

Philosophical Overview of Freedom of Expression in The Implementation of Islamic Education Management

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Abstract— This research discusses a philosophical examination of freedom of expression in the context of the implementation of Islamic education management. Freedom of expression becomes a crucial aspect in the development of a dynamic and innovative work environment. Through a philosophical approach, this research analyzes the concept of freedom of expression in the context of management, identifies its impact on decision making, and evaluates the role of management in supporting freedom of expression. This article aims to conduct a philosophical review of freedom of expression in the context of the implementation of Islamic education management. The main focus of this research is to delve into the concept of freedom of expression within the framework of Islamic values and how this concept can be integrated into educational management. The research uses philosophical analysis and literature methods to explore the views of Islamic philosophers regarding freedom of expression and identify the relevance of this concept in the administration of Islamic educational institutions. However, this freedom is not absolute but is limited by Islamic moral and ethical values. The concept of freedom of expression in Islamic education management requires a profound understanding of Islamic values, in line with the educational objectives desired in the context of religious teachings.

Keywords— *Philosophy, Speech Freedom, Management, Islamic Education.*

I. INTRODUCTION

The Almighty Allah has bestowed His creations with all perfection and has made humans the finest of His creations. Allah has orchestrated a perfectly precise scenario, which remains a secret and mystery to all of His creations in this world. He created from non-existence into existence. (Arifatul, 2022).

The importance of freedom of expression in the context of Islamic education raises questions about how this concept can be integrated into the practice of Islamic education management.

The author examines based on previous researchers with the topic of freedom of speech and information: a philosophical review of Article 22 of the Cairo

Declaration, which conveys that freedom of speech is the right of every individual that can be viewed from various aspects, whether related to social, political, and cultural matters (A. Rahman, 2018). The freedom of expression is a universal fundamental right, both in the teachings of wisdom and, more significantly, in religious doctrines. Therefore, freedom of expression and press freedom are essential elements in democracy. Restraints on freedom of expression and information are considered violations of human rights and citizenship rights. However, in practice, this freedom is also bound by the constitution to ensure that freedom of expression does not infringe upon other freedoms. Therefore, every legal regulation on freedom of expression and the press always includes accountable freedom. This is a crucial point in both freedom of expression and press freedom. In Islam, freedom of expression in this sense is a guaranteed right and determination for every Muslim. Islam tolerates freedom of expression in all aspects of worldly affairs, both in public matters and within groups. Thus, this study is a philosophical inquiry aimed at uncovering the underlying values, allowing for a deeper exploration of the values of freedom of expression in Islam.

In another study presented in a theoretical journal on justice by John Rawls, Damanhuri Fattah asserts that the issue of social justice he addresses undergoes further exploration through extensive dialogue and discussion involving numerous philosophers, political experts, economists, sociologists, and legal scholars. According to his friends, although this phase is not prolonged and does not transform Rawls into a religious person in the conventional sense, it significantly influences his life. There are two objectives of Rawls's Theory of Justice according to Damanhuri Fattah (1973 : 50 - 57), That is: Firstly, this theory aims to articulate a series of general principles of justice that underlie and explain various morally significant decisions carefully considered in our specific circumstances. Secondly, Rawls seeks to develop a superior theory of social justice compared to utilitarianism (Gabhe, 2021). The principles of justice he articulated excel in explaining ethical moral decisions regarding social justice. According to Rawls, the primary domain of justice is the basic structure of society, encompassing all social, political, legal, and economic

institutions, as this social institutional arrangement fundamentally influences the prospects of individual lives. From this explanation, it is apparent that Rawls focuses on forms of social relationships that require cooperation. The function of the basic structure of society is to distribute the social burdens and benefits, including wealth, income, food, protection, authority, power, dignity, rights, and freedoms. Individuals born into different social positions have different life prospects, partly determined by the social, political, and economic system. It is in this context that social institutions strive to influence and alter the situation. The principles of social justice govern the political constitutional choices and key elements of the social and economic system. According to Rawls, the main problem of justice, if the primary domain is the basic structure of society, is formulating and justifying a set of principles that a just basic structure of society must fulfill. Therefore, within the framework of the basic structure of society, basic needs can primarily be seen as means to pursue goals and the critical and careful conditions for selecting one's objectives and plans.

