

Reframing Educational Conflict Through Quranic Ethics: A Conceptual Framework for Learning in the Society 5.0 Era

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Abstract

The development of digital technology in the Society 5.0 era has driven significant transformation in the education system, particularly through the integration of artificial intelligence, big data, and digital learning platforms. Although these innovations improve access to knowledge and learning efficiency, the existing educational literature still tends to emphasize technological aspects without adequately addressing the dynamics of epistemic conflict that emerge from the plurality of knowledge sources within learning environments. This study aims to formulate a conceptual framework for educational conflict management based on Quranic ethical values in order to strengthen pedagogical resilience within the educational ecosystem of Society 5.0. It employs a qualitative approach using thematic interpretation analysis of several Indonesian Quranic commentaries, including Tafsir al-Misbah, Tafsir al-Azhar, and other Indonesian tafsir works, focusing on Quranic narratives that represent the dynamics of knowledge conflict and pedagogical relationships, such as the stories of Prophet Moses and Prophet Khidr, Prophet Moses and the Bani Israil, Prophet Adam and Iblis, and Prophet Ibrahim and his people. The analytical process was conducted through thematic coding of various tafsir sources to identify ethical values relevant to conflict management in education. The findings show that conflicts in the learning process can be

managed through Quranic principles such as epistemic patience, intellectual humility, disciplined dialogue, information verification, and moral courage in rational argumentation. These principles are then translated into an operational framework for educational conflict management that includes preventing conflict escalation, managing pedagogical dialogue, and restoring academic relationships. The scientific contribution of this study lies in the development of an educational conflict management framework that integrates thematic Quranic interpretation with the concept of pedagogical resilience in the Society 5.0 context. In this way, Quranic values are understood not only as moral ethics but also as epistemological mechanisms for managing educational conflicts within modern learning environments.

Keywords: *conflict management; educational innovation; Islamic values; society 5.0; quranic education*

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Introduction

Modern education is built upon an instrumental rational epistemic paradigm that positions knowledge as a means of achieving efficiency, productivity, and adaptation to social change. In the context of Society 5.0—introduced by Japan in 2015 as a model of a society integrating physical and digital spaces through artificial intelligence, the Internet of Things, and big data (Cedillo et al. 2019, 697; Nuryadi & Widiatmaka 2023, 217)—education is increasingly directed toward producing technologically competent human resources. However, this epistemic orientation tends to emphasize cognitive-intellectual aspects, while ethical, emotional, and spiritual dimensions receive less proportional attention. In fact, various studies indicate that individual success is not determined solely by academic intelligence but is more significantly influenced by emotional, social, and spiritual intelligence (Bahari 2017, 156).

On the other hand, the modernization of education does not always proceed linearly with social harmony within educational environments. Digital transformation indeed opens opportunities for innovation, but it also increases the complexity of relationships among

teachers, students, and institutions. Differences in perspectives, interests, and value orientations often generate conflicts that disrupt the learning process (Samsudin & Setyowati 2022, 549). Moreover, technology as the primary instrument of Society 5.0 also carries psychological and social implications, such as emotional and social disturbances resulting from excessive smartphone use (Wijaya & Megawati 2023, 213). This situation indicates that contemporary educational problems are not merely related to technological imbalance (Parwati & Pramatha 2021, 144), but also reflect a broader crisis of relational ethics within educational spaces.

Theoretically, conflict in education is often understood through conflict management or conflict resolution approaches based on communication and negotiation. However, most of these theories originate from modern sociological and psychological frameworks that emphasize procedural mechanisms for resolving conflict rather than the ethical transformation of the actors involved. In practice, conflicts within educational institutions often lead to polarization, both between teachers and students and among groups within the institution. Debates surrounding the establishment of universities under the auspices of *pesantren*, for example, reveal tensions between educational innovation and the preservation of tradition (Arifin 2018, 181). Similarly, cultural clashes between the backgrounds of students and the *pesantren* system demonstrate that conflict is not merely an administrative issue, but also involves deeper dimensions of values and identity (Sofia 2021, 1).

