

Academic Freedom: Empowering the National Education Philosophy in Malaysia

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Abstract: *Academic freedom is one of the basic rightstowards improving the quality of teaching and learning processes. A quality educational system should have a clear goal of producing competitive, creative, and progressive human capital as well as capable of expressing thoughtful and sound ideas to enhance holistic and integrated national progress. Malaysia's educational system guided by the National Education Philosophy underscores that integrated education should be a key thrust in educating and producing students who are able to compete internationally. With the accomplishment of several key thrusts to achieve that goal, the National Education Philosophy has also laid down an education basis through the formation of a knowledge-based community peculiar to the foundation of an integrated national development. Achieving this goal will contribute to a strong and substantial progress in addressing the challenges of globalization that every individual in the society needs to face. As such, academic freedom should serve as a core thrust in creating a sustainable and competitive society in crossing and facing the challenges of a borderless world that highs on the mental strength of each individual. This paper will focus on the concept of academic freedom and its role in empowering the National Education Philosophy in Malaysia by implementing the Legal Research Methodology. Initially, the legislative restrictions are the main issue faced by the key-players in academic fields to defend their academic freedom.*

Index Terms: *Academic freedom, National Education Philosophy, teaching and learning, knowledge-based community.*

I. INTRODUCTION

A close relationship between academic freedom and the National Education Philosophy suggests that, a quality educational system requires a mechanism to provide the right platform in making the teaching and learning process be more transparent and accessible. In this regard, the role of academic freedom in shaping the National Education Philosophy is not merely a theoretical philosophy, but it will be practically applied to create human capital that is able to cope with the ever-growing borders of the world nowadays. Nowadays, the players in the academic field have to face a series of legislative restrictions in expressing their opinions and ideas independently.

Therefore, a clear knowledge of academic freedom should

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be communicated to each individual in ensuring that the impact of this teaching and learning process can be maximized towards forming a knowledge-based society. There are still room for improvements in term of academic freedom in Malaysia. For the purpose of introducing the community to these concepts, this paper will focus on two main issues, namely, academic freedom and its relationship with the National Education Philosophy in producing a knowledgeable society, and the legislative approach to the National Education Philosophy and academic freedom in Malaysia.

II. RESEARCH METHODOLOGY

The Legal Research Methodology is applied in conducting the research in this paper. The primary and secondary information are obtained from various legal documents, library search and online sources. All these information are blended together in shaping this paper in line with the topic discussed.

III. THE CONCEPT OF ACADEMIC FREEDOM

Academic freedom means freedom from any unreasonable control by restoring the role of the academic players or the faculty in carrying out the teaching and learning process. Conflicts and misunderstandings about these rights and obligations occur, especially, during the current rapidly changing education sphere (Elaine Larson, 1997). Generally, academic freedom includes freedom of teaching and learning process, the administration of higher educational institution, the administration of the library and any matter involving academic-related matters. Academic freedom is one of the main contributing factors towards enhancing and producing quality outcomes among academics (C. Da Wan et al, 2015). According to a study conducted, there are three main contributing factors towards the satisfaction of academics in improving the teaching and learning outcomes (C. Da Wan et al, 2015, p. 522), namely:

1. Students and teaching functions,
2. Research, publication and contribution of knowledge, and

Flexible nature of academic work.

Academic freedom can also be defined as freedom from external control in fulfilling the role of the academicians or faculty in the process of teaching, learning, conducting research and other academic development. Along with the privileges associated with academic freedom, comes some obligations and constraints. The first

constraint is, the willingness and ability to manage and resolve conflicts and use interactive processes to hear criticism, understand and accept it, and respond to useful objectives. Academic freedom is not a license for activities with variations that are contrary to work-related procedures and requirements, and does not include internal destructive activities with unique university functions or disrupting the educational process. The second constraint in upholding and preserving academic freedom is, to receive and assist the outcomes of research without any pitch or jealousy of professionals in respect of the need for balance of roles, including teachers, researchers, institutional supporters and entrepreneurs, as no institution can function without each of these roles and no one can fulfill all this role. It is part of the field of management's responsibility to ensure that the combination of skills is consistent with the needs of the institution's operations, mission, visions, and its goals (Elaine Larson, 1997, p. 212).

