

**INTEGRATING QUR'ANIC AND HADITH VALUES IN PRIMARY CIVIC EDUCATION: IMPLEMENTATION, CHALLENGES, AND SHALIH–MUSLIH**Syaicha Akmala<sup>1</sup>, Mufatihah Taubah<sup>2</sup><sup>1</sup> Universitas Islam Negeri Kudus, Indonesia<sup>2</sup> Universitas Islam Negeri Kudus, Indonesia**Corresponding Author:**

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**Abstract**

Character education plays a crucial role in responding to contemporary challenges such as declining integrity and weakening social cohesion. This study aims to examine teachers' understanding of social and civic values rooted in the Al-Qur'an and Hadith and to explore how these values are implemented in the teaching and learning process at the elementary school (SD/MI) level. In addition, the study investigates the challenges and future prospects of developing Shalih–Muslih character among students. A descriptive qualitative approach was employed, with data collected through semi-structured interviews involving two elementary school classroom teachers. The findings reveal that teachers perceive social and civic values as shared responsibilities and moral obligations grounded in the Islamic principle of ta'awun, as stated in QS. Al-Maidah verse 2. The implementation of these values is primarily carried out through role modeling, habituation, and authentic action-based learning activities, which encourage positive attitudes and active student participation. However, the integration of social and civic values in learning faces several challenges, including differences in emphasis between religious and general curricula and the limited application of holistic pedagogical approaches. Despite these constraints, teachers recognize significant opportunities to strengthen character education through curriculum integration and improved instructional strategies. This study concludes that Islamic education should aim to develop students who are Shalih (spiritually virtuous) and Muslih (socially transformative), enabling them to contribute positively to social life and national development.

**Keywords:** Civic Education, Exemplary Pedagogy, Shalih–Muslih

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## INTRODUCTION

Education is not merely intended to transmit knowledge or develop cognitive skills, but also to cultivate moral, social, and civic capacities that enable individuals to live responsibly within society. Contemporary educational discourse emphasizes that education must integrate ethical and character formation alongside cognitive development, as these dimensions jointly shape how individuals engage with social life (Biesta, 2021). When educational processes prioritize academic achievement without moral grounding, they risk producing individuals who are intellectually capable yet fragile in ethical judgment (Berkowitz, 2022). Education is therefore a moral enterprise, tasked with shaping character and values that guide responsible action (Kristjánsson, 2021). Reflective judgment and ethical awareness are critical skills that enable learners to navigate the moral complexities of modern life (Sodik, 2025).

In Indonesia, the urgency of character education is increasingly apparent due to the complexity of social interactions and civic engagement (OECD, 2021). Schools are expected to nurture learners who demonstrate intellectual competence, moral integrity, and social responsibility (Wibowo, 2022). This aligns with national goals to develop citizens capable of contributing positively to society (Hidayat, 2023). Holistic education approaches balance intellectual skills with ethical development, emphasizing the integration of Cipta, Rasa, and Karsa (Mulyana, 2025). From an Islamic perspective, education is grounded in the Qur'an, particularly Q.S. Al-Māidah (5):2, which commands cooperation in righteousness and prohibits cooperation in sin (Kamali, 2023). Islamic pedagogy integrates spiritual awareness, moral discipline, social responsibility, and intellectual growth (Memon, 2023). Moral conduct is inseparable from social engagement, positioning ethical collaboration as foundational for civic life (Hassan, 2024). Daily practice and reflection in both school and home environments reinforce these ethical habits (Halstead, 2023).

Islamic educational institutions, especially at the primary level, are strategic for early moral development (Sahin, 2024). Values are habituated through modeling and interaction rather than mere instruction (Niyozov, 2024). Qur'an- and Hadith-based moral education strengthens integrity, tolerance, and social commitment (Mukti, 2024). Integrating these principles in classroom activities ensures that learners experience ethics in action (Syahrizal, 2025). Social and civic values are central to character education. Social values such as empathy, cooperation, and accountability support interpersonal relationships (Banks, 2023). Civic values extend these commitments to public participation and responsibility for the common good. Integrating social and emotional learning enhances moral reasoning and prosocial behavior (Taylor, 2022). Learners develop competencies such as empathy and responsible decision-making that support ethical engagement (Mulyana, 2025).

