

## PARADIGM SHIFT IN LEARNING AT MADRASAH DINIYAH: CHALLENGES FOR GEN Z TEACHERS FACING GEN ALPHA STUDENTS

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### Abstract

*This study aims to analyze the role of generation Z teachers in developing creative learning strategies at Madrasah Diniyah Darul Ulum, Maospati District, Magetan Regency. The focus of the study is directed at how the dynamic character of generation Z teachers easily change their mood, but quickly build emotional closeness with students, influencing the pedagogical approach in the classroom. The method used is descriptive qualitative through observation, in-depth interviews, and documentation. The data is analyzed interactively with the process of reduction, presentation, and drawing of conclusions. The results of the study show that the flexible character of generation Z teachers encourages an adaptive, communicative, and humanist learning atmosphere. They are able to combine traditional methods with digital strategies such as visual media and educational games, so that learning is more interesting and contextual. However, challenges arise from emotional instability that sometimes affects the consistency of teaching. This study concludes that generation Z teachers play an important role in the transformation of religious learning that is creative and relevant to the development of the times. The implication is that Islamic educational institutions need to develop emotional strengthening and self-management programs for young teachers so that their pedagogical potential can be optimized in a sustainable manner.*

**Keywords:** *Generation Z Teachers, Alpha Generation Students, Madrasah Diniyah, Learning Strategies, Islamic Education Transformation.*

### Abstrak

Penelitian ini bertujuan menganalisis peran guru generasi Z dalam mengembangkan strategi pembelajaran kreatif di Madrasah Diniyah Darul Ulum, Kecamatan Maospati, Kabupaten Magetan. Fokus kajian diarahkan pada bagaimana karakter dinamis guru generasi Z mudah berubah suasana hati, namun cepat membangun kedekatan emosional dengan peserta didik, mempengaruhi pendekatan pedagogis dalam kelas. Metode yang digunakan ialah kualitatif deskriptif melalui observasi, wawancara mendalam, dan dokumentasi. Data dianalisis secara interaktif dengan proses reduksi, penyajian, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa karakter fleksibel guru generasi Z mendorong suasana belajar yang adaptif, komunikatif, dan humanis. Mereka mampu memadukan metode tradisional dengan strategi digital seperti media visual dan permainan edukatif, sehingga pembelajaran lebih menarik dan kontekstual. Namun, tantangan muncul dari ketidakstabilan emosi yang kadang memengaruhi konsistensi pengajaran. Penelitian ini menyimpulkan bahwa guru generasi Z berperan penting dalam transformasi pembelajaran keagamaan yang kreatif dan relevan dengan perkembangan zaman. Implikasinya, lembaga pendidikan islam perlu mengembangkan program penguatan emosional dan manajemen diri bagi guru muda agar potensi pedagogis mereka dapat dioptimalkan secara berkelanjutan.

**Kata Kunci:** Guru Generasi Z, Santri Generasi Alpha, Madrasah Diniyah, Strategi Pembelajaran, Transformasi Pendidikan Islam.

## Introduction

Islamic education has a fundamental role in shaping the moral and spiritual character of the Muslim community (Purnamasari et al. 2023). In this context, madrasah diniyah occupies an important position as a non-formal educational institution that maintains the continuity of classical Islamic scientific traditions and religious values (Ardat et al. 2022). The pattern of education in madrasah diniyah is generally centered on teachers, emphasizing memorization, example, and habituation of manners. However, in the digital age and rapid social change, the pattern faces new challenges that are quite complex (Isti'anah et al. 2025). Madrasah Diniyah is now faced with a generation of students who were born and grew up in the midst of the digital ecosystem, namely the Alpha Generation, a generation that since birth has been familiar with gadgets, visual media, and instant communication (Gazali 2018). On the other hand, many madrasah teachers today come from Generari Z, which is the younger generation who are also digital natives or used to technology, think fast, but have fluctuating emotional tendencies and are responsive to the environment (Ulum and Hasyim 2024). The meeting of these two generations in the classroom of madrasah diniyah created a new pedagogical phenomenon that has not been widely studied in contemporary Islamic educational literature.