Academic freedom is the core value of every higher educational institution where without it, the quality of teaching and research is constrained and diminished (Philip G. Altbach, 2007, p. 2). The higher educational institution is regarded as a major engine in developing knowledge society and its function will be more effective when there is academic freedom ((Philip G. Altbach, 2007). J.S. Mill (1998), who is the supporter of academic freedom, and Habermas (Brand, A., 1990), mentioning that, the fundamental thing that supports freedom of speech is that there is a rational barrier necessary if the truth to be spread will prevent the development of ethics and individual intellectual and society. The most adverse effects occur when bad arguments are protected from exposure to arguments and good contributors (Paul C. Snelling & Martin Lipscomb, 2004).

According to the interpretation of the New World Encyclopedia (2018), academic freedom is the freedom of academicians, students, and higher educational institutions to pursue knowledge wherever it may carry, without improper or unreasonable interference. At the very least, academic freedom involves the freedom to engage in the various activities involved in the production of knowledge, including choosing the areas of research, determining what will be taught in the classroom, delivering research results to colleagues, and publishing research findings. However, academic freedom has limits. Academicians need to be careful to avoid controversial matters that are not related to the subject. When they write or speak for the general public, they may be free to express their opinions without fear of institutional or disciplinary refinement, but they must demonstrate constraints and clearly indicate that they are delivering the information based on their research outcomes.

The duration of academic teaching protects academic independence by ensuring that academicians can be sanctioned only for sufficient reasons, such as inefficiency or profane professional conduct that arouse criticism from the academic community itself. Therefore, academic freedom is a freedom of knowledge and freedom of responsibility to gain uninterrupted knowledge, but the responsibility to

maintain both the academic standards and the norms of society, are laid down on the responsibilities of the academicians themselves.

IV. THE SCOPE OF THE NATIONAL EDUCATION PHILOSOPHY

The National Education Philosophy has outlined that education in Malaysia is a continuous effort towards furthering and expanding the potential of individuals in a comprehensive and integrated way to create a balanced and harmonious human intellectual, spiritual, emotional and physical harmony based on religious belief and obedience. This effort is targeted to produce Malaysians who are knowledgeable, skilled, noble, responsible and capable of achieving well-being, and contribute to the harmony and prosperity of families, communities and nations (Kementerian Pendidikan Malaysia, 2016).

The intellectual power outlined in the National Education Philosophy is a very important goal in continuing the knowledge culture in forming a knowledgeable generation in Malaysia. It can only be realized if a form of freedom of thought (academic freedom) is given to those who are directly involved in the field of education, especially the academicians and students. Interactive and integrated teaching and learning process guided by clear lines will contribute towards enhancing critical and competitive thinking of the society.

To further enhance open minds, these academic rights and freedoms should be viewed from a positive point of view, providing sufficient space for academicians and students in identifying the lessons learned and giving comments or opinions in enhancing their understanding in specific terms of the related issues. Such freedom does not mean absolute freedom without limitation; however, there is an expression of opinion in matters relating to any matter discussed in the class room to be implemented prudently.

The knowledgeable society as the main thrust of the National Education Philosophy will be nurtured by the implementation of academic liberalization in the higher educational system. The learning level of the students, especially at the higher education level, requires a thought not only based on the textbooks suggested by academicians, but it should also extend towards obtaining greater information, especially, in the era of the advancement of the information technology which is considered without limitation. Those who directly involved in the academic field, should be given space to collect and analyze the data obtained, in accordance with the prescribed procedures to identify the validity of the data before it is disseminated for general knowledge.

In view of the need for the National Education Philosophy which outlines based on 'religious beliefs', it clearly shows that there is a very important guideline in producing intellectual persons, that is, it must be based on one's fundamental beliefs and religions. This situation is very coherent with academic freedom that does not touch

the sensitive issues of a society, so that, the discussion and presentation of information can be implemented in a harmonious and peaceful manner. The concept of the RukunNegara that puts 'Belief in God' (YayasanKepimpinanPerdana, 2018) as the main element shows that, religion and belief are the elements to form a systematic and controlled system of society. It is also in accordance with Article 3 of the Federal Constitution which states that: "(1) Islam is the religion of the Federation; but other religions can be practiced peacefully and peacefully in any part of the Federation." (Federal Constitution, Article 3). Article 3 (1) shows that the elements of religion and belief are among the elements to be taken into account in determining the direction of national education. With these elements of religion and belief, at least this educational system in Malaysia has a form of constraints that need to be seen positively and constructively to spur the progress of education according to a unique and distinguished ways. Furthermore, religion and beliefs have the elements of goodness to be seen in the aspect of controlling individual action spiritually, which is a form of effective control on human actions to shape one's personality.