Despite curricular reforms, moral challenges persist. Reports indicate declining honesty, weakened responsibility, and reduced social solidarity among students (Krettenauer, 2023). Moral education often struggles to move from formal instruction to genuine internalization (Campbell, 2024). Teachers' modeling and school culture are pivotal in shaping students' ethical development (Thapa, 2021). Moral challenges are amplified by the gap between school-taught norms and students' lived experiences. Exposure to injustice, intolerance, and ethical inconsistencies can undermine moral learning (Killen, 2023). When students perceive a mismatch between ideals and reality, they may view ethics as irrelevant (Biesta, 2024). Digital technology introduces further complexity, exposing students to conflicting values (Livingstone, 2023). Unfiltered content in online environments can challenge ethical development (Kimmons, 2024). Moral education must address both digital and offline dimensions (Twenge, 2025).

Religious education functions not merely as a transmission of doctrinal knowledge but as a critical ethical filter that supports learners' capacity for discernment and self-regulation in contemporary life (Gearon, 2023). Through internal value formation grounded in faith traditions, students develop moral autonomy that goes beyond compliance with external rules,

enabling them to act based on reflective ethical judgment rather than obligation alone (Cooling, 2024). This internalized moral framework is increasingly important as learners are required to navigate complex social, cultural, and digital environments characterized by rapid technological change and ethical ambiguity (Floridi, 2023). Within this context, the integration of Islamic values into civic education has been shown to enhance moral awareness, social responsibility, and prosocial behavior, reinforcing the alignment between spiritual principles and civic engagement (Hidayat, 2023).

The effectiveness of such value integration is strongly influenced by teachers' integrity, pedagogical decision-making, and consistency in role modeling, all of which play a decisive role in shaping students' character formation (Alnashr, 2024). Classroom environments that emphasize cooperation, moral courage, and mutual respect further support authentic learning experiences, allowing ethical values to be practiced rather than merely discussed (Hefner, 2023). In this sense, educators function as living exemplars, demonstrating moral and religious values through everyday interactions, instructional strategies, and professional conduct (Sockett, 2023). Consequently, teachers emerge as central agents in translating abstract moral and religious values into concrete, actionable behaviors that students can observe, internalize, and apply within both educational and social contexts (Arthur, 2024)..

School culture plays a decisive role in shaping students' moral and civic learning by providing a lived context in which ethical values are continuously reinforced. Educational environments characterized by fairness, mutual respect, and shared ethical standards foster students' active ethical engagement and strengthen their sense of responsibility toward others (Haerudin, 2025). Conversely, inconsistencies between proclaimed values and everyday school practices can weaken the credibility of character education, reducing it to a symbolic rather than transformative endeavor. To address this challenge, curriculum integration across subjects is essential, as it ensures that moral and civic education is embedded within students' daily learning experiences rather than confined to a single discipline (Kristjánsson, 2021).

