very differently. Scientists, in general, define risks in the language and procedures of science itself. They consider the nature of the harm that may occur, the probability that it will occur, and the number of people who may be affected. Most citizens, in contrast, seem less aware of the quantitative or probabilistic nature of a risk, and much more concerned with broader, qualitative attributes, such as whether the risk is voluntarily assumed, whether the risks and benefits are fairly distributed, whether the risk can be controlled by the individual, whether a risk is necessary and unavoidable or whether there are safer alternatives, whether the risk is familiar or exotic, whether the risk is natural or technological in origin, and so forth. According to the cultural approach of risk research, the evaluative process of risk perception is determined by the norms, value systems and cultural idiosyncrasies of societies or societal groups. The religious beliefs of many people do not allow unrestricted interference of life by means of genetic engineering. This paper will highlight the role of religion in bioethical decision making related to modern biotechnology.

**Principles of Biomedical Ethics in the Universal Concept of Islamic Religion**
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Biomedical ethics is an interdisciplinary study of the problems posed by developments in biology and medicine and their impact on large society as well as its value system, present and future.

Society is always changing from time to time. Therefore, ethics becomes an important thing in the life of society. In interacting, ethics is used as a guide to do things for some reason. As more and more medical issues requiring this moral solution, secular medical ethics developed into a new discipline.

Medical biomedics is one of the special ethics and social ethics in medicine that satisfy the praxeological (practical) and moral (normative) norms that serve as a guideline (das selen) as well as a reflective critical attitude (das seint), which is based on the four basic moral rules and their derivative rules (autonomy, beneficence, non-maleficence and justice). Initial understanding of basic moral rules is expected to be a provision for the doctors' reflective-analytic ability in order to constantly remind each other and to prevent deviations among members of the profession that will ultimately foster ethical responsibility in accordance with the morality of the medical profession.

The universal norm of general morality consists of a set of actual and worthy moral norms. Morality in this universal sense refers exclusively to the norm in the same morality. On the contrary, “morality” in the peculiar sense of society includes moral norms derived from certain cultural, religious and institutional sources.

In Islam, morality and ethics are absolute and are rooted in divinity. Human consensus that does not come from divine decisions cannot be a source of ethical guidance. All that humans do is apply moral and legal teachings into real life situations.

Law is the expression and practical manifestation of morality and is universal. Morality is wrapped in the term akhlak means temperament, character or system of behavior that one made. Therefore, alkhlaq (morals) can be good or bad, though sociologically in Indonesia, the word of akhlak has a good connotation.

The universalism of Islam or the validity of Islamic teachings for all and for the whole world is a teaching accepted by Muslims as a creed. Talking about the teachings of Islam will not be separated from Islamic law. In general, the main source of Islamic law is the Qur’an, the holy book of Muslims. It is a

only in the Islamic sciences but also an inspirational, guiding and integrating Muslim movements throughout the century. Therefore Islam considers medical ethics to be the same as ethics on other aspects of life.

There are many verses in the Qur’an that describe the concept of Biomedical Ethics and are in line with these principles. It is appropriate to make them a moral foundation in maintaining professional behavior so that doctors remain a noble profession in the future.

**Reframing Ethics Course for Science Students via Problem-Based Learning (PBL) and the use of a Cultural Matrix: A Case Study**
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Ethics courses have been developed for the medical and engineering profession but none have been developed as a stand-alone course for the science profession. This paper explores the development of an ethics course and effectiveness of the Problem-Based Learning (PBL) method to teach ethics for science undergraduates of Faculty of Science, University of Malaya. The course content is centrally based on the discipline of ethics, which primarily utilizes the application of basic ethical theories such as utilitarianism and deontology, four principles autonomy, beneficence, non-maleficence and justice, as well as Mertonian norms in any ethical dispute. Scientific research involving human and animal subjects, in particular, would entail the use of these theories and principles. Various issues such as unethical research and publication, laboratories safety and risks as well as animal and environmental ethics were given to students as case studies. A value-added ethics learning session is provided for science undergraduates, which consists of the application of ethical theories and principles with a reflection of inherent religious value systems. Lesson plans are enhanced through the employment of an expanded ethical matrix. The use of the matrix develops a structured and contextual tool for students that assist decision-making. The decision will later be assessed through problem test, ethical test, professional test and publicity test and be presented in the form of poster presentation.

The study was carried out throughout three semesters and the data was retrieved from the students' online survey called Course and Teaching Evaluation (CTES), in which it reflects students' evaluation and reactions about the course. The outcome of this learner-centered program is an intense awareness of ethics and a reengagement of religious ethics, which enriches the Malaysian student's thinking about his or her responsibilities as a scientist.

**Nursing ethics research in Korea**
- Shinmi Kim, Department of Nursing, Changeon National University

**Ethical Education using a Computer Program**
- Eun-Jun Park, Department of Nursing, Konkuk University Glocal Campus

Ethical practice, as a nature of nursing, differentiates nursing from other sciences or techniques. It is challenging for nursing educators to foster nursing students to have competency for ethical decision-making. Traditionally ethical vignettes have been utilized in nursing ethics courses to teach ethical values. However, vignettes in text have limitations to deliver reality, severity or complexity of clinical dilemmas and different positions of relevant stakeholders. Nowadays computer simulations are widely adopted in education with high fidelity audio or video functions. Therefore, case-based computer program was developed with seven clinical dilemmas using a hypothetical scenario. The development of the program was aimed to provide an interactive experience for the students. The program was designed to simulate different possible situations and outcomes, allowing students to make decisions and see the consequences of those decisions. This provides a valuable learning opportunity for students to practice their decision-making skills and understand the ethical implications of their actions.