

# Internalization of Religious Values through Tadzkiroh and Khotmul Qur'an Programs to Reduce Sarcasm Behavior in Generation-Z (Case Study at SMA Informatika Serang City)

Eri Murniasih<sup>1</sup>, Abdul Mujib<sup>2</sup>, Hunainah<sup>3</sup>

<sup>1</sup>Universitas Serang Raya; [eri.murniasih@unsera.ac.id](mailto:eri.murniasih@unsera.ac.id)

<sup>2</sup>Universitas Islam Negeri Syarif Hidayatullah Jakarta; [abdul.muji@uinjkt.ac.id](mailto:abdul.muji@uinjkt.ac.id)

<sup>3</sup> Universitas Islam Negeri Sultan Maulana Hasanuddin Banten; [hunainah@uinbanten.ac.id](mailto:hunainah@uinbanten.ac.id)

ARTICLE INFO	ABSTRACT
<b>Keywords:</b> Internalization; Religious Value; Sarcasm; Generation-Z	Sarcasm behavior is one of the social phenomena among Generation Z. Sarcasm, which is often used as a form of joking humor or criticism, can have a negative impact on interpersonal communication and individual mental health. This study aims to examine how the Tadzkiroh & Khotmul Qur'an program internalizes religious values in order to reduce sarcasm among Generation Z. This research uses a qualitative descriptive approach method with the type of case study conducted at SMA Informatika Serang City. Data were collected through in-depth interviews and program observations. The results showed that the internalization of religious values such as responsibility, honesty, empathy, and mutual respect and compassion in the Tadzkiroh & Khotmul Qur'an program includes three stages; value transformation, value transaction and value internalization which contribute to the prevention of sarcasm behavior among students. This article recommends the widespread implementation of similar programs in various educational institutions as a preventive effort against negative behavior and as a means of forming a noble young generation.
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## Corresponding Author:

Eri Murniasih

Universitas Serang Raya; [eri.murniasih@unsera.ac.id](mailto:eri.murniasih@unsera.ac.id)

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## INTRODUCTION

National education has set its objectives, namely to develop skills and shape the character and civilization of a prestigious nation in order to educate the nation's life, elaborate the potential of students to become people who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. (Undang-Undang RI Nomor 20 Tentang Sistem Pendidikan Nasional, 2003). The national education goals mentioned above are in line with national programs that emphasize the importance of Islamic character education. The purpose of Islamic character education is to teach values, manners, morals, and character to students so that they can make the right choices. Maintain good things, get rid of bad things, and apply good things in everyday life. The government hopes that the Islamic character education program can awaken the spirit and awareness of the people to build a solid national foundation. (Wahid, 2019).

Character value education is an effort to help students recognize and understand the importance of internalizing religious or character values that are appropriate and should be used as a guide for human attitudes and behavior both individually and in groups in society. Because the quality of a person is determined by the values that are lived directly as guidelines for attitudes and behavior, both towards God, self, others, and the universe. (Yanti, Ubabuddin, & Saripah, 2023). In addition,

education should be able to develop all basic human potential (fitrah), especially mental potential. This is in line with the opinion of Al-Ghazali, who argued that Islamic education should optimize and activate students' spiritual potential while ignoring their physical potential. Islamic religious studies emphasizes the development of correct beliefs (aqidah), the consistent practice of worship (shari'ah), and the fostering of ethics and morals (akhlak). In contemporary terms, this is known as religious education. (Saepuddin, 2019, pp. 2–3).

Education with internalization of religious values is a must because it is part of creating a good and strong character and mentality for students. With a good mentality, it will give birth to a good spirit in action and speech, unyielding, strong in facing the process and challenges of technological progress and its accompanying impacts. Technological advances have undeniably made it easier for today's learners who belong to generation Z to interact, communicate and mingle by using the internet network through various available social media. Although it has many advantages, this digital era also brings its own challenges that can affect moral and spiritual values and lead them to negative behavior. (Sanger & Kasingku, 2023).