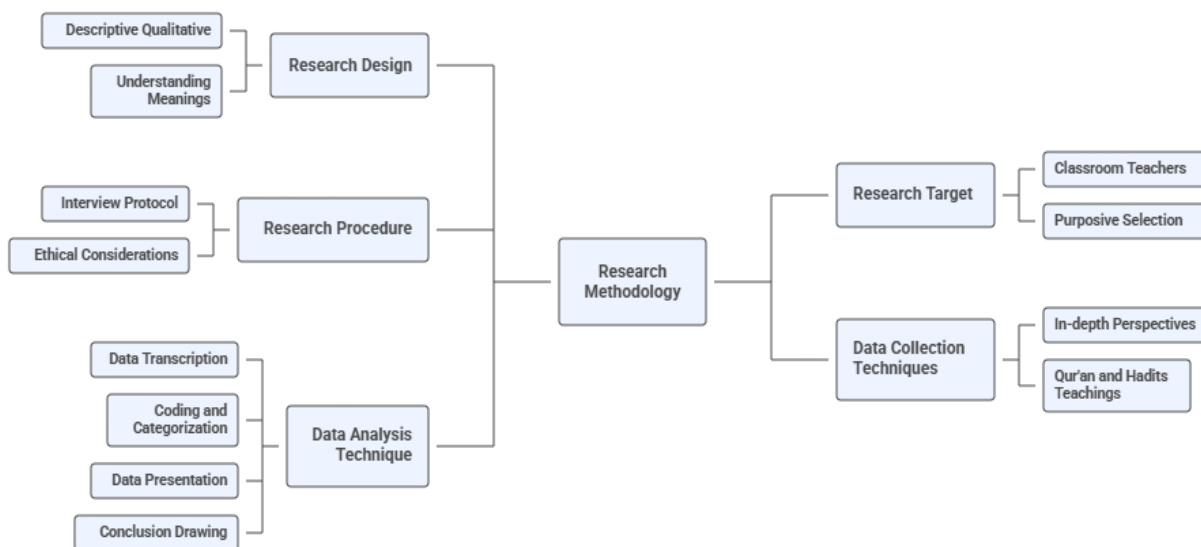
Furthermore, the development of social-emotional competencies enhances learners' capacity to navigate moral dilemmas, regulate emotions, and engage in constructive interpersonal decision-making (Taylor, 2022). Such competencies enable students to translate moral understanding into responsible action within diverse social contexts. The effectiveness of moral and civic learning is further maximized when education is contextualized and grounded in students' cultural and social realities, allowing values to be meaningfully internalized rather than abstractly imposed (Veugelers, 2021). Taken together, a coherent school culture, integrated curriculum, and culturally responsive pedagogy form a synergistic foundation for sustainable moral and civic development..

Together, these perspectives affirm that character, moral, and civic education constitute an interconnected educational project. Education shapes not only what learners know, but also how they act and who they become as moral and civic agents. Teachers and educational institutions play a central role in translating ethical, civic, and religious values into practice (Fahrurrozi, 2025). Holistic education ensures learners are intellectually competent, ethically aware, and socially responsible (Basri, 2025). Values are internalized when modeled consistently across classrooms and school culture (Setyowulandari, 2025). A coherent vision of *Shālih–Muslih* provides a framework for achieving balanced Islamic civic education.

## RESEARCH METHOD

This study adopts a descriptive qualitative research method designed to explore teachers' understanding, perspectives, and instructional practices related to social and civic values grounded in Qur'an and Hadits teachings. The research methodology is structured into several interconnected components, including research design, research procedure, research targets, data collection techniques, and data analysis techniques. To provide a systematic and visual

overview of the methodological framework employed in this study, the research method and its key components are presented in the following figure.



**Figure 1.** Research Method of the Study

Figure 1 presents the methodological framework employed in this study, illustrating the structure and interrelationship of the key components that guide the research process. The diagram depicts a descriptive qualitative research design as the foundational approach, emphasizing the exploration of meanings and in-depth understanding of the research phenomenon. It further outlines the research procedure, which includes the development of interview protocols and the consideration of ethical principles to ensure the credibility and integrity of the study.

### *Research Design*

This study employed a descriptive qualitative research design to capture a comprehensive understanding of teachers' interpretations and experiences within the elementary education context. A descriptive qualitative approach was chosen because it allows researchers to describe phenomena in their natural settings and to present participants' meanings and perspectives as closely as possible to how they are lived (Lichtman, 2023). This approach enables the exploration of deep, contextualized insights into the meanings, perceptions, and implementation processes related to social and civic values among teachers. Data collection emphasized participants' lived experiences and reflective accounts, ensuring rich, detailed understandings of how these values are understood and enacted in everyday instructional settings (Segaran & Moltudal, 2025). By situating individual perspectives within broader educational and religious frameworks, the qualitative design allowed the researcher to examine the phenomenon holistically and appreciate the complexity of teachers' conceptual understandings, instructional strategies, and the challenges they encounter in practice.