A number of previous studies have discussed the modernization of Islamic education and pedagogical innovation in formal institutions. Hadi, et.al. (2025) highlights the integration of digital media in PAI learning in secondary schools, while Kholida, et.al. (2025) researching the challenges of teachers in maintaining the depth of spirituality in the midst of accelerating technology. Syauqi and Wahidin (2025) found that younger generation teachers have a tendency to be more flexible in using social media as a means of da'wah and learning. However, most research focuses on formal education research, such as tsanawiyah madrasas, integrated Islamic schools, or Islamic universities. Research on similar dynamics in non-formal institutions such as madrasah diniyah is still very limited. In fact, this institution has different characteristics such as a loose curriculum, a more personalized teacher-student relationship, and classic learning traditions such as halaqah and sorogan. These conditions demand adaptation that is not only methodological, but also cultural and emotional. Gen Z teachers in madrasah diniyah are faced with a double reality, on the one hand they bring very innovative

and digital, on the other hand they must still maintain the moral authority and ta'dib values inherent in the tradition of Islamic education.

Initial observations at Madrasah Diniyah Darul Ulum, Maospati District, Magetan Regency, show interesting dynamics in the interaction pattern of teachers and students. Teachers from Generation Z often display a spontaneous and emotional teaching style, fierce one minute, and then immediately humorous the next. Patterns like this reflect the typical character of the digital generation that is expressive and adaptive (Rusli et al. 2024). However, in the context of Islamic education, expressiveness can be a pedagogical force if managed in a timely manner (Maharani et al. 2025). Gen Z teachers tend to build a close emotional relationship with students, utilizing humor, visual illustrations, and everyday language to maintain the involvement of students from the Alpha generation (Hilhamsyah et al. 2024). On the other hand, Gen Alpha has different cognitive characteristics, namely getting bored faster, preferring visual-based learning, and tending to process information in a fragmentary manner (Febriana and Muflihin 2025). Therefore, traditional learning strategies based on long lectures (teacher-centered learning) are increasingly difficult to implement effectively (Kahrudin et al. 2025). The meeting between these two generations ultimately led to a shift in the learning paradigm from an instructive pattern to a more interactive, reflective, and situational pattern.

From the theoretical side, this phenomenon can be analyzed through two main frameworks, namely, the shift in pedagogical paradigm and generational theory in learning. A paradigm shift, as described by Kuhn (1970), occurs when the old model is no longer able to answer the needs of the new reality, resulting in the emergence of new forms that are more relevant. In the context of Islamic education, the old paradigm centered on teachers and texts is now confronted with a new paradigm that demands flexibility, active participation, and digital media (Nevira et al. 2024). Meanwhile, the generation theory of Howe & Strauss (1991) explains that each generation has a distinctive pattern of thinking, behaving, and interacting based on the social and technological context of its time. Interaction between different generations in the educational space can give rise to a clash of values as well as opportunities for innovation (Maryanto 2025). In madrasah diniyah, this can be seen in the way GenZ teachers negotiate between scientific authorities and the needs of Gen Alpha students for fast and fun learning. Thus, this study not only discusses teaching methods, but also the transformation of the paradigm of Islamic education in a cross-generational context.

This research offers an important contribution in expanding the discourse of Islamic education in the digital era. First, this study places generational identity as the primary

analytical lens, not just an additional social variable. Second, its focus on non-formal institutions such as madrasah diniyah provides a new perspective that has not been touched much in the study of modern Islamic pedagogy. Third, this study highlights the emotional and relational aspects of dimension teaching that are often overlooked in pedagogic studies even though they have a great influence on the learning effectiveness of the younger generation. With qualitative descriptive research, this study reveals how Gen Z teachers at Madrasah Diniyah Darul Ulum negotiate their learning strategies in dealing with Gen Alpha students, as well as how the shift in the learning paradigm is formed in daily practice in the classroom.

Based on the description above, this study seeks to answer the main question, namely how Generation Z teachers at Madrasah Diniyah negotiate their learning strategies and approaches in dealing with Generation Alpha students, and how the learning paradigm shift occurs due to cross-generational interactions. The answer to this question is expected to make a theoretical and practical contribution to the development of Islamic learning strategies that are contextual, adaptive, and in harmony with the changing character of the generation in the digital era.

## **Method**

This study uses a descriptive qualitative approach with the aim of describing in depth the learning dynamics between generation Z teachers and Alpha generation students in the madrasah environment. This approach was chosen because the problems being studied are contextual and require a deep understanding of the social and pedagogical realities that occur in the field, not just quantitative measurements.