The knowledge will not grow without the persistent effort of all parties in putting the knowledge culture as an important agenda in a country. Knowledge will not 'sprout out' if there are so many unreasonable legislative restrictions, which can eventually 'spoil' the progress of developing and elevating knowledge itself. Hence, the phrase: "This effort is to produce Malaysians who are knowledgeable ..." (KementerianPendidikan Malaysia, 2016), is a turning point towards generating and producing people who are knowledgeable effectively by laying the foundation of academic freedom as a priority in 'reviving' a healthy creative thinking culture.

As seen from the educational system being implemented currently or applied in Finland, Pasi Sahlberg, in his Finnis Lessons, states that healthy competition is a necessity in educating humans into thinking-minded people beyond the need to survive in their lives (Smithsonian.com, 2018). In Finland's Education Policy, it is stated that: "Providing equal opportunities for all citizens for high-quality education and training is the long-term goal of Finnish education policy. Keywords in Finnish education policy are quality, efficiency, equity and internationalization. The basic rights of education and culture are recorded in the Constitution. This policy is built on the principles of lifelong learning and free education. Education is seen as the key to the competitiveness and well-being of society." (Finnish National Agency for Education, 2018)

Finland has been ranked as one of the countries with the best educational system in the world since 2000 (Worldtop20.org, 2017). The Finnish government has outlined the competitiveness and healthy competition to be the core and key pillars in the formation of an educational system that is deemed to produce a knowledgeable society. Focusing on education is learning rather than testing. Higher educational institutions operations are built on freedom of education and research (Finnish National Agency for

Education, 2018). They are free to manage their own administration, determine the admission of students and design the content of the program that will be presented to the students (Finnish National Agency for Education, 2019).

By looking into the development of education in Finland, the government should take a positive initiative in arranging the forefront of maintaining the educational system in Malaysia, by establishing an integrated and productive teaching and learning environment, in order to make Malaysia as a high quality educational hub in the future. The adaptation of liberty or autonomy given to the higher educational institutions in learning that should be constructive to enhance the effectiveness of knowledge delivery practically practically in the future. In addition, the quality of the higher educational institutions can be enhanced from time to time through the development of knowledge culture that leads to the concept of openness which is based on comprehensive educational and research freedom.

To further improve the quality of education, the Ministry of Education Malaysia has identified a number of missions that need to be improved, among other things, that the quality of education will be enhanced to develop talent with knowledge, skills and ethics, and morals to move forward in a competitive global environment (KementerianPendidikan Malaysia, 2016). The enhancement of the quality of education for human capital development must strive to an effort leading to openness from the point of delivery and acceptance of information, and in this case, the need for empowerment of academic freedom should be strengthened by the government. There is a parallel line between the National Education Philosophy and the 11th Malaysia Plan related to education, namely, the strengthening of the acceptance and delivery of information to ensure that, it does not violate the legal provisions and can be adopted by all societies to develop quality human capital in this country. The strengthening of this knowledge society can be seen through the expression: "... to produce Malaysians who are knowledgeable, skilled, noble, responsible and capable of achieving well-being, and contributing to harmony and prosperity of families, communities and countries" (KementerianPendidikan Malaysia, 2016), as noted in National Education Philosophy, and in the 11th Malaysia Plan (2016-2020) on education in terms of direction for raising human capital for developed countries (Focus Area D) (KementerianPendidikan Malaysia, 2016).

In order to achieve a 'well-being' society, one must have an open mind and can analyze the information presented before making any interpretation of any word for any purpose. This is also one of the essence of the National Education Philosophy that needs to be taken seriously, because the information presented and discussed by the academicians should be constructive and can contribute towards the formation of the society's identity. Therefore, in this case, such information shall be through an analysis process from those who are experts in the relevant field so

that it is not misinterpreted and subsequently abused by any party. Furthermore, this academic freedom can only be given to those who are directly involved with any formal education or knowledge field, so that it becomes a process that is structured and bound by discipline of the field in general.