### *Research Target/Subject*

The research subjects, hereafter referred to as informants, consisted of two classroom teachers responsible for teaching Civic Education (PPKn) and Social Studies (IPS) at two different elementary education institutions. Informant 1 was a classroom teacher at SD Unggulan Darul Furqon, while Informant 2 was a classroom teacher at MI Nurul Huda. The selection of informants was conducted using purposive sampling, with specific criteria aimed at capturing in-depth and contextually rich data relevant to the research objectives. Classroom teachers were deliberately chosen as informants because they play a central role in implementing cross-disciplinary curricula at the elementary level, particularly in integrating moral, civic, and social values across multiple subjects, including PPKn and IPS. Unlike

religious education teachers, whose instructional focus is often limited to specific religious subjects, classroom teachers engage with students throughout the school day and are directly involved in shaping learning experiences, classroom culture, and value transmission in diverse instructional contexts. This position enables them to provide a more holistic perspective on how Qur'an and Hadits values are embedded in daily teaching practices, classroom interactions, and curricular decisions. Consequently, their insights offer a comprehensive understanding of the practical integration of Islamic values into general subjects, reflecting authentic educational processes rather than isolated moral instruction.

### *Research Procedure*

The research procedure was conducted through a series of systematic stages consistent with the descriptive qualitative approach. The first stage involved preliminary activities, including identifying the research problem, formulating research objectives, and conducting an initial review of relevant literature related to Qur'an and Hadits values, social and civic education, and their integration within elementary education. This stage aimed to establish a strong conceptual and theoretical foundation for the study. The second stage focused on the selection of research subjects using purposive sampling. Classroom teachers who teach PPKn and IPS were identified as suitable informants due to their direct involvement in implementing cross-disciplinary instruction. After the research subjects were determined, the researcher developed a semi-structured interview guide based on the research objectives and relevant theoretical frameworks.

The third stage involved data collection, which was carried out through in-depth semi-structured interviews with the selected informants. The interviews were conducted in a flexible yet systematic manner, allowing participants to elaborate on their understanding, experiences, instructional practices, and challenges related to the integration of Qur'an and Hadits values in PPKn and IPS learning. All interviews were audio-recorded with the participants' consent and subsequently transcribed verbatim to ensure data accuracy. The final stage consisted of data organization and preparation for analysis. The transcribed data were reviewed, organized, and categorized in accordance with the analytical framework employed in this study. This procedural sequence ensured that the research was conducted in a structured, transparent, and methodologically rigorous manner, aligned with the objectives of qualitative inquiry.

### *Data Collection Techniques*

Primary data were collected through semi-structured interviews. The interviews were designed to explore in-depth perspectives on the following aspects: 1). Teachers' understanding of social and civic values, 2). Teachers' understanding of the Qur'an and Hadits teachings as a foundation for social and civic values, 3). Practical implementation in PPKn and IPS instruction, 4). Challenges and obstacles encountered, and 5). Efforts, recommendations, and expectations. The interview protocol explicitly included questions regarding verses or hadiths related to mutual assistance, justice, social concern, responsibility, and amanah, including specific references such as QS. Al-Mā'ūn, QS. Al-Hujurāt: 10–13, and hadiths on ukhuwah.

### *Data Analysis Technique*

The interview data were analyzed using thematic analysis or content analysis. The steps involved data transcription, data reduction, coding (categorization), data presentation, and drawing conclusions. The main thematic categories focused on in the analysis were the relevance of religion, pedagogical effectiveness, and curricular-external challenges. Data validity was ensured through a process of cross-verification between field findings (teachers' statements) and a strong theoretical foundation (literature review), as well as by ensuring that the interpretations presented were supported by both field data and relevant academic theory.

## RESULTS AND DISCUSSION

The findings of this study demonstrate that classroom teachers possess a strong and coherent conceptual understanding of the theological foundations underpinning social and civic values. Teachers consistently recognize the urgency and interconnection of these values, viewing them as inseparable components of both personal faith and civic responsibility. Social and civic values not only teach rights and obligations but also shape positive attitudes that influence students' future behavior.

Teachers emphasized that the teachings of the Qur'an and Hadith provide a comprehensive foundation for social and civic values, highlighting both individual and collective responsibility within a just and prosperous society. An important insight is that these values are perceived as tangible manifestations of faith, demonstrating that civic duties are integral to religious practice. Teachers referenced universal Islamic principles that remain relevant in contemporary life, with Informant 1 citing QS. Al-Mā'idah: 2 on ta'awun (mutual assistance) and supporting ukhuwah, which underpins practices such as gotong royong (mutual cooperation) and collective responsibility. Informant 1 highlighted interpersonal care, responsibility, and mutual cooperation, while Informant 2 emphasized addressing integrity crises (honesty and amanah) and social fragmentation (tolerance and moderation).