Criticism of modern educational conflict theories lies in their procedural orientation and limited emphasis on ethical values. Conflict is often viewed as a social phenomenon that must be controlled rather than as a space for cultivating character and ethical development. As a result, education frequently loses its transformative function as a process of moral formation. Teacher-student relationships, which should ideally be educational and formative, can shift into egoistic relationships when intellectual authority is not balanced by emotional and spiritual maturity (Bahari 2017, 156).

Studies on education in the Society 5.0 era generally develop along two major streams: (1) optimism toward the integration of technology in education, and (2) normative responses of Islamic education to the challenges of digital modernity. However, these two streams have not yet led to the formulation of an epistemological framework that reads revelation as a foundational basis for education.

The discourse on education in the Society 5.0 era tends to be dominated by an instrumentalist paradigm that positions education primarily as a tool for adapting to technological development. The article “*The Education in the Society 5.0 Era*” highlights the positive impacts of technological integration and learning efficiency (Harahap et al. 2023, 237). However, it does not critically examine epistemic risks such as technological dependency and the digital divide, thus, remains largely descriptive without strong empirical application. A similar pattern is found in studies of Islamic educational management that emphasize the need for 21st century competencies and the development of human resources (Resufle & Rofiki 2022, 4584). However, these studies tend to offer administrative-technocratic solutions, leading education to be merely understood as a system that needs optimization rather than as a space for negotiating values and meaning. Consequently, educational conflicts are often reduced to issues of management and competence rather than being recognized as epistemic dynamics arising from digital transformation.

The response of Islamic education to the challenges of Society 5.0 still tends to be normative and has not yet developed an operational epistemic framework. A study on the importance of the *insan kamil* concept (Husni & Atoillah 2022, 67) neither systematically critique the internal weaknesses of Islamic education nor formulate implemented strategies based on applicable conceptual analysis. Another article—interpreting Prophet Musa and Prophet Khidr’s story as a model of conflict management—is also limited to a textual approach focusing on a single Quranic narrative (Asykur et al. 2022). Consequently, it does not produce a theoretical construction that can be transformed into the complex context of contemporary education. Similarly, a study positions *wasqiyah* as a moral appeal in responding to Society 5.0. However, it does not develop it as an ethical-operational construct connected to theories of conflict, resilience, or negotiation in modern education, nor does it provide a systematic thematic-exegetical mapping that positions Quranic values as epistemological tools (Wulandari 2022).

Synthesizing the literature reveals two major gaps. Firstly, there is a lack of integration among Society 5.0 studies which primarily focus on technology, management, and Islamic educational studies that emphasize values and morality. As a result, no conceptual framework adequately explains how educational conflicts are produced, negotiated, and

transformed within digital learning environments. Secondly, there is an absence of epistemological construction that approaches the Quran not only as a normative source for conflict resolution but also as an epistemology of educational negotiation. In this sense, the Quran serves as a *mode of knowing* for interpreting truth, authority, and difference within pedagogical relationships. In fact, educational conflicts—whether between teachers and students or between innovation and tradition—and cultural tensions within *pesantren* are not merely managerial issues but fundamentally epistemic ones (Arifin 2018, 181; Sofia 2021, 1). While modern conflict theories tend to be procedural and value-neutral, the Quranic interpretive tradition—containing principles of dialogue, justice, *tabayyun* (verification), and *musyawarah* (deliberation)—has not yet been systematically constructed as an epistemological framework for understanding and transforming educational conflict in the era of Society 5.0.

In contemporary education, the Quran has rarely been positioned as a framework for conflict pedagogy, as existing studies remain largely normative and lack operational models suited to the complexities of Society 5.0. Addressing this gap, this study is grounded in three propositions. First, Quranic values such as patience (*sabr*), deliberation, compassion, intellectual humility (*tawadū'*), and verification (*tabayyun*) provide ethical principles to prevent conflict escalation and foster inclusive learning. Second, when institutionalized through practices such as mediation and restorative dialogue, these values strengthen pedagogical resilience and enable more adaptive conflict management. Third, technologies such as AI, VR, and AR function as pedagogical enablers that support conflict management rather than serving as ethical solutions in themselves. Based on these propositions, this study aims to identify relevant Quranic values, construct a conceptual framework for educational conflict management grounded in Quranic ethics and resilience, and formulate implementable principles for Islamic education through a thematic-hermeneutic reconstruction of tafsir corpora as its methodological foundation.

