

COVID-19 VACCINATION WHILE FASTING IN ISLAMIC PERSPECTIVE

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ABSTRACT

This paper examines the covid-19 vaccination from an Islamic perspective. The method used in this research is descriptive-qualitative method, and is included in the literature research (library research). The process of collecting data in this study is to make observations, in the sense of tracking various references that have relevance to the focus of the study, both from books, articles, and so on that function to support these data. From the study conducted, it can be seen that vaccination is a preventive measure so as not to contract the Covid-19 virus. The use of vaccines to prevent disease is permissible according to Islamic teachings as long as they meet halal products, maintain halalness, and do not use basic ingredients that are forbidden by Islamic teachings. However, there is also an opinion which states that an unclean substance that changes (by *istibalah*) into another new substance, is considered holy. This opinion is more appropriate, especially when applied in the context of the use of this COVID-19 vaccine. Regarding whether or not fasting is canceled due to vaccination, scholars have different opinions. However, the majority (Jumhur) stated that the Covid-19 vaccination by intramuscular injection does not invalidate fasting

Keywords: Coronavirus Disease-19 (COVID-19), Vaccines, Islam

ABSTRAK

Tulisan ini mengkaji vaksinasi covid-19 dalam perspektif Islam. Metode yang digunakan dalam penelitian ini adalah metode deskriptif-kualitatif, dan termasuk dalam penelitian literatur (library research). Proses pengumpulan data dalam penelitian ini adalah dengan melakukan observasi, dalam arti dengan melakukan pelacakan terhadap berbagai referensi yang memiliki relevansi terkait fokus kajian, baik dari buku-buku, artikel, dan lain sebagainya yang berfungsi menunjang data-data tersebut. Dari kajian yang dilakukan dapat diketahui bahwa vaksinasi merupakan Tindakan pencegahan agar tidak tertular virus covid-19 ini. Penggunaan vaksin untuk mencegah penyakit dibolehkan menurut ajaran Islam asalkan memenuhi produk halal, kehalalannya terjaga, dan tidak menggunakan bahan dasar yang diharamkan oleh ajaran Islam. Meskipun demikian terdapat pula pendapat yang menyatakan bahwa suatu zat yang najis yang berubah (dengan *istibalah*) menjadi zat lain yang baru, dihukumi suci. Pendapat inilah yang lebih tepat, apalagi diterapkan dalam konteks penggunaan vaksin covid-19 ini. Terkait batal tidaknya puasa karena melakukan vaksinasi, ulama mengalami perbedaan pendapat. Akan tetapi mayoritas (Jumhur) menyatakan bahwa vaksinasi Covid-19 yang dilakukan dengan injeksi intramuscular tidak membatalkan puasa

Kata Kunci: Coronavirus Disease-19 (COVID-19), Vaksin, Islam



INTRODUCTION

The COVID-19 pandemic in Indonesia is part of the ongoing Coronavirus disease 2019 (COVID-19) pandemic worldwide (Budiyono, 2022). The disease is caused by severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2). The first positive case of COVID-19 in Indonesia was detected on March 2, 2020. When two people were confirmed to have contracted it from a Japanese citizen. As of April 9, the pandemic had spread to 34 provinces with DKI Jakarta, West Java and Central Java as the provinces most exposed to SARS-Cov-2 in Indonesia. (COVID-19, n.d.).

To date, Indonesia has reported 2,780,803 positive cases, ranking first in Southeast Asia. In terms of mortality, Indonesia ranks third in Asia with 71,397 deaths. However, the death rate is estimated to be much higher than the reported data because there are no cases of death with acute COVID-19 symptoms that have not been confirmed or tested. Meanwhile, it was announced that 2,204,491 people had recovered, leaving 504,915 cases being treated. The Indonesian government has admitted 15,467,261 people from a total of 269 million inhabitants, which means only about 57,370 people per million inhabitants. (COVID-19, n.d.).

In response to the pandemic, several regions have imposed Large-Scale Social Restrictions (PSBB) in 2020. This policy was replaced by the implementation of Community Activity Restrictions (PPKM) in 2021. On January 13, 2021, President

Joko Widodo received the COVID-19 vaccine in National Palace. It also marks the start of the COVID-19 vaccination program in Indonesia.

