# Understanding Normative and Historical Islamic Approaches in Islamic Studies: Islamic Religious Education Studies

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**Abstract**

This research aims to explore the role of Islamic values, both normative and historical, in shaping adolescent identity. Normative Islamic values, which are based on religious teachings, and historical Islamic values, which reflect the cultural heritage and long history of Islam, have a significant impact on adolescents' self-understanding, behavior and worldview. In a normative approach, this research highlights how values such as faith, worship and Islamic ethics shape teenagers' religious identity. The library research research method is used to explore and analyze normative and historical approaches in Islamic studies, and a qualitative approach with content analysis is used to analyze and present research findings. The research results show that understanding and internalizing these values influences a strong religious identity in adolescents. In addition, Islamic moral and ethical concepts, such as justice and goodness, influence teenagers' behavior in everyday life. On the other hand, in a historical approach, this research emphasizes that historical Islamic values play a role in shaping the cultural and social identity of adolescents. These values reflect the cultural and historical heritage of Islam, influencing adolescents' cultural identity and worldview.

**Keywords:** *Understanding, Islamic Approach, Youth, Normative, Historical*

**Abstrak**

Penelitian ini bertujuan untuk mengeksplorasi peran nilai-nilai Islam, baik yang bersifat normatif maupun historis, dalam membentuk identitas remaja. Nilai-nilai Islam normatif, yang didasarkan pada ajaran agama, dan nilai-nilai Islam historis, yang mencerminkan warisan budaya dan sejarah panjang Islam, memiliki dampak yang signifikan pada pemahaman diri, perilaku, dan pandangan dunia remaja. Dalam pendekatan normatif, penelitian ini menyoroti bagaimana nilai-nilai seperti keimanan, ibadah, dan etika Islam membentuk identitas religius remaja. Metode penelitian library research digunakan untuk menggali dan menganalisis pendekatan normatif dan historis dalam pengkajian Islam, dan pendekatan kualitatif dengan analisis isi digunakan untuk menganalisis dan menyajikan temuan penelitian. Hasil penelitian menunjukkan bahwa pemahaman dan internalisasi nilai-nilai ini memengaruhi identitas religius yang kuat pada remaja. Selain itu, konsep moral dan etika Islam, seperti keadilan dan kebaikan, memengaruhi perilaku remaja dalam kehidupan sehari-hari. Di sisi lain, dalam pendekatan historis, penelitian ini menekankan bahwa nilai-nilai Islam yang bersifat historis berperan dalam membentuk identitas budaya dan sosial remaja. Nilai-nilai ini mencerminkan warisan budaya dan sejarah Islam, yang memengaruhi identitas budaya dan pandangan dunia remaja.

**Kata Kunci**: Pemhaman, Pendekatan Islam, Remaja, Normatif, Historis

## Introduction

Adolescent identity is integral in the formation of individual identity and society in general. This process of identity formation is influenced by various factors, both internal and external. One important factor that plays a large role in the formation of adolescent identity is values, and in this context, Islamic values have a significant role.[1] Islam, as a religion that has a long and complex tradition, has normative and historical values that influence the understanding and behavior of individuals. Islamic values are deeply rooted in its doctrine and history, and play an important role in shaping the worldview and social behavior of Muslims.[2] Therefore, understanding and integrating Islamic values in the process of forming adolescent identity is very relevant to be researched.

In an increasingly complex and diverse context, adolescents often face major challenges in finding their identity. Globalization, technological developments, and social change have created complex pressures on adolescents to find their true selves. In this endeavor, Islamic values can be a powerful guideline in helping adolescents overcome their identity dilemmas and live lives consistent with their religious beliefs.[3]

This journal aims to explore the role of Islamic values, both normative and historical, in shaping adolescent identity. In this study, we will look at how understanding Islamic values influences adolescent attitudes, behaviors, and self-perceptions. We will also analyze how these values play a role in shaping social relationships and adolescent interactions in society.

This research is an important contribution to the understanding of how religious values can help adolescents in confronting their identity challenges. In addition, the study can also provide better insight into how religion and culture interact in the context of an increasingly pluralistic society. Through this research, it is hoped that effective ways can be found to support adolescents in living lives that are in line with their religious values while still participating in a rapidly changing world.

Against this backdrop, this study will discuss the extent to which Islamic values influence the process of adolescent identity formation and how understanding and practicing these values can affect adolescents' daily lives. The research will also identify challenges and potential conflicts that may arise in this process, as well as formulate recommendations to support adolescents in integrating Islamic values in the formation of their identity.