The research was carried out at Madrasah Diniyah Darul Ulum, Maospati District, Magetan Regency, East Java. This madrasah was chosen purposively because it has a unique character, the teachers who teach come from generation Z, while the students are mostly Alpha generation who show the characteristics of native, dynamic, and visual-oriented digital behavior. This condition allows researchers to observe how cross-generational interactions affect religious learning strategies and approaches.

The research subjects consisted of one recital teacher from generation Z who actively taught at the madrasah diniyah, as well as eight Alpha generation students who were directly involved in teaching and learning activities. The selection of subjects was carried out by purposive sampling, which determines the participants based on considerations of relevance and depth of information that can be provided to the focus of the research.

Research data was obtained through three main techniques, namely participatory observation, in-depth interviews, and documentation. Observations are carried out to understand the classroom atmosphere, interaction patterns, and teaching strategies applied by teachers. In-depth interviews were conducted with teachers and eight students to explore their perceptions, experiences, and challenges they experienced during the learning process. Documentation is used to complete data, such as records of learning activities, lesson schedules, and photos of madrasah activities.

The collected data was analyzed using thematic analysis, with stages including data reduction, data presentation, and conclusion drawn. Analysis is carried out iteratively, i.e. the process of collecting and analyzing data runs simultaneously to ensure the integrity of meaning and depth of interpretation. The validity of the data was tested using triangulation of sources and techniques, to ensure the consistency of information between observations, interviews, and documentation.

The researcher plays the role of the main instrument in this study, by maintaining a reflexive position to minimize interpretive bias. Throughout the research process, the researcher also applies the ethical principles of educational research, especially on the aspects of participant identity confidentiality and informant consent.

With this methodological design, the research is expected to provide an authentic portrait of how generation Z teachers navigate the change in the learning paradigm in early madrasah when dealing with Alpha generation students who have fundamentally different characteristics, mindsets, and learning styles.

## **Result and Discussion**

### **Character Dynamics of Generation Z Teachers in the Context of Madrasah Diniyah**

The results of observations show that Generation Z teachers in madrasah diniyah darul ulum have strong emotional and adaptive characteristics. Teachers are able to change the atmosphere from serious to relaxed in a short time. This phenomenon does not appear to be a form of emotional instability, but a spontaneous strategy to adjust to the learning rhythm of Alpha generation students.

This finding is in line with the views of Kuswandi et.al. (2021) which refers to Generation Z as digital natives, individuals who grow up with technology, are accustomed to the speed of information, and think in non-linear patterns. The pattern of teacher interaction that quickly

switches between assertiveness and relaxation shows adaptation to the context of the Alpha generation which has a short attention span.

In the framework of Islamic pedagogy, this character shows a form of wisdom (contextual wisdom) in teaching an ability to adapt methods to the needs of students without abandoning the value of moral authority of a teacher. Study by Raffin et.al. (2024) emphasizes that pedagogical wisdom is a form of spiritual flexibility in the Islamic learning process in the midst of social change.

Furthermore, the dynamics of generation Z teachers also show a paradigm shift in authority in the religious education environment. If in the previous generation teacher authority was often interpreted hierarchically and absolutely, generation Z teachers actually displayed a more participatory relational model (Sylvia et al. 2021). They build social and emotional closeness through humor, self-disclosure, and the use of digital language that is familiar to students. This kind of interaction creates an egalitarian learning space without erasing respect for teachers (Majidah and Ahmadi 2024). This phenomenon shows a shift from traditional authority to authority based on trust and emotional closeness.

In addition, teachers' emotional adaptations are also closely related to the cognitive and social burdens faced by the Alpha generation (Yunilawati 2025). This generation grew up in intense exposure to technology, which affects the way we think, process information, and express emotions (Nurpratiwi et al. 2025). Teachers who are able to balance assertiveness and empathy play an important role in stabilizing the dynamics of learning in the early classroom (Ni'mah et al. 2023). Thus, the mood swing that appears to teachers is actually a form of contextual emotional regulation, namely, the ability to regulate emotional expression to suit the needs of dynamic learning situations (Samadi et al. 2023).

This phenomenon shows that learning in madrassas can no longer be completely dependent on uniform traditional patterns. Generation Z teachers, with their digital sensibilities and emotional flexibility, are the agents of transition between the classical values of Islam and the demands of modern pedagogy. They bridge the world of text and context, books and content, by presenting a more responsive approach to the learning character of the Alpha generation. Thus, the character dynamics of generation Z teachers are not just an individual phenomenon, but a reflection of epistemological transformations in contemporary Islamic education.