The following table summarizes the alignment of character aspects, civic values, Qur'an-Hadith foundations, and ultimate goals based on the findings:

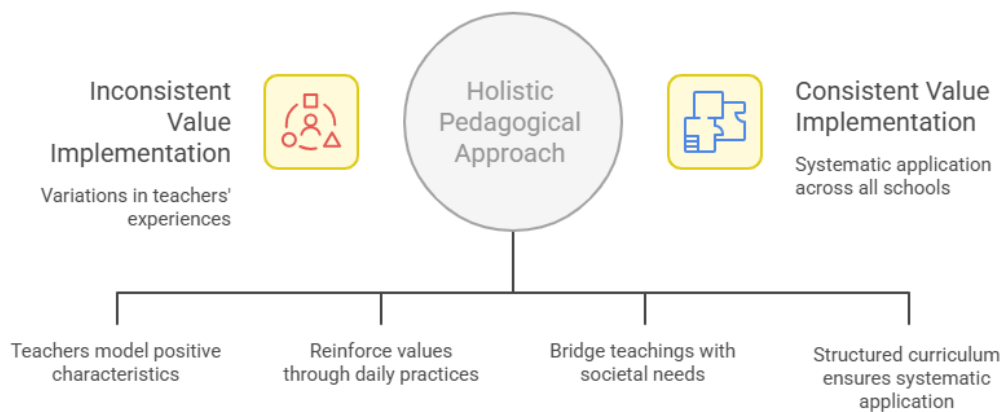
**Table 1.** Coherence of Qur'an-Hadith-Based Social and Civic Values in Elementary Education

<b>Character Aspect</b>	<b>Civic Values (National)</b>	<b>Theological Foundation (Qur'an and Hadith)</b>	<b>Ultimate Goal (Shalih–Muslih)</b>
Gotong Royong / Cooperation	Collective responsibility, kinship (Pancasila, Fifth Principle)	Ta'awun ala Al-Birr wal-Taqwa (QS. Al-Mā'idah: 2)	Muslih (Agent of Social Reform)
Integrity	Honesty, discipline, Amanah	Verses/Hadiths on honesty and amanah	Shalih and Muslih (Maintaining personal and public good)
Social Harmony	Tolerance, moderation, mutual respect	Islamic ukhuwah, prohibition of severing ties	Prevention of social fragmentation
Responsibility	Citizens' rights and obligations	Emphasis on individual and collective responsibility	Tangible manifestation of faith

Table 1 illustrates the coherence between character aspects, national civic values, Qur'an and Hadith foundations, and the ultimate goal of cultivating Shalih–Muslih students. For example, gotong royong (cooperation) links the civic values of collective responsibility and kinship with the Qur'anic principle of ta'awun ala Al-Birr wal-Taqwa, aiming to develop students as Muslih, agents of social reform. Integrity combines honesty, discipline, and amanah with scriptural teachings on honesty and trustworthiness, cultivating students who are both Shalih and Muslih, upholding personal and public good. Social harmony emphasizes tolerance, moderation, and mutual respect, grounded in the principles of Islamic ukhuwah and the prohibition of severing social ties, aiming to prevent social fragmentation. Responsibility highlights citizens' rights and obligations, reinforced by the Qur'an and Hadith's emphasis on individual and collective accountability, translating faith into tangible civic engagement. Overall, the table demonstrates that integrating religious values with civic education provides a

structured pathway to develop students who are morally upright, socially responsible, and actively contribute to community well-being.

Strategies Teachers' overarching vision is to cultivate students with strong character, social awareness, respect, and responsibility, forming Indonesia's golden generation exemplifying Shalih and Muslih character. The pedagogical approach identified as most effective integrates modeling, habituation, and practical action, implemented holistically through daily routines, school culture, real-life practices, and community-based projects.