## Research Methods

This research uses *Library Research* research methods to explore and analyze normative and historical approaches in Islamic studies through library research methods. In this context, *library research* refers to the use of relevant library resources to investigate and interpret normative texts and Islamic history.[4]

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[1] End Pardamean Harahap et al., "Implementation of Islamic Counseling Guidance Against Juvenile Delinquency in the Digital Age," *Journal of Education and Counseling* 5 (2023): 3634–44, https://journal.universitaspahlawan.ac.id/index.php/jpdk/article/view/11593.

[2] M. Arif Musthofa and Hapzi Ali, "Factors Influencing Critical Thinking in Islamic Education in Indonesia: System, Tradition, Culture," *Journal of Applied Management Science* 3, No. 1 (2021): 1–19, https://doi.org/10.31933/jimt.v3i1.666.

[3] Mohammad Soleh and Irfan Kuncoro, "EXPLORING NEW CULTURES AND THEIR IMPLICATIONS FOR GEN-Z RELIGION: SOCIOLOGICAL AND ANTHROPOLOGICAL PERSPECTIVES OF SOCIETY IN THE CONTEMPORARY ERA," *Journal of Islamic Studies* 2, No. 1 (2023): 1–12, https://jurnal.staithawalib.ac.id/index.php/alirsyad/article/view/223/148.

[4] Nurul Hikmah, Anisa Vira, and Abdul Norafnan, "Historitas Studi Islam," *Al-Qalam Journal Journal of Islamic Studies &; Education*

This research adopts a qualitative approach by using content analysis to analyze and present research findings. This research method involves the following steps: first, the collection of relevant text sources from the library, including classics, treatises, historical literature, and related academic studies. Second, selection and critical review of collected sources to identify information related to normative and historical approaches in Islamic studies. Third, the analysis and synthesis of the collected information to form a comprehensive theoretical framework. Fourth, interpretation and discussion of research results by taking into account practical and theoretical implications.[5]

**Results and Discussion**

**A. Understanding the Normative Approach in Adolescents**

Normative in English norm, meaning teachings, norms, provisions and references about a good and bad problem, which is allowed to be done and what is prohibited to be done, thus the word norm is very closely related to morals, namely behavior or actions that arise deliberately from a clean soul and of course done of their own volition, not by force let alone pretend. Then because morality, is the essence of religion, even including the core of the Qur'an, norms are also often interpreted as religion. Because religion comes from the creator of God, and everything that comes from the creator is true.[6]

A term that is almost the same as the word normative, is normativity, an adjective of norm. In contemporary Islamic thought, there is an approach that has become popularly called the normative approach that has the basis of religious norms. Normative preaching is a way of looking at religion in terms of its main and original teachings from God whose contents have not yet been found the result of human thought. This approach is textual and gives less space to contextual thinking. In this normative approach, religious texts must be seen as an absolute truth of God in which human reasoning has not yet been discovered. True truth is measured on the basis of nash or absolute texts.[7]

Therefore, the normative approach is an approach that is still rigid, containing the absolutes of laws and teachings that have a correlation between halal and haram, prohibitions and commandments and so on. While normative is a very broad approach because all approaches used by jurists, jurists, Islam, exegetes and hadith have a relationship with aspects of the normative approach.[8]Then this normative Islam is interpreted as Islam that comes to contain the intention of values whose truth is absolute. In general, the normativity of revelation (theological-normative) teachings is constructed, standardized and studied through a theological doctrinal approach. This approach departs from the text of the Holy Qur'an This normative approach gave birth to the textual tradition: theology, jurisprudence, Sufism, philosophy[9], because this development was considered harsh, rigid, and then there was a criticism of this approach. In a religious teaching, it can be certain because it is believed to be based on its luck which is also said to be revelation.

15, no. 1 (2023): 57–65, https://doi.org/10.47435/al-qalam.v15i1.1261.

[5] Soleh and Kuncoro, "EXPLORING NEW CULTURES AND THEIR IMPLICATIONS FOR GEN-Z RELIGION: SOCIOLOGICAL AND ANTHROPOLOGICAL PERSPECTIVES OF SOCIETY IN THE CONTEMPORARY ERA."

[6] Abuddin Nata, *Map of the Diversity of Islamic Thought in Indonesia, Jakarta, PT RajaGrafindo, 2001* (Jakarta: PT Rajagrafindo, 2001), 18.

[7] Nurcholish Madjid, *The Skyline of Islamic Civilization* (Jakarta: Paramadina, 1997), 28.

[8] Khoiruddin Nasution, *Introduction to Islamic Studies* (Yogyakarta: Academia, 2009), 197.

