

Generation Z Students' Responses to the Collaboration of Conventional and Modern Learning Media in Islamic Religious Education

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Abstract

This study examines Generation Z students' responses to the collaboration of conventional and modern learning media in Islamic Religious Education (PAI). A mixed-methods approach was employed using a seven-item Likert-scale questionnaire complemented by open-ended questions. Data were collected from 52 senior secondary students in Aceh Province through student-level random sampling. Quantitative data were analyzed descriptively using frequencies and percentages, while qualitative responses were interpreted through thematic analysis. The findings indicate that conventional learning media remain positively perceived because they support clearer understanding of PAI content, strengthen focus and discipline, and facilitate value internalization through direct classroom interaction. At the same time, modern learning media—particularly video-based resources and interactive applications—are perceived to enhance engagement, accessibility, and learning motivation. Qualitative evidence further suggests that students view the integration of both media types as complementary: conventional approaches provide structure, seriousness, and moral guidance, whereas modern media enrich learning through variety, interactivity, and flexibility. These results underline the importance of an integrative PAI learning strategy that remains value-oriented while responding to Generation Z learning preferences in the digital era.

Keywords: *Generation Z; Islamic Religious Education (PAI); learning media; conventional media; digital media; blended learning; mixed methods*

Abstrak

Penelitian ini bertujuan menganalisis respons siswa Generasi Z terhadap kolaborasi media pembelajaran konvensional dan modern dalam pembelajaran Pendidikan Agama Islam (PAI). Penelitian menggunakan pendekatan mixed-methods dengan kuesioner tujuh butir skala Likert dan pertanyaan terbuka. Data dikumpulkan dari 52 siswa sekolah menengah di Provinsi Aceh melalui pengambilan sampel acak pada tingkat siswa. Analisis kuantitatif dilakukan secara deskriptif menggunakan frekuensi dan persentase, sedangkan data kualitatif dari jawaban terbuka dianalisis secara tematik-interpretatif. Hasil penelitian menunjukkan bahwa media konvensional masih dipersepsikan positif karena membantu pemahaman materi, memperkuat fokus dan disiplin, serta mendukung internalisasi nilai melalui interaksi langsung di kelas. Di sisi lain, media modern—terutama sumber berbasis video dan aplikasi interaktif—dinilai meningkatkan keterlibatan, aksesibilitas, dan motivasi belajar. Temuan kualitatif menegaskan bahwa siswa memandang kolaborasi kedua jenis media sebagai strategi yang saling

melengkapi: media konvensional menjaga kedalaman, struktur, dan pembimbingan moral, sementara media modern memperkaya variasi, interaktivitas, dan fleksibilitas belajar. Penelitian ini menegaskan pentingnya strategi pembelajaran PAI yang integratif agar tetap value-oriented sekaligus responsif terhadap karakteristik belajar Generasi Z di era digital.

Kata Kunci: *Generasi Z; Pendidikan Agama Islam (PAI); media pembelajaran; media konvensional; media modern; blended learning; mixed-methods*

A. Introduction

Generation Z, commonly defined as individuals born between the mid-1990s and the early 2010s, grew up in a digital environment and is widely recognized for rapid adaptation to technological change, strong independence, and a preference for experience-based learning.¹ In this study, conventional learning media refer to face-to-face teaching methods and non-digital tools such as lectures, textbooks, and blackboards. Meanwhile, modern learning media refer to digital-based technologies such as online learning platforms, interactive applications, and multimedia content that facilitate flexible, collaborative, and visual learning.

Although Generation Z is closely connected to digital technology, Islamic Religious Education (IRE) practices in many schools remain dominated by conventional approaches. These approaches are often considered more effective for strengthening spiritual values and supporting deeper understanding of religious knowledge through direct interaction and teacher guidance.² This condition creates a pedagogical tension: students' digital-native learning habits develop in parallel with instructional traditions that still rely heavily on conventional delivery. Therefore, an important question emerges regarding how Generation Z students perceive the relevance of conventional media and, at the same time, respond to the growing presence of modern digital media in IRE learning.