Indonesia terdapat masyarakat yang the majority are Muslim. In the distribution of vaccines in the month of Ramadan, which is identical to what a Muslim does is to do obligatory fasting. The distribution of vaccines in tackling the COVID-19 virus outbreak is still being carried out so that there are not many deaths caused by COVID-19. On the other hand, it is the month of Ramadan where Muslims fast. According to Kathi Swaputri Kancana, a specialist in internal medicine at Primaya Hospital, North Bekasi, there is no difference in the condition of the body's immunity during the fasting month and when not fasting. According to Kathi, our immunity during the month of fasting will increase more than when we are not fasting. This is supported by a well-applied eating pattern at dawn and breaking the fast. He also explained that the implementation of the COVID-19 vaccine was allowed, and it was even recommended to do it while fasting. This is because after 12 am fasting, macrophages in the immune system will work faster to clean up dead cells in our body. This process is called autophagy, where our immune system becomes more sensitive. That's why fasting is very good for patients with diabetes, tuberculosis, and other metabolic diseases.

RESEARCH METHODOLOGY

The method used in this research is descriptive-qualitative method, and is

included in the literature research (library research). The use of descriptive-qualitative method is due to its suitability with the object and focus of the study being studied. That's because this research seeks to produce findings that cannot be achieved through measurement or statistical procedures (Moleong, 2006). The study of literature (library) is a study that is used to collect information and data with the help of various materials in the library such as documents, books, magazines, historical stories, and so on. (Soehadha, 2012).

The process of collecting data in this study is by observing, in the sense of tracking various references that have relevance to the focus of the study, both from books, articles, and so on that function to support these data (Bahri, 2008). The data analysis technique used in this research is the method of content analysis. In this analysis, the process of selecting, comparing, combining, and sorting information obtained from related data sources will be carried out to obtain valid inferences.

RESULTS AND DISCUSSION

Fasting in Ramadan: An Epistemology

The word fasting used to describe the meaning of *al-Shaum* in this fourth pillar of Islam in Arabic is called *shoum*, *shiyam* which means fasting (Bisri & Al-Fatah, 1999). According to L. Mardiwarsito in the Kawi language it is called "upawasa" which means fasting (Mardiwarsito, 1978). In Arabic and the Qur'an fasting is called *shaum* or *shiyam* which means refraining from

something and leaving something or controlling oneself (Daud, 1998).

According to Abi Abdillah Muhammad bin Qasim al-Syafi'i, "Fasting according to syara' is refraining from everything that can invalidate it such as the desire to have intercourse, and the stomach's desire to eat. solely because of obedience to God with predetermined intentions such as the intention of fasting Ramadan, fasting *kifarat* or fasting *nadzar* during the day from sunrise to sunset so that fasting can be accepted except on holidays, *tasyrik* days and the day of *shak*, and is carried out by a Muslim who is reasonable (tamyiz), pure from menstruation, postpartum, holy from *wiladah* (giving birth) and not asymptomatic and drunk during the day " (Al-Syafi'i, n.d.).

According to Imam Muhammad bin Ismail al-Kahlani "Refrain from eating, drinking and sexual relations and others who have been ordered to refrain from it throughout the day according to the way that has been required. It is also accompanied by refraining from vain words (making), stimulating words (porn), other words, both unlawful and impermissible at the time that has been prescribed, accompanied by pleading with other words, both unlawful and makruh. a predetermined time and according to the prescribed syara' (Al-Kahlani, n.d.)

From some of the definitions above, it can be concluded that fasting (*shiyam*) is a substance of worship to Allah SWT. which has certain conditions and pillars by refraining from all desires of lust, stomach, and from everything that enters the throat,

whether in the form of food, drink, medicine and the like, from sunrise to sunset which is carried out by a wise Muslim, not menstruating, nor postpartum which is done with confidence and accompanied by intention.