[9] M . Yatimin Abdullah, *Contemporary Islamic Studies* (Jakarta: Sinar Grafika Offset, 2006), 222.

The role of normative Islamic values in shaping adolescent identity. Adolescent identity is a complex concept, which includes their self-understanding, behavior, and worldview. In this context, normative Islamic values, i.e. values that are clearly stated in religious teachings and interpreted as moral and ethical guidelines, play a central role. This theory explains how normative Islamic values affect adolescents in several key aspects:

1. **Understanding Religion and Religious Identity:**

    Normative Islamic values form the basis of adolescent religious understanding. Adolescents who understand and internalize values such as Islamic faith, worship, and ethics tend to develop a strong religious identity. This affects the way teenagers see themselves as devout Muslim individuals. Religious identity status is a conceptual framework defined as exploration and commitment to a particular area of religion, according to Griffith & Griggs. The process of forming religious identity status in adolescents includes three aspects, namely commitment, in-depth exploration, and reconsideration of commitment. Commitment is an effort by adolescents in living choices that tend to stay in the religious domain and self-confidence born from the process of living these choices.

    In-depth exploration represents the extent to which adolescents are able to think actively about a chosen commitment in relation to the religious domain, reflect on existing choices, seek additional information about the commitment, and talk to others about the commitment. Reconsideration of commitment refers to comparing current commitments with other emerging alternatives related to the religious domain because previous commitments were deemed unsatisfactory.

    In relation to the results of studies on religious identity status, it is necessary to develop religious identity status in late adolescents who are studying in higher education. The development of religious identity status can be carried out by the Guidance and Counseling unit in Higher Education. BK services that function preventively or developmentally should be provided to adolescents who are in achievement identity status, while BK services that function curatively or remedially should be provided to adolescents who are in identity status seeking moratorium and foreclosure. BK services that function preventively or developmentally are appropriate to be provided to adolescents who are in the status of religious identity achievement. Adolescents with religious achievement status have lower psychosocial problems compared to adolescents in other identity statuses. [10]

2. **Moral and Ethical View:**

    Islamic values provide a strong moral and ethical framework for adolescents. They are guided by concepts such as justice, kindness, and concern for others. This affects their behavior in everyday life, including in social interaction and decision-making.

    a. Internal factors

    What is meant is the factors contained in the child himself, such as physical perfection, nature, disposition, talents possessed and others, imperfection of physical growth in adolescents.can cause obstacles to his association, such as inferiority, envy and compensation, all three require attention and worry so that the shortcomings that exist in children will be balanced with achievements in other fields, thus obstacles in association can be overcome or children are no longer inferior or isolate themselves from association, the relationship between themselves and their environmental society runs well, as Allah has said in sura al-hujarat verse 13 (which means) "O man, verily we created you from

[10] Galuh Prawisatari, Profile of Religious Identity Status in Late Adolescents, Psychopedagogy Journal of Guidance and Counseling, Vol.06 No.02 December 2017, UNY, Yogyakarta

a man a woman and made you into nations and tribes so that they might know each other".

b. Exterent Factors

The purpose of factors that are outside of the child, such as the environment where the child grows and is raised including these external factors are family, school, friends, community norms and others. [11]

3. **Cultural and Social Identity:**

Normative Islamic values also influence the cultural and social identity of adolescents. Islam plays a role in shaping the culture and traditions embraced by Muslim societies, which in turn influences the way teenagers interact in society and understand their cultural roots. In adolescence there are rapid physical changes, allowing emotional shock, anxiety, and worry to occur. In fact, religious beliefs that have grown at an earlier age may also experience shock. Belief in God is sometimes very strong, but sometimes it becomes diminished which is evident in his indeterminate way of worship. His spiritual passion tends to be skeptical (anxious) so that there is a reluctance and laziness to carry out various ritual activities (such as prayers) that he has been doing obediently. This religious upheaval may arise, caused by both internal and external factors.

a. Internal factors

The maxim of this factor, is related to the maturation of the sex organs, which encourages adolescents to meet these needs, but on the other hand he knows that his actions are forbidden in religion, other factors of a psychological nature, namely independent attitude, desire to be free, unwilling to be bound by family norms (others).

b. External factors

Maksut from this external factor, it is related to cultural development in society that is often contrary to religious values, such as pornography, liquor, marijuana, illegal drugs (narcotics) which have a strong attraction for teenagers to try it. In addition to this, teenagers may see that not a few adults or the surrounding community whose lifestyles are less concerned about religion, are hypocritical, dishonest and other immoral behaviors. So many changes occur in the early teens, it inevitably leads to emotional shock. This is coupled with many examples that are not good, but arouse various impulses and desires that arise in him.

