



MUI Legal Fatwa on Vaccine Halalness in COVID-19 Vaccination Socialization in Medan City, Indonesia

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Abstract: *One of the Government's strategic policies in suppressing and stopping the transmission of COVID-19 is to take the vaccination movement seriously. Even though the vaccination program has a positive aim, while people have doubt and even refuse to use vaccines because they are considered illegal and dangerous. Responding to this friction, this is where the importance of the MUI fatwa in socializing that vaccination is very urgent and allowed to be carried out. There is no serious objection to vaccination in Medan City; even most Medan Muslims claim that the MUI fatwa brings benefits. This article belongs to field research with a qualitative approach. The methodology used is an interpretive study of the sociology of law by conducting interviews and reviewing documents related to the MUI fatwa on COVID-19 vaccination. The result concluded that; the MUI fatwa in Medan City has been well received by the community and is considered necessary. Second, the effectiveness of the halal Sinovac vaccine has been tested and is of good quality and is allowed to use. There is no severe objection regarding vaccination in Medan City; even most Medan Muslims claim that the MUI fatwa brings benefits.*

Keywords : *Legal Fatwa, MUI, Vaccine Types, COVID-19, Medan City*

Abstrak: Salah satu kebijakan strategis Pemerintah dalam menekan dan menghentikan laju dari penularan COVID-19 adalah dengan melakukan gerakan vaksinasi secara serius. Meskipun program vaksinasi bertujuan positif, namun tidak sedikit masyarakat Indonesia yang ragu bahkan menolak penggunaan vaksin karena disinyalir haram dan membahayakan. Menyikapi gesekan tersebut, disinilah pentingnya fatwa MUI dalam mensosialisasikan bahwa vaksinasi sangat urgen dan halal untuk dilakukan. Artikel ini tergolong dalam penelitian lapangan dengan pendekatan kualitatif. Metodologi yang digunakan adalah studi interpretatif terhadap sosiologi hukum dengan melakukan wawancara dan telaah dokumen yang terkait dengan fatwa MUI terhadap vaksinasi COVID-19. Hasil penelitian menyimpulkan bahwa; Fatwa MUI di Kota Medan di respon baik oleh masyarakat dan dianggap penting. Kedua, efektivitas kehalalan vaksin Sinovac telah teruji dan bermutu serta halal digunakan. Tidak ada penolakan serius terkait vaksinasi di Kota Medan, bahkan mayoritas muslim kota Medan mengklaim bahwa fatwa MUI membawa kemaslahatan.

Kata Kunci : *Fatwa Hukum, MUI, jenis-jenis vaksin, Covid-19, Kota Medan.*

Introduction

The COVID-19 pandemic is a global phenomenon that has taken millions of lives horribly. This situation has made various parties, including the government, promote serious programs in handling this outbreak. One of them is an extensive and structured vaccination program. COVID-19 is different from the spread of other viruses before; there is still no person zero (the first human) infected with COVID-19. As a result, vaccination does not work concretely and must carry out various vaccinations gradually, starting from levels 1 (one), 2 (two), and even booster vaccinations.

This phenomenon then triggers unrest in the community. The rise of hoaxes and hate speech has also provoked the public to bring down the government's political stage. Indeed, the dynamics of vaccine rejection do not only occur in the COVID-19 vaccination. The same turmoil has haunted the Indonesian people in other health vaccines, such as vaccines for Hepatitis B, Polio, Measles, MR immunizations, and so on. In the end, the objections above will not be completed if only socialized by health personnel. Moreover, information is circulating in the community regarding the illegal ingredients used in vaccines.

Furthermore, friction between the medical dimension and Islamic law (halal) occurs sporadically. Rejection in various places mushroomed everywhere to raise sensitive issues. It starts from the realm of religion and even politics. Therefore, it is ideal if vaccination, both the process and the material, are fully described by the halal institution, namely the MUI. There will be a way out through MUI and narrow down the opportunity takers in mobilizing the community. Of course, with various socialist approaches and in-depth interpretive studies.

Vaccination is one of the COVID-19 prevention efforts by the Indonesian government, stated in the Presidential Regulation of the Republic of Indonesia Number 99 of 2020. The regulation focuses on the Vaccine Procurement and Implementation of Vaccination of Coronavirus Disease 2020 (COVID-19) Pandemic Handling. Article 1 of the regulation has two stipulations, including 1) the Government has accelerated vaccine procurement and vaccination to prevent the Coronavirus Disease 2019 (COVID-19) pandemic, and 2) the vaccine procurement and COVID-19 vaccination include procuring, implementing, and funding. Ministries, institutions, and the local government provide support and facilities.¹ On Wednesday, January 13, 2021, the government officially started providing free COVID-19 vaccinations to implement the Presidential Regulation. This program was marked by administering the first dose of vaccine to the President of Indonesia, Joko Widodo, at the Merdeka Palace, Jakarta.