**Figure 2.** Cultivating Shalih and Muslih Character

Figure 2 illustrates the conceptual framework for cultivating shalih and muslih character as the core outcomes of Islamic character education. The diagram emphasizes that the development of shalih character reflects individual piety, moral integrity, and personal obedience grounded in faith, while muslih character represents social responsibility, proactive engagement, and constructive contributions to society. These two dimensions are presented as complementary and interdependent, highlighting that personal righteousness (shalih) must be accompanied by social reform and benefit (muslih). The diagram further suggests that character cultivation is a continuous and integrative process, involving internalization of religious values, ethical awareness, and practical application in social and civic life.

Through this framework, Islamic education is positioned not only as a means of moral formation at the individual level but also as a transformative force that encourages learners to actively contribute to social harmony and communal well-being. 1). Exemplary Behavior and Habit Formation: Teachers' modeling serves as a tangible and easily emulated strategy with a direct impact on student behavior. Empirical evidence confirms that consistent exemplary behavior positively shapes students' characteristics, supported by structured habituation, as emphasized in character education theories. Daily practices such as helping peers, showing respect, and performing congregational prayers reinforce these values in elementary schools and madrasahs, 2). Social Projects for Value Integration: Community-based projects and case studies bridge the normative teachings of the Qur'an and Hadith with practical societal needs. These projects, such as assisting disaster victims or environmental cleaning, implement the principle of ta'awun (QS. Al-Maidah: 2) and align with Problem-Based Learning (PBL) and constructivist approaches, enhancing student understanding and readiness for real-life challenges, 3). Implementation Modalities and Challenges: Despite consensus on the effectiveness of practical engagement, differences in teachers' direct experiences indicate variations in implementation across schools.

While the conceptual understanding of exemplary behavior and practical action is consistent, opportunities for naturally occurring case studies may not be equally available. This highlights the dependence on individual teacher creativity and school culture, underscoring the need for structured curriculum support and teacher training to ensure systematic application, 4). Curricular and Environmental Considerations : Structural challenges arise from differences in

curricular focus and learning resources between religious subjects (PAI or Qur'an and Hadith) and general subjects (PPKn and Social Studies). Developing integrated teaching materials is essential to prevent discrepancies in understanding religious texts and civic values (Ardi, 2024). Holistic improvements are required in curriculum design, teaching methodology, and human resources.

External factors, including inconsistencies between school values and those practiced at home or in the broader community, pose significant barriers (Killen & Smetana, 2022). Bronfenbrenner's Human Development Ecology theory highlights that character development depends on consistent interactions within multiple environmental systems. Limited parental involvement, with a focus on academic achievement over moral education, can impede consistent character formation, while the school environment plays a critical role in cultivating discipline and responsibility (Gampu et al., 2022). To address these challenges, character education should be approached as an educational ecology, with structured collaboration between schools and parents and the strategic use of school programs and extracurricular activities to reinforce social and civic values.

The Shālih–Musliḥ framework integrates personal piety (shalih) with social responsibility (muslih), ensuring that graduates of Qur'an- and Hadith-based education possess both strong spiritual foundations and an active commitment to social improvement. This perspective aligns with contemporary research showing that Islamic educational programs can enhance both religiosity and social character, reflecting the integration of faith and social responsibility in educational practice (Islamy, 2024). The framework further emphasizes that individual religiosity must be translated into concrete contributions to society, positioning moral integrity as inseparable from civic engagement and collective welfare. Studies in Islamic education highlight that internalization of Islamic values supports not only personal ethical awareness but also social responsibility, indicating that moral formation orientated toward muslih outcomes strengthens communal and ethical action (Hairani & Conermann, 2025).

Within the Indonesian context, the Shālih–Musliḥ vision aligns closely with national character ideals embedded in Pancasila, particularly the values of social justice, unity, and mutual cooperation (gotong royong) as foundational cultural principles. Islamic education thus functions as a moral safeguard against social apathy and individualism by nurturing learners who are sensitive to communal needs and national challenges. Empirical studies of Islamic educational practice in Indonesia show that character education grounded in Islamic values significantly contributes to social and ethical awareness among learners. This alignment strengthens the role of religious education in reinforcing civic consciousness and national cohesion in a pluralistic society, as also noted in earlier character education frameworks (Zarkasyi, 2021).