Various things are presented with technological advances through electronic media and print media, which are easily captured by teenagers. Maybe all of it will be used by teenagers as a means of self-identification so that they tend to accept and imitate it. It was as if they were the ones who performed and acted out the scene witnessed. Therein lies the danger and threat to the religious life of a growing teenager who is looking to the future that is expected and aspired to. [12]

4. **Understanding the Historical Approach in Youth**

In contemporary religious discourse, it is explained that "religion" turns out to have many faces (multifaces) and is no longer as the ancients understood it, which is only related to matters of divinity, belief, faith, creed, life guide, ultimate concern and so on. In addition to its conventional characteristics and properties that do assume that religious problems are merely divine problems, religion also turns out to be

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[11] Imam Ghozali, Ethical, Moral and Moral Education in the Life of Islamic Adolescents in Mulyorejo District, Surabaya City, Murabbi: Scientific Journal in the Field of Education Vol.02 No.02 July 2019

[12] Rohmi Yuhani'ah, Psychology of Religion in the Formation of Adolescent Religious Soul, Journal of Islamic Education Studies, Volume 1, Number 1, January, 2022 UIN Raden Intan Lampung

closely related to cultural historical problems which are also mere human inevitability.[13]

While classical Islamic thought has been dominated by the Bayani epistymological tradition. Bayani epistymology is an approach by analyzing texts.[14] In this epistymological approach, religion is seen as a text that prevails throughout the ages, standard, final and closed. The result of this approach is a less alert attitude towards current developments, as well as a lack of sensitivity to contemporary global issues, as well as Human Rights and gender. In addition, it also produces an exclusive attitude and only justifies the behavior of its own religious group and tends to be anti-difference, so that in addition to being less conducive to interfaith dialogue efforts, there is also the potential for horizontal conflict.

In such a period it is necessary to have a strong drive to be able to break an epistymology in carrying out religious studies. The breakthrough is the epistymology of Islamic studies with a study approach to historicity as has been done by Muhammad Arkoum.[15] Historicity is the other side of normativity in Amin Abdullah's view. Each religion has a dogmatic aspect as well as has a historical side to the occurrence of religious thought. The dogmatic aspect is the belief aspect, while the historical aspect is a thought process that produces the dogma.

To explore this historical approach, you must first understand the meaning of the word. The word historical comes from English History which means history, or event.[16] The word is taken from Greek (istoria), which are natural phenomena that are chronological, especially those related to humans. Here history is a science as an effort to describe and explain phenomena in mobility because of the relationship between humans in the midst of people's lives.[17]

Interestingly in the context of Islam, according to Lokatos, Historical Islam is actually a protective belt that is the main domain of so-called science, a system of knowledge that can be directly assessed, retested, researched, examined, reformulated, and rebuilt. From here, historical Islam is detached from its territory as normative Islam (religion).[18] Islam is no longer studied on its normative aspects, but rather its existence when living in a society, place, social conditions, economy, or even political conditions. This also ushered in a historical approach inevitably related to history as a correction to fatkta.

Through this historical approach, one is invited to enter the actual state of affairs regarding the application of an event. Here one will not understand religion out of its historical concept, because such an understanding will mislead those who understand it. For example, someone who wants to understand the Qur'an correctly must study the history of the descent of the Qur'an or the events that accompanied the descent of the Qur'an, hereinafter referred to as the science of Asbab an Nuzul (the science of the cause of the descent of the Qur'an) which in essence contains the history of the descent of the Qur'an. With this knowledge of Nuzul asbabun one will be able to know the wisdom contained in a verse that pertains to a particular law and is intended to preserve the Shari'a from misunderstanding it.[19]

Historical Islamic values are those that develop and are passed down from the past,

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[13] Ahmad Norma Pranata and Mircea Aliade, et al, *Methodology of Religious Studies*.

[14] Khoiruddin Nasution, *Introduction to Islamic Studies*, 43.

[15] Istikomah Fadillah, "Approach to Normativity and Historicity in Islamic Studies According to Amin Abdullah's Thought" (Thesis: Faculty of Ushuluddin, 2008), Yogyakarta, Aqidah and Philosophy Program UIN Sunan Kalijaga Yogyakarta.

[16] Tanti Yuniar, "Complete English-Indonesian Dictionary" (Surabaya, 2007), 178.

[17] Dudung Abdurahman, *Religious Research Methodology: A Multidisciplinary Approach (Jakarta: Bina Ilmu, 2005), p. 42.* (Jakarta: Bina Ilmu, 2005), 42.

