

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.

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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. 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

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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.

METHODOLOGY

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

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, where 'philos' means love and 'sophia' means wisdom. Therefore, philosophy can be interpreted as the love of wisdom or profound knowledge about reality and life (Poedjiadi & Suwarma Al Muchtar, 2014).

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. 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 (Rahman, 2018). In the absence of coercion from any party, freedom is the inherent nature of human beings bestowed by Allah SWT (Amin, 2014).

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. 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 (Usman, 2014).

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.

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:

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ۝ ٣٢ (البقرة/2: 32)

English Sahih Internasional

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 humans can endure in their lives, being able to live in accordance with religious principles.

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 لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ۝١٣ (لقمان/31: 13)

English Sahih Internasional

(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,:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝٨ (المائدة/5: 8)

English Sahih Internasional

“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, where 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 :

Islamic education management serves various critical purposes in shaping both individual and community life. First and foremost, its primary objective is to foster individuals with exceptional quality, encompassing both academic excellence and moral uprightness. The aspiration is to mold a generation with a profound understanding and embodiment of Islamic character, ethics, and elevated morality.

Moreover, Islamic education management focuses on the holistic development of students by emphasizing the enhancement of skills and competencies across diverse aspects of life. This encompasses the cultivation of academic proficiency, social acumen, and practical skills—all aligned with Islamic values.

A central tenet of Islamic education is the formation of noble character. Educational management endeavors to create an environment conducive to the development of Islamic virtues, recognizing that education is not merely about acquiring knowledge but also about applying moral values in daily life.

Another significant goal is the improvement of religious awareness among students. Islamic education management strives to instill a deep understanding of Islamic teachings, encouraging students to embody these principles in their daily lives and become catalysts for positive societal change.

In addition, Islamic education aspires to produce leaders with exemplary character, fairness, and the ability to lead based on Islamic values. Educational management plays a pivotal role in identifying and nurturing students' leadership potential.

Furthermore, Islamic education management extends beyond religious aspects to encompass an understanding of science and technology. The intention is for students to actively contribute to progress and development in various fields while adhering to Islamic principles.

The overarching aim is to elevate the quality of community life by instilling values of justice, truth, and unity. Educational management is tasked with creating conditions that empower students to make positive contributions toward building a better society.

Lastly, Islamic education management seeks to cultivate students with a global perspective, enabling them to interact and contribute at the international level. This reflects a commitment to fostering individuals who not only excel within their local communities but also understand and engage with the broader global context.

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.

It is essential for individuals to navigate these challenges with wisdom, making decisions after thoughtful consideration in order to truly understand their own identity.

From the diverse challenges faced, valuable and meaningful experiences emerge, contributing to the journey of life. Therefore, I can draw a conclusion from the perspective of the philosophy of freedom of expression in the implementation of Islamic education management as follows:

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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AUTHOR CONTRIBUTION

A. First_author and B. Second_author equally contributed as the main contributors of this paper. All

authors read and approved the final version of the paper.

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