Allah SWT. commanded his servants to worship Him. In the month of Ramadan Allah swt. obliges His believers to fast. As in the word of Allah SWT. Surah al-Baqarah: 183,

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا
كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O you who believe! Fasting is obligatory on you as it was prescribed for those before you so that you may become pious (Translation of the Ministry of Religion 2002)

At the beginning of the verse used the words calling to people who believe in amanu, of course this has a purpose contained therein. Because fasting is not a light worship, that is, you have to refrain from eating, drinking, sexual intercourse and other desires. Of course, those who can carry out this worship are only believers. In this case Hamka explained:

“Abdillah bin Mas’ud once said that if a verse has begun with a call to believers before it reaches the end, we already know that this verse contains an important matter or a heavy prohibition. Because the All-Knowing God has calculated beforehand that those who are willing to stretch their shoulders to carry out the divine command are only believers, so the command to fast is

one of the commands that asks for sacrifices of his pleasures and daily habits.” (HAMKA, 1994).

Based on the verse above, it is clear that, Allah SWT. make fasting obligatory on His believing servants, as He has made it obligatory on the followers of the religion before them. He has explained the reason for the commandment of fasting by explaining the reason for the commandment of fasting by explaining its great benefits and high wisdom, namely preparing the soul of the fasting person to believe in a degree of piety to Allah SWT by abandoning permissible desires in order to obey His command and for the sake of hoping for a reward from Him, so that the believers are among those who fear Him who stay away from His prohibitions.

The jurists (*fuqaha*) and scholars of ushul have formulated the formula “the law of origin of worship is haram (not allowed) so that there is an argument that commands it. And basically all human actions are permissible as long as there is no evidence that forbids them.” (Hakim, 1949). However, not all human actions are considered worship unless they fulfill two conditions. First, sincere intentions. An act is considered worship if it is intended as worship. Second, it does not conflict with the Shari’a (Ali, 2012).

Covid, Vaccines and Contemporary Religious Activities

Coronaviruses are a family of viruses that cause disease in humans and animals. In humans, it usually causes respiratory tract infections, ranging from the

common cold to serious illnesses such as Middle East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS). A new type of coronavirus found in humans since an extraordinary event appeared in Wuhan, China, in December 2019, was later named Severe Acute Respiratory Syndrome Coronavirus 2 (SARS-COV2), and caused Coronavirus Disease-2019 (COVID-19). Common symptoms suffered by the Coronavirus are in the form of fever 38°C, dry cough, and shortness of breath. If there are people who, within 14 days prior to the appearance of these symptoms, have traveled to an infected country, or have cared for/close contact with a person with COVID-19, then that person will be subjected to a further laboratory examination to confirm the diagnosis. The list of infected countries can be monitored through the website <http://infeksiemerging.kemkes.go.id>.

A person can be infected from a person with COVID-19 by spreading through small droplets from the nose or mouth when coughing and sneezing. The droplets then fall on nearby objects. Then if someone else touches an object that has been contaminated with these droplets, then that person touches the eyes, nose or mouth (triangle face), then that person can be infected with COVID-19. It is also possible for someone to become infected with Covid-19 when they accidentally inhale droplets from an infected person. This is why it is important for us to maintain a distance of at least one meter from people who are sick. Until now, experts are still conducting investigations to determine the

source of the virus, the type of exposure, and the mode of transmission. Stay tuned for accurate and official sources of information regarding the progression of the disease. There is no age limit for people to be infected by the coronavirus (COVID-19). However, older people, and people with pre-existing medical conditions (such as asthma, diabetes, heart disease, or high blood pressure) appear to be more prone to developing severe illness.

How to tell the difference between the common cold and someone who has the COVID-19 virus. People affected by the COVID-19 and influenza viruses will experience the same symptoms of respiratory infections, such as fever, cough and runny nose. Although the symptoms are the same, the causes of the virus are different, making it difficult to identify each of these diseases. Accurate medical examinations accompanied by referrals for laboratory tests are needed to confirm whether a person is infected with COVID-19. For people who are suffering from fever, cough, and difficulty breathing, it is strongly recommended to seek treatment immediately, and notify health workers if they have traveled from an infected area in the 14 days before symptoms appear, or if they have been in close contact with someone who is currently infected. have symptoms of a respiratory infection. To reduce or break the chain of the COVID-19 virus by applying 5M. The 5M itself is maintaining distance, wearing masks, washing hands, staying away from crowds, and reducing mobility.