[18] Amin Abdullah, "Islamic Studies" (Student library, 2012), 42, Yogyakarta.

[19] Abuddin Nata, *Methodology of Islamic Studies* (Jakarta: PT Rajagrafindo Persada, 2002), 35–38.

reflecting the traditions, culture, and long history of Islam. This theory explains how historical Islamic values play an important role in the formation of adolescent identity through the following mechanisms:

a. Historical and Cultural Heritage:

Historical Islamic values are an integral part of the cultural heritage of Muslims. They reflect intellectual, artistic, and social traditions that have developed over the centuries. Adolescents who value and inherit these values often feel more connected to the cultural and historical identity of Muslims. Historical Islamic values also influence teenagers' understanding of Islamic history. They can understand the struggles, achievements, and important role of Muslims in world history. It can evoke a sense of identity pride and provide inspiration for teens to contribute to society and the world.

Acculturation of Pandalungan culture in the view of Jember melenial adolescents The view of Jember melenial adolescents in viewing Pandalungan culture can be classified into three, namely from the aspects of understanding, a sense of belonging and willingness to develop. From the aspect of understanding, they do not understand the culture of pandalungan. They only know Madurese culture and Javanese culture. When asked about the language, they generally also use the Jember dialect, but do not know that what they speak is a characteristic of pandalungan culture. Iqbal explained: "The pandalungan language is what I understand there is a special dialect in Jember that exists, even more than that I don't understand." When asked about art also do not understand. Patrol music as a characteristic of pandalungan culture often hears but they do not understand as well as

the Labako dance which describes people planting, planting and processing tobacco they also do not understand. From the aspect of belonging, it is also very concerning. Departing from ignorance, they finally have no sense of belonging. Didin when asked about the sense of belonging to the pandalungan culture revealed: "I don't know yes, wong just understand where I can have that culture. I only understand the culture of Madurese and Javanese." When asked about patrol music, some of them revealed that it is Madurean culture.

As a pandalungan community who are looking for a form of answer, it can be understood because Jember is none other than two parts of society, namely Jawad an Madura. From the aspect of ability to develop pandalungan culture, on the contrary, they want to have a distinctive Jember culture that can be used as an identity. Ahmad Badawi said: "Although I don't understand culture, I agree that Jember has a distinctive culture." Furthermore, related to the development of culture, Ahmad Badawi was jealous of the next district, namely Banyuwangi, which succeeded in crystallizing its culture. When asked how to develop it, they mostly do not have a method. Santi said: "I don't know how to start and develop. Because our culture is in the two cultures Madura and Javanese, if you combine the two but how." Yugo said: "I want Jember to have a unique characteristic or culture, but a culture that I don't understand." Yugo continued: "Who is worthy of being a figure to develop pandalungan culture also does not exist. There are only Javanese and Madurese. [20]

b. Leadership and Inspiration:

Historical Islamic values often include examples of important leaders and figures in Islamic history. Youth who understand their

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[20] Hery Bambang Cahyono, Rendi Adi Kurniawan, Nando Darwin, Acculturation of Pandalungan Culture in the View of Melenial Adolescents Jember,

Mediakom:Journal of Communication Science Vol.05 No.01 of 2021 Jember

roles and accomplishments can feel inspired to pursue leadership and make a positive impact in their communities.

The development of a nation's civilization lies in the quality of the generation that leads the leadership of a country. Efforts to build the leadership quality of the younger generation, especially teenagers, are important. They are assets that will fill the needs of the country's leadership for the purpose of sustainable development in the future. Community attention to the development of quality leadership of adolescents, especially smart and talented students (PPB) is increasing (Bisland 2004). This situation is due to public awareness of the need to have leaders who are ready to take on the responsibility of leading the country. PPBs were found to have the ability to be great leaders because they were said to have the ability to encourage and motivate other students around them (Karne & Stephens, 1999). Thus, Robert (2013) suggests that leadership is a must for PPB. He further emphasized that just like students who have talent in the field of visual arts and sports, students who show leadership talent should also develop leadership skills.

This leadership potential needs to be identified, even their talents need to be honed and given opportunities to be developed in various angles. For this reason, The National Association for Gifted Children (2010) suggests that institutions involved with PPB should form an environment where these students can cultivate leadership characteristics through involvement in various community or community activities. What is more important is that PPBs should be given the opportunity to identify and realize their potential to enable them to contribute to society.

If this leadership talent is not properly gouged out and nurtured, individuals who may be born smart, will not develop to make him or her a fully gifted person (Gagne 2009).