Fundamentally, the Shalih–Muslih framework aspires to cultivate a generation that is spiritually devout, socially proactive, disciplined, honest, tolerant, and patriotic, reflecting a balanced synthesis of faith and citizenship (Hidayat, 2021). Such character formation responds to contemporary moral challenges by preparing students to navigate social complexity without losing their ethical compass (Biesta, 2019). In this sense, Islamic education becomes a strategic instrument for developing morally grounded citizens who contribute positively to both religious life and national development (Memon & Zaman, 2020).

**Table 2.** Matrix of Implementation Strategy Analysis and Strengthening Solutions

Category Analysis	Empirical Findings	Academic Analysis	Implications/Recommendations (Systemic Enhancement)
Theological Needs (Civic Islam)	Integrity crisis (Amanah) and social division (Tolerance) are priorities.	Supported by the Shalih-Muslih and Ta'awun concepts	Implication: Curriculum design must be responsive to contemporary issues (e.g., anti-corruption, religious moderation).

Key Pedagogy	Exemplary behavior, habituation, practical action/social projects.	Consistent with habituation theory and the effectiveness of modeling	Recommendation: Standardization and certification of teacher training in contextual, cross-disciplinary learning methodologies (PPKn–Qur’an and Hadith) are needed.
Main Internal Challenges	Differences in learning resource focus; need for integrated teaching materials.	Risk of differing interpretations of religious texts and lack of interdisciplinary teaching materi	Holistic Solution: Support the development of teaching modules that present Qur’an and Hadith values in an interdisciplinary manner across PPKn and Social Studies.
Main External Challenges	Inconsistency between school values and social reality; limited parental support	Requires an educational ecology approach	Partnership: Establish formal collaboration and sustainable parent education programs (e.g., through communication books or Qur’an and Hadith–based parenting classes)

Table 2 shows that the effective integration of Qur’an- and Hadith-based social and civic values in primary education requires a holistic approach addressing theological, pedagogical, internal, and external factors. Teachers identify integrity and social cohesion as key priorities, emphasizing curricula that respond to contemporary societal challenges such as corruption and intolerance. Pedagogical strategies focusing on exemplary behavior, habituation, and practical action through social projects are highlighted as most effective, supporting the need for standardized teacher training in cross-disciplinary methods that integrate civic and religious education. Internally, differences in learning resources and limited integrated teaching materials can lead to inconsistent application, requiring interdisciplinary modules that link religious values with civic competencies, while externally, discrepancies between school and home or community values and limited parental involvement call for an educational ecology approach that fosters sustainable school-family collaboration through structured programs. Overall, successful implementation depends on coordinated efforts in pedagogy, curriculum, teacher capacity, and environmental support to cultivate ethically grounded, socially responsible, and civically aware students.

## CONCLUSION

This study confirms that the integration of social and civic values based on the Qur’an and Hadith in elementary education is an urgent necessity for shaping well-rounded student character. First, teachers possess a strong and coherent conceptual understanding, viewing social and civic values as a comprehensive foundation derived from the Qur’an and Hadith, manifested through collective responsibility and the principle of ta’awun (QS. Al-Maidah: 2). This understanding elevates the role of citizenship into a tangible expression of faith.

Second, the most transformative and effective pedagogical strategies adopt a holistic approach emphasizing exemplary behavior, habituation, and practical action. These strategies elicit positive student responses and deeper internalization of values, particularly in addressing integrity crises and social divisions. Nevertheless, variations in the implementation of real-life practices across educational institutions highlight the importance of consistency and creativity supported systematically.

Third, the main challenges are structural and external, including differences in curricular focus and inconsistencies between school values and the surrounding social environment. This concept is reinforced by Developmental Ecology Theory, which underscores the importance of environmental consistency. Addressing these challenges requires improvements in holistic

teaching methodologies. The future vision of education should focus on cultivating a generation that is both Shalih and Muslih spiritually devout, socially proactive, and highly aware of their civic responsibilities.

## AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

## CONFLICTS OF INTEREST

The authors declare no conflict of interest.

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