Generation-Z according to David Stillman and Jonah Stillman in their book entitled *Gen Z Work: How the Next Generation is Transforming the Workplace* is a generation born between 1995-2012 and they have a unique character. (Stillman & Stillman, 2017). This generation grew up during the era of digitalization, so they are familiar with technological devices, smart and skilled in their use, always connected to the internet so they can quickly access information. They spend a lot of time with technology in their various activities, and love to create and share content through social media, becoming an integral part of the digital society that ultimately shapes the way they interact, learn and communicate. (Efendi, Fatimah, Parinata, & Ulfa, 2021). They have unique characteristics including; multi tasking, technology addiction, open, creative, innovative, critical and collaboration. However, Generation Z is also faced with unique challenges, including economic uncertainty, climate change, and complex social issues such as economic inequality and some cultural changes. (Murniasih, Wahyudin, & Hidayatullah, 2024).

One of the challenges of technological advances is the change in communication styles that are often even said to be commonly used among generation Z in daily communication interactions both in oral and written communication on social media. (Boestam & Derivanti, 2022). The recent phenomenon of Generation Z's communication style is using sarcasm. Sarcasm behavior is often used as a form of expression that is considered humorous by some people. However, its excessive use can have negative impacts, such as damaging interpersonal relationships, lowering self-confidence, and creating a less harmonious social environment. (Man, Merentek, & Runtuwene, 2021). So it can be said that sarcasm behavior is a social phenomenon that is increasingly troubling, especially among Generation-Z, whose characters cannot be separated from gadgets, the habits they express in writing in cyberspace in social media are often carried over into the communication they do verbally.

Sarcasm, often perceived as a funny or sharp form of expression, can, in a deeper context, be a form of verbal violence that damages relationships between individuals and has the potential to damage the social environment. Sarcasm, as a form of communication that is often perceived as indirect and cynical, can damage interpersonal relationships and create an unhealthy social environment. Various forms of ironic language use prove that teenage relationships are strongly tied to the sarcasm language style, as teenagers are more likely to be emotional due to their unstable nature. Teenagers prioritize emotions in every aspect of their lives. When emotions are aroused, teens have a hard time controlling their emotions in a way that releases them, by using irony specifically for those who provoke them. The emotional nature of teenagers also drives teenagers to be truthful or hide lies. The use of sarcasm language in social media instagram can affect teenagers' self-worth. Sarcasm language can be influential because it is considered to have a bad influence on friendships and can hurt each other through the words spoken, the influence of other people's comments that can have an impact on those who read, and the use of language also affects friendships and harsh language tends to be used by a teenager who has a bad association. (Hasanah, Rahim, & Syamsuri, 2021).

In the context of education, moral or moral problems that arise in the world of education such as students disobeying teachers, being dishonest, speaking harshly, and acting and speaking

disrespectfully are examples of sarcastic behavior that can hinder a conducive teaching and learning process and disrupt classroom dynamics and can form negative interaction patterns among students. As a response to this problem, systematic efforts are needed to internalize positive values that can reduce the tendency of sarcastic behavior.

In the face of these challenges, a holistic approach based on universal values such as religious values is gaining more attention. Religion, with its ethical and moral values, is often the foundation for building strong character and good behavior. Familiarizing children with reading the Qur'an is one way to cultivate their morals. This will help them change their negative values into good ones. (Pramita, Jamienti, Alimir, & KarimHamdi, 2023). In schools, religious character education focuses on the formation of a religious culture. Religious culture consists of a form of habituation that underlies behavioral education, daily habits, and good activities carried out directly by all school members. (Rahmawati, Afifulloh, & Sulistiono, 2020). One of the efforts made by SMA Informatika Kota Serang in facing this challenge is through the implementation of the Tadzkirah & Khotmul Qur'an program, a program that aims to internalize religious values, increase spirituality, and strengthen individual relationships with God.

There have been many studies that discuss how to internalize religious values and prevent sarcasm behavior towards generation Z, including research conducted by Safinah regarding the internalization of religiosity values through the tahfidz al-qur'an program in shaping the religious character of Darul Musthofa NW West Lombok students. The purpose of this study is to describe how the internalization of religiosity values through the Darul Musthofa Tahfidz Al- Qur'an Program both in its implementation and the internalization process in shaping the religious character of students. The results showed that the internalization of religious values in the Darul Musthofa Qur'an Tahfidz Program through the process of memorizing the Qur'an, providing motivation or advice, and wirid which is integrated with the five dimensions of diversity, namely; (1) Dimensions of belief; by praying and wirid (2) Dimensions of religious practice; by complying with all of Islam, and PHBI activities (3) Dimensions of experience; worship will make feelings calm, safe, avoid sinful acts, and feel always close to Allah SWT, (4) The dimension of knowledge; awareness to do good by being grateful to Allah SWT, smiling, greeting others, respecting, appreciating and loving and (5) The dimension of consequences; realizing that all series of worship and good deeds done will get Heaven in the hereafter. (Safinah, 2022).

