonesia, every year IDR 288 trillion is wasted to enjoy drugs. Another example that many teenage students imitate is the way students dress when they are at school, which lacks discipline, clothes are rarely put in, this is all done because students often watch movies. or soap operas about students who have not paid attention to eastern ethics.

Actually there are many more problems that cause juvenile delinquency, including brawls between students, all of which occur due to the influence of drinking, at this time if we look at when there is a party or art performance, we certainly do not miss the riots of children all of whom sometimes they are still sitting in school.

This state of the nation's children indicates that Aqidah Akhlak is very important in an effort to prepare the next generation of believers. Children are individuals who have a turbulent soul from a social environment that is characterized by rapid social changes, which result in confusion of norms and in the process of self-identification or finding their identity.

In social reality, people generally assume that there is a moral or moral crisis that afflicts children and adolescents due to a lack of appreciation of religious values, because if the faith and morals are strong, they will be able to control behavior that is only detrimental and contrary to the will and views. Public. So it is clear that without creed education and the cultivation of correct morals, the personality of children and adolescents will not be directed and even have an impact on increasing child and juvenile delinquency which will only make them sink in the futility of life and life.

Of the several negative impacts caused by the influence of the globalization era, it is the task of educators who must play an active role in overcoming the problems that will cause our nation to become a nation that has no morals and becomes the ridicule of other nations, through educational institutions, especially Islamic educational institutions where It includes moral education. Therefore, the function of educational institutions is to produce a generation of people who have good morals in accordance with the national education mission.

METHODS

The study of this research uses a literature review where the literature is taken in accordance with the subject matter and analyzed in depth so that conclusions and findings can be drawn in the study. Literature taken from books, journal articles both nationally and internationally and other literature (Phillippi & Lauderdale, 2018; Marshall et al., 2013; Bengtsson, 2016).

RESULTS AND DISCUSSIONS
Youth Moral Aqidah Education

The definition of education according to John Dewey as quoted by M. Arifin states that education is a process of forming fundamental basic abilities, both concerning the power of thought (intellectual) and the power of feeling (emotional) towards human nature and ordinary people.

Education is basically a conscious effort directed at maturation of the potential of human nature, so that after reaching that maturity, he is able to play himself in accordance with the mandate he carries, and is able to take responsibility for implementation to the Creator. Maturity here is intended as a description of the optimal level of development achieved by every potential human nature.

Character comes from the Greek language which means to mark and focuses on how to apply the value of goodness in the form of actions and behavior (Waynne, 1991). In English, character means almost the same as the nature, behavior, character, character, and character. Therefore, someone who behaves dishonestly, cruelly or greedily is said to be a person of bad character. While people who behave honestly or like to help are said to be people of noble character. So the term character is closely related to personality, where a person is called a person of character if his behavior is in accordance with moral rules (Dimyati Zuchdi, et al., 2013).

As it is known that the main basis in Islam is aqidah or belief etymologically, aqidah means credo, belief in life, and specifically aqidah means belief in the heart, pledged orally and practiced with deeds. According to Arifin Zainal Dzamaris, aqidah is a term adopted by human and believed to be in the form of religion or other.

Etymologically (lughat) akhlaq (Arabic) is the plural form of khulaq which means character, temperament, behavior or character. Farid Ma'ruf defines morality as the will of the human soul which causes actions to be carried out easily out of habit without first giving thought.

In addition to the term morals, ethics and morals are also known, these three terms both determine the good and bad values of human behavior. the difference lies in the standards of each. For morals the standard is the Qur'an and Sunnah, for ethics the

standard is reason; and for moral standards are customs that are generally accepted in society.

The definition of children in the big Indonesian dictionary is: "(1) offspring, (2) humans who are still small. The definition of a child according to article 1 paragraph (1) of Law Number 23 of 2002 concerning Child Protection, what is meant by a child according to the law is someone who is not yet 18 (eighteen).

While the understanding of adolescence is derived from the Latin word adolensence which means to grow or grow into an adult. The term adolence has a broader meaning which includes mental, emotional, social and physical maturity (Elizabeth, Hurlock B, 1999). At this time, it does not have a clear place because it does not belong to the child class but also does not belong to the adult or elderly group.

From the above definition, it can be understood that moral aqidah education for children and adolescents is a conscious and planned effort in preparing Muslims to recognize, understand, appreciate and believe in Allah SWT and realize it in noble moral behavior in daily life based on the Qur'an and Hadith through various activities of guidance, teaching, training, and the use of experience.