Educational transformation became increasingly visible after the COVID-19 pandemic, which accelerated the adoption of digital and hybrid learning models. Islamic education classrooms were also affected, as teachers began using video-based resources, conferencing applications, and online learning platforms. Digital technology can potentially strengthen engagement and understanding in IRE; however, challenges such as limited digital literacy and

¹ Wasis Wibowo and Fitria Ayuningtyas, "Generasi Z Sebagai Konsumen Masa Depan: Karakteristik, Preferensi, Dan Tantangan Baru," *Buana Komunikasi (Jurnal Penelitian Dan Studi Ilmu Komunikasi)* 5, no. 2 (December 31, 2024): 90–99, <https://doi.org/10.32897/buanakomunikasi.2024.5.2.3937>.

² Riska Bayu Aditya M Agus Salim, "Kendala Mahasiswa Dalam Pelaksanaan PPL: Studi Kualitatif," *Jurnal Vokasi Dan Teknologi* 08, no. 01 (2021): 45–52.

unequal access to supporting facilities remain.³ This phenomenon resonates with Alzubi's argument that digital media has reshaped patterns of interaction, information consumption, and content production, thereby challenging one-way communication models in conventional learning.⁴

Prior studies have reported mixed findings. Manurung highlights the importance of aligning Islamic education methods and learning media with contemporary demands through technology integration and participatory approaches that support both understanding and character development.⁵ Conversely, Wahyudi et al. note that teachers of Islamic Religious Education still face constraints in optimizing social media for collaborative learning, even though platforms such as Instagram may enhance interaction and cooperation among students.⁶ At the same time, evidence from media studies suggests that conventional media can remain influential in value formation because it is perceived as more credible than some digital platforms.⁷ Thus, the literature indicates that conventional and modern media each offer distinct pedagogical strengths and limitations when applied to religious education.

Theoretically, conventional media tends to support emotional and spiritual closeness through direct guidance, while modern media offers interactivity, visualization, and accessibility that align with the learning preferences of Generation Z. However, classroom practice often places these approaches in opposition rather than treating them as complementary.⁸ In fact, the development of 21st-century learning competencies requires adaptive strategies that remain value-oriented while also responding to students' digital learning habits.⁹ In the context of ethics and values, character education and moral literacy are

³ Jasmin Sagala, "Peran Media Digital Dalam Meningkatkan Pemahaman Materi Pendidikan Agama Islam Di Era Modern," *Kualitas Pendidikan* 3, no. 1 (2025): 2025.

⁴ Ahmad Alzubi, "The Evolving Relationship between Digital and Conventional Media: A Study of Media Consumption Habits in the Digital Era," *THE PROGRESS: A Journal of Multidisciplinary Studies* 4, no. 3 (September 30, 2023): 1–13, <https://doi.org/10.71016/tp/jjexez32>.

⁵ Dahrul Iman Manurung, "Revolusi Pembelajaran PAI: Menyelaraskan Metode Dan Media Dengan Tantangan Pendidikan Modern," *Jurnal Kualitas Pendidikan* 3, no. 1 (2025): 230–235, <https://ejournal.edutechjaya.com/index.php/jkp/article/view/1360>.

⁶ Dedi Wahyudi et al., "Sosial Media Dan Pembelajaran Kolaboratif Dalam Mata Pelajaran Pendidikan Agama Islam Dan Budi Pekerti," *Tarbawiyah : Jurnal Ilmiah Pendidikan* 8, no. 1 (June 29, 2024): 70, <https://doi.org/10.32332/tarbawiyah.v8i1.8084>.

⁷ Andrew J. Flanagin and Miriam J. Metzger, "The Role of Site Features, User Attributes, and Information Verification Behaviors on the Perceived Credibility of Web-Based Information," *New Media & Society* 9, no. 2 (April 1, 2007): 319–42, <https://doi.org/10.1177/1461444807075015>; Denis McQuail, *Mass Communication Theory, Book* (London: Sage publications, 2010).

⁸ M. Ruslan AL-Ulum and Wahab Wahab, "Membangun Keterampilan Abad 21 Pada PAI Dengan Pembelajaran Kolaboratif Dan Pemikiran Kritis," *Jurnal Inovasi, Evaluasi Dan Pengembangan Pembelajaran (JIEPP)* 5, no. 1 (April 12, 2025): 74–82, <https://doi.org/10.54371/jiepp.v5i1.662>.