Fitriyah et al have also conducted research on the internalization of religious values to students through extracurricular khitobah activities at SMK PGRI Kuwu, Kradenan District, Grobogan Regency in the 2021/2022 academic year. The results showed that the cultivation of religious values to students was carried out through extracurricular khitobah activities at SMK PGRI Kuwu by means of habituation, lectures and exemplary. The values of moral character, religion, honesty, responsibility, confidence discipline and responsiveness are instilled in this activity so that it shows the results of internalizing the morals of students in an increasingly improving direction. (Fitriyah, Syaifulloh, & Nabil, 2022).

Research on the dangers of sarcasm use behavior has been conducted by Nurhayati et al. The research was conducted on the behavior of students on the campus of Universitas Muhammadiyah Palopo. The results showed a correlation between the use of sarcasm language and a variety of student responses, with most respondents showing neutral to positive responses to the language. The implications of the findings highlight the importance of awareness of the impact of sarcasm language in social interactions in campus settings, as well as emphasizing the need for a more sensitive approach to communication in academic settings. Recommendations are directed towards developing better communication skills and creating an inclusive campus environment for students. (Nurhayati, Gusni, Rahmatia, & Adil, 2023).

Based on the background and explanation above, the author is interested in conducting more in-depth research on the internalization of religious values and how to prevent sarcasm behavior in generation Z. This research is different from previous studies in terms of research objectives, research methods, research location and research results. This research focuses on the internalization of religious values through the tadzkirah & khotmul qur'an program in reducing sarcasm behavior in generation-

Z at SMA Informatika Serang City. The problems studied in this study: (1) How is the implementation of the tadzkiroh & khotmul qur'an program at SMA Informatika Kota Serang, (2) How is the internalization of religious values in the tadzkaroh & khotmul qur'an program to reduce sarcasm behavior at SMA Informatika Kota Serang; (3) What are the supporting and inhibiting factors in the internalization of religious values to reduce sarcasm behavior through the tadzkaroh & khotmul qur'an program at SMA Informatika city Serang.

## METHOD

This research uses a descriptive qualitative approach based on observations at SMA Informatika Serang City which was conducted on June 10-13, 2024. Primary data sources obtained by researchers Educators and education personnel and students. Secondary data researchers get from various sources of literature both books, journals and articles related to the Internalization of Religious Values to Reduce Sarcasm Behavior. Data collection techniques are carried out by observation, documentation and structured interviews to obtain accurate information to the principal, educators and education personnel as well as 20 students at SMA Informatika Kota Serang. Then the data obtained is reviewed and analyzed in depth and then validated for truth and then conclusions are drawn.

## FINDINGS AND DISCUSSION

### 1. Implementation of the Tadzkirah & Khotmil Qur'an Program at SMA Informatika Serang City

Humans were created by Allah SWT as noble creatures because they have the potential to become good creatures and increase their potential in running a directed life, the awareness that must be generated in humans is by presenting the desire to want to learn, teach, guide and direct to positive actions, so that the mind is moved to achieve goodness. The potential that already exists in human belief is faith, and believers are required to believe in the pillars of faith, one of which is faith in the book of Allah SWT. Faith is not only spoken by the tongue and believed in the heart, but how faith can be in line with practice or real actions in accordance with the instructions and teachings in the holy book of the Qur'an. So to know the right and directed way of life believers are required to return to the Qur'an. On this basis according to Mr. H. Surya Dharma, Lc. M.Sc as the head of the Institute for the Study and Practice of Islamic Religion (LPPAI) of the Informatics Education Foundation since July 2018 implemented the tadzkiroh program and the Khotmul al Qur'an Assembly at SMA Informatika Kota Serang.