Moral education for children and adolescents is very important in order to equip and fortify them from the swift currents of globalization. And the concern of the authorities and the community will greatly help avoid the spread of moral decline or adolescent morals, especially when they are outside the family and school environment.

Building character is a lifelong process. Children will grow up to be individuals with character if they grow up in an environment with character as well. That way, the nature of every child who is born holy can develop optimally. For this reason, he sees three parties that have an important role. Namely, family, school, and community.

In character building, there are three things that take place in an integrated manner (Ratna Megawangi, 1999): 1) Children understand good and bad, understand what actions to take, are able to give priority to good things; 2) Have a love of virtue, and hate bad deeds. This love is a torch or passion for doing good. For example, children do not want to lie. "Because he knows lying is bad, he doesn't want to do it because he loves virtue,"

Children are able to do good, and are used to doing it. Through this process, Ratna Megawati mentions nine pillars of character that are important to be instilled in children, namely: Love for God and the truth, Responsibility, discipline, and independence, Trust, Respect and courtesy, Compassion, caring, and cooperation, Confidence, creative , and unyielding, Justice and leadership, Kind and humble, Tolerance and love of peace.

Factors Affecting Adolescent Moral Education

Not only science and technology that affects the association of adolescents, but there are several factors that influence moral education for adolescents. In educational activities there are elements of association and elements of the environment. In the association,

education does not always take place even though there are factors that are useful for educating. And association is an environmental element that participates in educating someone.

In psychology it is stated that the factors that have the occurrence of growth and development in a child are internal factors, namely factors that come from within the child, namely; heredity and heredity. External factors, namely factors that come from outside the child, namely; experience and environment.

This is stated by the convergence flow that: in the development of a child to become an adult, it is completely determined by innate factors and environmental factors, these two factors shape the child's personality. In line with the above, F.G. Robbius suggests that personality is heavily influenced by the following factors: environmental factors, individual differences, environment and motivation (Ahmadi, 1991).

The influence of the existing social environment we receive directly and some indirectly, direct influence such as in daily interactions with other people, with family and pressure. Indirect ones such as through radio, television, books, magazines and newspapers. Ki Hajar Dewantara stated that the social environment includes three parts, namely: the family, school and community environment (Ahmadi, 1991).

According to Zakiyah Darajat, education can take place in two environments, namely the school environment and the environment outside the school. For environments outside of school such as family environments, dormitories, youth associations and work environments.

Thus, there are many elements that influence moral aqidah education for children and adolescents including elements of school, family, association, media impressions, etc. These factors will affect how a child and adolescent have faith and morals in shaping their personality. The main purpose of moral aqidah education is to shape human character to be better, have good morals and be good.

The Influence of Social Media in the Use of Technology on Aqidah Akhlak Adolescents

Adolescents are children who are not at the age of children, but also not yet adults. There is no agreement on the period of adolescence as to when it begins and ends. There are those who argue that the age of teenagers is between 13-21, there are also those who say that they are between 13-19 years. It is well known that children are the greatest asset for parents, children are a trust from Allah that needs to be educated.

Actually, adolescence is a period of transition, which is taken by someone from children to adults or it can be said that adolescence is an extension of childhood before reaching adulthood.

Social media for youth education is now very influential for the association of teenagers, from social media often a teenager/adolescent group imitates, applies their modern life without choosing and sorting out the impact that will be caused by the media.

Science and technology has provided so many benefits and positive values for mankind. Various conveniences are now felt by us as a result of the rapid development of science and technology. Technological progress is something that we cannot avoid in this life, because technological progress will run in accordance with scientific advances. Every innovation is created to provide positive benefits for human life, provide a lot of convenience, as well as a new way of doing human activities.

Especially in the field of technology, society has enjoyed many of the benefits that have been generated in the last decade. The easiest example is the positive impact of the development of science and technology in the field of communication and information technology. Advances in the field of internet networks have made it easier for us to access information quickly and at very low costs. Advances in communication have also made international trade easier and faster.

The invention of the mobile phone has made it easier for us to contact someone wherever he is or from wherever we are. In short, these advances in science and technology have erased distance, time, and boundaries between countries. The development of aircraft technology has made it easier for us to go all over the world in a short time. The hajj journey that used to take months because traveling by sea can now be done in just eight hours by air.

In the industrial sector, science and technology has also contributed greatly. Types of work that previously required considerable physical abilities, can now be replaced by relatively automatic machines. Technological progress will increase the productivity of the industrial world, both from the aspect of industrial technology and from the aspect of the type of production.