In the field of Islamic education management, as stated by previous researchers in Prof. Dr. Mujammil's journal on Islamic education management, success in Islamic education at the level of reality-expectation is, among other factors, determined by the functioning of Islamic education management in advancing the organization, implementation, or application of Islamic education institutionally (Maya & Lesmana, 2018). Among Qomar's thoughts on Islamic education management that deserve in-depth exploration are the essence of Islamic education management and its implications, the philosophical and practical objects, as well as the dimensions of Islamic education management. This includes the features and characteristics of Islamic education management, the distinctions between Islamic education management and general education management, and the existence and obstacles of Islamic education management. However, Islamic education experts also assert that education itself has the potential to overcome the decline of the community and to advance it. This involves advancing the state of the Islamic community through the progress of Islamic education. The first key, according to Qomar, is the epistemology of Islamic education, which is related to Islamic education in the form of ideas, concepts, thoughts, insights, concepts, and theories. The epistemology of Islamic education functions to unearth, discover, and develop knowledge of Islamic education. To elaborate on the second key, Qomar has written a book titled "Islamic Education Management: A New Strategy for Managing Islamic Educational Institutions," and also the book "Dimensions of Islamic Education Management." As for the third key, it is educational awareness, which serves to advance the behavior of the Islamic community in participating in the Islamic education process and achieving its outcomes.

A philosophical review serves as a rich foundation for understanding the essential aspects of freedom of expression, in line with Islamic principles. Therefore, this

research aims to conduct an in-depth analysis of the concept of freedom of expression in the implementation of Islamic education management, with the goal of fostering harmony between Islamic values and the needs of modern education.

Through this research, it is hoped that new insights can be gained into the role of freedom of expression in the context of Islamic education and how its implementation can enrich the educational experience of Muslims. These steps are directed towards building educational institutions that are not only academically rigorous but also create an educational environment that supports the holistic development of learners in accordance with Islamic teachings.

The guiding principle for the author in this writing is to understand the interconnectedness between the freedom of expression from a philosophical perspective and its application to Islamic education management.

II. LITERATURE REVIEW

In the complex dynamics of the modern business world and organizations, management is no longer solely defined by operational processes but also by profound philosophical values. One philosophical value that is increasingly recognized as a key element in managing human resources and achieving organizational goals is freedom of expression. Freedom of expression as a philosophical principle provides space for individuals to voice their opinions and ideas without fear of repression. The philosophical approach to freedom of expression highlights the importance of active participation, open dialogue, and the exchange of ideas as a strong foundation for creating an innovative and dynamic work culture (M. T. Rahman, 2020).

The philosophy of freedom of expression in this context is about exercising one of the fundamental human rights, namely the right to voice and freedom to express opinions. Of course, all of this is not in conflict with the prevailing ethics and morality, especially in Indonesian society that upholds the values of Eastern culture. The norms of behavior and politeness are reflected in the character of each individual in terms of morality (Mahmudah et al., 2022).

The relationship between freedom of expression and the prevailing ethics in society is closely intertwined. Ethics that are in accordance with and aligned with societal life are capable of maintaining manners and courtesy (Ferdinand et al., 2019). The freedom of expression should be able to take that into consideration.

Essentially, whether in the form of theory or function, management values are inevitable in human activities. This becomes increasingly evident in the interactions and relationships among individuals. One's existence is greatly influenced by the environment in which they are situated.

Islamic education management encompasses a set of activities that form a construct ranging from planning, organizing, actuating, to controlling (Hidayat et al., 2023). The management itself is essentially about organizing things that are considered resources. In

relation to Islamic education, it is about how management can be based on the Qur'an and Hadith.

In the Quran and Hadith, there are numerous verses that are related to the management of Islamic education.