The reputation of a higher educational institution, which will enable him to have a high class mentality and high level of excellence, relies heavily on his academic independence (ZainiUjang, 2009, pp. 67-68). In this context, academic freedom means that any decisions related to academic development and planning must be free from interference, political influence and pressure, bureaucracy governing, partying, individualism and selfishness (ZainiUjang, 2009, p. 68). In the academic field, the value of knowledge should be the primary consideration in determining any decision, whether in terms of determining the direction and strategy for the purpose of strengthening a particular field, academic leadership or other matters such as promotion and resource management (ZainiUjang, 2009, p. 68).

Academic freedom in Malaysia is quite prominent and growing. However, academic freedom is still far behind the various forms of freedom that exist in other prominent higher educational institutions, where academicians have full freedom to coordinate and plan any academic program, such as organizing a major lecture, attending an international conference or being his institutional representative (ZainiUjang, 2009, p. 68).

Promoting academic freedom in any academic community will lead to a state of peace, security, and stability. By preserving academic freedom, the society will be protected under the 'umbrella' of the Constitution, where the Constitution is not just a common code of law, but it is a form of law that regulates the legislation embodied below it. In Malaysia, there are legal guidelines in regulating academic freedom to ensure that country's harmony is well-preserved. However, the law should not be misinterpreted for its implementation to comply with the requirements of the concept of justice for all parties. Therefore, any provisions relating to academic rights and freedoms shall be delineated and examined in a fair and transparent manner in order to ensure that rights and freedom will be attained as much as possible.

With the existence of laws relating to academic freedom, the growth of conviction and removal similar to any vengeance or hatred, and allow social and intellectual critics to be creative and express their views without any restrictions ('Abdus-Salam al-Basuni, 2007, p. 51). When people are blocked or detained from expressing their opinions openly, they will begin to use secret methods, which can ultimately affect the stability of the society. The state of affairs can cause human beings to begin to move their actions towards a more violent form because of the opportunities and their freedom of expression to openly have been blocked by the authorities. The use of violence by them is particularly because they feel that their voices and opinions are no longer being heard fairly and equally.

With the provision of laws governing the freedom and the right to express this opinion, it will be the corrections to

some of the concepts, the new acceptance, and the degrading perception of the freedom to express the opinions themselves. This change is due to the constructive dialogue and mutual consultation between the parties where there is freedom to express opinions in a more transparent and fair manner ('Abdus-Salam al-Basuni, 2007, pp. 51-52). Adjustment of community progress achieved through mutual advice will be obtained through legal practices relating to the rights and freedoms of expressing their opinions.

Awareness of the general public about the importance of these rights and freedoms is of paramount importance ('Abdus-Salam al-Basuni, 2007, pp. 52-53). The general public who are knowledgeable and eligible in any academic field will be able to preserve freedom and resist any attempt to suppress or restrict this freedom. We can realize the outcome of this public consciousness by looking at how the developed countries are concerned with the enforcement of these rights and academic excellence in ensuring that the knowledge culture can be developed in a positive state. In this issue, the benefits can be clearly seen when the law preserves any constructive or constructive ideas or opinions which raised by the experts in the related areas.

Academic freedom is a dynamic factor that contributes to the progress of the country. If this freedom and the right are blocked, it will cause the country's progress to be stunted. The narrowed thinking will lead to the loss and blocked of ideas and opinions in helping to advance the nation. Over the time, the public system will become lame and fragile, easily detested by any party who intends to return 'colonize' the country through ideological colonization.

According to the National Higher Education Strategic Plan, one of the key elements emphasized is the innovation and research, in which both divisions require a broad and independent disclosure should be given to those directly involved in the relevant areas, in order to have a study comprehensive and transparent decision that can be obtained without any hesitation about any unhealthy legal complications imposed on them (ZainiUjang, 2009, p. 79). It is generally understood that human resource factors play the most important role in making missions to enhance higher learning successful (ZainiUjang, 2009, p. 81). In the context of higher learning, the intellectual community, comprising academicians, administrators and support staff, needs to understand the academic idealism of the best candidates (ZainiUjang, 2009, p. 81). In the knowledge culture, the intellectual community plays a major role and determines the continuity of civilization. Progress in the knowledge of certain civilizations or communities depends largely on the credibility and commitment of its knowledge-based society (ZainiUjang, 2009, p. 81). As such, it is necessary to be adapted to what Lord Robbins (British Academic President) voiced in lecturing in 1966, he said: "Demand for academic freedom in higher education is not the same as the demand for freedom of speech in general: it goes far beyond that principle. It is not solely academic demand, in its capacity as a citizen, free to think and speak as he likes; it

is a requirement that, in his academic work, he must have certain liberties, not necessarily involved in the normal contractual relations and the institutions in which he works also shall enjoy the right of an independent initiative, and certain rights shall be granted to other institutions in which part of the state system.” (Cheryl Hudson and Joanna Williams, 2016, p. 2)