⁹ Joke Voogt and Natalie Pareja Roblin, "A Comparative Analysis of International Frameworks for 21 St Century Competences: Implications for National Curriculum Policies," *Journal of Curriculum Studies* 44, no. 3 (June 2012): 299–321, <https://doi.org/10.1080/00220272.2012.668938>.

essential foundations for balancing technological intelligence with human integrity, reinforcing the strategic role of Islamic Religious Education in shaping students who are digitally competent and spiritually grounded.¹⁰

One practical strategy to bridge this gap is blended learning, which integrates the strengths of conventional and digital media. The application of blended learning has been associated with improvements in students' understanding of religious teachings and is considered compatible with Generation Z characteristics.¹¹ It combines face-to-face and online learning advantages, enabling a more flexible and responsive learning process in the post-pandemic context.¹² The use of platforms such as Moodle and Open edX may also enhance accessibility and academic outcomes through interactive and anytime-accessible systems.¹³ Additionally, Yokubjonova emphasizes that traditional and modern methods can function as complementary elements: conventional approaches remain relevant for values and discipline, while technology encourages independence and active engagement.¹⁴

Despite the growing discussion on digital media in Islamic education and the continuing relevance of conventional methods for character formation, research that specifically examines Generation Z students' responses to the collaboration between conventional and modern learning media in IRE remains limited. Many studies still discuss the two approaches separately rather than analyzing how students experience their integration as an instructional strategy.

Accordingly, this study addresses the empirical and theoretical gap by analyzing Generation Z students' responses to the collaboration of conventional and modern learning media in Islamic Religious Education. Specifically, this study asks: (1) How do Generation Z students evaluate conventional learning media in IRE? (2) How do they evaluate modern digital learning media in IRE? (3) What rationale do students provide for preferring one medium or supporting a collaborative use of both? The novelty of this study lies in providing empirical evidence from students' perspectives on how conventional and modern media can be integrated

¹⁰ Hugh Wilson Nettelbeck, "Investigating the Potential for Collaboration Between Translators and Filmmakers in the Subtitling of Foreign Films: A Qualitative Exploration of Views," *Journal of Audiovisual Translation* 7, no. 1 (2024): 1–21, <https://doi.org/10.47476/jat.v7i1.2024.269>.

¹¹ Manurung, "Revolusi Pembelajaran PAI: Menyelaraskan Metode Dan Media Dengan Tantangan Pendidikan Modern."

¹² Jitendra Singh, Keely Steele, and Lovely Singh, *Combining the Best of Online and Face-to-Face Learning: Hybrid and Blended Learning Approach for COVID-19, Post Vaccine, & Post-Pandemic World*, *Journal of Educational Technology Systems*, vol. 50, 2021, <https://doi.org/10.1177/00472395211047865>.

¹³ Zi Yu Liu, Natalya Lomovtseva, and Elena Korobeynikova, "Online Learning Platforms: Reconstructing Modern Higher Education," *International Journal of Emerging Technologies in Learning* 15, no. 13 (2020): 4–21, <https://doi.org/10.3991/ijet.v15i13.14645>.

¹⁴ Dilnavozxon Yokubjonova, "THE ROLE OF THE TEACHER: TRADITIONAL VS. MODERN APPROACHES," *International Journal of Political Sciences and Economics* 1, no. 1 (2025): 140–44, <https://inlibrary.uz/index.php/ijpse/article/view/84903>.

in IRE to maintain the internalization of religious values while responding to digital-era learning demands. The findings are expected to contribute to the development of more adaptive, relevant, and sustainable IRE learning strategies in the context of educational digitalization.

B. Research Methods

This study employed a mixed-methods approach to examine Generation Z students' responses to the collaboration of conventional and modern learning media in Islamic Religious Education (IRE). A mixed-methods design was selected to capture both the measurable patterns of students' media preferences and the underlying meanings behind their learning experiences. The quantitative component provided descriptive evidence of students' evaluations of different learning media, while the qualitative component offered deeper insights into students' rationales and perceptions. This approach allowed the study to integrate numerical trends with interpretive understanding in order to comprehensively address the research questions.

The research was conducted in several senior secondary schools in Aceh Province, Indonesia, involving students who belong to Generation Z and actively participate in Islamic Religious Education classes. The study involved 52 student respondents, selected through random sampling at the student level to ensure that each participant had an equal opportunity to be included. The participants represented diverse academic backgrounds and learning experiences, allowing the data to reflect varied perspectives on the use of learning media in IRE. Prior to data collection, respondents were informed about the purpose of the study and agreed to participate voluntarily.