PPB is known as an individual who has high intellectual power and has competence in solving problems. Gagne (2009) defines smart learners as individuals who have natural abilities or potentials and these abilities can be developed into talents through the environment and other factors. The natural abilities of these gifted individuals include mental abilities that include intellectual, creative, socioaffective and perceptual aspects, as well as physical abilities that include sensorimotor aspects. Leadership is one of the natural abilities contained in the socioaffective domain. Individuals who have leadership abilities are found to be gifted in aspects of communication that involve the ability to empathize, be creative in using persuasion power to influence others. These abilities and talents are in line with the definition of leadership by Terry (2006) which states leadership is activities to influence others to want to work together to achieve group goals voluntarily.

This natural potential confirms Renzulli's (1978) view of the level of behavior of smart and talented students where they are usually able to apply their three basic groups of natural humanitarian retreats, namely demonstrating specific abilities that exceed the average level, having a very high task commitment and living creativity in the fields inclided. In addition, students who have this leadership potential are also seen as groups who are willing to share.

Common leadership characteristics such as group management skills, encouraging and motivating others, solving problems creatively, using effective communication skills, seeing opportunities in relationships, flexible in thought and action, easily understanding vague concepts, efficiently structuring goals and objectives and being able to evaluate group processes to achieve a goal (Bisland 2004; Feldhusen &; Bleiss 1994; Karnes & Bean, 1996). Past studies have also linked PPB leadership traits

with emotional management efficiency, the ability to use intelligence, creativity and make critical considerations in solving problems (Chan 2003; Karnes & Bean, 1996). In short, almost all of the personal characteristics of PPB listed are the main qualities that are fundamental in the personal construction of a leader r. Overall.

The findings of this study show that PPB has strengths and weaknesses in the leadership aspects studied. The strength possessed needs to be recognized and strengthened while the shortcomings also need to be corrected and improved. Development and improvement efforts need to be carried out in a planned manner through smart and talented education programs. All educational programs at every level of schooling, especially character building programs or student identity should focus activity planning towards building leader character.

Planned activities should be able to unleash leadership talent, provide opportunities to generate experience assuming leadership responsibilities individually or in groups, and expand leadership involvement at various levels, whether at the school, district, state, national and international levels. An Integrated Leadership Program Model should be established to meet the leadership development needs of PPB.

This Integrated Leadership Program model needs to include components of leadership knowledge, leadership skills and competencies, as well as components of developing leadership attitudes and values. The implementation of the program should involve the application of theory into practice, so that students can galvanize the knowledge and skills learned through real experience leading a planned activity or

program. In fact, they should also be given exposure to work with leaders according to the chosen leadership field (Leaders Mentorship Programme). In addition, the concept of 'One Student One Figure' should be presented as an effort to build self-leadership identity within PPB. This is to help them generate confidence and cultivate leadership spirit as bright leaders in the future[21].

c. Social and Humanitarian Obligations:

Historical Islamic values also emphasize aspects of humanity, such as philanthropy, social justice, and concern for the less fortunate. Youth who understand these values can feel called to play an active role in helping those in need. As in his research "Alfiantika Febrian Ashari Analysis of the Role of the Indonesian Red Cross (PMI) Madiun City in Implementing the Values of the Second Pancasila Sila, in this study PMI provides guidance on the importance of social and caring for humanity, From the results of interviews with the people of Madiun said that PMI has played a considerable role in helping the community, for example when there were various natural disasters that struck in various areas of Madiun such as flood disasters in the Mangunharjo sub-district area and around Kelun sub-district, Kartoharjo sub-district, as well as tornado disasters PMI also helped provide basic needs to victims in need such as food or drinks and decent clothing, health services, and public kitchens and not only that PMI is also very open with disaster victims, listening to complaints and motivating victims so that they can be generous in facing the ordeal that is sweeping and mentoring the next step with a warm atmosphere in communicating.

PMI also helped extinguish the fire during a fire that occurred at PLN in Madiun.

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[21] Rorlinda Yusof, Leadership Traits of Smart and Talented Students: Implications for Islamic Youth Leadership, International Journal of Islamic Thought Vol.06 December 2014

With the assistance from PMI, it can alleviate the suffering of people affected by disasters, both physical and psychological suffering. PMI Madiun plays a role in implementing the values of Pancasila Sila These two things are proven by PMI to have carried out humanitarian activities, such as blood transfusion service activities for help for patients or sick patients who really need blood.