The government has designated the COVID-19 pandemic as a non-natural disaster. Since the announcement of the first confirmation in March 2020. The spread of COVID-19 has not only occurred in DKI Jakarta and densely populated cities, but has also spread to rural areas even in remote areas. The COVID-19 pandemic poses a major challenge in efforts to improve the health status of the Indonesian people and has an impact on the Indonesian health system, which can be seen from the decline in performance in several health programs. Meanwhile, community vulnerability is increasing due to a lack of public awareness of health protocols such as wearing masks, washing hands and maintaining a minimum distance of 1-2 meters. Therefore, it is necessary to immediately intervene not only in terms of implementing health protocols but also other effective interventions to break the chain of disease transmission, namely through vaccination efforts. These efforts have been made by various countries, including Indonesia, to develop ideal vaccines for the prevention of SARS-CoV-2 infection with various platforms, namely inactivated virus vaccines, live attenuated virus vaccines, virus vector vaccines, vaccines nucleic acids, virus-like vaccines (webmaster, n.d.).

Vaccines are substances or compounds that function to help the body's immunity against a disease. Vaccine content can be in the form of bacteria or viruses that have been attenuated or killed, it can also be part of the bacteria or virus. When a person has received a vaccine for a disease, his body can quickly form antibodies to fight the

germ or virus that causes the disease when he is exposed. Therefore, vaccination is important as a form of self-protection against disease, especially during the COVID-19 pandemic. The COVID-19 vaccination aims to reduce the transmission/transmission of COVID-19, reduce morbidity and mortality due to COVID-19, achieve herd immunity and protect the community from COVID-19 in order to remain socially and economically productive. Herd immunity can only be formed if vaccination coverage is high and evenly distributed throughout the region. Prevention efforts through the provision of vaccination programs if assessed from an economic point of view, will be much more cost-effective, when compared to treatment efforts.

The use of vaccines to prevent disease is permissible according to Islamic teachings as long as they meet halal products, maintain halalness, and do not use basic ingredients that are forbidden by Islamic teachings. The rules of ushul fiqh regarding the materials used for vaccination must meet the following rules: Istihalah in language has two meanings. One of the meanings is,

تغي ر الش يء عن طبعه ووصفه

“Change of something from the original nature or its initial nature.”

The scholars have agreed that if khomr (alcoholic liquor) turns into vinegar by itself (because it is left alone) then the khomr becomes holy. However, the scholars disagree if the khomr was turned

into vinegar through a certain process. From the above dispute, a strong opinion in this matter is that an unclean substance that changes (by *istihalah*) into another new substance, is considered holy. This opinion is more appropriate, let alone applied in this day and age. We still remember that petroleum comes from animal carcasses (fossils) that have been buried for thousands of years. Though the carcass was clearly unclean. If we say that petroleum is unclean because it adheres to the opinion of Syafi'iyah and Hambali, then this becomes a problem for now (Respati & Rathomi, n.d.), so that vaccines can be used in Islamic teachings because they meet the rules of *fiqh*.

Fasting during the Covid-19 Pandemic

Darul Ifta Mishriyah (Egypt Fatwa Institute) as reported in the Sabq media has issued a fatwa related to fasting during Ramadan during the COVID-19 outbreak, one of the words of the fatwa is that, "Those who are still healthy and have not been infected with the Covid-19 virus and have fulfilled it. conditions of fasting and does not have an age that prevents him from fasting, it is obligatory for him to fast, even a priority, because fasting can increase immunity." On Darul Ifta's official Twitter page, Mishriyah also issued a statement that, "Worried about being infected with the

COVID-19 virus is not an excuse for not fasting (سبق, n.d.).

The fasting worship of Ramadan is one of the 5 pillars of Islam which is obligatory for every individual Muslim who converts and it is forbidden for a Muslim to leave the fast of Ramadan or cancel it, except with the age justified by the Shari'a, namely: 1) Elderly people who are no longer able to afford it. to fast; 2) Traveler; 3) People who are sick who if fasting will cause harm to their health; 4) Pregnant or breastfeeding mothers if they are worried about their health or their children's health; 5) Leaving fasting for endurance while fighting against infidels;¹ 6) Menstruating or postpartum women.

