

# HTS-7308-R1 Understanding of Islamic Law about Vaccine to Reduce the Doubt of Covid-19 Vaccination

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## 4 **MANUSCRIPT TO REVIEW**

### 6 **Understanding of Islamic Law about Vaccine to Reduce the Doubt of Covid-19 Vaccination**

8 **Abstract:** One solution to prevent the spread of Covid-19 is a vaccine. The promotion of vaccines  
9 through religion helps to control the pandemic. The dynamics of society that influence vaccination  
10 doubts are religious reasons. Vaccination has an important correlation with Islamic law or Islamic  
11 jurisprudence. This research aims to analyze the effect of understanding Islamic law on doubts  
12 about vaccination. This research used quantitative pre-experimental designs. The number of  
13 samples was 160 people who were not vaccinated. The sampling technique used non-random  
14 sampling technique. The data analysis is descriptive and inferential. The research results show 1)  
15 the understanding of Islamic law related to the status of *halal* and *haram* has a positive influence  
16 for the Muslim community to vaccinate; 2) the understanding of emergency concept can increase  
17 confidence about vaccination; 3) the education related to understanding Islamic law can effectively  
18 reduce doubts about vaccination.

19 **Contribution:** This research contributes to increase knowledge regarding the understanding of  
20 vaccination from the perspective of Islamic law. In addition, providing new strategies in an effort  
21 to reduce public doubts about vaccination.

22  
23 **Keywords:** understanding; Islamic law; covid-19; vaccination

## 24 Introduction

25

26 Covid-19 is a concern for all people in the world. All countries make efforts to confront and prevent  
27 an increase in pandemic covid-19 (Darko, 2021). One solution to prevent the spread of COVID-  
28 19 is a vaccine. Because, it is considered successful in protecting health (Sultana *et al.*, 2020). In  
29 many countries the vaccine gives a positive impact. In the United Arab Emirates, BCG booster  
30 vaccine is able to stop the deployment Covid-19 (Amirlak *et al.*, 2021). In India, AZD1222  
31 Vaccine is able to reduce the spread of Covid-19 (Ghosh *et al.*, 2021). In fact, almost all countries  
32 give encouragement to their citizens to carry out vaccines.

33

34 Christie *et al.* (2021) research states that the vaccine is effective in preventing Covid-19 infection  
35 that causes death. Miller *et al.* (2020) found that covid 19 vaccination has the potential to reduce a  
36 country's mortality rate. Mohapatra *et al.*, (2021) said that in countries with high population density,  
37 vaccination provided protection from the severity of Covid-19.

38

39 Vaccination can train the body's immunity against Covid-19 (Islam, Zahan and Al-Bari, 2021).  
40 Glück *et al.* (2021) found that vaccination could significantly increase antibodies against Covid-  
41 19, even higher than in people recovering from Covid-19. Silveira *et al.* (2021) said that DNA-  
42 based vaccines are one of the most promising alternatives to stop the spread of COVID-19. Swift  
43 *et al.* (2021) said that mRNA-based vaccines with a certain dose are effective in stopping the spread  
44 of the corona virus in the United States. Vaccination is very important to prevent the spread of  
45 Covid-19 (Dinleyici *et al.*, 2021).

46

47 In the field, there is a phenomenon of public doubt about vaccination (Caserotti *et al.*, 2021).  
48 Vaccination create a positive and negative attitude among the people (Vergara, Sarmiento and  
49 Lagman, 2021). Lack of understanding of vaccines gives rise to doubts and negative perspectives  
50 (Cooper, van Rooyen and Wysonge, 2021). This doubt or distrust is a challenge, doubting that  
51 vaccination poses a significant risk to doubtful individuals and society at large.

52

53 Astuti *et al.* (2021) research states the results of an analysis from Pubmed and Google in 2020-  
54 2021 that the public's wrong perception about Covid-19 vaccination activities is caused by a lack

55 of understanding from the public. Su et al. (2020) states communication to the public, developing  
56 an understanding of vaccination through promotion has an important role. In Indonesia, the  
57 understanding of vaccination to the public is still being promoted both through online media and  
58 counseling (Ifdil *et al.*, 2020). Kartikasari et al. (2021) research illustrates that vaccine doubt can  
59 be anticipated by increasing public understanding of vaccines. Efforts to dispel myths and  
60 conspiracy theories about Covid-19 vaccines need to improve understanding of vaccines in multi-  
61 sectoral elements (Ullah *et al.*, 2021).

62

63 One sector that needs to be studied is the religious factor regarding the understanding of vaccines  
64 (Fitriah *et al.*, 2021). Lahav et al. (2021) found that vaccinating intentions were related to religious  
65 level. According to Abd Manaf et al. (2021), the dynamics of society that influence vaccination  
66 doubts are religious reasons. Research Dhama et al., (2021) found that one strategy through a  
67 religious knowledge approach was to get the public's vaccination trust. Galang's (2021) research  
68 explains the need for collaboration between religion and science to promote vaccines. Ahmed et  
69 al. (2018) argued that promoting vaccines related to religion could motivate people to vaccinate.