### **Alpha Generation's Response to Adaptive Learning Patterns**

The Alpha generation students at this madrasah show a positive response to the learning style that contains visual elements, games, and light competition. Based on interviews and observations, students are faster to grasp the meaning of the material when the teacher packages it in the form of challenges such as tiered memorization or interactive stories.

This phenomenon is consistent with the results of Gunawan et.al's research. (2024) which refers to the Alpha generation as a generation that learns through intense emotional and visual experiences. They are more involved when learning touches affective aspects, not just cognitive. In the context of madrasah diniyah, this approach reinforces the principle of at-ta'dib (moral education through example and experience), which is at the core of Islamic education (Zainuri et al. 2025).

This emotional and visual engagement also confirms that the Alpha generation has a simultaneous, not linear, mindset. They do not absorb knowledge sequentially, but through associations, narratives, and experiences. Gen Z teachers who are also familiar with digital media are able to take advantage of this by creating a more immersive learning environment, such as the use of short videos, visual symbols, or quiz-based educational games (Pujiono 2021). This strategy has been proven to increase students' attention and retention of Islamic materials that were previously considered abstract (Putri et al. 2021). This is where the process of transmediation takes place, the transfer of meaning from text to experience that enriches spiritual understanding without diminishing the depth of substance.

Interestingly, the interaction between Gen Z teachers and Alpha students resulted in a new pedagogical model that is dialogical (Fiqriani et al. 2025). Students are no longer objects of learning, but subjects who participate in constructing meaning (Fikri et al. 2025). Their active response to teachers' adaptive methods shows a paradigm shift and the transfer of knowledge towards co-construction of understanding. This pattern is in line with the constructivist approach of Islamic pedagogy, which emphasizes that religious learning is not only memorizing texts, but also building moral and spiritual awareness through reflection and collective experience (Luthfiyani et al. 2025).

Furthermore, this dynamic also presents new challenges for traditional Islamic educational institutions such as madrasah diniyah (Ciptadi and Tobroni 2025). Systems that previously relied on repetition and textual discipline are now required to accommodate the needs of a generation that thinks quickly and is experience-oriented (Miswari 2023). But on the other hand, this interaction does not remove the essence of submission and manners towards

teachers. The students still show high respect, it's just that the form is now more dialogical and participatory. This means that adaptive learning is not a form of value liberalization, but a transformation of a form of respect in a more communicative and humanist context.

Thus, the adaptation of Gen Z teachers to the needs of Gen Alpha is not only a pragmatic response, but also an epistemological transformation, namely a change in the way of understanding "learning" as a dynamic spiritual and social experience.

### **Paradigm Shift in Interaction and Educational Authority**

One of the most significant findings is the shift in the teacher-student relationship in the diniyah madrasah. Generation Z teachers no longer position themselves as hierarchical figures, but rather facilitators who foster a dialogical atmosphere. Observations show that teachers often use humor, casual greetings, and equal communication to dilute the classroom atmosphere. This approach differs from the traditional madrasah model that emphasizes the symbolic distance between teachers and students. However, this difference is not a form of diminishing authority, but rather a transformation of the way authority is expressed in the context of a more egalitarian generation.

This shift can be explained through the theory of social constructivism (Vygotsky, 1978), which places social interaction as the key to the formation of learning meaning. In the context of Islamic education, this interaction model is in line with a deliberative (participatory) approach that is rooted in the values of ukhuwah (togetherness) and rahmah (affection) (Ansori et al. 2025). When teachers open up spaces for dialogue and emotional engagement, the learning process not only produces cognitive knowledge, but also builds moral and spiritual awareness born from the living relationship between teachers and students (Akromah et al. 2024). In other words, authoritative relations shift into dialogical relations that remain normative (Khairunnisa et al. 2025).

The change in the pattern of authority also marks the emergence of a new paradigm in early madrasah education, where authority is no longer determined by social distance, but by the emotional presence and relational competence of teachers. Hidayat's study (2021) found that the Alpha generation shows a higher level of obedience to teachers who they feel "understand their world". These findings reinforce the idea that religious authority in the digital age should be empathetic and interactive.