And when an area is affected by a disaster or disaster, either natural disasters or man-made disasters, PMI helps voluntarily, neutrally, and fairly without discriminating ethnicity, religion, belief, gender, social position, skin color, and so on and always prioritizes the worst victims, which aims to alleviate the suffering of fellow humans caused by natural disasters or man-made. What PMI does is as a manifestation of developing mutual love for fellow humans, as well as recognizing and treating humans in accordance with their dignity and dignity as creatures of God Almighty, in order to uphold human values. Assistance from PMI is really beneficial for the people of Madiun, including:

1). The suffering of people affected by disasters can be reduced. With disaster relief and management preparedness, PMI has played a considerable role in helping the community by helping to provide assistance to disaster victims such as basic necessities, medicines, soup kitchens, health services and motivating victims with a warm atmosphere in communicating.

2). With the activity of blood transfusion or blood donation, it can provide benefits and help for patients or sick patients who really need blood. And also useful for blood donors themselves because blood donation will make donors healthier, reduce the risk of disease and get free health services from PMI.

3). With the PMI post service in the center of the crowd, it can anticipate that there are no casualties by providing first aid, health services, and evacuation if there are fainting, even injured or injured. Alfiantika Febrian Ashari, Analysis of the Role of the Indonesian Red Cross (PMI) Madiun City in Implementing [22]

d. Contemporary Context:

Adolescents can understand historical Islamic values in a contemporary context. They can see how these values can be applied in responding to the challenges and issues they face in modern society, such as education, peace, and environmental sustainability. For example, in the research "The Danger of Radicalism to Adolescent Morality through Information Technology (Social Media) by Dahlia Lubis, Husna Sari Siregar, State Islamic University of North Sumatra Medan", it is stated that technological development in the current era is very rapid. We can get various technological advances very easily.

Along with the times and the rapid development of communication technology between humans can be done with various means of use, one of which is communication tools that are widely used today are the internet, mobile phones, twitter, and facebook. It is very good for teenagers, because it can add insight, on the internet, we can very easily find all the information that is very important to know by readers.[23]

This is what presents us all with the power of imagination and communication technology that allows the dissemination of all information in almost perfect quality in a

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[22] Second Pancasila Sila Values, CITIZENSHIP: Journal of Pancasila and Citizenship, Vol.04 No.02 April 2016

[23] Andika Andika, "Religion and Technological Development in the Modern Era," *Abrahamic Religions: Journal of the Study of Religions* 2, No. 2 (2022): 129, https://doi.org/10.22373/arj.v2i2.12556.

very fast time. Adolescence is a period of self-discovery, and it could be that in the process of finding identity teenagers choose the right or wrong path, indeed today's technological advances cannot be separated from people's lives, especially among adolescents.[24] In essence, technological advances and influences in the lives of adolescents are inevitable.[25]

Because today we can see how technological advances have affected the lifestyle and mindset of teenagers. It is as if teenagers want to imitate the lifestyle of western people who are very different from the lives and traditions that exist in this country. Initially, technology was created to facilitate every human activity. Technology is born from human thinking that seeks to facilitate its activities which are then applied in life. Now technology has developed rapidly and is getting more sophisticated along with the times.[26]

So that it becomes an addition to the function of technology that increasingly spoils humans, especially among teenagers. The comfort felt by the development of technology can affect a person's lifestyle, perspective and influence the culture of certain communities, especially among adolescents. Adolescence is a period when a person grows in childhood into adulthood, which includes all developments, both physical development and mind development. Nowadays technology, information and communication develop very rapidly over time. Some of the impacts of these technological developments are

the emergence of several new communication tools such as mobile phones, internet, television and others. This is what makes access to information faster and easier, therefore the development of technology is expected to be a medium for the development of people's mindset. However, the lack of knowledge and how to use it properly is not well utilized, especially among adolescents.

As a result of the rapid development of technology, teenagers are very dependent on the name technology, especially the internet. Teenagers are the most active age in using social media, usually they use social media just to ask for information or just as a medium of entertainment, especially now that many applications have sprung up on smartphones such as Facebook, Twitter, WhatApps and other application applications. Not only current applications, technological developments have also given rise to several new types of games that work using the help of the internet.

Teenagers usually play games for hours without thinking about time, with the development of technology has changed adolescent behavior into individualist behavior because it is cool to play with smartphones without thinking about social activities. This habit has changed his behavior because he does not think about the social situation in his environment. For this reason, the role and supervision of parents is needed in order to guide their children so that it does not become a

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[24] Ester Irmania, Anita Trisiana, and Calista Salsabila, "Efforts to overcome the negative influence of foreign cultures on the younger generation in Indonesia," *Slamet Riyadi University Surakarta* 23, No. 1 (2021): 148–60, http://journals.usm.ac.id/index.php/jdsb.