In this context, this research delves into relevant Islamic philosophical thoughts and identifies how their perspectives on freedom of expression can provide guidance in managing Islamic educational institutions. It is expected that this philosophical understanding can provide a conceptual foundation for formulating policies and practices in Islamic education management that reflect Islamic values while also allowing space for freedom of expression.

III. METHODS

In this study, literature review was conducted using the Library Research method, examining materials such as books, journals, articles, and other sources as the primary and supporting references. Employing a qualitative approach and a historical-philosophical method, the initial steps in this process involved collecting data in the form of philosophical works, particularly literature produced by philosophers in past periods and by previous researchers. In-depth analysis was carried out to uncover the substance of the material under investigation. This qualitative descriptive technique also assisted the author in synthesizing information from various sources through verification and drawing conclusions to address the research questions (Fadli, 2021).

IV. RESULTS AND DISCUSSION

A. *Philosophy of Freedom of Expression Concept*

Before delving into a broad discussion on the philosophy of freedom of expression, let us first explore what is philosophy.

Philosophy is a discipline that seeks understanding and explanation regarding the fundamental aspects of life and reality. The term 'philosophy' originates from the Greek language, 'philos' means love and 'sophia' means wisdom. Therefore, philosophy can be interpreted as the love of wisdom or profound knowledge about reality and life (Mariyah et al., 2021).

Philosophy is not confined to a specific field or topic; instead, it encompasses various fundamental questions about existence, knowledge, values, ethics, logic, freedom, justice, and much more (Mudana, 2019). Philosophers strive to understand and formulate basic principles that involve all aspects of life and thought.

Philosophy involves a broad domain and is not limited to a specific domain or theme; instead, this field includes a number of fundamental questions about existence, knowledge, values, ethics, logic, freedom, justice, and various other aspects. Philosophers aim to comprehend and formulate basic principles that encompass all dimensions of life and thought.

The human being, as a subject, certainly plays a role in all of their behaviors and actions. Humans are living creatures and also historical actors in their lives. The essence of humans as individuals and collectives is

always driven by the tendency to self-realize. This tendency includes having a sense of freedom. (Pradana et al., 2022). "In this case, freedom of expression pertains to the feelings and desires that one wishes to articulate. (A. Rahman, 2018). In the absence of coercion from any party, freedom is the inherent nature of human beings bestowed by Allah SWT (Fathorrahman, 2019).

Isaiah Berlin (1909-979) A political philosopher who extensively discusses the theory of freedom is Berlin. In this regard, Berlin distinguishes between two concepts of freedom, namely: positive freedom (freedom to) and negative freedom (freedom from). For Berlin, the freedom advocated in the formulation of political philosophy is negative freedom, not positive freedom (Ilaa, 2021).

According to Berlin, the concept of positive freedom (freedom to) is a perspective that asserts that humans fundamentally can and should actualize the potentials within themselves. Therefore, individuals can choose the goals they want to achieve in their lives and obtain the means that can support the realization of those life goals. Meanwhile, according to Berlin, the concept of negative freedom (freedom from) is a view that advocates that individuals should not be compelled to do anything. Here, the term "negative" has a logical connotation (not), not a moral connotation (good or bad). In other words, "negative freedom" is a concept that emphasizes the importance of "not being compelled." This encourages us to be cautious of the concept of positive freedom (freedom to). In this concept of positive freedom, the main focus is on how I can achieve what I expect. Within it, there is the possibility for me to use others as a means or tool to attain my goals. In the concept of positive freedom, there is no guarantee that others will be free from coercion. Conversely, Berlin emphasizes the importance of support for the concept of negative freedom (freedom from coercion). In this concept, there is an assurance that no one will be forced to do something to serve the goals and interests of others. Another term for referring to this negative freedom is autonomy. In this regard, Berlin supports human autonomy and rejects heteronomy (in the form of external coercion to do something).

In his work "On Liberty," John Stuart Mill lays the foundation for utilitarian thought, proposing that freedom of expression is crucial for realizing the happiness and development of individuals and society (Saepullah, 2020).