Apart from the above groups, it is not permissible to leave the fast. Except in emergency conditions, namely when fasting feels thirsty or very hungry which makes him believe that not drinking or eating will cause harm to him, this can happen if someone does heavy work. As for if this happens, then he may eat or drink in moderation, then continue his fast until sunset and replace his fast the next day.²

A COVID-19 patient, can be categorized as a sick person. The general definition of illness is: Illness is an abnormal condition of the body or mind in the form of disturbances in the normal functioning of the individual as a totality that causes

¹ This opinion is based on the hadith of the Prophet Muhammad. narrated by the companion of Abu Sa'īd al-Khudrī ra. which in the hadith it is stated that the prophet said: 'Indeed you are close to your enemy, while breaking fast will make you stronger, so break your fast', this hadith in *Saḥīḥ* Muslim No. 1120 (al-Naisābūrī, n.d.). Al-Munāwī mentions that

'illah here is al-ḥiṭr not safar, see: Zain al-Dīn Muhammad 'Abd al-Raūf al-Munāwī (al-Munāwī, 1356)

² This school has been fatwaed by the Permanent Commission for Research and Fatwa of Saudi Arabia under the leadership of Abdul Aziz bin Baz (Baz, n.d.).

discomfort, dysfunction or difficulty for the people he influences, which causes work activities or activities to be disrupted. Pain is one of the causes of relief in the Shari'a. In the Qur'an and Hadith, there are many information about relief for sick people such as QS. Al-Baqarah: 184,

أَيَّامًا مَّعْدُودَاتٍ ۖ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ
عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ
يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَنْ تَطَوَّعَ
خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ
كُنْتُمْ تَعْلَمُونَ

(That is) certain days. So whoever among you is sick or on a journey (then does not fast), then (must replace) as many days (which he did not fast) on other days. And for people who are hard to run, must pay fidyah, which is to feed a poor person. But whoever with a willing heart does good, then it is better for him, and your fasting is better for you if you know (Translation of the Ministry of Religion 2002).

Based on the arguments above, Allah SWT provides relief for those who are sick in performing worship according to their illness or what they are experiencing, so that they can perform worship to Allah SWT without experiencing burdens and difficulties. The scholars agree that sick people will get relief if in carrying out worship it will get sicker, recover slowly or cause damage to their limbs (Salam, n.d.).

Use of Vaccines While Fasting

According to MUI, it has issued fatwa Number 13 of 2021 concerning the Law on COVID-19 Vaccination during Fasting. The fatwa states that COVID-19 vaccination does not invalidate fasting and is permissible for Muslims who are fasting. This fatwa explains that the Covid-19 vaccination carried out by intramuscular injection does not invalidate fasting. In the fatwa it is explained that it is legal to vaccinate Covid-19 for Muslims who are fasting by intramuscular injection as long as it does not cause harm (*dlarar*).

Based on the fatwa, what is meant by vaccination is the process of administering vaccines by injection or dripping into the mouth to increase the production of antibodies to ward off certain diseases. While a muscular injection is an injection that is done by injecting drugs or vaccines through the muscles.

This fatwa related to the law of vaccination during fasting has been studied based on careful consideration. Intramuscular vaccination is considered not to break the fast because it does not enter through an open body cavity and the vaccine is not considered food or drink. This is in accordance with the opinions of the following scholars: *First*, the opinion of Ibn al-Hammam al-Hanafi in the book *Fathu al-Qadir* (2/330) that what breaks fasting is something that enters through common cavities, such as the mouth, forearm, and anus.

“And if you wear a cloak, it doesn't break your fast,” whether the throat can taste food or not, because the substances in the throat

are remnants that enter through the pores. Meanwhile, what breaks the fast is something that enters through an open cavity such as the entrance to the body or the exit from it, and not from the pores.

Second, the expression of al-Rafi'i quoted by al-Nawawi in the book al-Majmu' (6/313) that anything that enters the stomach and invalidates the fast on condition that it enters through an open cavity, intentionally, and in a state of do not forget. Imam Rafi'i said: Shafi'i scholars give a limitation (dhabit) that something that enters the stomach which invalidates the fast is something that enters from the outside through an open cavity intentionally and in a state not forgetting to fast.