[25] Mozaik Desa, Pematang Serai, and Langkat Perspektif, "NUSANTARA : Journal of Social Sciences Taxation," *Nusantara: Journal of Social Sciences* 9, No. 4 (2022): 1483–90, http://jurnal.um-

tapsel.ac.id/index.php/nusantara/article/view/11796/7006.

[26] Nabilla Al-Zahira Najibullah et al., "SOCIAL MEDIA UBUNGAN IN THE DIGITAL ERA AGAINST THE MORALITY OF INDONESIAN CHILDREN," *Civilia : Journal of Legal Studies and Civic Education* Vol 2, No (2023): 34, https://jurnal.anfa.co.id/index.php/civilia/article/view/546.

continuous habit because it will interfere with their nature and behavior. Basically, with the rapid development of communication technology, transformation, information that can bring distant parts of the world easily accessible, bringing positive impacts to its users, especially among teenagers. The development of ICT is actually very useful for adolescents if used properly. In general, teenagers obey their own stance about whether an action is right or wrong. He really won't act on what he thinks is wrong and will really act on what he thinks is right. But sometimes there are teenagers who act on unacceptable actions in a very serious society. Experts who have conducted investigations into juvenile delinquency have concluded that this is not due to one cause alone, but to several causes. The factors that influence the moral development of this are given.[27]

1). Harmonious relations in the family, which is the place of first application as an individual. Similarly, religious education taught in the family environment plays a role in the moral development of adolescents.
2). Society, human behavior can be controlled by the control of those who have sanctions for violators.

3). Social environment, social environment, especially the closest social environment that can be as educators and coaches to influence and shape appropriate behavior.
4). The development of reason, the higher one's reasoning, the higher one's morals.
5). The role of mass media and the development of modern technology. This has an effect on the morale of adolescents. Because a teenager is very

quick to be influenced by new things that he does not yet know. Information and communication technology has several negative impacts that are quite disruptive to daily life.

Most of these impacts are caused by misuse of information and communication technology, or caused by lack of user understanding of ethics and also how to use information technology and communication properly and correctly. The high number of internet users in Indonesia which continues to increase every year is certainly very encouraging.

Because it is expected to support the lives of professionals, especially in the economic and social fields and various other jobs considering the availability of data / information. Information gaps are eroding, interactions between users are increasing and widening in reach. But on the other hand, it needs to be understood that the presence of internet media with offers or choices of various sites and freedom of access is like a double-edged sword, on the one hand it can have a positive impact and on the other hand it can have a negative impact. Moreover, the use of the internet if without being accompanied by strong self-censorship, weak ethics, and only aiming to find entertainment is not impossible to invite adverse cases such as fraud, the spread of immorality / pornography, and so on. Social media (Facebook, Instagram, Path, Twitter, WhatsApp or the like) is most fertile for disseminating negative content.

This is because anyone and anywhere can take part in producing and disseminating information. The occurrence of cases of blasphemy, insults, defamation, bullying, kidnapping, racial issues, provocation, propaganda, hate speech, fake news (hoaxes) and the like that are widely carried out by

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[27] Mardi Fitri and Na'imah Na'imah, "Factors Influencing Moral Development in Early Childhood," *Al-Athfaal: Scientific Journal of Early*

*Childhood Education* 3, no. 1 (2020): 1–15, https://doi.org/10.24042/ajipaud.v3i1.6500.

social media users needs to be wary of, considering the characteristics of this media that are too free so that the credibility and accuracy of the content really need to be re-examined, not easily accepted.

In connection with this, then many parties care about the need to socialize the use of the internet in a healthy and safe manner. The Ministry of Communication and Information Technology (Kemkominfo) and its partners have repeatedly done this with broad targets, especially for youth communities in various places. It is hoped that all competent parties should not stop to continue to socialize or campaign for the need for healthy and safe internet use. This socialization does not only apply seasonally, along with the increase in online / internet media users, steps to invite internet users according to their designation will be able to minimize the negative impacts they cause. The following are some of the impacts:

Conclusion

The theory of the role of normative Islamic values in the formation of adolescent identity is that clear and unequivocal Islamic values in religious teachings play an important role in shaping adolescent identity. This is reflected in religious and religious identity understandings, moral and ethical views, cultural and social identities, and understanding of the global environment. Although adolescents are often faced with challenges and value conflicts in contemporary society, normative Islamic values nevertheless influence and guide them on their journey to adulthood. In this context, this theory highlights the importance of understanding and practicing religious values in helping adolescents face changes and challenges in an increasingly complex world.

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