The COVID-19 vaccine development aims to increase the body immunity against the SARS-CoV-2, the cause of Coronavirus Disease (COVID)-19. As informed by the media, the vaccine establishes herd immunity and reduces morbidity and mortality due to the virus. Vaccination protects and strengthens the health system, especially institutions, as the front line of public services.² Furthermore, it aims to maintain productivity and minimize social and economic impacts. This means that vaccination makes the immune system recognize and fight the coronavirus. The government has made the best efforts or programs to protect the Indonesian people from pandemics, such as through vaccination.

¹ Dwi Rahmawati, Raden Aswin Rahadi, and Almira Devita Putri, "The Current State of Property Development in Indonesia During the Covid-19 Pandemic," *International Journal of Innovation* 15, no. 7 (2021): 19.

² Idil Akbar, "Vaksinasi Covid 19 dan Kebijakan Negara: Perspektif Ekonomi Politik," *Jurnal Academia Praja* 4, no. 1 (2021): 11, <https://doi.org/10.36859/jcp.v5i2>.

As a result, various vaccines were introduced to the public, including the AZD222 (Oxford – Astra Zeneca) developed at Oxford University, Sinovac, Sinopharm, and other vaccines.

The vaccines strengthen the body's immune system, helping to avoid the coronavirus. This decision is a quick and appropriate policy to anticipate the coronavirus spread with its variants. Vaccines are administered to adults and children (12-17 years old), targeting 1 million people per day in June – July. When evaluating the mass vaccination at Pakansari Stadium, Bogor Regency, West Java (17/06/21), President JokoWidodo stated that COVID-19 vaccinations should be accelerated to eliminate the disease in Indonesia. The President added that vaccination would continue to achieve herd immunity, inhibit and stop the spread of COVID-19.³

The vaccination program was not easy as planned despite benefiting the community. Several challenges were encountered during the program. The first challenge was the perception of the Indonesians towards COVID-19, which still doubt the existence of this virus. This perspective harms society and the country. Second, vaccination programs are considered commonplace, resulting in a lack of public awareness of their importance.⁴ The third challenge was the view that the vaccine comes from something haram, such as pork. This polemic of *halal - haram* has caused a confrontational community to reject vaccines.

Public unrest to reject the type of vaccine considered *haram* has become a prolonged polemic in Jakarta, Aceh, Medan, and other regions. Several types of vaccines were introduced in Indonesia. The first type was the AZD222 vaccine (Oxford – Astra Zeneca) developed at Oxford University to fight coronavirus infection.⁵ The second type was the Sinovac vaccine by a Chinese company, while the third was the Sinopharm produced by the Beijing Institute of Biological Products. Sinopharm is an inactivated vaccine administered by the intramuscular injection method.

Muslims consider *halal* as mandatory in human life, concerning monotheism and *sharia*. This means the cleanliness and self-purity of a Muslim and a believer, as confirmed by Qs. Al-Baqarah: 173

He has forbidden you only the Maytatah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, on which Allah's Name has not been mentioned while slaughtering). However, when one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful. (Qs. Al- Baqarah: 173)

Halal and *haram* are also crucial concerning vaccines. In this regard, *Halal* vaccines contain ingredients permitted under *sharia* law by meeting six criteria. First, the vaccine does not contain ingredients from animals that are not *halal* or slaughtered against *sharia* law. Second, it contains no najis, such as carrion, blood, pus, dogs, pigs, and everything that comes from the rectum and genitals.⁶ Third, the vaccine is safe to consume, non-toxic, non-intoxicating, and harmless to health, according to an unspecified dose. Fourth, equipment must not be contaminated. Fifth, the vaccine does not contain human parts. Sixth, it is separated from stock. Therefore, the rejection by people

³ Rahmi Yuningsih, "Sistem Jemput Bola Percepatan Vaksinasi Covid-19," *Info Singkat* 13, no. 23 (2021): 6.

⁴ Abdul Khaliq Napitupulu et al., "Analisis Konsep Al-Darūrah Dalam Fatwa DSN-MUI No. 14 Tahun 2021 Tentang Penggunaan Vaksin Astrazeneca," *Jurnal Atthulab* 3, no. 2 (2021): 20.

⁵ Ibnu Radwan Siddik Turnip, "Kehalalan Vaksin Covid-19 Produksi Sinovac Dalam Fatwa MUI Dan Implementasi Vaksinasinya Pada Tenaga Kesehatan Di Puskesmas Tanjung Morawa, Deli Serdang (Perspektif Qawaidh Fiqhiyyah)," *Al-Mashlahah: Jurnal Hukum Islam dan Pranata Sosial Islam* 9, no. 01 (2021): 25, <https://doi.org/DOI: 10.30868/am.v9i01.1250>.