In the context of madrasah diniyah, this shift presents its own epistemological challenges (Muid et al. 2025). Scientific and moral authority that was once rooted in the traditional

structure of ta'dzim is now transformed into an authority based on two-way communication (Syahroni and Rofiq 2025). However, this change does not mean the loss of the value of ta'dzim, in fact the value is reinterpreted as a form of respect that grows from emotional closeness and trust. But it appears in a new face that is more humane and responsive to the social reality of the students (Takdir 2018).

This transformation also has implications for the Islamic learning paradigm itself. As authority shifts from dominance to relation, the learning process changes from mere dogmatic acceptance to reflective dialogue (Hadi et al. 2025). Teachers and students together build religious meanings that are relevant to the challenges of the times, without losing the authenticity of Islamic texts and values (Harifah and Sofa 2024) Thus, the diniyah madrasah is not only a place for the transmission of teachings, but a space for the formation of a lively and participatory religious consciousness.

### **Learning Strategies Based On Flexibility And Emotionality**

Generation Z teachers at this diniyah madrasah develop a learning strategy based on high flexibility. For example, in learning to memorize the Qur'an, teachers no longer demand large amounts of memorization, but divide them into small targets and provide positive feedback directly. Every small achievement is given immediate appreciation through compliments, simple games, or digital tokens of appreciation. This micro-reward approach creates a consistent sense of achievement and maintains students' motivation to learn (Sholeh 2023).

This approach is in line with the principle of constructive feedback in formative assessment theory (Black & William, 2009), where small successes are given recognition to build learning confidence. Feedback not only serves as an evaluation tool, but also as a means of building students' confidence and learning identity (Rahmadani et al. 2025). From an Islamic perspective, this is parallel to the principle of *targhib wa tarhib*, the balanced provision of encouragement and warning to foster spiritual awareness and moral responsibility (Intizam and Muttaqin 2025). By combining these two approaches, Generation Z teachers manage to build a learning atmosphere that is not only cognitively productive, but also emotionally calming.

The flexibility applied by teachers does not stop at the method aspect, but also at the content and context of the delivery of the material (Nurmajidah 2024). In addition, teachers also integrate the stories of the prophets into contemporary situations. For example, the story of the Prophet Joseph is used to illustrate the concept of patience in the face of "signal disturbances" or "impatient friends". This innovation shows a form of contextual Islamic

pedagogy, in which religious values are communicated in the language of a new generation without losing their spiritual meaning (Sarinawati 2025). Through this method, Gen Z teachers act as mediators of the meaning of connecting classical texts with modern reality without reducing the depth of their moral message.

The mastery of technology also strengthens the flexibility of learning. Teachers utilize simple digital media such as memorized voice recordings, reflective short videos, and application-based educational games to enrich the learning experience of students (Jannah et al., n.d.). The use of this media not only increases attention, but also opens up space for independent and collaborative learning (Faiza and Wardhani 2024). This phenomenon corroborates the findings of Abas & Supiah (2025), that the integration of technology in religious education does not solely function as a tool, but as a means of emotional scaffolding, a support for learning emotions that help students stay connected to spiritual meaning in the midst of a rapidly changing digital context.

From the point of view of Islamic pedagogy, the flexibility and emotionality shown by Gen Z teachers can be understood as a form of *rahmah* in educational praxis (Yustitia et al., n.d.). Teachers no longer interpret assertiveness as violence, but as self-control accompanied by affection. This approach strengthens the teacher's position as a *murabbi*, a supervisor who understands the nature, potential, and dynamics of students (Dariyanto, n.d.) Thus, learning strategies based on flexibility and emotionality are not only methodological adaptations to the Alpha generation, but also the actualization of Islamic values in the context of modern pedagogy (Nuralimah et al. 2025).

### **Structural Challenges and Implications for the Madrasah Diniyah Curriculum**

Despite the pedagogical innovation at the teacher level, this study also found structural limitations of madrasah diniyah which is still oriented to traditional teaching patterns. The curriculum tends to emphasize memorization of texts and has not fully opened up space for teachers' creativity (Wali 2025). Generation Z teachers often improvise methods without formal support from the institution (Roswah et al. 2025).

These limitations are not only administrative, but also epistemological, rooted in the old paradigm that views the learning process as the transfer of knowledge, rather than the formation of learning experiences. As a result, curriculum policies often lag behind more dynamic and contextual classroom innovations. In this context, tensions arise between "creative teachers"

and "rigid systems" that have the potential to weaken the sustainability of pedagogical innovation in madrasah diniyah.