The advances in science and technology that we have achieved have now really been recognized and felt to provide a lot of convenience and comfort for human life. The contribution of science and technology to civilization and human welfare cannot be denied (Putra et al., 2020); (Sudarmo et al., 2021).

However, behind all that, there are many negative impacts that can damage the morale of the people. The progress of science and technology which has provided so much convenience and comfort for human life, for today's society has become a sacred thing. The development of science and technology is considered a solution to existing problems. While people even worship science and technology as a savior that will free them from various difficulties. Science and technology is believed to give mankind happiness.

But humans can also not deceive themselves into the fact that science and technology brings disaster and misery to humans. In modern civilization, too often humans are taken aback by the negative impact of science and technology that appears. Even if

science and technology is able to reveal all the secrets of nature and life, it does not mean that science and technology is the same as the truth. Because science and technology can only display reality.

Education is essentially an adult effort to consciously guide and develop the personality and basic abilities of students in the form of formal or non-formal education". This business, of course, requires several supports so that the goals to be achieved are realized properly. So it can be understood that in the teaching and learning process, students are not only required to have a certain amount of knowledge, but are also required to have experience and a good personality regarding the knowledge they have.

Education for the nation is a process as well as a system that has an ideal goal that is believed to be, as well as the education of our nation, as stated in the national education system law Number 20 of 2003, the purpose of national education is to develop the potential of students to become good human beings. Have faith and fear of God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

The purpose of education is also the goal of Islamic education, because Islamic education is a sub-system of national education. From the above objectives it is clear that education really aspires to the formation of a complete Indonesian human being or 'insan kamil', who is ready to face all progress from all aspects of life (read: globalization), without having to lose the real meaning and purpose of life, namely as caliph on this earth. Globalization is a series of processes of social, economic and cultural change in the pattern of human life.

The rapid flow of change from all aspects of life has given birth to positive and negative impacts for humans themselves. We feel that there is a dynamic of life that is dynamic, easy, free, but negatively it is also felt that we are getting worse; moral decline, violence, sadism, and other crimes that are often inhumane, exacerbated by the emergence of the Machehavilian 'culture' which justifies all means to achieve a goal. Meanwhile, among generations, the phenomenon of drinking alcohol, the use of illegal drugs, promiscuity, increasingly emphasizes the new direction of the tendency of some of the younger generation.

In fact, moral education has a real transmission in an effort to play a role in directing people who have personality. The formation of a good personality is the ideals and dreams of every country, because then it will be directed to live for a service, in moving oneself, the community to do meaningful things.

Efforts to form a personality in Islamic education can be passed in several aspects:

First, the level of habituation. This level is more precise in childhood, because early on is a sensitive period for habit formation. According to Zakiah Drajat: Every educator

should be aware that in personal development, children really need habituation and training that is suitable/according to the development of their soul. Second, the level of formation of understanding, interest, and attitude. During this period, a clear understanding must be given of what is good or bad, commendable and despicable, honest and savage, right and wrong, in daily activities. Third, the formation of a noble spirituality. This formation is the formation of oneself that takes place in adulthood. This level is actually able to distinguish clearly and clearly which is good and right, because it already knows the impact of the two.

From the above review, moral aqidah education must be able to develop and play a leading role, and keep its eyes open to today's globalization, which always offers various choices and changes, as well as with all kinds of science and technology developments.

The nature of science and technology is never static, but continues to change as a result of research and development. Then the role of science and technology will take a position that directly affects not only daily lifestyles but also the values of art, morals and religion.

Moral creed education carried out whether formal, non-formal, or informal must be directed so that the birth of a superior generation, namely an intellectual generation with a moral personality, so that moral creed education is able to make a real contribution in realizing a society that has a personality. In order to achieve this, several efforts are needed, including:

First, to strengthen moral aqidah education both at home, at school, and in the community. Second, integrating education and teaching. In fact, in every teaching there is an educational value, for example teaching mathematics educates people to think systematically and logically, objectively, honestly, tenaciously, and diligently. Likewise, physics educates humans to be grateful for the blessings contained in His creation. Third, there is a shared responsibility. Moral aqidah education is not only the responsibility of religious teachers but the responsibility of all educators, parents, and all elements of society, without exception policy makers in the government. Fourth, education must use all opportunities, various means including modern technology, and with technology it can also be used as a means of moral formation.

CONCLUSION

Moral aqidah education of children and adolescents is directed at achieving a balance between outward and inward progress, harmonious relations between humans in the social sphere of society and their environment as well as the relationship between humans and their God. And with moral aqidah education, a person will have a high degree that exceeds other creatures.

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