⁶ M Asrorun Niam Sholeh and Muhammad Ishar Helmi, "The COVID-19 Vaccination: Realization on Halal Vaccines for Benefits," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 1 (June 30, 2021): 174, <https://doi.org/10.22373/sjhk.v5i1.9769>.

such as the Muslim community of Medan by questioning the vaccine types must be understood.⁷ Muslims do not want to vaccinate themselves with a vaccine made with *haram* ingredients. This requires cooperation and support from the institutions mandated by the Presidential Regulation to accelerate vaccine procurement and COVID-19 vaccination. Therefore, government and community institutions are essential in convincing the public of the vaccination urgency for the community's benefit.

One of the religious and social institutions concerned with socializing vaccination is the Indonesian Ulema Council (MUI). The existence of MUI is important,⁸ and has several functions. First, it is a deliberation forum for *Ulama*, *zuama*, and Muslim scholars to protect people and develop Islam. Second, MUI is a gathering place for *ulama*, *zuama*, and Muslim scholars to develop and practice Islamic teachings and mobilize *ukhwah Islamiyah*.⁹ Third, it represents Muslims in inter-religious relations and consultations. Fourth, it stands mufti (giver of *fatwas*) to Muslims and the government, especially issues related to Islamic law when requested or not. Therefore, MUI accommodates and channels the aspirations of Indonesian Muslims with various sects, understanding, thoughts, and religious organizations.

The MUI explained to the public through several *fatwas* when people rejected the vaccines entering Indonesia. First, the AZD222 (Oxford – Astra Zeneca) vaccine was developed at Oxford University to fight coronavirus infection. According to the MUI *fatwa* No. 14, Astra Zeneca is *haram*. The reason is the use of pig enzymes in the manufacturing process. This was conveyed by the Chairman of the MUI for *fatwa*, Asrorun Ni' am Sholeh, in a press statement on Friday.¹⁰ Although it has been declared *haram*, the MUI stated that the Astra Zeneca vaccine is permissible. This is due to the urgent need, a high risk when not vaccinated, security guarantees, and limited stock and government capacity. Furthermore, on January 8, 2021, the Central MUI, through the *fatwa* commission, determined that the Sinovac vaccine was holy and *halal*. This is because the vaccine was produced by a Chinese company certified by PT Bio Farma.¹¹

Additionally, the *fatwa* commission stated that the Sinopharm vaccine contained trypsin from pigs, making it *haram*. However, it could be used in emergency conditions until the availability of a *halal* COVID-19 vaccine. The MUI explanation through the *fatwas* requires scientific exploration for the public to understand the benefits of vaccination. Furthermore, the MUI *fatwa*'s effectiveness must be questioned to determine whether it is followed by the Muslim community in Medan.

This article includes qualitative research in the sociology of law which is interpretive.¹² The research method seeks to reveal the hidden meaning of the views of the Muslim community in the

⁷ Rachmad Gustomy, "Pandemi ke Infodemi: Polarisasi Politik dalam Wacana Covid-19 Pengguna Twitter," *JiIP: Jurnal Ilmiah Ilmu Pemerintahan* 5, no. 2 (September 30, 2020): 190–205, <https://doi.org/10.14710/jiip.v5i2.8781>.

⁸ The history of the formation of the MUI has become a great history for the political struggle of Islam, although many people think that the formation of the MUI is a government initiative to make it easier to control Muslims so that they remain under the New Order government. See, M.B. Hooker, "Indonesian Islam: Social Change Through Contemporary", p. 60, compare to *Islam dan Negara Dalam Politik Orde Baru*, *Islam dan Negara Dalam Politik Orde Baru*, Abdul Aziz Thaba (Jakarta: Gemainsani Pres, 1996), 223.

⁹ Linda Prasetyaning Widayanti and Estri Kusumawati, "Hubungan Persepsi Tentang Efektifitas Vaksin Dengan Sikap Kesediaan Mengikuti Vaksinasi Covid-19," *HEARTY* 9, no. 2 (August 11, 2021): 78, <https://doi.org/10.32832/heartly.v9i2.5400>.

¹⁰ Muhamad Beni Kurniawan, "Politik Hukum Pemerintah dalam Penanganan Pandemi Covid-19 Ditinjau dari Perspektif Hak Asasi atas Kesehatan," *Jurnal HAM* 12, no. 1 (April 22, 2021): 37, <https://doi.org/10.30641/ham.2021.12.37-56>.

¹¹ Moch. Nurcholis, "Fikih Maqasid dalam Fatwa Majelis Ulama Indonesia tentang Penggunaan Vaksin Covid-19 Produk Astrazeneca," *Tribakti: Jurnal Pemikiran Keislaman* 32, no. 2 (July 31, 2021): 315–32, <https://doi.org/10.33367/tribakti.v32i2.1741>.

¹² Prasetya Rawan, *Logika dan Prosedur Penelitian: Pengantar Teori dan Panduan Praktik Penelitian Sosial bagi Mahasiswa dan Peneliti Pemula* (Jakarta: STIA LAN Press, 2000).

city of Medan on types of vaccines and the effectiveness of the MUI fatwa on the halalness of vaccines in the dissemination of COVID-19 vaccination in the city of Medan. The data collection carried out in the study was to accommodate interviews with research subjects, namely the Muslim community of Medan Mulia, from the lower, middle to upper groups. Through in-depth interviews, it is hoped that they will be able to explore the legal understanding of the community towards the fatwa and the effectiveness of the MUI fatwa related to the types of vaccines that are developing.