Data were collected using a structured questionnaire consisting of seven items designed to measure students' responses toward conventional and modern learning media. The questionnaire employed a five-point Likert scale, ranging from strong disagreement to strong agreement, to capture students' evaluations of teaching methods such as lectures, textbooks, and blackboards, as well as digital platforms including YouTube, interactive quizzes, and online learning applications. In addition to closed-ended items, the questionnaire included open-ended questions that invited students to explain their preferences and learning experiences in their own words. This combination enabled the study to obtain both quantitative indicators and qualitative narratives from the same respondents.

To ensure the quality of the research instrument, the questionnaire was reviewed to establish content relevance and clarity before distribution. The internal consistency of the Likert-scale items was examined using reliability testing, indicating that the instrument was sufficiently reliable for descriptive analysis. The inclusion of open-ended questions further

strengthened the instrument by allowing students to express perspectives that may not be fully captured through fixed-response items alone.

Quantitative data were analyzed using descriptive statistical techniques, including frequencies and percentages, to summarize students' responses to each item. This analysis aimed to identify dominant trends in students' evaluations of conventional and modern learning media in IRE. The qualitative data derived from open-ended responses were analyzed using an interpretive approach, in which students' statements were read repeatedly, categorized thematically, and interpreted to identify recurring patterns and meanings. This interpretive analysis helped explain why certain media were preferred and how students perceived the role of media collaboration in their learning experiences.

C. Results and Discussion

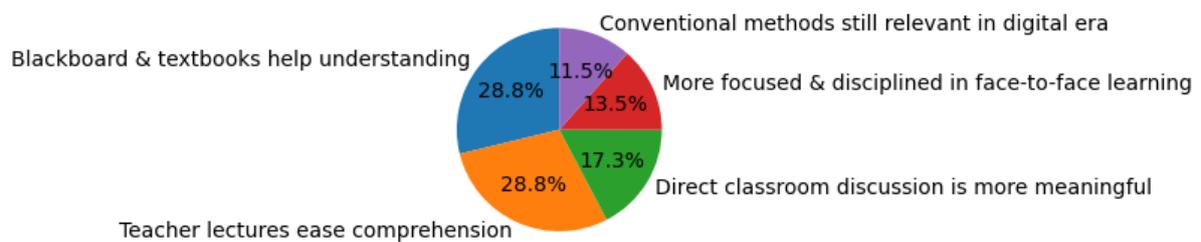
1. Results

Students' Perceptions of Conventional Learning Media in Islamic Religious Education

The findings indicate that Generation Z students generally demonstrate a positive perception of conventional learning media in Islamic Religious Education (PAI). This perception is reflected in students' agreement with several statements related to the effectiveness of face-to-face instruction and traditional instructional tools. Overall, the data suggest that conventional learning approaches continue to play a meaningful role in supporting students' understanding, focus, and engagement in PAI learning, despite the increasing presence of digital media.

As shown in Figure 1, the highest level of agreement was found for the statement that the use of conventional media such as blackboards and textbooks helps students understand PAI material, with 28.8% of respondents (15 out of 52 students) indicating agreement. An identical proportion (28.8%, 15 students) also agreed that teacher lectures in PAI learning make it easier for them to comprehend the subject matter. These findings highlight the continued importance of structured explanations and direct teacher guidance in facilitating students' understanding of religious content.

Figure 1. Students' Perceptions of Conventional Learning Media in PAI



Source: Author's survey (2025)

In addition to instructional clarity, students also emphasized the value of interaction and learning atmosphere associated with conventional learning. 17.3% of respondents (9 students) agreed that direct classroom discussions are more meaningful than online learning, indicating that face-to-face interaction remains an important component of effective learning experiences. Furthermore, 13.5% of students (7 respondents) reported that they feel more focused and disciplined when PAI learning is conducted through face-to-face instruction, suggesting that the physical classroom environment contributes to learning concentration and behavioral regulation.

