



# INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



## The Katalis Neurogenesis: Ethical Perspective

Rosnani Md Zain, Nik Rafidah Nik Muhamad Affendi

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v12-i2/12243> DOI:10.6007/IJARBSS/v12-i2/12243

**Received:** 11 February 2021, **Revised:** 20 February 2022, **Accepted:** 28 February 2022

**Published Online:** 03 March 2022

**In-Text Citation:** (Zain & Affendi, 2022)

**To Cite this Article:** Zain, R. M., & Affendi, N. R. N. M. (2022). The Katalis Neurogenesis: Ethical Perspective. *International Journal of Academic Research in Business and Social Sciences*, 12(2), 335–341.

**Copyright:** © 2022 The Author(s)

Published by Human Resource Management Academic Research Society ([www.hrmars.com](http://www.hrmars.com))

This article is published under the Creative Commons Attribution (CC BY 4.0) license. Anyone may reproduce, distribute, translate and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this license may be seen at: <http://creativecommons.org/licenses/by/4.0/legalcode>

**Vol. 12, No. 2, 2022, Pg. 335 – 341**

<http://hrmars.com/index.php/pages/detail/IJARBSS>

JOURNAL HOMEPAGE

Full Terms & Conditions of access and use can be found at  
<http://hrmars.com/index.php/pages/detail/publication-ethics>



# INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



## The Katalis Neurogenesis: Ethical Perspective

Rosnani Md Zain, Nik Rafidah Nik Muhamad Affendi

Department of Malay Language, Faculty of Modern Languages and Communication

Universiti Putra Malaysia, 43400 Serdang, Selangor

Email: nanieyzain@gmail.com

### Abstract

Ethics is a statement about the good and bad of human behavior and becomes one of the essential elements in human life. Therefore, the aspect of ethics needs to be emphasized in human life from childhood so that when they grow up, this ethics is a practice to produce a just, harmonious and prosperous social institution. Recognizing the importance, literary works, especially novels, also raise questions about ethics. To that end, this study will analyze the novel *Katalis Neurogenesis* by Rosli Mohamad Ali to show the ethics highlighted by the author. Qualitative research, literature, and text analysis are the research methods used in this research. Researchers also use the theory of SEB4K founded by Mohd Yusof Hasan as a platform to discuss ethical issues in literary works. Studies conclude that ethics works to shape a noble personality, a perfect human being, and happy life.

**Keywords:** Ethics, Novel, SEB4K

### Introduction

Ethics is an important element in human life. This is because ethics can guarantee the well-being of human life in this world and the hereafter. In general, the term ethics comes from the Greek word "ethos" which means specific to the character or personality (Kassim, 2009). Ethics also means measures and standards used to distinguish individual behavior whether good or bad, pleasant or unpleasant (Mardzelah, 2007).

Ethics involves the act of making decisions regarding human moral nature and their interactions. Ethics touches on the question of good or bad, either in terms of values or behavior. The determination of ethical values and behavior must be based on the religion and culture of the local community (Amaludin & Noralina, 2008). Ethics is a set of values and morals that become the standard for the behavior of individuals, organizations, or professions (Rabiatul & Intan, 2007). Based on the opinions of these figures, ethics can be understood as the good and bad treatment of human beings. The determination of good and bad made by an individual depends on the ethical policy that is held, adhered to, and served as a guideline. The novel is the best platform to discuss ethical issues following its nature as a social documentation tool that is to convey messages and teachings as well as provide entertainment to the community. The question of ethics raised by the author in a literary work plays an important role in providing awareness to a handful of people who violate ethics, morals, laws, and rules. For that, this study chose the novel *Katalis Neurogenesis* by Rosli

Mohamad Ali which was published by Utusan Publications & Distributions Sdn Bhd in 2017. This novel tells the story of Dr. Irfan and Prof. Nazri who developed the field of nanotechnology to produce nanochips. This chip can help in encouraging and accelerating the impulses produced by neuron cells to move faster to all receptors located in the three main parts of the human brain, namely the cerebrum, cerebellum, and medulla oblongata. After the experiment was successful in curing several types of brain-related diseases, Dr. Irfan improved KN 86 to KN 86 BE (Biodegradable Elements). This is known to Prof. Nazri then arose the evil intentions of Prof. Nazri to get the nanochip. This is where the violation of the ethics of scientists occurs by abusing the invention of technology to the point of threatening human life.