The key informants in this study were NU administrators, Muhammadiyah administrators, al-Jamiatul al-Washliyah administrators, community leaders, Muslim communities, and others. Informal interviews were mainly for community informants, except the management, NU, Muhammadiyah, and al-Jamiatul al-Washliyah. In addition to interviews, the author also uses observation, namely utilizing, direct observation techniques. For example, how do people view the fatwa on the types of vaccines developing? How effective is the MUI fatwa in encouraging the Muslim community to do COVID-19 vaccination?

The author also uses document studies to enrich data collection. The documents seen are fiqh books related to fatwas, then also cite fatwas from the MUI, especially those related to legal fatwas on the types of vaccines developing in Indonesia. Also, compare the fatwas developed from NU, Muhammadiyah, and al-Washliyah.

Finding

The community responses show that most people know the importance of the MUI *fatwa* regarding the halalness of vaccines. However, some people did not know the urgency of the legal *fatwa*. As previously stated, a *fatwa* on Islamic law gives urgency in many ways. For instance, it is a *syara'* law explained by a *faqih* to the asking people, meaning that it has to stand as a legal need in society.¹³ The Islamic community needs an explanation of something regarding unknown legal issues. The scholars explain these matters in a collective *fatwa* (*al-fatwa al-ijma'i*). This *fatwa* is formulated and determined by a group or institution with the ability in *ushul fiqh*, *fiqh*, and other supporting scientific disciplines, resulting in a final decision close to the truth.

A collective *fatwa* must enact laws boldly and free from political, social, and cultural influences and pressures. Examples of these *fatwas* are found in the Indonesian Ulema Council, the Muhammadiyah Tarjih Council, and the Bahsu al-Masail Institute. Additionally, one could also find personal *fatwas* (*al-fatwa al-fardi*) produced and delivered by religious figures from their writings and studies.¹⁴ Examples are the *fatwas* among *fiqh* schools and Shaykh Muhammad Shaltut, Yusuf al-Qradhawi, Ibn Taimiyah, NU, Muhammadiyah, and al-Washliyah. Therefore, a *fatwa* provides legal clarity oriented towards the benefit of the community.

¹³ Miftahus Sa'diyah, Mowafg Abraham Masuwd, and Ach. Faqih Supandi, "Legal Problems Using AstraZeneca Vaccine: Hermeneutic Analysis of the Fatwa of the Indonesian Ulema Council," *JIL: Journal of Islamic Law* 3, no. 1 (January 31, 2022): 1–16, <https://doi.org/10.24260/jil.v3i1.496>.

¹⁴ Turnip, "Kehalalan Vaksin Covid-19 Produksi Sinovac Dalam Fatwa MUI Dan Implementasi Vaksinasinya Pada Tenaga Kesehatan Di Puskesmas Tanjung Morawa, Deli Serdang (Perspektif Qawaidh Fiqhiyyah)."

Discussion

1. Fatwa in the Development of Islamic Law

In *al-Mu'jam al-Wasith*, *fatwa* is the answer to something impossible concerning Islamic law and legislation. In the book "Lisana al-'Arab," a *fatwa* in *lughawi* is explained by *al-futya-walfutwa*, meaning *ifta*, *isimmasdar* from *ifta - yafti - ifta*. This means something fatwaed by a faqih or given to answer a problem.¹⁵ Also, According to Muhammad RowasQal'aji, a *fatwa* is a shari'a law explained by a faqih to people asking questions. Similarly, Wahbah al-Zuhaili defined a *fatwa* as an answer to the question of non-binding *sharia* law."

Additionally, Khalid bin Abdurrahman al-Juraisi defined a *fatwa* as explaining a law asked or a *mufti*. This explanation gives various characteristics of a *fatwa* are. First, fatwas are efforts to answer questions on legal issues. Second, it is the *fatwa* delivered on *syara'* law through the *ijtihad* process.¹⁶ Third, the person or institution that explains is qualified in the legal issues asked. Fourth, the answer given is for those that do not know. The person delivering the *fatwa* is called the *mufti*, while the party requesting is known as *al-mustafti*.

A *fatwa* is an important part of *ijtihad* in Islamic law. Abu Hamid al-Ghazali defined *ijtihad* as a hard effort *mujtahid* in searching for the provisions of *sharia* law. Furthermore, according to IbnHumam, *ijtihad* mobilizes *fuqaha* capabilities to find a *dzannisharia* law. In AthoMudzhar's view, the *ijtihad* results are classified into four types.¹⁷ These include *fiqh*, judge's decision in Religious Courts, legislation in Muslim countries, and Ulama's *fatwa*. Since the *fatwa* is one of the results of *ijtihadulama*, it is not different from Ulama's *sijtihad*.