Freedom is not something that should be discussed or proven, but rather something to be lived and experienced. Human freedom entails the absence of coercion in making choices and expressing opinions in front of others. It involves choosing among the possibilities that exist, in making decisions and taking responsibility for the choices made.

The existence of humans forms the foundation of everything that exists. Heidegger depicts that human reality is free and entirely entrusted to itself. (Drianus, 2018).

B. Implementation in Islamic Education Management

The philosophy of freedom of expression originates from the principles of human rights, emphasizing that every individual has intrinsic rights to express their opinions as part of their dignity and freedom. It also underscores the individual's responsibility in ethically exercising the freedom of expression. Despite having the right to voice opinions, individuals also bear the responsibility not to misuse their freedom.

In this context, Islamic education management plays a crucial role in organizing and controlling every action, including freedom of expression.

George R. Terry provides a definition in this regard: "management is a distinct process consisting of planning, organizing, actuating and controlling, performed to determine and accomplish stated objectives by the use of human beings and other resources." The intended meaning is that management, as a clear process, consists of planning, organizing, and executing actions conducted to determine and achieve predetermined goals/objectives using resources and other available sources (Gemnafle & Batlolona, 2021).

The management of Islamic education consists of three words: management, education, and Islam. The term 'management' originates from the English language, specifically from the word 'management,' which is derived from the verb 'to manage,' meaning to handle or take care of (Afriansyah, 2019). Which can also be interpreted as organizing, processing, managing, implementing, leading, controlling, and supervising.

Education plays a crucial role in the development of individuals and society. Amidst the dynamics of global changes and increasingly complex challenges, educational management becomes a crucial aspect to ensure that education provides maximum benefits for individuals and society.

In the Indonesian language, as defined by the national education department in the comprehensive dictionary, education is the process and transformation of attitudes and behaviors of an individual or a group of individuals in their efforts to mature humans through teaching and training efforts, processes, methods, and actions that educate (Pristiwanti et al., 2022).

Although it may seem simple, education here is profoundly fundamental, especially when connected to Islamic education, which also shapes an individual's character. In Islam, it is ordained that humans are created as stewards on Earth, as articulated in the Quranic verse Al-Baqarah 2:30, which states:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ٣٠ (البقرة: 2: 30)

Remember when your Lord said to the angels, 'I am appointing a vicegerent on Earth.' They said, 'Will You place there someone who will cause corruption and shed blood, while we celebrate Your praises and proclaim Your holiness?' Allah replied, 'I know what you do not know.'

In Islamic teachings, education draws extensively from the guidance imparted by Prophet Muhammad (PBUH), as mentioned in his hadith: "Whoever treads a path in search of knowledge, Allah makes the path to Paradise easy for them." (Hadith narrated by Bukhari and Muslim).

In this statement, the Prophet encourages every individual to seek knowledge and pursue education because it is the path towards goodness that can directly be felt by the individual.

Education itself is very broad, generally referring to how individuals can endure in their lives and lead them in accordance with religious principles. Every citizen of Indonesia has the right to receive adequate education, and the state has the obligation to ensure the fair distribution and availability of educational access for all individuals, without exception (Karmila et al., 2021).

Several principles in the management of Islamic education include:

The first principle of Tawhid in Management: The fundamental principle of Islamic educational management is the awareness of the oneness of Allah (Tawhid) in every aspect of life, including education administration. Islamic educational management should reflect the values of Tawhid in planning, implementation, and evaluation. This is exemplified by a servant named Luqman, as implied in the Quran in Surah Luqman, verse 13, which states,:

وَإِذْ قَالَ لُقْمٰنُ لِابْنِهِ وَهُوَ يُعْطِيهِ يَبْنِيْ لَا تُشْرِكْ بِاللّٰهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ١٣ (لقمن/31: 13)

(Remember) when Luqman said to his son, while advising him, 'O my son, do not associate partners with Allah! Indeed, associating partners with (Allah) is truly a great injustice.