Research Method

Adopting a thematic-hermeneutic conceptual reconstruction approach with a normative-prescriptive design, this study aims to develop an ethical framework grounded in the Quran as an epistemology of educational negotiation. Rather than testing empirical effectiveness, it focuses on generating a conceptual framework for educational conflict management. Data were collected through documentary study (Walsh 2014) using a structured procedure. The procedure includes identifying relevant verses on relational and epistemic conflict, tracing their interpretations across selected tafsir works, and organizing key excerpts into a coding matrix for auditability. Open coding was then applied to themes such as learning dynamics, authority, communication, and managing differences.

The primary data are selected purposively from Indonesian Quranic commentaries, including *Tafsir al-Mishbah*, *Tafsir al-Azhar*, *al-Tanwir*, and other relevant works. They are selected based on criteria of authorship by influential Indonesian *mufassir*, socio-educational orientation (*adabi-ijtimâ'i*, *tahlili*, and contextual approaches), relevance to narrative verses on social relations and conflict resolution, and availability in complete, academically auditable form (Mujahidin et al. 2024). The diversity of exegetical approaches ensures methodological representativeness and enriches interpretation within contemporary Muslim education. Meanwhile, secondary sources on educational conflict management, resilience, digital pedagogy, and technology ethics serve as analytical references linking findings to contemporary theories.

The unit of analysis includes dialogue patterns in Quranic narratives, constructions of teacher-student relationships, and conflict resolution strategies within tafsir interpretations. The focus is on verses reflecting relational and epistemic conflict, such as the story of Prophet Musa and Prophet Khidr. This selection frames conflict as an epistemic process within learning relationships rather than a mere event. The analysis employed thematic content analysis (Rosidin et al. 2024, 394), involving coding, categorization, theme mapping, and dialogical interpretation with theories of conflict and resilience. The final stage involved theoretical synthesis, reconstructing the Quran as an epistemology of educational negotiation in the Society 5.0 context, resulting in a coherent and implementable normative-prescriptive framework. Through content analysis (Affani 2023, 26) of tafsir sources

and contemporary conflict theories, the study reconstructs key values and develops a normative ethical framework, emphasizing theory-building over empirical causal claims.

To ensure academic integrity, the study distinguishes between exegetical descriptions and the author's analysis, preventing premature imposition of modern concepts. The analysis follows open, axial, and selective coding to derive core themes, which are then developed into principles and operational implications. The results include themes of Quranic values, conflict-management principles, and normative educational implications, mapped onto resilience factors such as self-regulation, empathy, and meaning-making (Valieva 2016). Thus, Quranic values are positioned as an epistemic foundation for strengthening adaptive capacity of educational actors in managing conflict in the Society 5.0 era.

Results and Discussion

Conceptualizing Educational Conflict through Quranic Narratives

Several narratives of the Quran presented here are not only seen as historical events. They also contain patterns of pedagogical relationships and conflict dynamics which can be reconstructed into conceptual categories of educational conflict. The term "conflict" in these narratives is not considered as a disruption to the learning process, but rather as an epistemic moment that tests authority, patience, dialogue, and readiness to learn. Based on the thematic analysis on some verses of the Quran, there are four aspects discussed in this article.