The scholars classified *fatwas* into collective and personal. First, collective *fatwas* (*al-Fatwa al-Ijma'i*) are formulated and determined by a group or institution with the ability in *ushulfiqh*, *fiqh*, and various other disciplines. This collective *fatwa* must enact the law courageously and free from political, social, and cultural pressures.¹⁸ Collective *fatwas* in Indonesia include the MUI, the Fatwa Commission of the Indonesian Islamic Da'wah Council, Muhammadiyah Tarjih Council, and Bahsu al-Masail Institute. Second, personal *fatwas* (*al-Fatwa al-Fardi*) are produced from someone's writings and studies. Usually, the results of one's *ijtihad* give more variation to the collective *fatwa*. Personal *fatwas* are always based on in-depth study, meaning that the birth of a collective *fatwa* begins with individual activities.¹⁹ Examples include the *fatwas* of the *fiqh* schools, Shaykh Muhammad Shaltut, Yusuf al-Qaradawi, and IbnTaimiyah.

The growth and development of contemporary *fiqh* cases require *fatwas* as a legal requirement because they correlate. *Fiqh* is the science of *syara'* laws relating to human actions extracted from *tafshiliyah* arguments. Also, it is the knowledge about *furuiyah syara'* laws obtained through reasoning

¹⁵ Naser Alziyadat and Habib Ahmed, "Ethical Decision-Making in Islamic Financial Institutions in Light of *Maqasid Al-Sharia* : A Conceptual Framework," *Thunderbird International Business Review* 61, no. 5 (September 2019): 707-18, <https://doi.org/10.1002/tie.22025>.

¹⁶ Moch. Nurholis, "Fikih Maqasid dalam Fatwa Majelis Ulama Indonesia tentang Penggunaan Vaksin Covid-19 Produk Astrazeneca."

¹⁷ Diana Mutia Habibaty, "Peranan Fatwa Dewan Syariah Nasional -Majelis Ulama Indonesia- Terhadap Hukum Positif Indonesia," *Jurnal Legasi Indonesia* 14, no. 04 (2017): 8.

¹⁸ Soleh Hasan Wahid, "Dinamika Fatwa Dari Klasik ke Kontemporer (Tinjauan Karakteristik Fatwa Ekonomi Syariah Dewan Syariah Nasional Indonesia (DSN-MUI)," *YUDISIA : Jurnal Pemikiran Hukum dan Hukum Islam* 10, no. 2 (October 22, 2019): 193, <https://doi.org/10.21043/yudisia.v10i2.5831>.

¹⁹ Sandi Saputra and Selviani Selviani, "Fatwa Majelis Ulama Indonesia Nomor 1 Tahun 2004 tentang Bunga Bank," *AL-Muqayyad* 4, no. 1 (June 30, 2021): 53-69, <https://doi.org/10.46963/jam.v4i1.372>.

and *istidlal*.²⁰ Fiqh development is correlated with *fatwas* because the mufti is an important instrument inseparable from fiqh. Moreover, fiqh formation is limited to establishing old and producing new laws and formatted with change applicable in solving social problems. Therefore, institutional *fatwa* justifies fiqh, whose new products must be known and conveyed to the wider community.

This activity is carried out by the muftis individually and collectively through *fatwa* institutions. According to Joseph Schacht, muftis are legal experts that issue authoritative doctrinal opinions and *fatwas*. Even the development of Islamic legal doctrine is related to the activities of the muftis. Their *fatwas* are often compiled and written as a separate guide or expanded by their followers.²¹ This indicates that *fatwa* and fiqh are inseparable and correlate with each other. It further implies that a *fatwa* is a fiqh media and the result of a *fatwa* is also a fiqh product.

Measuring a *fatwa*'s effectiveness requires a legal effectiveness theory. The term effective is linguistically defined as successfully adhered to, validated, efficacious and fortunate. It is the result of decisions making that helps fulfill a company's mission or achieve goals. Soerjono Soekanto stated that five factors determine the effectiveness of the law. The first factor is the law itself. The second factor is for enforcement, including the parties forming or applying the law. The third is the factor of facilities that support law enforcement. Fourth is the factor of society, the environment in which the law applies. Fifth is the cultural factor due to works, creativity, and taste based on human initiative.²²

The fiqh dynamics are constantly updating in its development, in which the openness in reform is attached to Islamic law with an insaniyah dimension. In this regard, the renewal discourse implies a change in *fatwa* and fiqh. *Fatwas* must run as expected, always dynamic, and reviewed within a certain period in line with the times and dynamics of people's lives. Ahmad Mustafa al-Maraghi stated that laws were made and promulgated to benefit humans, whose interests vary due to conditional, situational, time, and place differences.²³ Furthermore, irrelevant laws demand changes under the prevailing social conditions. They must be dynamic and accommodate the needs of the forward-looking community.