The second principle is Justice and Equality: The principles of justice and equality serve as the foundation in Islamic education management. Every individual has an equal right to receive quality education, regardless of their social, economic, or ethnic background. This is implied in the Quranic verse found in Surah Al-Ma'idah (5:8), which states,:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوٰمِيْنَ لِلّٰهِ شٰهِدًاۙ وَالْاَبْرَارُ لَا يَجْرَمُكُمْ شَتٰنُ قَوْمٍ عَلٰى اَلَّا تَعْلَمُوْاۗ اَعْلَمُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى وَاَتَقُوا اللّٰهَ إِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ٨ (المائدة/5: 8)

"O you who have believed, be persistently standing firm for justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted".

The third one is Oriented towards the Hereafter: Islamic education management is not just about achieving success in this world but also guiding individuals to attain happiness and success in the Hereafter. Islamic education should encompass the development of good morals and ethics. This is reflected in verses 12-19 of Surah Luqman, Allah SWT bestows wisdom upon him, and with that

wisdom, he educates his children as an expression of gratitude to Allah SWT. The word "syukur" is derived from "syukr," meaning praise for goodness and for all the blessings bestowed by Him.

The fourth one is Active Community Participation: In the management of Islamic education, community involvement is crucial. Involving parents, communities, and other stakeholders can enhance the effectiveness and acceptance of Islamic education.

When the essence of the philosophy of freedom and the implementation of Islamic education management are ingrained in the human soul, the attitude of controlling and guiding in the sense of genuine freedom in expressing opinions will proceed smoothly and be directed in accordance with the teachings of the Quran. Success in society will be within the grasp of the individual.

Explicitly, this acknowledges that freedom of expression opens space for diversity of thought. By allowing various perspectives, ideas, and opinions, society can evolve through debate and the exchange of ideas.

The philosophy of freedom and Islamic education management in this context emphasizes that freedom of expression must be balanced with respect for different views. Tolerance of differing opinions is an integral part of a democratic society.

Freedom of expression becomes a fundamental pillar in the democratic system. This foundational principle emphasizes that active participation in decision-making requires the freedom to express opinions so that every citizen can contribute to the process.

This also emphasizes that freedom of expression is closely related to the right to acquire and disseminate information. A well-informed society forms the basis for making sound and effective decisions.

In general, the goals of Islamic education management can be seen as utilizing and managing Islamic educational resources effectively to achieve the objectives of development, progress, and the quality of the process and outcomes of Islamic education itself (Arsyam, 2020). Thereby, it will be in line with the specific goal of implementing Islamic education management:

Improvement of Individual and Community Quality:

1. The main goal of Islamic education management is to cultivate individuals with high quality, both academically and morally. Through Islamic education, it is expected that society can nurture a generation with Islamic character, ethics, and high morality.

Skills and Competence Development:

2. Islamic education management aims to cultivate students' skills and competencies in various aspects of life. The focus is on the development of academic, social, and practical skills in line with Islamic values.

Formation of Noble Character:

3. One of the primary objectives of Islamic education is the cultivation of noble character. Educational management should create an environment that supports the development of Islamic values in one's

character. Education is not only about acquiring knowledge but also about applying moral values in daily life.

Improvement of Religious Awareness:

4. Islamic education management aims to enhance the religious awareness of students. Students are expected to comprehend Islamic teachings, practice them in their daily lives, and become agents of change who bring goodness to society.

Shaping Character Leaders:

5. Islamic education aims to create leaders who possess character, fairness, and the ability to lead based on Islamic values. Educational management needs to identify and develop students' leadership potential.

Understanding of Science and Technology in Education Management

6. Islamic education management is not only focused on religious aspects but also on the understanding of science and technology. Students are expected to be part of progress and development in various fields, while still adhering to Islamic principles.

Improvement of Quality of Community Life:

7. Islamic education aims to enhance the quality of community life by implementing values of justice, truth, and unity. The management of education needs to create conditions for students that can positively contribute to building a better society.

Formation of Global Insight and Understanding:

8. Islamic education management also aims to cultivate students with global insight and understanding, enabling them to interact and contribute at the international level.