Academic freedom is also regarded as a key requirement for achieving some of the goals that are considered as factors in the development of knowledge, the quality of research considered as the main focus in academic work, encouragement and support of initiatives. Academic freedom has also been firmly connected with professional autonomy, about pursuit of truth without fear or negative restrictions and sanctions (Collins Owusu-Ansah, 2015, p. 173). Institutions also have no constraints from religious or political authorities, as well as their freedom to organize their work. Various higher educational institutions can also define research and teaching goals and priorities to set standards, and to evaluate and drive academic activities. The pursuit of higher educational institution in protecting and preserving the truth requires adherence to the basic principles of integrity and intellectual responsibility (Collins Owusu-Ansah, 2015, p. 173). This is in line with the aim of the National Education Philosophy’s mission and vision, are to produce Malaysians who are knowledgeable, skilled, noble, responsible and capable of achieving well-being, and contributing to the harmony and prosperity of families, communities and nations.

V. LEGISLATIVE APPROACH TO THE NATIONAL EDUCATION PHILOSOPHY AND ACADEMIC FREEDOM IN MALAYSIA

The long list of statutes that relate to freedom of speech is an easy indicator to the reality of the issue of academic freedom in Malaysia. The law should be treated fairly as the spirit of Article 8 (1) of the Federal Constitution, to say that, equal protection of the law to all persons is a constitutional basis in Malaysia. This right may only be lifted if one may give a strong and relevant evidence before the court that the alleged discrimination would lead to unfair treatment against any person. The judiciary seems to indicate that the scope of Article 8 of the Federal Constitution allows that the same treatment should be granted if it involves the same class of persons.

Researcher is of the opinion that Article 8 of the Federal Constitution should be read in its literal approach, so that fair and equitable judicial proceedings for every citizen can be a reality and enjoyed accordingly, without which, justice should not be done and therefore a defect of the spirit of enacting the law, that is, to seek and fortify justice to everyone.

There are also other provisions of the law that have a close connection to freedom of expression or academic freedom, among others:

- i. Article 10 of the Federal Constitution provides space for Malaysians to express their opinions, but there are restrictions on such freedom. It is a

non-absolute freedom or qualified freedoms and has a very wide restrictions to be detailed in order to avoid the misuse of power by certain parties (Faruqi SS, 2008, p. 281-326),

- ii. The Penal Code (Act 574) provides that any matter which may be considered a defamatory act, then criminal action may be imposed on the parties concerned (Sections 499-502, Penal Code (Act 574)),
- iii. The Education Act 1966 (Act 550), which provides for the importance of knowledge in determining the direction of a country. The Act also provides for some matters relating to education (Introductory Part, Educational Act 1966 (Act 550)), namely:
 - a) that science is the ultimate determinant of the nation's aim and nation's savior,
 - b) the purpose of education is to enable Malaysian society to master the necessary knowledge, skills and values required in a world of highly competitive and global, as a result of the rapid development of science, technology and information,
 - c) education has an important role in achieving the nation's vision of achieving a fully developed state in terms of economic progress, social justice, and spiritual, moral and ethical strength, towards creating a united, democratic, liberal and dynamic society,
 - d) is a mission to produce world-class education system in terms of quality to fully develop individual potential and achieve the aspirations of Malaysia,
 - e) acknowledgment of the importance of the National Education Philosophy as the direction of national education,
 - f) the above mentioned policies will be implemented through a national education system that provides national language as the primary language of instruction, the National Curriculum and the same examination; the education provided is diverse and comprehensive in its scope and which will meet the needs of the country, and foster national unity through cultural, social, economic and political development in line with the principle of the Rukunegara, and
 - g) is considered necessary, as long as it is consistent with the policy, by providing efficient teaching and as long as it does not involve unreasonable public expenditure, to take into account the general principle that students should be educated according to the wishes of their respective parents.
- iv. The Private Higher Education Act 1996 (Act 555) (Introduction Part,