The first aspect is *adab al-ikhtilâf*, a lesson from the story of Prophet Musa and Prophet Khidr written in Q.S. al-Kahf [18]:60-82. The narratives show an epistemic conflict rooted in differing knowledge horizons between the two figures. Prophet Musa's impatience reflects human cognitive limits (ash-Shiddieqy 2012, 302), while Prophet Khidr's actions reveal deeper, often unseen social wisdom (Amrullah 1990, vol. 5). In their story, some identified key principles include epistemic patience, gradual clarification, and recognition of authority. Prophet Khidr's actions grounded in *'ilm ladunni*—a divine knowledge which is not applied to all humans. Thus, the lesson emphasizes awareness of knowledge limits, patience, and ethical dialogue. In Society 5.0 education, this translates into deliberative dialogue, *tabayyun*/fact-

checking before reaction, and pedagogical mediation that preserves academic relationships.

The second aspect concerns communication and the regulation of questioning in instructional relationships based on Q.S. al-Baqarah [2]:67-71. *Tafsir al-Tanwir* explains that those verses are about how Prophet Musa dealt with Bani Israil's characteristics. Their constant excessive questioning turned simple instruction into complex one (Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah 2022, vol. 1). This is then categorized as instructional resistance and hyper-criticism. The theme highlights the principle of proportional obedience and ethical questioning aligned with learning goals. In Society 5.0 education, it translates into classroom communication rules, structured instruction, verification before raising objections, and deliberative process to manage disagreements constructively and prevent destructive conflict (Perlado Lamo de Espinosa & Trujillo Vargas 2024, 13).

The third aspect relates to epistemic superiority conflict and the rejection of knowledge-based authority. In Q.S. al-Baqarah [2]:31, *Iblis* (the Devil) rejected Adam's authority due to a perceived superiority of origin (Yunus 2015, 8), thus, reflecting intellectual arrogance and status-based judgment. This highlights the principle of intellectual humility and recognition of competence-based authority. In Society 5.0 context, it can be applied through character education, ethical digital literacy, rational mediation, and restorative dialogue. Institutions are accordingly encouraged to establish academic ethics and communication guidelines to prevent ego-driven polarization and promote a deliberative academic culture (Lumbard 2024, 7).

The last aspect addresses structural cultural conflict in value transformation, based on Q.S. al-Anbiya' [21]:51-68. Prophet Ibrahim's critique was perceived as a threat to established social order (Hassan 2023, 326), reflecting structural resistance (Santana & Kim 2026, 148). This story emphasizes moral courage and rational argumentation. In Society 5.0 education, it can be seen as critical literacy, open dialogue, and participatory deliberation. Institutions should adopt culturally sensitive change management and strengthen communication to ensure innovation fosters cohesion rather than polarization (Junaedi & Wijaya 2021, 300). Table 1 presents the four aspects of educational conflicts.

Table 1
The Concept of Educational Conflicts through Quranic Narratives

Quranic Narrative	Educational Conflicts	Ethical Principle	Pedagogical Implication
Prophet Musa and Prophet Khidr (Q.S. al-Kahf [18]:60-82)	Epistemic conflict between student perspective and teacher authority	<i>Sabr</i> (epistemic patience), recognition of knowledge limitations	<i>Adab al-Ikhtilâf</i> , epistemic patience and gradual clarification in teacher-student relations
Prophet Musa and Bani Israil (Q.S. al-Baqarah [2]:67-71)	Instructional resistance and student hyper-criticism	Proportional compliance, dialogue	Dialogue structure in class, regulation of questions
Prophet Adam and the Devil (Q.S. al-Baqarah [2]:31)	The conflict of epistemic superiority and the denial of legitimacy	<i>Tawadû'</i> , recognition of authority based on knowledge	Character education based on intellectual humility
Prophet Ibrahim and his people (Q.S. al-Anbiya' [21]:51-68)	Pedagogical-structural conflict between innovation and tradition	Moral courage, rational argumentation	Transformative education, teachers as agents of social change

From the table, educational conflicts in the Quranic perspective are grouped into four types: epistemic, relational-instructional, intellectual superiority, and structural-cultural. These show that conflict is a dynamic negotiation of meaning, not merely a managerial issue. Values such as patience, intellectual humility, proportional dialogue, and moral courage function as pedagogical principles and an epistemic foundation for educational resilience in the Society 5.0 era (Valieva 2016, 55). They alter Quranic narratives into an applicable conceptual framework.