Freedom of expression plays a crucial role in decision-making within the context of Islamic education management. Islamic education goes beyond the mere transmission of religious knowledge; it also encompasses the shaping of students' characters and morals. Freedom of expression plays a key role in creating an educational environment that is inclusive, progressive, and responsive to change, capable of addressing the challenges of modern life from an Islamic perspective.

As for some details on how freedom of expression influences decision-making in Islamic education management, they are as follows:

1. Facilitation of Dialogue and Discussion: Freedom of expression enables open dialogue and discussion between educators and learners. Educators and learners can freely express their opinions, ask questions, or express confusion related to Islamic religious materials without fear of discrimination.
2. Critical Formation: Freedom of expression supports the development of critical thinking among Islamic learners. Learners are given the freedom to ask questions and challenge specific understandings or interpretations within Islam.
3. Active Engagement of Learners: An environment that encourages freedom of expression motivates learners to actively engage in the learning process. They can participate in extracurricular activities,

research projects, or other activities that develop their potential.

4. Creativity in Learning: Freedom of expression creates space for creativity in teaching and learning methods. Educators can develop innovative approaches to deliver Islamic religious lessons, making it easier for learners to understand and internalize these values.
5. Multicultural Consideration: In an increasingly interconnected global context, freedom of expression allows Islamic education management to consider multicultural aspects. Decision-making can take into account the cultural, linguistic, and background diversity of learners so that Islamic education can be accessed and accepted by everyone.
6. Response to Contemporary Challenges: Freedom of expression enables Islamic education management to be more responsive to contemporary challenges. This may involve adapting the curriculum to address social, economic, and political issues relevant to learners.
7. Ethics and Responsibility: Despite providing freedom of expression, Islamic education management needs to emphasize ethics and responsibility in expressing opinions. Learners need to understand that freedom of expression should be used positively and respect the values of Islamic religion.

In an Islamic educational institution where freedom of expression is valued and well-integrated into the educational management, this scenario reflects how freedom of expression contributes to creating a dynamic and innovative working environment and how this environment supports growth and development.

Scenario: Development of Innovative Education Programs

In a progressive Islamic educational institution, educators and learners are granted the freedom to express new ideas and actively participate in the learning process. The educational management has designed an innovative program that integrates Islamic religious concepts with a modern approach. The steps in this scenario include:

1. Open Discussion Forum: The institution organizes an open discussion forum involving educators, staff, and students. Everyone is given the opportunity to share their ideas on how to enhance the approach to Islamic education to make it more relevant to daily life.
2. Education Innovation Team: An education innovation team has been formed, consisting of educators, students, and education experts. This team is tasked with designing new educational programs that reflect Islamic values while leveraging technology and modern learning methods.
3. Implementation of Pilot Programs: The newly developed programs involve the use of technology, such as online learning, simulations, and online discussions, to support the understanding of Islamic concepts. Students are given the freedom to explore

and provide feedback on these new learning methods.

4. Open Monitoring and Evaluation: The education management opens a space for open evaluation, where all parties can provide feedback on the success of the programs. Students and educators have the freedom to give input and suggestions to improve the program.
5. Continuous Education Training: Management recognizes the importance of continuous professional development. Therefore, they provide support and freedom for educators to attend training and conferences that can enhance their skills.
6. Creative Education Material Creation: Students are given the freedom to develop creative educational materials that encompass Islamic values. There are competitions or exhibitions where students' works are showcased and appreciated.

From the scenario, there arises an impact that will be directly felt by an educational institution implementing the philosophy of freedom of expression in Islamic education management :

1. Dynamic and Innovative Environment: Freedom of expression creates an environment where new ideas are encouraged, and innovation is valued.
2. Intellectual and Character Growth: Participants not only gain knowledge of Islamic religion but also develop intellectually and in character as they are encouraged to think critically, creatively, and responsibly.
3. Modern Skills Development: Innovative programs ensure that participants not only master the concepts of the Islamic religion but also acquire modern skills relevant to the demands of the times.
4. Diversity in Learning Approaches: Through freedom of expression, the institution is able to accommodate various learning approaches according to the needs and preferences of participants.
5. Enhancement of Education Quality: By involving all stakeholders in decision-making and program development, this institution achieves a more holistic and responsive improvement in the quality of education."