This gap between teachers' personal innovation and institutional policies shows the need to update the curriculum paradigm in madrasah diniyah (Wati and Ridwan 2024). As emphasized by Chan et.al. (2025), educational changes cannot be responsive to the times. In the context of Islamic education, curriculum reform means presenting a balance between tathwir al-manhaj (methodological modernization) and hifz al-qiyam (safeguarding the noble values of Islam) (Haera et al. 2025).

These findings confirm that the transformation of Islamic education in the digital era does not only depend on the creativity of teachers, but also on the courage of institutions in reconstructing their curriculum systems. Thus, the diniyah madrasah has the opportunity to become a relevant Islamic learning laboratory for the Alpha generation while remaining firmly rooted in the classical scientific tradition.

## **Conclusion**

This research departs from the main question, namely, how do Generation Z teachers develop learning strategies in dealing with the characteristics of Alpha generation students in madrasah diniyah, and how does this cross-generational interaction form a new paradigm of contemporary Islamic education?

The results of research at Madrasah Diniyah Darul Ulum, Maospati, show that generation Z teachers display adaptive emotional characters and flexible teaching styles that are in harmony with the learning rhythm of Alpha generation students. They combine assertiveness and warmth in a short waltu, using humor and contextual narrative to foster a meaningful learning atmosphere. This approach marks a shift in pedagogical paradigms, from a hierarchical model to a relational pattern based on empathy, participation, and emotional closeness.

These findings reinforce previous research by Sarinawati (2025) and Hidayat (2021) which emphasized the importance of contextual Islamic pedagogy in the digital era, namely an Islamic learning model that adapts to the symbolic and social world of students. However, the results of this study also show new nuances such as that generation Z teachers not only adapt to the character of the Alpha generation, but also re-interpret Islamic education values to remain relevant to the context of the digital generation. This phenomenon shows that the pedagogical

ijtihad process is now not only taking place in the realm of religious texts, but also a form of practical innovation in the classroom.

When compared to previous studies that highlighted the challenges of digitizing Islamic education, the results of this study actually reveal an optimistic dimension, young teachers do not completely lose religious authority even though the teaching style is informal. Authority is now built not through symbolic distance, but through empathic speed and the teacher's ability to read the emotional rhythm of students. Perhaps the difference in the context of the community-based madrasah institution is the reason why the results of this study show a balance between tradition and modernity that is more fluid than the results of research in formal Islamic schools.

However, this research has a gap. Data collection was carried out in one location with a limited number of informants, so the results could not be generalized widely to all madrasahs in Indonesia. In addition, the strong affective dimension in the teacher-student relationship has the potential to be influenced by certain teachers' personal factors, not solely the representation of generation Z in general. Other variables such as pesantren culture, madrasah head leadership, or technology support also have the potential to affect the way teachers adapt to Alpha generation students, but have not been studied in depth in this study.

Nevertheless, this research makes an important contribution to the development of Islamic education theory and practice in the digital era. First, this study enriches the discourse on intergenerational pedagogy in a religious context, showing that generational differences are not just a challenge, but a potential epistemological dialogue between classical values and modern reality. Second, the results of this study expand the concept of pedagogical wisdom in Islam, and simply spiritual wisdom becomes a contextual ability to read psychology and learning culture of the new generation. Third, this study offers empirical data for the development of a more adaptive madrasah curriculum, by integrating the principles of flexibility, empathy, and digital literacy without losing moral and spiritual orientation.

Interpretation of these results is open. Another possibility worth considering is that the paradigm shift in learning in madrasah diniyah is not only driven by generational differences, but also by broader social transformation, increased interaction of society with technology, redefinition of religious authority, and decentralization of knowledge due to abundant access to information. Therefore, further research is recommended to examine these dimensions through a comparative approach between regions or longitudinal to see changes in the pattern of teacher-student interaction over time.

Thus, this study does not intend to provide a final conclusion, but rather opens up space for reflection on the new direction of Islamic education. In the midst of a meeting between generation Z teachers and Alpha generation students, madrasah diniyah can be seen not as a backward institution, but as a social laboratory where tradition and innovation negotiate dynamically, forming a new face of Islamic pedagogy that is humane, contextual, and sustainable.

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