Tadzkiroh program is a program with the concept of knowledge assembly and dhikr assembly by providing spiritual and moral enlightenment to participants delivered alternately by a team from the Institute for the Study and Practice of Islamic Religion of Informatics Education Foundation. Every participant who attends this activity will be invited to listen to tadzkiroh, lectures, discussions, and studies on Islamic teachings as knowledge of Islamic insights that are relevant to everyday life. While the Khotmul Qur'an Program is a program that focuses on reading the Qur'an. Each congregation who attended this activity read the Qur'an Per Juz which was completed in one time. The purpose of implementing this program is to:

- a. Improve the ability to read the Qur'an
- b. Love the Qur'an and motivation to memorize the Qur'an
- c. Study and understand the meaning of the content of the Qur'an
- d. Fostering the moral character of students in accordance with religious values
- e. Increase spiritual heart with al-Qur'an and religious awareness
- f. Living life in accordance with the teachings based on the Qur'an
- g. Establishing togetherness in friendship between all school residents.

The Tadzkirah and Khotmul Qur'an programs are held on the second week of each month on Thursday at 10:00 to 11:30 or Friday at 08:00 09:30 for 90 minutes and must be attended by all students of SMA Informatika Kota Serang accompanied by educators and education staff. By participating in these programs, participants are expected to become more ethical, responsible, and spiritually aware individuals. This not only benefits their personal development, but also has

a positive impact on their social environment and community. (Lembaga Pengkajian dan Pengamalan Agama Islam, 2018).

## 2. Sarcasm Behavior among Generation-Z

According to Kreuz and Glucksberg (1989) Sarcasm is verbal irony that expresses a negative and critical attitude towards people or events. (Tantra Zuhri & Wahyudin Sagala, 2022) Etymologically, the word sarcasm comes from the Greek word "sarcasmos" derived from the words "sark" which means flesh and "asmos" which means to tear. So sarcasm literally means tearing the flesh. Sarcasm is one of the language styles that fall into the category of contradiction. Sarcasm contains harsh words. The words are delivered either to ridicule, mock and hurt others. (Nurhayati et al., 2023).

In earlier times, sarcasm was limited to the use of speech that was identical to coarse language with the aim of insulting or reproaching. Nowadays, along with the development of technology, the use and types of sarcasm have become wider, but still in its essence, namely with the aim of 'sarcasm' sharply. This is in accordance with the opinion of Kreuz (2020) who states that sarcasm does not only have a negative purpose, but can be a medium for expressing things that are difficult to express directly. (Cintia Nugraha, Nazla Maharani U, & Harjito Harjito, 2022) According to Roger Kreuz, sarcasm can be used directly or indirectly. Directly means that sarcasm is used in a conversation. Whereas indirectly, the use of sarcasm is implemented through writing. (Kreuz, 2020).

The development of technology has an impact on the development of the world of communication. Communication is the main need that is very important for humans. One of them is internet technology which makes it easy to communicate and access various information data. In the 4.0 era, this information can be found easily digitally through various social media platforms. In 2014, the Indonesian government through the Ministry of Communication and Informatics conducted a study in collaboration with the UNICEF with the theme "Safe use of digital media in adolescents in Indonesia" involving children and adolescents throughout Indonesia aged 10-19 years. The results of the study prove that active internet users including social media from their age are as many as 30 million children in Indonesia. This certainly needs to be taken seriously, because if users do it irresponsibly, it will have a negative impact on the development of children and adolescents, one of the impacts that has begun to be felt is the loss of existing noble values. Because technological developments have affected students and the younger generation in manners and manners of speaking, interacting and behaving, how they respect and appreciate others.

As revealed by Imanellya in her research, based on data from the Indonesian Internet Services Association (APJII) 2024, the majority of social media users are generation Z groups aged between 12-26 years. This has certainly influenced them in using trending language styles on social media. With the rapid development of technology, it will greatly impact the current use of language on social media where sarcasm, pejoratives, and informal language styles are often used. The use of popular language on social media platforms such as Instagram, Tiktok, and others can influence their language habits at home and at school. (Imanellya & Fradana, 2024). In fact, based on research conducted by Ulfatun, it was found that there were a lot of comments from people not only from Generation-Z on Instagram social media that contained sarcasm language in various forms with the use of certain language or words such as the use of animal names, objects and so on. (Hasanah et al., 2021).