### Research Objective

- classify the types of ethics found in the novel *Katalis Neurogenesis* by Rosli Mohamad Ali
- analyzing the types of ethics found in the novel *Katalis Neurogenesis* by Rosli Mohamad Ali.

### Literature Review

This study will highlight past studies on ethical questions in literary works. Among them is a study conducted by Kurniawan and Silitonga (2020) entitled *Nilai Etika dan Pendidikan Pada Novel "Menjejar Impian Ayah" karya Abdi Siregar*. This study found that the ethical values that are emphasized are ethics in the family, namely ethics when entering the house, the interaction between parents and children, helping each other, and so on. While the value of education displays the value of religious, moral, and social education that shows interaction in society such as helping each other, caring, and love. Zain (2019) conducted a study entitled *Pelanggaran Etika dan Agama dalam Novel-Novel Fiksi Sains Melayu*. She made a science fiction novel to discuss the question of ethics which can be seen from various aspects namely individual ethics, work, and meta.

In addition, there is also a study conducted by Maikomah et al (2018) entitled *Analisis Nilai Etika Tolong-Menolong Tokoh Hepi Dalam Novel Anak Rantau Karya A. Fuadi*. This study found that the character of a child named Hepi practiced the ethic of helping each other in his life such as helping family, peers, neighbors, and the village community. Next, the study on the question of ethics in literary works also received attention from Mamat (2015) with the title of his study, *Etika Alam Sekitar dalam Novel Jong Chan Lai dari Perspektif Pribumi*. The study of environmental ethics in Jong Chan Lai's three novels is shown through several elements, namely the interaction between natives and the environment, between natives and spirits and God, including respect for their ancestral cemeteries, and also the interaction of natives and others outside communities. Mamat (2009) also conducted a study on ethics in literary works with the title *Transgenesis: Pelanggaran Etika Bioteknologi dalam Karya Sastera*. This study found that Transgenesis novels display ethical violations in biotechnological sciences such as genetic modification, ways of disposing of embryos that fail in research, humans being used as test subjects, and the misuse of science to generate economies through the sale of cloned human products.

Such is the highlight of the study of ethics in literary works. Highlights of this study found that the study focused on several aspects such as ethics in scientific research, family, helping each other, and the environment. Therefore, the researcher concludes the study of ethics in

literary works should be expanded and can still be explored by looking at various angles as will be done in this study.

### **Research Methodology**

This study qualitative study, literature, and text analysis. In addition, the researcher used the 4K Integrated Ethics System or SEB4K approach as the theoretical foundation in this study. SEB4K is part of the SPB4K theory founded by Mohd. This approach emphasizes the importance of ethical thinking in human life which is based on four concepts namely Religious Ethics, Professionalism, Rationality, and Humanity. The concept of Ethics needs to be practiced in an integrated, holistic, and balanced manner.

#### **(i) Religious Ethics**

Every human act must follow the injunctions or prohibitions of religious beliefs. Islam tells its people to practice amar makruf and abandon nahi munkar, that is, do good deeds to be rewarded. Islam forbids its ummah from doing evil, that is, doing evil, false and harmful deeds to others. People who do wrong are rewarded with sin.

#### **(ii) Ethics of Professionalism**

This concept looks at human actions that follow rules, laws, and habits according to daily work in search of halal sustenance for self and family without malpractice. Humans are required to carry out duties and trusts properly according to their respective job professions.

#### **(iii) Ethics of Rationality**

Humans need to act rationally, mature-minded, based on numbers and facts, guided by logic and rationality. Human actions cannot be based on emotion, bias, bias, partiality, and according to lust alone.

#### **(iv) Humanitarian Ethics**

Humans need to act or behave in a caring, humane, loving, gentle, polite, highly cultured, and highly prudent manner. This ethic will bring happiness, well-being, and harmony to the home, family, and society.