In the context of Islamic education and freedom of expression, we can refer to the thoughts of Ibn Rushd (Averroes), a prominent Islamic philosopher from the 12th century. Averroes, also known as the "Judge of Cordoba," held views that reflected the importance of free and critical thinking in the understanding of Islam.

Ibn Rushd emphasized the concept of "Double Truth," which allows for the coexistence of religious truth and rational truth, suggesting that they do not always contradict each other (Ngazizah & Mawardi, 2022). In the context of freedom of expression and the management of Islamic education, this perspective can provide a strong philosophical foundation.

Religious Truth and Rational Truth: Ibn Rushd argued that religion and rationality are not in conflict but should complement each other. Religious truth can be found through revelation, while rational truth can be

discovered through reason. In the context of Islamic education, freedom of expression enables learners to explore and understand religion through both of these perspectives without fear of restricting their thoughts.

Critical Thinking and Research: Ibn Rushd advocates the importance of critical thinking and research in understanding religion. He argues that the understanding of religion should not be purely dogmatic but should encompass critical thinking acquired through rationality. Freedom of expression in the management of Islamic education can create an environment where learners are invited to question, inquire, and engage in the research process to gain a deeper understanding.

The Importance of Intercultural Dialogue: Ibn Rushd lived in a culturally and religiously diverse society. His thoughts reflect his desire to understand and engage in dialogue with different traditions. Freedom of expression in the context of Islamic education can open the door to intercultural dialogue, where learners can appreciate and understand differences in an open and inclusive context.

Education as a Means of Liberation: Ibn Rushd sees education as a means of liberation. He believes that knowledge, rational thinking, and a profound understanding of religion can free individuals from ignorance and limitations. Freedom of expression in Islamic education management creates a space where learners can experience intellectual freedom to pursue a deep understanding of both religion and the world.

Referring to Ibn Rushd's views, we can realize that freedom of expression not only aligns with Islamic values but also enriches our understanding of religion through dialogue, critical thinking, and the development of broader knowledge. The integration of freedom of expression in the management of Islamic education can enhance the fulfillment of religious education goals in various ways.:

1. **Development of Critical Thinking:** Freedom of expression enables students to develop critical thinking towards religious teachings and Islamic values. Deeper understanding can be achieved through open dialogue, critical questioning, and research.
2. **Diverse Learning Experiences:** Freedom of expression allows for various teaching and learning methods that can be tailored to the needs and preferences of students, helping them to understand and experience Islamic values more profoundly.
3. **Increased Engagement and Participation:** An environment that supports freedom of expression encourages students to actively participate in the learning process. Active participation can aid in achieving religious education goals, including a better understanding of Islamic teachings and the internalization of moral values.
4. **Character and Ethical Growth:** Freedom of expression can support the growth of character and ethics, as students are encouraged to express their opinions with respect and responsibility. The process of dialogue and discussion helps students understand

and apply Islamic moral and ethical values in their daily lives.

However, it is important to note that in the management of Islamic education, there are limitations imposed on freedom of expression. These limitations are set by the moral values and ethics of Islam to ensure that freedom of expression does not violate religious principles. Some of these limitations involve:

1. **Respect for Religious Values:** Freedom of expression should not involve blasphemy or disrespect towards the values of Islam. Participants are expected to express their opinions with full respect for religious teachings.
2. **Responsibility in Information Sharing:** Freedom of expression must be accompanied by responsibility in conveying information. Participants must be careful not to spread false or harmful information.
3. **Compliance with Islamic Communication Ethics:** Communication involving freedom of expression should adhere to the ethics of Islamic communication, including honesty, justice, and avoiding slander or conflict.
4. **Protection of Security and Well-being:** Freedom of expression should not harm the security and well-being of individuals or society. Even in expressing opinions, participants must consider their impact on security and order.