2. The Muslim Community's View on the Importance of Fatwa on Vaccines Types

The news about haram ingredients in the COVID-19 vaccine raises the pros and cons debate about vaccination in the community.²⁴ However, some of these vaccines are manufactured using *halal* ingredients. This condition prompted the Indonesian Ulema Council to issue *fatwas* regarding the *halalness* of the vaccines, including:

- 1) The AZD222 vaccine (Oxford – Astra Zeneca) was developed at Oxford University to fight coronavirus infection. According to the MUI *fatwa* No. 14, Astra Zeneca is haram since the manufacturing process uses enzymes derived from pigs.²⁵ Although it has been declared

²⁰ Muhammad Sulthon, "Hukum Islam dan Perubahan Sosial (Studi Epistemologi Hukum Islam dalam Menjawab Tantangan Zaman)," *Jurnal Ilmiah Universitas Batanghari Jambi* 19, no. 1 (January 22, 2019): 27, <https://doi.org/10.33087/jiubj.v19i1.548>.

²¹ Anwar Hafidzi and Mohd Hatta Mohd Hani, "Wahbah Zuhaili's and Sayyid Sabiq's Perspective on The Recitation of Marriage Contract in Indonesia" 17 (2020): 16.

²² Imam Kanafi et al., "The Contribution of Ahlussunnah Waljamaah's Theology in Establishing Moderate Islam in Indonesia," *HTS Teologiese Studies / Theological Studies* 77, no. 4 (May 20, 2021), <https://doi.org/10.4102/hts.v77i4.6437>.

²³ Wahid, "Dinamika Fatwa Dari Klasik ke Kontemporer (Tinjauan Karakteristik Fatwa Ekonomi Syariah Dewan Syariah Nasional Indonesia (DSN-MUI))."

²⁴ Akbar, "Vaksinasi Covid 19 dan Kebijakan Negara: Perspektif Ekonomi Politik."

²⁵ Kompas, "Meski Haram, Berikut 5 Alasan MUI Bolehkan Penggunaan Vaksin Covid – 19 Astra Zeneca", *Kompas.com*, July 01, 2021.

unlawful, the MUI has stated that this vaccine is permissible. The MUI cited the urgent need, high risk when not vaccinating, security guarantees, and limited stock and government capacity.

- 2) Sinovac's vaccine is produced by a Chinese company. On January 8, 2021, the Central MUI *fatwa* commission determined that the Sinovac vaccine proposed for certification by PT Bio Farma is holy and *halal*.
- 3) Sinopharm Vaccine. The *fatwa* commission stated that this vaccine contains trypsin from pigs, making it haram but still useful in an emergency. This means that Sinopharm could be used until the availability of a *halal* COVID-19 vaccine.

Three public views arise based on the *fatwas*:

First, the *fatwa* is essential in explaining the developing *halal* and haram types of vaccines. The administrators of religious organizations such as NU, Muhammadiyah, and al-Jamiatul Washliyah consider the *fatwa* the right step in answering questions from the community. Furthermore, it answers the legal needs and calms the community turmoil. Consequently, people that knew anything about the vaccines later became aware of the ingredients and the laws of vaccination. Information about the *halal fatwa* for vaccines is obtained from MUI, NU, Muhammadiyah, al-Jamiatul al-Washliyah administrators.

Additionally, this information is accessed through various media as instruments to increase public knowledge and understanding.²⁶ This shows the awareness of the city's Muslim community about the importance of *halal* vaccines. As a result, this strengthens their faith and enhances self-protection against haram vaccinations. Therefore, they were vaccinated after a legal *fatwa* was delivered by the MUI of Medan. The majority of those vaccinated comprised educated people with good religious quality. This shows that people reject vaccination when they doubt the halalness of the vaccine.

Second, the urgency of the MUI *fatwa* is seen and ordinarily understood by the public, meaning that it only slightly increases insight into its substance. The *fatwa* only explains the types of vaccines to make the public aware, meaning that without it, the community would not have any problem. Therefore, people do not participate in vaccination due to the clarity of the vaccine haleness delivered by the MUI *fatwa*.²⁷ Instead, their participation is based on the importance of vaccination to increase immunity as conveyed by the central and Medan city governments. These responses came from educated people with a moderate religious level. They do not want to seek information on *fatwas* from religious organizations such as NU, Muhammadiyah, and al-Jamiatul al-Washliyah, or attend community recitation groups to strengthening their knowledge.²⁸

Third, the urgency of the MUI *fatwa* is unknown to some people because they do not seek to know its importance in explaining whether the vaccines developed in the community are *halal* or *haram*. As a result, they neither understand the MUI legal *fatwa* nor the purpose. This response emerged from the lower social groups with low education and religious levels. They do not seek to know about the

²⁶ Muhamad Agus Mushodiq and Ali Imron, "Peran Majelis Ulama Indonesia Dalam Mitigasi Pandemi Covid-19 (Tinjauan Tindakan Sosial dan Dominasi Kekuasaan Max Weber)," *SALAM: Jurnal Sosial dan Budaya Syar-i* 7, no. 5 (April 14, 2020), <https://doi.org/10.15408/sjsbs.v7i5.15315>.