The use of sarcasm for generation Z is familiar, because generally they usually insert it in communication with the aim of familiarizing with rumor jokes both in direct communication and in writing on social media. Based on interviews, most of the students at SMA Informatika Kota Serang have been victims of sarcasm. And they realize that sarcasm can hurt other people's hearts.

## 3. Internalization of Religious Values Through the Tadzkirah & Khotmul Qur'an Program to Reduce Sarcasm Behavior

Etymologically, the term religiosity comes from the word "religius", the root of which is religion or in Indonesian is better known as religion. In the Big Indonesian Dictionary (KBBI), the

word religious means religious or religious, or related to religion. Religiosity is a form of religiosity, namely a state within a person that encourages his behavior in accordance with the level of obedience to his religion. The word religiosity in English is called religion, and in Dutch it is referred to as religion in Arabic, the word religion is known as the word al-din and al-milah. In Latin, it is called religio, whose root word is religure, which means to bind. This means that religion usually has rules and responsibilities that must be followed by those who adhere to it. It serves to bind a person or group in their relationship with God, fellow human beings, and their environment. (Utami et al., 2022).

According to Jalaludin, religiosity is a condition in which a person is motivated to behave and behave in accordance with his religion. Meanwhile, Hawari in Ancok & Suroso (1995) explains that religiosity is a religious appreciation or measurement of how deep the beliefs are embraced and expressed by performing daily worship. Religious life can be seen from the level of religiosity, and religiosity is an important aspect in the life of each individual, because this religiosity is able to influence his behavior. Religiosity is manifested in various aspects of a person's life, including activities that can be seen by the eye and activities of the heart that are not visible. (Sayyidah, Mardhotillah, Sabila, & Rejeki, 2022).

According to Glock & Stark, religiosity is a type of belief in which there is an appreciation in everyday life. They describe religion as a symbol, belief system, and institutionalized system of behavior, all of which are centered on issues that are lived out as the most meaningful (Glock & Stark, 1965). Glock & Stark divide religiosity into five dimensions, namely:

- a. The ideological dimension (religious belief) is also called the dimension of belief, namely the dimension of religious belief or doctrine, such as believing in God, angels, heaven and others.
- b. The dimension of worship or religious practice, namely the dimension related to behavior and obedience to show religious commitment and behavior according to religion. Such as prayer, fasting, almsgiving and others.
- c. The dimension of religious feeling, which is a dimension related to the feelings experienced by adherents or how deeply they live the experience of religious rituals they perform, such as solemnity when worshipping..
- d. The dimension of religious knowledge, namely understanding and knowledge of the basis, teachings, scriptures and traditions of their religion.
- e. The dimension of consequences (religious effect), which is a result of religious teachings that are applied through attitudes and behaviors in their lives.

Nashori Suroso said that Glock and Stark's idea of dividing religiosity into five dimensions is in accordance with Islam. As an Islamic system that encourages its adherents to practice religion in a kaffah or comprehensive manner, diversity in Islam is manifested in ritual worship and other activities. It is possible to link the belief dimension with aqidah, the worship dimension with sharia, the practice dimension with morals, the knowledge dimension with science, and the experience dimension with ihsan. In the Islamic view, religiosity consists of three main dimensions: belief (or Islam), worship (or sharia), and morals (or ihsan).

- a. The dimension of Belief. Belief in Islam is called faith, and faith means a belief that encourages a Muslim to act, not just believe. The Qur'an and the Sunnah of the Prophet are the main sources of creed as it relates to faith.
- b. The dimension of Worship (shari'ah). Worship can be defined as a person's effort to follow the laws and rules of Allah SWT in their lives. Worship is not separate from sharia, a person lives his life from puberty to death in accordance with His commandments. Such as prayer, fasting, zakat, and hajj.
- c. Moral dimension. Akhlak has the meaning of character or personality that is spiritual in nature (praiseworthy traits and despicable traits). Morals are divided into two, external morals and internal morals. Outer morals are in the form of actions/behavior that are shown, while inner morals are in the form of heart behavior such as honesty, justice, malice, arrogance and so on. This dimension includes helpful behavior, cooperation, charity,