Private Higher Education Act 1996 (Act 555)) states that:

- a) higher education has an important role in pursuing a vision towards academic excellence and for professionalism and technical improvement while meeting the needs of the country's workforce,
 - b) recognizing the role of private higher education institutions in providing adequate education infrastructure and enhancing the ability to meet the demand for higher education, and
 - c) it is important to provide facilities and regulate private higher education institutions so as to ensure their healthy development and the provision of quality education by them.
- v. The University and University Colleges Act 1971 (Act 30) seeks to provide for the establishment, maintenance and administration of University and University Colleges and for other matters in respect thereof (Introductory Part, University and University Colleges Act 1971 (Act 30)). In addition, this act also serves as an instrument on behalf of the government regulating the institutions of higher learning in Malaysia in terms of its administrative structure and teaching and learning process (Morshidi Bin Sirat, 2010, p. 466),
- vi. The Defamation Act 1957 (Act 286) contains provisions that allow the persecuted party to obtain financial compensation in a civil court (Faruqi SS, 2008, p. 308). This situation ensures that any information to be served or released to the public knowledge shall always have a legitimate value based on certain evidence and support received by national law,
- vii. The Sedition Act 1948 (Act 15) provides for matters relating to any act which may be deemed to have incitement as mentioned in section 3 and section 4 of this Act,
- viii. The Official Secrets Act 1972 (Act 88) is to control and ensure the confidentiality of certain documents so as such information do not leak to any party that is not applicable. This law was created to ensure the security of the country can be controlled and preserved from any elements that could jeopardize the stability of the country,
- ix. The Printing Presses and Publications Act 1984 (Act 301) is regulating all matters relating to printing and print media, among others, ensuring strict compliance with laws is not violated by any party in determining the harmony and welfare of the people and the country,
- x. The Copyright Act 1987 (Act 332) is designed to protect the rights of authors who produce works not to be subject to plagiarism, piracy and the like activities, and
- xi. The Communications and Multimedia Act 1998 (Act 588) highlights the fundamental principles of

transparency and clarity, promoting competition and self-regulation, flexibility and tending to general rule rules. The Act seeks to provide a set of regulatory provisions based on market generic definitions and the communications and multimedia industry activities (Suruhanjaya Komunikasi Dan Multimedia Malaysia, 2018).

VI. CONCLUSION

The law can not only be a good word or sentence in a statute book, but a practical approach in achieving justice is an important part of it. There is no doubt that freedom of speech is not absolute freedom, but the legislature must 'draw and form' a clear line of exclusions. There should be clear interpretation of words that may affect the rights of the people, where lack of guidance will clearly lead to violations of unencellable rights. It should not be abandoned because of the effort to clear the 'black cloud' that can affect the people as a whole.

There is a need to re-look and put back the said statutes (as per mentioned in 5.0: Legislative Approach to the National Education Philosophy and Academic Freedom in Malaysia) on the right track as to the philosophies and the purposes of enacting them. The Parliament should establish a special team to conduct a thorough and extensive research, by experts in the said fields, for the purposes of providing and presenting the findings and results towards enhancing the academic freedom in Malaysia.

The law has become the best mechanism in ensuring the freedom of the people provided it is so enacted. In addition, the law can also be a tool for 'perpetrators' to act without any 'borders'. The government and the people must work together to make Malaysia a major or prominent democratic state in the world. The only solution to this issue is to adjust and abide by law rules accordingly.

Researcher is of the opinion that the right of every person to be protected from being harassed by any party without reasonable cause under certain laws. The protection of these rights is essential to maintaining peace and order in society. The act of harassing, disparaging and disrespecting the rights and freedoms of others represents the life of a civilized and unethical society. In terms of relevance, academic freedom plays a role in safeguarding the rights and the individual without prejudice the truth that must also be made to make the society in Malaysia a society that argues based on a clear and valid proof of burden. The law can only act as a tool towards the welfare of human life, but more importantly, the person itself must be sensitive, watchful and care about the needs of the community to create civilized and respectful societies.

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Authors Profile



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