²⁷ Gustomy, "Pandemi ke Infodemi."

²⁸ Rindam Nasruddin and Islamul Haq, "Pembatasan Sosial Berskala Besar (PSBB) dan Masyarakat Berpenghasilan Rendah," *SALAM: Jurnal Sosial dan Budaya Syar-i* 7, no. 7 (May 25, 2020), <https://doi.org/10.15408/sjsbs.v7i7.15569>.

vaccines being developed or ask religious leaders.²⁹ Furthermore, these people do not join recitation groups to discuss the importance of Islamic legal *fatwas* regarding clarity on vaccines developing in society.

3. The Effectiveness of the MUI Fatwa on the Vaccines Halalness

The MUI involvement is a strategic step in accelerating the handling of the COVID-19 pandemic in Indonesia and signifies the government's wisdom in building cooperation. This means that overcoming COVID-19 is the role of the government but requires the involvement of all components of the nation. Moreover, the pandemic significantly influences political stability, economy, education, culture, and defense.³⁰ Therefore, it requires comprehensive handling involving the introduction of existing vaccines. MUI is a religious and community institution consisting of Ulama, zuama, and scholars.

As a community institution, the MUI *fatwa* must support the benefit of the community through its seven roles. First, it guides and demands Muslims to lead a religious life and encourage a quality society (*khaira ummah*). Second, MUI formulates policies for implementing Islamic da'wah *Amar ma'rufnahimunkar* to trigger a religious and social life blessed by Allah SWT. Third, it provides wise and soothing warnings, advice, and *fatwas* regarding religious and social issues to the community and government. Fourth, it formulates primacy relationships to realize *ukhuwah Islamiyah* and inter-religious harmony in strengthening national unity and integrity.³¹

Fifth, MUI is a liaison between the Ulama, umara (government) and a reciprocal translator between the government and the people. Therefore, it helps achieve a quality society (*khaira ummah*) blessed by Allah SWT (*baldatunthayyibatunwarabbunghafur*). Sixth, it improves relations and cooperation between organizations, Islamic institutions, and Muslim scholars. Furthermore, it creates joint programs that benefit the Ummah. Seventh, MUI is essential in other businesses or activities that support the achievement of organizational goals.³²

Interviews, observations, and documentation were conducted on the Islamic community in the city of Medan. The results show that a *fatwa* was urgent and effective in encouraging the Muslim community to vaccinate in June and July 2021. It was carried out by the elderly, adults, and children aged between 12 and 17. Consequently, the government's target was achieved with the high number of vaccinations for Muslims in Medan. This shows that the public trusts the MUI *fatwa* that the vaccine was made from *halal* sources. Also, the pros and cons were accompanied by MUI's explanation through the existing *fatwas*, including the MUI *Fatwa* Number 14 of 2021 concerning the Law on the Use of the COVID-19 Vaccine for AstraZeneka Products³³

The MUI *fatwa* No. 02 of 2021 regarding the production of the COVID-19 vaccine from Sinovac Life Sciences Co.LTD. China and PT Bio Farma (Persero) decided that:³⁴

²⁹ Turnip, "Kehalalan Vaksin Covid-19 Produksi Sinovac Dalam Fatwa MUI Dan Implementasi Vaksinasinya Pada Tenaga Kesehatan Di Puskesmas Tanjung Morawa, Deli Serdang (Perspektif Qawaidh Fiqhiyyah)."

³⁰ Yuningsih, "Sistem Jemput Bola Percepatan Vaksinasi Covid-19."

³¹ Fahiza and Siti Nur Zalikha, "Kebijakan Pemerintah dalam Kegiatan Shalat Berjamaah di Masa Pandemi Covid-19."

³² Kemenag RI, Lukman Hakim Saifuddin: *Gagasan - Kinerja: Moderasi Beragama dan Transformasi Kelembagaan Pendidikan* (Jakarta: Reobot Literature (Bersama dengan Ditjen Bimas Kristen RI), 2019).

³³ Saputra and Selviani, "Fatwa Majelis Ulama Indonesia Nomor 1 Tahun 2004 tentang Bunga Bank."

³⁴ MUI *Fatwa* No. 02 of 2021 regarding the production of the Covid-19 vaccine from Sinovac Life Sciences Co.LTD. China and PT Bio Farma (Persero)

1. General Provisions. The vaccine in this *fatwa* is produced by Sinovac Life Sciences Co Ltd. China and PT Bio Farma (Persero) with three registered product names, including Coronovac, covid vaccine, and Vac2Bio.
2. Legal provisions. First, the COVID-19 vaccine produced by Sinovac Life Sciences Co Ltd. China and PT Bio Farma (Persero) is lawful and halal. Second, as stated in number 1, the vaccine may be used for Muslims provided their safety is guaranteed according to credible and competent experts.
3. Closing provisions. First, this *fatwa* becomes effective on the stipulation date and would be corrected in case of oversight. Second, every Muslim and those in need could know about and urge all parties to spread this *fatwa*.