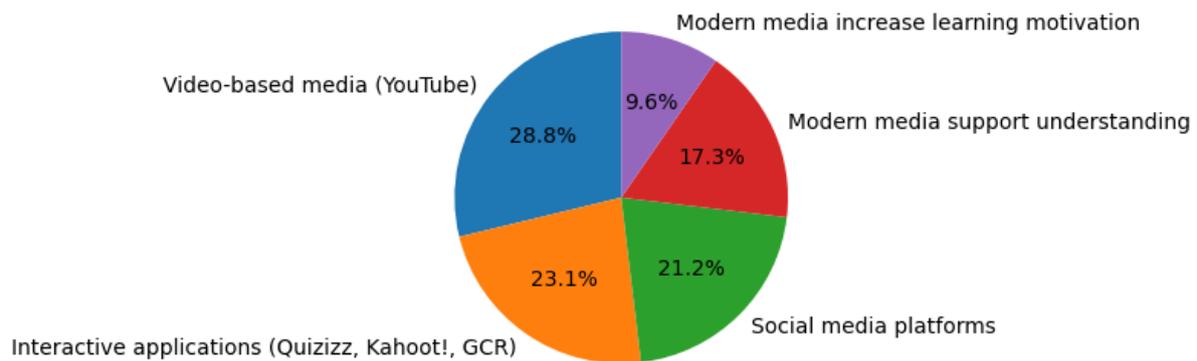
Although the proportion is smaller, 11.5% of respondents (6 students) explicitly stated that conventional learning methods remain relevant for PAI in the digital era. Taken together, these findings demonstrate that while Generation Z is often characterized as digitally oriented, conventional learning media are still perceived as pedagogically valuable. They support not only cognitive understanding but also discipline, interaction, and the internalization of religious values, which are central objectives of Islamic Religious Education.

Students' Perceptions of Modern Learning Media in Islamic Religious Education

The results further show that Generation Z students demonstrate a positive and responsive attitude toward modern learning media in Islamic Religious Education (PAI). Modern media are perceived as supportive tools that enhance learning engagement, accessibility, and motivation. This finding reflects the close relationship between Generation Z students and digital technology, which shapes their learning preferences and expectations in classroom activities.

As illustrated in Figure 2, the highest level of agreement was found for the statement that video-based learning media, such as YouTube, help students understand PAI material, with 28.8% of respondents (15 out of 52 students) indicating agreement. This suggests that audiovisual content plays an important role in facilitating comprehension, particularly by presenting abstract religious concepts in a more concrete and visually engaging manner.

Figure 2. Students' Perceptions of Modern Learning Media in PAI



Source: Author's survey (2025).

In addition to video-based media, 23.1% of respondents (12 students) agreed that interactive digital applications, such as Quizizz, Kahoot!, and Google Classroom, support their learning in PAI. These platforms were perceived as encouraging active participation and immediate feedback, which can increase students' involvement during the learning process. Furthermore, 21.2% of students (11 respondents) reported positive perceptions toward the use of social media platforms, including Instagram and TikTok, as complementary learning media, particularly for accessing short explanations and supplementary religious content.

Beyond preference, students also highlighted the motivational aspect of modern learning media. A proportion of respondents (17.3%, 9 students) stated that modern learning media help them in understanding and following PAI lessons, while 9.6% of respondents (5 students) indicated that they feel more motivated when digital media are integrated into learning activities. These findings indicate that modern media not only support cognitive understanding but also contribute to students' learning motivation and engagement.

Overall, the results suggest that modern learning media are perceived as effective tools that complement conventional approaches in Islamic Religious Education. While not replacing face-to-face instruction, digital media offer flexibility, interactivity, and visual support that align with the learning characteristics of Generation Z students. This reinforces the importance of integrating modern media thoughtfully into PAI learning to enhance both understanding and student motivation.

Students' Rationales for Supporting the Collaboration of Conventional and Modern Learning Media

In addition to evaluating conventional and modern learning media separately, students were also asked to explain their views regarding the collaborative use of both media types in Islamic Religious Education (PAI). Analysis of students' open-ended responses reveals that

most respondents perceive the integration of conventional and modern learning media as a complementary strategy rather than a competing one.

A recurring theme in students' responses is the perception that conventional learning media provide clarity, structure, and direct guidance, which are considered essential for understanding religious concepts and values. Several students emphasized that face-to-face interaction with teachers helps them ask questions more easily and fosters a more serious and disciplined learning atmosphere. These responses indicate that conventional media are associated with value internalization, emotional connection, and learning discipline.

At the same time, students highlighted that modern learning media enhance learning interest and accessibility. Digital platforms were frequently described as making lessons more engaging, especially through videos, interactive quizzes, and visually rich content. Students noted that modern media help reduce boredom and allow them to review learning materials independently outside classroom hours, which supports flexible learning habits.