### **Analysis and Discussion of the Study**

#### **(i) Religious Ethics**

Religious ethics is a part of human life that plays an important role in human life. Regardless of Islam, Buddhism, Christianity, or the like, it encourages its followers to practice good and forsake evil. This religious ethic is the foundation of human life before reaching other ethics. Therefore, if his morals are good, then his relationship with God, humans, and the environment are good. Based on the study, the researcher found that this religious ethics can be detected through the description of the character of Dr. Irfan. Dr. Irfan practiced religious ethics in his life as the inventor of science and technology because he considered each of his creations to be a gift of God that moved his mind to think. The fact he always made his creation as an act of worship to give good to human beings. This can be seen through the following passages:

"Indeed, this mind belongs to God. Everyday ideas and thoughts digested to create something that gives good to

human beings also come from Him. So, this creation if successful in achieving the goal of its creation, I regard as an act of worship to Him, and for the good of mankind in the hope that more human beings will benefit from its creation, giving hope to those who have long suffered. Or, maybe even further than that. Who knows?"

(*Katalis Neurogenesis*, 2017: 5)

Religious ethics as practiced by Dr. Irfan as a scientist coincides with the opinion of Shahnun Ahmad (1981) who stated, "but the ethics of a perfect Muslim must have four characteristics. In addition to "knowing" about the virtues of Islam, "aware" of the virtues of Islam and "deeds" to some extent what Islam commands, we also need the "life" of Islam".

### (ii) Ethics of Professionalism

Next is the ethics of professionalism. These ethics play an important role in human life especially when carrying out tasks according to their respective professions. By practicing such ethics, human beings do their jobs according to rules and laws. Therefore, there will be no malpractice, corruption, or breach of trust in an organization. Thus, the researcher sees the existence of professional ethics in the research novel through the portrayal of the character of Dr. Irfan who adheres to his principle that he will not support any invention of science and technology that will harm human beings. He was willing to be beaten and injured when arrested by the Executive for handing over the nanochip to a party that would misuse his invention to harm humans. This can be seen in the excerpt below:

"Of course I reject it." I froze, "Even then I was not sure what that meant. I don't support any invention that will harm humans, but then,..."

"... Abused to oppress fellow human beings" Isn't that so?

"

(*Katalis Neurogenesis*, 2017:

160-161)

Thus, it is correct as said by Asnah (1996) that professional ethics in work is considered a guide to the right path, and ethics is also a guard so that people do not deviate from the path of humanity in pursuit of desires and fulfill personal goals or professional goals which is ventured into.

### (iii) Ethics of Rationality

According to Mohd (2007), human beings need to act rationally, mature-minded, based on numbers and facts, guided by logic and rationality. Human actions cannot be based on emotion, bias, bias, partiality, and according to lust alone. Based on this statement, this ethics of rationality is highlighted by the author in the novel *Katalis Neurogenesis*. The ethics are shown through the portrayal of the character of Dr. Irfan who organized the strategy by joining the Epiphysis movement led by Dr. Mikal to recover his invention nanochip stolen by Prof. Nazri. Planning Prof. Nazri is to use the nanochip as a site in the human brain that will give birth to a human-cyborg, which in turn, can control human thinking. After collecting all the information related to illegal activities, Prof. Nazri at the Nusa Science and Technology Research and Development Center, Dr. Irfan faces facing with Prof. Nazri. This is where the

rational ethics of Dr. Irfan when Prof. Nazri offers all the luxuries if Dr. Irfan worked with him to make the nanochip a tool to control the human mind. Dr. Irfan was not affected by emotions although Prof. Nazri is his mentor. The fact he opposes any evil that can destroy other human beings.

"Whatever offer Prof will scatter, it will never be able to tear my stand".

(*Katalis Neurogenesis*, 2017: 324)

#### (iv) Humanitarian Ethics

Humans need to act or behave in a caring, humane, loving, gentle, polite, highly cultured, and highly prudent manner. This ethic will bring happiness, well-being and harmony in the home, family, and society (Mohd, 2007). This humanitarian ethic is shown through the portrayal of the character of Dr. Irfan who is willing to fight to recover the nanochip of his creation from slipping into the evil hands that will destroy the peace in this world.

"I had to take that risk. The nanochip is the result of my invention. This is an opportunity for me, to at least save the lives of people who might be Executive white mice from falling victim to their experiments".