The explanation consists of two different *fatwas*. The first one is the MUI *Fatwa* Number 14 of 2021 concerning the Law on the Use of COVID-19 Vaccines for Astrazeneka Products. It states that the Astrazeneka vaccine is illegal because it is produced using trypsin from pigs.³⁵ However, the use of the vaccine is currently allowed (permissible) because of five reasons. The first reason is the urgent need (*hajah sharia*) that occupies the emergency *sharia* (*dharurah sharia*). The second reason is the information from a trusted, competent expert about the danger (fatal risk) when the COVID-19 vaccination is not immediately carried out. The third reason is the insufficient availability of a *halal* and holy vaccine to achieve herd immunity.³⁶

The fourth reason is the guarantee of government security in using the vaccine. The fifth reason is that the government lacks the choice on the type of vaccine due to the limited availability. The second *fatwa* is the MUI *Fatwa* No. 02 of 2021, which explains that the vaccine is produced by Sinovac Life Sciences Co.LTD. China and PT Bio Farma (Persero). Therefore, it is legally holy and lawful for use by Muslims, provided their safety is guaranteed according to credible and competent experts.³⁷ The difference between the two *fatwas* contributed to the initial people's outrage, including the Muslim community in Medan.

Indonesia has determined the use of the Sinovac vaccine for several reasons. First, this vaccine considers the quality, safety, and good efficacy standards recommended by WHO at an affordable price. Also, the Sinovac vaccine has entered its third phase of clinical trials and has low side effects.³⁸ It has a single dose that does not require multiple injections. Although Indonesia stipulates Sinovac in vaccination, public doubts remain, MUI effectively explains the legal provisions. This is where the effectiveness of the *fatwa* is reflected. The first indicator is the response of the Muslim community in Medan to welcome a *fatwa* as an instrument in the legal provisions of the Sinovac vaccine.³⁹

This shows that people believe the vaccine is safe, quality, good, and *halal* to use. Second, the Muslim community responded well and implemented the *fatwa* on vaccination. Third, the community

³⁵ Bakhrol Huda and Bakh Hud, "Analisis Keabsahan Penyaluran Harta Zakat dalam Bentuk al-Qardh al-Hasan: Studi atas Materi Ijtima' Ulama Komisi Fatwa MUI 2021," *Management of Zakat and Waqf Journal* 3, no. 2 (2022): 22, <https://doi.org/10.13140/RG.2.2.32315.08482>.

³⁶ Napitupulu et al., "Analisis Konsep Al-Darūrah Dalam Fatwa DSN-MUI No. 14 Tahun 2021 Tentang Penggunaan Vaksin Astrazeneca."

³⁷ Napitupulu et al.

³⁸ Mohd Hafiz Othman, Ermy Azziaty Rozali, and Napisah Karimah Ismail, "Majalah Ahkam Johor: Sumbangannya dalam Perkembangan Islam di Johor pada Akhir Abad ke 19," *Journal of Al-Tamaddun* 16, no. 2 (December 13, 2021): 1-19, <https://doi.org/10.22452/JAT.vol16no2.1>.

³⁹ Turnip, "Kehalalan Vaksin Covid-19 Produksi Sinovac Dalam Fatwa MUI Dan Implementasi Vaksinasinya Pada Tenaga Kesehatan Di Puskesmas Tanjung Morawa, Deli Serdang (Perspektif Qawaidh Fiqhiyyah)."

gains more knowledge and understands the importance of the MUI *fatwa* and its substance. The *fatwa* provides legal explanations and benefits the community, especially the Muslims of the city of Medan. Therefore, the MUI *fatwa*'s effectiveness is an important instrument in accelerating vaccination.

SoerjonoSoekanto stated that the effectiveness of a law is determined by five factors. The first factor is the law itself. The second factor is for enforcement, including the parties forming or applying the law. The third is the factor of facilities that support law enforcement. Fourth is the factor of society, the environment in which the law applies. Fifth is the cultural factor due to works, creativity, and taste based on human initiative.⁴⁰This shows that the indicators of MUI's effective role are relevant to the theory of legal effectiveness. Therefore, the legal *fatwa* issued by the MUI institution is obeyed, well responded to, and implemented by the community.

Conclusion

The MUI *fatwa* on vaccine *halalness* in socializing COVID-19 vaccination in Medan is essential in encouraging the vaccination program. Moreover, it describes and strengthens the doubts among the Muslim community about the vaccines' ingredients and sources. The *fatwa* becomes a peacemaker and an explanation of the pros and cons that develop in society. Therefore, it plays an important and effective role in encouraging the Muslim community in Medan to carry out a comprehensive vaccination.

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⁴⁰ SoerjonoSoekanto, "PenegakanHukum" (Bandung : Bina Cipta, 1983), 80.

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