Importantly, many respondents stated that the combination of conventional and modern media creates a more balanced learning experience. Conventional approaches were perceived as maintaining the seriousness and depth of PAI learning, while digital media were viewed as supporting motivation, variation, and active participation. This collaborative approach was considered effective in helping students understand religious material while remaining aligned with their digital learning preferences. These findings suggest that Generation Z students do not view conventional and modern learning media as mutually exclusive. Instead, they support a collaborative instructional model in Islamic Religious Education that integrates the strengths of both approaches to enhance understanding, engagement, and value formation.

2. Discussion

This discussion interprets the study's findings regarding students' perceptions of conventional learning media (Figure 1), modern learning media (Figure 2), and the rationales supporting collaborative media use in PAI learning (Figure 3). The interpretation is aligned with the study's mixed-method design, combining descriptive quantitative trends (N = 52) with qualitative insights from open-ended responses.

Generation Z is commonly described as a demographic cohort born between 1996 and 2010. Many scholars identify this generation as being oriented toward diversity, social change, collaboration, and measurable goal achievement, with identity shaped not only by birth year

but also by socio-historical experiences and rapid technological development.¹⁵ In particular, the dynamics of the digital environment have become a major factor shaping Generation Z's learning and social interaction patterns, where technology is not merely a tool but an integral “partner” in learning, communication, and identity formation.¹⁶

Elizabeth T. Santosa also argues that Generation Z tends to display several dominant characteristics, including high ambition for success, a tendency toward instant gratification, freedom of expression, strong self-confidence, attention to detail, a drive for social recognition, and reliance on digital technology for daily activities.¹⁷ In the Indonesian context, Generation Z is widely known to be strongly connected to digital technology and social media as primary channels for communication and social interaction, with a preference for visual, collaborative, and interactive learning. This implies that learning strategies that leverage contextual digital resources—such as social media, educational games, and adaptive multimedia—are likely to align well with students' learning habits and expectations.

Learning media plays a crucial role as a bridge of communication between educators and students in transferring knowledge and achieving learning objectives. Media use can help clarify complex concepts, increase learning interest, and create a more dynamic classroom atmosphere. Alongside conventional forms such as printed materials and classroom tools, learning media in the digital era has expanded into online applications, interactive videos, and multimedia platforms that support more adaptive and engaging learning experiences.

In Islamic Religious Education (PAI), the role of learning media becomes even more strategic because it supports not only the transmission of knowledge but also the strengthening of Islamic values in ways that remain relevant to changing times. Media can function as a means of da'wah and value transformation, as well as a practical tool to simplify understanding and reinforce meaningful learning experiences.

Conventional media in PAI—such as printed books, blackboards, images, posters, and simple audio resources—remain relevant because they facilitate direct interaction and are often

¹⁵ Nisrina Jinan Tuada and Najwa Putri Raihani, “Generasi Z, Tantangan Dan Peluang Bagi Pendidikan,” *CENDEKIA: Jurnal Ilmu Sosial, Bahasa Dan Pendidikan* 5, no. 1 SE-Articles (January 21, 2025): 224–34, <https://prin.or.id/index.php/cendikia/article/view/3517>.

¹⁶ Manjillatul Urba et al., “Generasi Z: Apa Gaya Belajar Yang Ideal Di Era Serba Digital?,” *DIAJAR: Jurnal Pendidikan Dan Pembelajaran* 3, no. 1 (January 28, 2024): 50–56, <https://doi.org/10.54259/diajar.v3i1.2265>.

¹⁷ Andrzej Szymkowiak et al., “Information Technology and Gen Z: The Role of Teachers, the Internet, and Technology in the Education of Young People,” *Technology in Society* 65 (May 2021): 101565, <https://doi.org/10.1016/j.techsoc.2021.101565>; Rizki Heri Prasetyo, Masduki Asbari, and Salsabila Amelia Putri, “Mendidik Generasi Z: Tantangan Dan Strategi Di Era Digital,” *Journal of Information Systems and Management (JISMA)* 3, no. 1 SE-Articles (October 29, 2023): 10–13, <https://doi.org/10.4444/jisma.v3i1.743>.

experienced by students as supporting emotional closeness between teachers and learners. Modern media, in contrast, utilizes digital technologies such as online learning applications, interactive videos, educational games, and other digital features that are interactive, adaptable, and attractive for students. However, the effective use of modern media still requires adequate infrastructure and teacher capacity to ensure that digital tools truly support learning goals rather than merely adding technical complexity.