By understanding and respecting these limitations, freedom of expression can be integrated into Islamic education management without sacrificing the moral and ethical values that underlie Islamic religious teachings. This allows the achievement of religious education goals by combining intellectual freedom with moral and ethical obligations.

This research can be applied or translated into strategies that can be implemented in Islamic education management by considering challenges or anticipated complexities in the integration of the concept of freedom of expression into Islamic education management from a philosophical examination :

Open Dialogue Promotion: The implementation involves encouraging open discussion forums where students and educators can share their thoughts and ideas. Strategies include organizing regular discussion sessions, arranging panel discussions, and fostering active participation in the classroom.

Innovative Program Development: The implementation involves creating learning programs that integrate Islamic values with modern teaching methods. Strategies include forming an education innovation team, providing training to educators on new teaching methods, and involving students in the curriculum development process.

Empowerment of Students: The implementation involves granting freedom to students to express their opinions and participate in educational decision-making. Strategies include establishing a student council, assigning responsibilities to students for organizing educational activities, and incorporating their input into the educational planning process.

Continuous Professional Training: The implementation involves promoting continuous professional development for educators to stay current with teaching methods and contemporary issues. Strategies include providing funds for training, organizing workshops, and encouraging educator participation in education conferences.

Challenges and Complexity to be Anticipated:

Conflict with Conservative Traditions: Challenge: The implementation of freedom of expression may contradict conservative traditions or strict interpretations of Islamic religious teachings. Strategy: Engage key stakeholders (parents, communities, and scholars) in a dialogue and provide a clear understanding of the inclusive educational goals.

Resistance to Change: Challenge: Some parties may resist changes in a more progressive approach to Islamic education. Strategy: Raise awareness of the benefits of change, provide training to staff, and introduce changes gradually to reduce resistance.

Assessment and Measurement: Challenge: Measuring the impact of freedom of expression on the achievement of Islamic educational goals can be complex. Strategy: Develop holistic assessment methods, including qualitative assessments, and involve learners in the evaluation process.

Safeguarding Religious Values: Challenge: Ensuring that freedom of expression does not violate Islamic moral and ethical values. Strategy: Establish ethical guidelines and rules of conduct, involve scholars in curriculum development, and provide specific mentoring.

Addressing these challenges requires a careful approach, open dialogue, and a profound understanding of religious values. While freedom of expression can bring positive impacts, a delicate balance between freedom and Islamic moral values is key to achieving comprehensive religious education goals.

V. CONCLUSION

In the course of life, every individual inevitably encounters various challenges. These challenges, whether originating from within oneself or from others, are meant to be faced and embraced. Amidst various challenges faced, valuable and meaningful experiences emerge, contributing to the journey of life. Hence, through the lens of the philosophy of freedom of expression, the application of Islamic education management can be formulated, encompassing:

Firstly, in the context of Islamic education management, freedom of expression serves as the fundamental basis for achieving educational goals. The principles of freedom of expression create an environment that supports critical dialogue, enables collaboration, and enriches students' understanding of Islamic values.

Secondly, freedom of expression also serves as a crucial instrument in managing the diversity of perspectives in the Islamic educational environment. By allowing room for differing opinions, Islamic educational

institutions can nurture students who are critical, creative, and open to various interpretations of Islamic teachings.

Thirdly, the application of freedom of expression in Islamic education management demands special attention to the ethical values and norms of Islam. While granting freedom of expression, educational institutions must ensure that expressed views align with the principles of Islamic teachings, avoiding detrimental controversies and discordance with moral values.

Fourthly, in implementing freedom of expression, Islamic education management needs to ensure the protection of individual rights while fostering an inclusive atmosphere and respect for differences. This will create an environment supportive of learning centered on Islamic values without stifling creativity and critical thinking.

Thus, the integration of freedom of expression in the implementation of Islamic education management not only supports intellectual development but also strengthens the moral and ethical foundations in accordance with Islamic teachings.

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