Adab al-Ikhtilâf in Teacher-Student Relations

Adab al-Ikhtilâf is the Arabic for the ethics of disagreement. Its goal is to reduce misunderstandings, reinforce dialogue, nurture tolerance, and eventually avoid conflict (Abdul-Jabbar 2026, 5). The story in Q.S. al-Kahf [18]:60-82 shows that epistemic conflict between Prophet Khidr and Prophet Musa is due to differences in knowledge horizons rather than a breakdown in pedagogy (Mustafa n.d., 921). Patience functions as

an epistemic regulator, preventing premature judgment and fostering trust in the teacher-student relationship (Dimyathi 2023, vol. 2). At the same time, awareness of knowledge limitations nurtures intellectual humility, enabling openness to correction and reducing polarization (Koetke et al. 2024, 2). Gradual clarification through dialogue also serves as a verification process, allowing conflicts to be addressed through rational reflection (Koutsouris et al. 2022, 1030). Thus, these values operate as both ethical guidance and interactional mechanisms that strengthen pedagogical resilience.

This study incorporates conflict governance and ethical interaction in response to the plurality of knowledge. Unlike normative Islamic education studies and narrative-limited Quranic analyses, it develops an operational framework based on values such as patience, intellectual humility, and dialogical clarification to prevent conflict, manage communication, and restore pedagogical relationships. Its novelty lies in integrating thematic Quranic interpretation with resilience in Society 5.0 education. This study suggests reinforcing Islamic educational ethos by emphasizing ethical maturity, respect for scholarly authority, and reflective dialogue to sustain balanced and resilient pedagogical relationships.

Furthermore, the study shows that, in the Society 5.0 era, technological integration must be accompanied by strong epistemic ethics. The abundance of digital information and AI-driven access can trigger misinformation, polarization, and the erosion of academic authority without an ethical framework (Nguyen et al. 2023, 4221). Thus, values such as intellectual patience, humility, and reflective dialogue are essential for sustaining quality pedagogical interaction in hyper digital environments. Importantly, the narrative of Prophet Musa and Prophet Khidr is interpreted in epistemic ethical terms highlighting the limits of human knowledge and the ethics of dialogue rather than as a justification for actions in different social contexts.

This study implies that educational conflict management must adopt not only reactive but also preventive and transformative policies. Principles such as patience and self-regulation can be implemented through emotional training and structured academic discussion simulations. This will prevent conflicts from escalating into personal confrontation (Pekrun 2021, 312). In addition, gradual clarification and verification can be institutionalized through standard communication

procedures and ethical digital literacy guidelines that emphasize source verification, transparency, and responsible argumentation. In the Society 5.0 context, these measures function not only to resolve conflict but also to strengthen epistemic resilience in navigating complex information environments (Cowling et al. 2025, 953).

Strengthening reflective dialogue in teacher-student relationships can be facilitated through structured discussions, academic deliberation, and argumentation-based learning. In this setting, teachers act as epistemic moderators ensuring fair and coherent exchanges oriented toward truth (Guzmán & Larrain 2024). This approach not only resolves knowledge conflicts constructively but also enhances critical thinking, collaboration, and respect for diverse perspectives. Overall, these policies reposition conflict as a productive pedagogical dynamic. When managed through emotional regulation, clarification, and reflective dialogue, differences become sources of learning that foster pedagogical resilience in the Society 5.0 era (Schoug et al. 2026, 235).

Regulating Questions for Effective Classroom Dialogue

Pedagogical conflict arises not only from knowledge differences but also from disproportionate communication, as shown in Q.S. al-Baqarah [2]:67-71. Excessive questioning increased the complexity of simple instructions, indicating imbalance between clarification and resistance (Majelis Tarjih 2022, vol. 1). Thus, proportional obedience serves as a preventive principle, guiding learners to understand instructions before criticizing. From a resilience perspective, structured dialogue and regulated questioning act as protective factors, minimizing misunderstanding through directed clarification without limiting critical thinking (Chen 2025).