The findings of this study indicate that collaboration between conventional and modern media is a realistic and effective strategy for optimizing PAI learning. The combination of traditional classroom practices (lectures, direct discussion, and classical learning resources) with digital tools (educational videos, interactive applications, and e-learning platforms) can stimulate student interest, strengthen motivation, and deepen understanding in both conceptual and spiritual dimensions.

This collaborative approach also aligns well with the learning characteristics of Generation Z, who are accustomed to dynamic, visual, and technology-supported learning environments. In practice, the synergy of conventional and modern media can create a more responsive and communicative learning atmosphere, making Islamic education more meaningful and relevant in the digital era.

The explanatory logic of these results can be seen in the integration of emotional–spiritual needs in PAI learning and the digital-native characteristics of Generation Z. Conventional methods remain favored because they help build strong emotional relationships between teachers and students. In PAI, teachers function not only as transmitters of knowledge but also as role models in shaping students' attitudes and moral character. Face-to-face interactions through lectures, direct discussions, and the use of blackboards and textbooks support the internalization of religious values that are affective and spiritual in nature, which cannot yet be fully replaced by digital media.

On the other hand, students' interest in modern learning media arises from their daily familiarity with technology. Digital media offers interactivity, attractive visualization, and easier access to information, which matches Generation Z's learning style that tends to be visual, fast-paced, and dynamic. Therefore, modern media can increase learning motivation and encourage active participation, particularly when integrated purposefully into learning activities. These findings are consistent with studies emphasizing that Generation Z's closeness to technology makes digital media a relevant and engaging learning medium, while also

confirming that direct interaction with teachers remains a fundamental need.¹⁸ In the context of PAI, this indicates that conventional approaches hold strategic pedagogical value for emotional closeness and value internalization, while modern media functions as supportive enrichment that strengthens engagement and learning flexibility.⁵

D. Conclusion

This study examined Generation Z students' responses to the use of conventional and modern learning media in Islamic Religious Education (PAI). The findings show that conventional learning media remain positively perceived by students, particularly in supporting clarity of explanation, discipline, and the internalization of religious values. At the same time, modern learning media are also viewed as beneficial, especially in enhancing learning engagement, motivation, and accessibility. These results indicate that Generation Z students do not reject conventional approaches, but instead continue to value them alongside digital learning tools.

More importantly, the study reveals that students support the collaborative use of conventional and modern learning media in PAI learning. Conventional media are perceived as providing structure, seriousness, and moral guidance, while modern media contribute interactivity, flexibility, and variation in learning activities. This complementary perception suggests that an integrative learning model, rather than a single-media approach, is more appropriate for addressing the learning characteristics of Generation Z while maintaining the core objectives of Islamic Religious Education.

From a practical perspective, these findings imply that PAI teachers should focus on designing learning strategies that integrate digital media into conventional classroom practices in a purposeful manner. Modern learning media should be used to enrich learning experiences—such as through audiovisual materials, interactive applications, and independent learning opportunities—without diminishing the central role of teachers in guiding values and character formation. By balancing technological innovation with direct interaction and moral instruction, PAI learning can remain relevant, meaningful, and effective in the digital era.

This study has several limitations. The research involved a relatively small number of respondents and was conducted within a specific educational context, which may limit the

¹⁸ Cecilia Ka Yuk Chan and Katherine K W Lee, "The AI Generation Gap: Are Gen Z Students More Interested in Adopting Generative AI Such as ChatGPT in Teaching and Learning than Their Gen X and Millennial Generation Teachers?," *Smart Learning Environments* 10, no. 1 (2023): 60; Resti Yulastri, Putri Ramadhon, and Defriani Defriani, "Integrasi Literasi Digital Islami Dalam Pembelajaran PAI Untuk Mencegah Dampak Negatif Media Sosial Pada Generasi Z," *Jurnal Budi Pekerti Agama Islam* 3, no. 6 (December 15, 2025): 178–90, <https://doi.org/10.61132/jbpai.v3i6.1657>.

generalizability of the findings. Future research is encouraged to involve broader samples, different educational levels, and comparative designs to further explore the effectiveness of collaborative media use in Islamic Religious Education. Additionally, future studies may examine the long-term impact of blended learning strategies on students' religious understanding and character development.

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