Third, the opinion of Imam al-Ramli in the book Nihayah al-Muhtaj ila Syarh al-Minhaj (3/165) that if something that reaches the stomach feels useful as nutrition for the body (food or drink), then it invalidates the fast. It is required that there is a force in the stomach that delivers something that goes into nutrition or medicine. Because, if there is nothing to deliver it, then the body does not feel the presence of nutrition or something that is beneficial to it, then it resembles something that reaches other than the stomach.

Fourth, the opinion of Ibn Hajar al-Haitami in the book al-Minhaj al-Qawim Syarh al-Mukoddimah al-Hadramiyah (246) that including those that invalidate fasting is the entry of something into the abdominal tract through an open body cavity, while topical oil, eye shadow, or water because bathing that enters through the pores does not cancel.

وإنما يفطر بإدخال ما ذكر إلى الجوف
(بشرط دخوله) إليه (من منفذ مفتوح) كما
تقرر (و) من ثم (لا يضر تشرب المسام)
بتثليث الميم وهي ثقب البدن (بالدهن
والكحل والاختسال) فلا يفطر بذلك وإن
وصل جوفه لأنه لما لم يصل من منفذ مفتوح
كان في حيز العفو ولا كراهة في ذلك لكنه
خلاف الأولى

"Fasting is invalidated by inserting something that has been said into a cavity in the body on condition that it enters it through an open external cavity as it has been fixed. From there there is no problem with the absorption of the pores or the external openings of the body for oil, blemish, and the rest of the washing water. Thus fasting is not invalidated because of it even though the absorption reaches the internal cavity because it does not go through an open outer cavity. This includes the ma'fu domain. There is no makruh in this matter but only *khilaful awla*,"

Fifth, the opinion of Imam al-Nawawi in the book Raudlatu al-Thalibin wa 'Umdat al-Muftin (2/358) that drugs that enter the flesh do not break the fast. If the medicine is inserted into the calf or the medicine is inserted through a knife so that it reaches the brain, then the fast is not invalidated because that place is not part of the stomach. If a person smears his head or

stomach with oil and the oil reaches the abdominal cavity through the pores, then his fast does not invalidate, because it does not enter through an open body cavity, just as it does not invalidate the fast of someone who bathes and dives in water, even though the influence of the water does not invalidate it. to the inside of the body.

CONCLUSION

Fasting in Ramadan is one of the 5 pillars of Islam. The law must be carried out by every Muslim individual who converts and is haram for a Muslim to leave the fast of Ramadan or break it, except with an excuse that is justified by the Shari'a. In the context of the Covid-19 pandemic, Darul Ifta Mishriyah (Egyptian Fatwa Institute) issued a fatwa that worries about being infected with the COVID-19 virus is not an excuse not to fast. However, for someone who has contracted the Covid-19 virus, it is permissible not to fast because they are worried about their health.

In other contexts, vaccination is a preventive measure so as not to contract the Covid-19 virus. The use of vaccines to prevent disease is permissible according to Islamic teachings as long as they meet halal products, maintain halalness, and do not use basic ingredients that are forbidden by Islamic teachings. However, there is also an opinion which states that an unclean substance that changes (by istihalah) into another new substance, is considered holy. This opinion is more appropriate, especially if it is applied in the context of the use of this COVID-19 vaccine.

Regarding whether or not fasting is canceled due to vaccination, scholars have different opinions. However, the majority (*Jumhur*) stated that the Covid-19 vaccination by intramuscular injection did not invalidate the fast. Intramuscular vaccination is considered not to break the fast because it does not enter through an open body cavity and the vaccine is not considered food or drink. Meanwhile, what breaks the fast is something that enters through an open cavity such as the entrance to the body or the exit from it, and not from the pores. It is required that there is a force in the stomach that delivers something that goes into nutrition or medicine. The fourth pillar, preventing the entry of something into the stomach, such as the inner ear and bladder canal, provided that it enters through an open body cavity. Something that is absorbed enters through the pores such as oil, gloss, and because bathing water does not break the fast. If the medicine is inserted into the calf or the medicine is inserted through a knife so that it reaches the brain, then the fast is not invalidated because that place is not part of the stomach. If a person smears his head or stomach with oil and the oil reaches the abdominal cavity through the pores, then his fast does not invalidate, because it does not enter through an open body cavity, just as it does not invalidate the fast of someone who bathes and dives in water, even though the influence of the water does not invalidate it. to the inside of the body.

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