(*Katalis Neurogenesis*, 2017: 211-212)

According to that, Shahnnon (1981) sees this ethical thinking of humanity as the backbone for human beings to live and develop because if ethics is bad, bad for him, his family, his society, his nations, and all humans beings. And if ethics is good, then everything is fine.

#### Conclusion

This study found that the novel *Katalis Neurogenesis* by Rosli Mohamad Ali displays four types of ethics, namely religious ethics, professionalism, rationality, and humanity. Religious ethics reflects the character of practicing the Islamic way of life which adheres to the principle that every knowledge learned and ability possessed is the gift of the Creator. The ethics of professionalism, on the other hand, shows a picture of a character who carries out duties and responsibilities in the job by adhering to ethics as a scientist who adheres to the principle that every creation is for the good of all human beings. Furthermore, the ethics of rationality shows that the character adopts a logical attitude, based on facts and evidence before making any decision in life. While the ethics of humanity describes the character willing to sacrifice his own life to save the lives of society from those who abuse the technology of his invention. The character is more concerned with the well-being of society than himself. In addition, the findings of the study also clearly show that the theory of SEB4K founded by Mohd needs to be practiced in an integrated, holistic, and balanced manner to produce ethical human beings. It is undeniable that ethics works to shape a noble personality, a perfect human being, and happy life. Thus, ethics is the most important question in human life, it needs to be constantly polished, pondered, and scrutinized so that noble morals stand out. This study is important in contributing to the field of modern Malay literature that can be studied from various aspects

### Acknowledgement

The author would like to thank Universiti Putra Malaysia for sponsoring the GP-IPS/2021/9704700 grant

### References

- Amaludin, Ab. R., & Noralina, O. (2008). *Kaunseling Remaja: Tips dan Panduan ke arah Satu Keluarga Satu Kaunselor*. Utusan Publications & Distributions Sdn. Bhd.
- Andi, K., & Rahmat, K. S. (2020). Nilai Etika Dan Pendidikan Pada Novel “Mengejar Impian Ayah” Karya Abdi Siregar. *Jurnal Artikulasi*, 2(2), 12–24.  
<https://doi.org/10.36985/artikulasi.v2i2.155>.
- Asnah, A. H. (1996). Nilai dan Etika Profesional dalam Perkhidmatan Pendidikan. *Jurnal Pengurusan Pendidikan*. 5 (20-40).
- Kasim, M. (2009). *Pembentukan Modal Insan Cemerlang: Pendekatan Ekonomi Islam*. Universiti Malaysia Sabah.
- Maharam, M. (2015) Etika alam sekitar dalam novel Jong Chian Lai dari perspektif pribumi. *Jurnal Melayu*, 14 (2). pp. 171-189. ISSN 1675-7513.
- Maharam, M. (2009). Transgenesis: Pelanggaran Etika Bioteknologi Dalam Karya Sastera. *Jurnal Pengajian Melayu (JOMAS)*, 20(1), 179–199.
- Mardzelah, M. (2007). *Sains Pemikiran & Etika*. PTS Professional Publishing Sdn. Bhd.
- Mohd, Y. H. (2007). *Teori Pendidikan Pemikiran Global*. Penerbit Tanjong Malim Universiti Pendidikan Sultan Idris.
- Rabiatul, N. J., & Intan, S. H. (2007). *Isu Halal dan Haram*. Selangor: JRAS Corporation
- Rosli, M. A. (2017). *Katalis Neurogenesis*. Kuala Lumpur: Utusan Publications & Distributions Sdn Bhd.
- Rosnani, M. Z. (Mac, 2020). Pelanggaran Etika dan Agama dalam Novel Fiksyen Sains Melayu. *Dewan Sastera*.
- Selfi, M., Erlina, Z., & Harbeng, M. (2018). Analisis Nilai Etika Tolong-Menolong Tokoh Hepi Dalam Novel Anak Rantau Karya A. Fuadi. *Jurnal Ilmiah Dikdaya*. Vol 8 (1), 204-212.
- Shannon, A. (1981). *Kesusasteraan dan Etika Islam*. Kuala Lumpur: Fajar Bakti.