This study links communication patterns in the story of Prophet Musa and Bani Israil with pedagogical resilience, proposing an operational framework for managing learning conflict. Within this framework, questions and criticism remain essential but must follow dialogical ethics that respect learning goals and scholarly authority (Hennessy et al. 2023, 203). Thus, critical thinking is not opposed to pedagogical structure; rather, it is guided to ensure systematic, rational, and collaborative knowledge construction without devolving into disruptive critique (Kim 2024).

In the Society 5.0 context, the above analysis is relevant as digital learning expands teacher-student communication. Without clear regulation, it may trigger hyper-criticism, misinterpretation, and delegitimization of academic authority (Jiang et al. 2024, 20183). Therefore, technological integration must be accompanied by strengthened communication ethics and dialogical literacy to ensure constructive interaction (Çiftçi 2026). This study interprets the Prophet Musa-Bani Israil narrative not as a historical judgment but as an epistemic reflection on how communication shapes learning effectiveness, emphasizing a balance between freedom of inquiry and dialogical discipline. Accordingly, educational conflict management requires operational communication governance, including clear guidelines for questioning, criticism, and clarification to maintain academic interaction as a rational, deliberative process oriented toward knowledge (Cui & Teo 2021).

The regulation of questioning can be implemented through systematic stages of delivering learning material, conceptual clarification, and critical reflection to balance students' intellectual exploration with a coherent learning flow (Lee & Lee 2025). In this setting, the teacher acts as an epistemic moderator, guiding dialogue so that questions contribute to conceptual deepening rather than devolve into disruptive hyper-criticism. In digital environments, this approach can be reinforced through academic communication protocols, including ethical discussion guidelines, clarification mechanisms, and moderated interaction systems (Bauler 2021). The elements are further integrated with ethical digital literacy programs that promote responsible argumentation and respect for diverse perspectives. Consequently, technology functions not only as a delivery tool but as a regulated pedagogical space. Through such regulation, instructional conflict is reframed as a productive intellectual dynamic enabling knowledge clarification, strengthening scholarly discourse, and fostering pedagogical resilience in the Society 5.0 era (Kester & Misiaszek 2025, 287).

Character Education Based on Intellectual Humility

The story of Prophet Adam and *Iblis*, written in Q.S. al-Baqarah [2]:31, shows that educational conflict may arise not only from differences in understanding but also from epistemic superiority that rejects the legitimacy of knowledge-based authority (Mustafa n.d., 28).

Such conflict emerges when truth is judged based on identity or status rather than epistemic validity (Lapsley & Chaloner 2020). The narrative illustrates that rejection of knowledge is driven by intellectual ego rather than lack of argument. In this context, intellectual humility functions as a key principle that encourages rational evaluation of knowledge beyond personal or social bias (Callahan 2024). As a protective factor in educational resilience, it helps prevent epistemic conflict from escalating into personal disputes and instead directs it toward constructive academic dialogue (Drerup 2021).

This article positions intellectual humility as an operational strategy for managing epistemic conflict. It integrates thematic tafsir with pedagogical resilience, enabling Quranic values to function as mechanisms for regulating knowledge conflict in digital learning environments. Conceptually, these findings highlight that Islamic education emphasizes not only knowledge mastery but also intellectual character grounded in humility, openness to correction, and commitment to truth. Thus, it forms a balanced academic ethos between scholarly authority and freedom of thought (Husni et al. 2025, 7).

In the context of Society 5.0, the plurality of digital information can trigger conflicts driven by knowledge superiority, polarization, and the delegitimization of academic authority (Bartsch et al. 2025, 37). Therefore, technological integration must be accompanied by the cultivation of intellectual character grounded in humility, scholarly dialogue, and respect for knowledge validity. This principle can be institutionalized through academic character education that frames learning as a collaborative search for truth rather than a competitive arena. Its implementation includes training in ethical scholarly discussion, evidence-based dialogue, and epistemic reflection. Such training fosters awareness of one's cognitive limitations and respect for academic authority (Alzate 2025, 3), thereby promoting a critical yet humble academic culture.