upholding justice and truth, behaving honestly, forgiving, protecting the environment, maintaining trust, not stealing, not corrupting, not cheating, complying with Islamic norms in sexual behavior, striving for a successful life according to Islamic standards, and so on. Akhlak means character. There are two types of morals: outward morals and inward morals. Outer morals consist of actions and behaviors shown physically, while inner morals consist of behaviors of the heart such as honesty and malice. The moral dimension shows several levels of behavior demonstrated by a Muslim's faith, which is how a person interacts with others. Among these dimensions are helpful behavior, giving alms, upholding justice, behaving honestly, speaking kindly, forgiving, protecting the environment, not being corrupt, not deceiving, and not cheating. (Ancok & Suroso, 2000).

Internalization of religious values is a process of incorporating religious values thoroughly into the heart, so that the spirit and soul move based on these teachings. The process of internalizing religion is also through a full understanding of religious teachings, resulting in awareness of the importance of religious teachings, and the opportunity to apply them in real life. (Alim, 2011, p. 10). In order for the internalization process to run well, it is necessary to have the cooperation of all parties in the environment of a learner, both school, community, and family. Because this internalization is not only for religious education, but internalization covers all aspects of education. Starting from pre-school education, school education, skill training education and others.

According to Muhaimin, the internalization process can occur through three stages, namely value transformation, value transactions, and value internalization. (Muhaimin, Suti'ah, & Ali, 2012, p. 178).

- a. First, the value transformation stage. At this stage, teachers only give good and bad values to their students through oral communication. This value transformation is just a transfer of knowledge from the teacher to the students. If a person's memory is weak, the values taught may be lost.
- b. Second, the value transaction stage. At this stage, students and teachers have two-way communication. In this transaction, teachers and students are both active. Teachers not only teach good and bad values, but they also do real practice, and students are asked to show the same response, which is to accept and practice these values. In this way, teachers can encourage their students to practice what they show, which in turn will produce new values.
- c. Third, the value internalization stage. At this stage, the teacher's appearance in front of students is not only his physical figure, but his personality attitude. Students view teachers based on their mental and personality attitudes, not just physically. Teachers must really pay attention to their behavior and attitudes in front of students and in their daily lives. Because teachers are considered role models for students, so they tend to imitate their attitudes and personalities. The process of internalization includes; Listening, which is receiving a stimulus in the form of new values; Responding, which is responding to the values received; Giving value, giving new meaning to values; Organizing values, student activities to regulate the enactment of the value system that he believes to be the truth in his own personality practice; and Value characteristics, which are values that can no longer be separated from his personality.

Etymologically, tadzkiroh comes from the Arabic 'dzakkara' which means remembering and 'tadzkiroh' which means warning. (Yuliana, Nuryana, Falikah, & Akhmad, 2021). Tadzkiroh program at SMA Informatika Kota Serang which is a knowledge assembly to study, listen and discuss more deeply about the basic principles of Islamic teachings as a warning and provision for students to be applied in everyday life. The basic principles of Islamic teachings delivered alternately by a team from the Institute for the Study and Practice of Islamic Religion of the Informatics Education Foundation include Aqidah, sharia and akhlaq. With the increase in knowledge about the basic principles of Islamic teachings, it is hoped that their awareness of doing good can grow and continue to grow and can help them also in strengthening and

maintaining their belief in Islam, in practicing Islamic teachings and behaving according to Islamic teachings.

The Khotmul Qur'an program is a program that focuses on reciting the Qur'an. Each congregation present in this activity reads the Qur'an Per Juz which is completed at one time. By regularly reading the Qur'an, students have a calm and peaceful heart and also realize that all actions taken have an effect on themselves and others. From the results of interviews with educators, the form of religious character that emerges from students after the implementation of the tadzkiroh and khotmil qur'an programs can be seen, among others, in their characters of responsibility, honesty, compassion and tolerance. Responsible for the duties and obligations they have to do and for every action and word that has been done. Honest for every action and word. Respect their elders, appreciate their peers and love the smaller ones as a form of compassion and tolerance. Can be wiser in acting, behaving and speaking. All of these good attitudes are a form of adab that must be maintained, because the position of adab is higher than science.