At the institutional level, these principles can be strengthened through the development of academic communication codes of ethics. It should regulate how criticism is conveyed, how arguments are structured, and how scientific integrity is maintained (Buckley 2022, 516). The regulation is supported by mechanisms such as moderated discussions, clarification forums, and spaces for collective reflection. This must be done to ensure that academic debates do not devolve into personal

conflict or the delegitimization of scholarly authority (Tong & Ding 2025).

In digital learning context in the Society 5.0 era, this framework must be complemented by strengthening epistemic and critical digital literacy. The abundance of information from search engines, social media, and online platforms often creates an illusion of epistemic authority. Therefore, learners need the ability to evaluate source credibility, understand the structure of scientific argumentation, and distinguish between opinion, interpretation, and evidence-based knowledge (Osborne & Allchin 2025, 2149). The ability enables them to engage with conflicting information rationally and reflectively so that epistemic conflicts can be transformed into constructive processes of argument testing and knowledge deepening.

Educational policies can also foster an inclusive and collaborative academic dialogue ecosystem through cross-perspective forums, project-based collaboration, and learning models that encourage open yet scientifically grounded exchanges of ideas. In this setting, differences are treated not as threats but as resources for expanding knowledge. Teachers will act as intellectual facilitators who balance intellectual freedom and scientific rigor maintaining productive, truth-oriented dialogue (Chrisman 2024, 196). Through these measures, educational spaces evolve into resilient epistemic communities capable of managing knowledge tensions without destructive conflict. In this setting, conflict over knowledge claims is reframed as a constructive dynamic that enhances cognitive maturity, deepens understanding, and cultivates dialogical ethics. Thus, intellectual humility functions not only as an individual virtue but as a structural principle shaping the governance of knowledge interaction in modern education (Colo 2024, 2).

Transformative Education: Teachers as Agents of Social Change

The narrative of Q.S. al-Anbiya' [21]:51-68 shows that educational conflict may arise when reformist ideas confront deep-rooted traditions. Prophet Ibrahim's critique represents not a rejection of tradition per se, but a rational effort to reconstruct belief systems on more reflective grounds (Shihab 2005, vol. 8). This story indicates that conflict often emerges when epistemic change disrupts established norms. From a conflict management perspective, moral courage and rational argumentation function as key mechanisms. Moral courage sustains

academic integrity under social pressure, while rational dialogue enables critical re-evaluation of taken-for-granted (Caldicott 2023, 873). Thus, conflict becomes a pathway to transformation through reflective and dialogical processes rather than domination.

From the perspective of educational resilience, the ability to manage tensions between innovation and tradition is crucial for institutional sustainability (Schaap et al. 2025, 3). Quranic values, such as moral courage and rationality, function as protective factors that enable openness to change while maintaining social stability. These values allow conflicts to be processed through dialogue and ethical reflection in ways that enhance adaptability to technological and cultural transformation. This study introduces conflict governance as a key dimension explaining value-based resistance to innovation. It operationalizes Quranic narratives, particularly the story of Prophet Ibrahim, as a model of pedagogical conflict between innovation and tradition.

Education does not merely function to preserve and transmit established traditions of knowledge but also serves as a space for critical reflection. It enables society to evaluate social practices that are no longer aligned with the principles of rationality, justice, and the common good (Misawa 2023). Within this framework, the educational process requires intellectual courage to re-examine long-standing assumptions, alongside the capacity for rational argumentation capable of explaining change in an ethical and persuasive manner. Therefore, moral courage and rational argumentation should not be understood as forms of rejecting tradition. Rather, they are also parts of intellectual ethics that maintain a balance between respect for the heritage of knowledge and the need for social transformation (Zembylas 2024). Such an attitude enables education to function as a responsible mechanism of renewal, where change is not carried out destructively but through critical dialogue, ethical consideration, and scholarly accountability. That way, innovations in knowledge remain rooted in human values and social justice.

In the context of Society 5.0, the relevance of these findings becomes even more significant because modern education systems face rapid technological innovation that continually reshapes how people learn, work, and interact. Without a strong ethical framework, such transformation may trigger value conflicts among generations, institutions, or social groups that possess different levels of technological

adaptation (Yan & Peng 2025, 2). Therefore, Quranic values of rational dialogue and moral courage provide an ethical foundation for integrating educational technology while still preserving social stability and human dignity.

The findings imply that managing tensions between innovation and tradition requires policies that go beyond administrative control to cultivate a reflective, dialogical, and integrity-driven academic culture. The principles of moral courage and rational argumentation can be operationalized through programs that promote responsible critical expression without triggering polarization (Sassower 2022). It will reframe intellectual conflict as a constructive mechanism for knowledge renewal rather than a threat to institutional stability. Accordingly, institutions should develop academic leadership initiatives that emphasize scholarly integrity, evidence-based critique, and the ethical mediation of differing perspectives in public academic spaces (Tammeleht et al. 2022, 1). It ensures that educational transformation proceeds through deliberative processes grounded in public benefit and institutional sustainability.

At the pedagogical level, rational argumentation can be implemented through curricula that integrate critical dialogue, structured debate, and reflective argumentation. The systems enable students to evaluate ideas based on logic and evidence rather than symbolic authority or social pressure (Nussbaum 2021). In this framework, tensions between innovation and tradition can be managed through deliberative forums involving teachers, students, and stakeholders, ensuring that educational change is understood as ethical and adaptive. In the Society 5.0 digital context, where rapid information access, AI, and immersive technologies increasingly challenge traditional authority (Marini et al. 2022, 103; Rachmadtullah et al. 2023, 132; Schroeder et al. 2022, 77), and heutagogical approaches may foster an illusion of epistemic superiority (Majid et al. 2023, 77), Quranic ethics provide a regulatory foundation for epistemic resilience. Values such as responsibility, empathy, compassion, and orientation toward the common good guide the use of technology as a medium for collaborative dialogue instead of a source of fragmented authority. In this way, learning communities are enabled to manage knowledge differences reflectively and constructively (Tahar et al. 2022, 12380).

Based on this framework, strengthening the role of teachers as agents of social change becomes a strategic step in educational policy. Through transformative pedagogy training, teachers can be equipped with the capacity to integrate technological innovation with the ethics of dialogue. Accordingly, the learning process produces not only cognitive competence but also intellectual maturity and social responsibility (Daniela 2021, 716). Thus, conflicts that emerge during educational transformation are not viewed as obstacles to innovation, but rather as creative dynamics that stimulate the emergence of more mature, inclusive, and sustainable intellectual renewal within modern educational communities.

Conclusion

This study demonstrates that Quranic narratives provide an ethical framework for understanding and managing educational conflict in the Society 5.0 era. Through thematic analysis of narratives such as Prophet Musa and Prophet Khidr, Prophet Musa and Bani Israil, Prophet Adam and *Iblis*, and Prophet Ibrahim and his people, it identifies key sources of conflict, including epistemic differences, resistance to authority, intellectual arrogance, and tensions between innovation and tradition. These conflicts can be managed constructively through principles such as epistemic patience, intellectual humility, disciplined dialogue, information clarification, and morally grounded rational argumentation. When operationalized in educational practice, these values function to prevent conflict escalation, facilitate dialogical engagement, and restore pedagogical relationships within academic communities.

This study contributes scientifically in the development of a conceptual framework for educational conflict management integrating thematic Quranic interpretation with pedagogical resilience in the Society 5.0 era. In this manner, it contributes to SDG 4 (Quality Education) by fostering inclusive learning environments and SDG 16 (Peace, Justice, and Strong Institutions) through the promotion of ethical dialogue and conflict resolution. Rather than positioning Quranic ethics merely as moral guidance, this study frames them as epistemological and relational principles for regulating knowledge interaction within complex digital learning environments. However, the study is limited by its conceptual and textual approach, as it does not include empirical validation. Future research is therefore needed to

examine the practical implementation of these principles in schools, universities, and digital learning contexts to assess their effectiveness in strengthening ethical dialogue and conflict resilience.

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