The results of research in the process of internalizing religious values in the tadzkiroh and khotmil qur'an programs to prevent sarcasm are as follows:

- a. At the stage of Islamic value transformation, the tadzkiroh and khotmil qur'an programs have transferred Islamic spiritual values, which are more one-way, from educators or speakers to students.
- b. At the value transaction stage, educators influence students to practice what educators have modeled. So that religious values will be firmly embedded in students and able to practice them in everyday life. The value transaction stage is shown in providing examples of reading the Qur'an well, listening to tadzkiroh well, behaving and speaking well, communicating both orally and in writing well and politely.
- c. At the stage of internalization of Islamic religious values, it is seen in the activities of giving examples of reading the Qur'an well, listening to tadzkiroh well, behaving and speaking well, communicating both orally and in writing well and politely, both by the Islamic Religious Education teacher and by the teachers of other subjects.

#### **4. Supporting and inhibiting factors in the Internalization of Religious Values to Reduce Sarcasm Behavior through the Tadzkiroh & Khotmul Qur'an Program.**

Based on interviews and observations in the field, researchers identified several supporting factors for the implementation of this program, including the following:

1. There is strong support from the organizers of the Serang City Informatics High School education institution so that this program can be implemented smoothly from 2018 to 2024.
2. Good cooperation from most educators and education personnel in guiding students in this program is indicated by the active participation of the principal, educators and education personnel in this program and guiding students in behaving and speaking well. This is indicated by 81% of educators and education personnel answering that they always participate in this activity.
3. Most of the students come from religious families and environments, so the parents also provide support to the school by being willing to cooperate and participate to guide and supervise their children in practicing Islamic teachings in the family environment.
4. The existence of Islamic religious extracurricular activities as an exercise in practicing Islamic teachings.
5. The school environment is conducive to deepening, applying and practicing Islamic teachings.

In addition to supporting factors, researchers also identified several inhibiting factors from the implementation of this program, as follows:

1. limited time in the curriculum to hold additional school programs such as Tadzkirah and Khotmul Qur'an.
2. The number of students who are not fluent and fluent in reading the Qur'an.
3. Divided concentration in attendance at the majlis of knowledge and dhikr.



4. The influence of social media and popular culture that often promotes sarcasm and other negative behaviors.
5. A social environment outside of school that does not support religious values.
6. The materials presented are less varied and the way of delivery is less innovative and less interesting so that students sometimes feel bored in participating in this activity.

To overcome these inhibiting factors according to Mr. Umbara R Mauludin, M.Pd. as the Head of SMA Informatika Serang City, a comprehensive and sustainable approach is needed. This includes Islamic character education, empathy and communication training, instilling positive values, role modeling, group discussions, practical activities, regular evaluation, technology integration and personal approach. It is hoped that participants will understand the importance of maintaining oral and written communication and avoiding sarcasm in daily communication.

## CONCLUSION

Through a holistic approach, the Tadzkiroh & Khotmul Qur'an program seeks to internalize religious values such as responsibility, honesty, empathy, and mutual respect and compassion in the Tadzkiroh & Khotmul Qur'an program including three stages; Value transformation, value transaction and value internalization that contribute to the prevention of sarcasm behavior among students. This internalization is proven to be effective in positively changing the behavior and speech of students and preventing sarcasm behavior among SMA Informatika Serang City students who belong to generation Z. The program also emphasizes the importance of emotional literacy. The program also emphasizes the importance of emotional literacy and good communication, which contributes to a more harmonious school atmosphere. To make this program more effective, the researcher recommends that there is a need to prepare a syllabus for the material presented so that the material theme is more varied and interesting. The use of more interesting and varied methods of delivering tadzkiroh is also highly recommended so that it does not bore those who listen and follow. To find out the shortcomings and strengths of the program, it is necessary to hold periodic evaluations of the material that has been delivered. However, this study recommends that similar programs be implemented in various other educational institutions to form better student characters and reduce negative behavior. The internalization of religious values through the Tadzkiroh & Khotmul Qur'an program is proven to be an effective strategy in forming a young generation with noble character and upholding positive values in education. kehidupan sehari-hari.

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