70

71 Strategy to ensure vaccination to the community through religious leaders (Barmania and Reiss,  
72 2021). Rocha (2021) has researched religion through influential prayer to convince vaccinations.  
73 In Islam, doubt about vaccines is still a polemic among Muslims (Harapan *et al.*, 2021). In an effort  
74 to develop a vaccine promotion strategy that is linked to religion, the difference in this research is  
75 the strategy to convince the public about vaccination through a deeper understanding of religion,  
76 namely Islamic law.

77

78 The purpose of this research is to analyze the effect of understanding of Islamic law on public  
79 doubts about vaccination. This research contributes to increase knowledge regarding the  
80 understanding of vaccination from the perspective of Islamic law. In addition, providing new  
81 strategies in an effort to reduce public doubts about vaccination.

82

83 **Method and Design**

84

85 This research used quantitative pre-experimental designs with one group of residents who have  
86 not vaccinated. Figure 1 is a modified research design from Thyer (2010).  
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**FIGURE 1.** Pre-experimental designs

O1 : Understanding of vaccines based on Islamic law and doubts about vaccination before treatment

X : Treatment of Islamic law-based education on vaccination understanding.

O2 : Understanding of vaccines based on Islamic law and doubts about vaccination after treatment

100 The number of samples was 160 people who were not vaccinated. The research site is Ujungsemi  
101 village, Cirebon district, West Java, Indonesia. The results of the preliminary survey show that  
102 Ujungsemi residents are strong Muslims, work as farmers, live in rice fields and lack knowledge  
103 about vaccines. The sampling technique used was non-random sampling technique based on the  
104 characteristics of residents who had not vaccinated. The activity is carried out according to the  
105 health protocol and treatment is carried out one by one for 2 months (June-July 2021).

106

107 The type of instrument is a 5-point Likert scale questionnaire which was modified from Maeda  
108 (2015). Research instrument indicators related to understanding of vaccines based on Islamic law  
109 and doubts about vaccination were adopted from Rosman et al. (2020). The questionnaire consists  
110 of the following four statements.

111

112 Statement 1: I have no doubts about getting vaccinated against covid 19.

113 Statement 2: I believe that vaccines are allowed in Islamic law.

114 Statement 3: I believe that vaccines are *halal* and holy according to Islamic law.

115 Statement 4: The covid 19 vaccine is *haram*, but it is allowed because of an emergency.

116

117 Data analysis is descriptive and inferential. Descriptive analysis to determine the percentage of  
118 answers before and after carrying out the treatment of Islamic law-based education on vaccination  
119 understanding. Inferential analysis to determine the effectiveness of the treatment against vaccine  
120 doubts significantly.

121

## 122 **Result**

123

### 124 **Understanding Vaccine in Islamic Legal**

125

126 Vaccination has an important correlation with Islamic law or Islamic jurisprudence (*Maqasid al-*  
127 *Shariah*) (Huda E. Zainudin *et al.*, 2018). In Islamic law perspective, Muslim life cannot be  
128 separated from *halal* and *haram* (Riaz and Chaudry, 2018). Commodity product that is said to *be*  
129 *halal* is a process of production, transportation, tools or facilities of anything that does not violate

130 the law in accordance with Islamic law. Commodity product that are not safe for humans and are  
131 not in accordance with Islamic law are *haram* or unlawful (Premanandh and Bin Salem, 2017).

132

133 The use of vaccines to prevent disease is permitted according to Islamic law on conditions  
134 including: halal products, maintaining their halal status, and not using basic ingredients that are  
135 prohibited by Islam (Khoo <sup>16</sup> *et al.*, 2020; Zulkarnain *et al.*, 2021). Based on the rules of *Ushul Fiqh*  
136 about the materials used for vaccination, the following rules must be followed.

137

### 138 **The concept of Istihalah (transformation)**

139

140 The concept of *Istihalah* is a change in the material and properties of an unclean and non-halal  
141 object into another object (Bouzenita, 2010; Pauzi *et al.*, 2019). In other words, unclean and non-  
142 halal objects become holy after experiencing changes in substance and properties, becoming new  
143 objects that are different from before, either changing naturally or by human intervention. In the  
144 context of vaccines, materials that are unclean and non-halal undergo chemical changes after being  
145 processed and mixed with other ingredients. Therefore, the vaccine becomes holy and can be used.

146

### 147 **The concept of Istihlak (assimilation or consumption)**

148

149 The concept of *Istihlak* is the mixing of non-halal or unclean objects and other objects that are holy  
150 or halal in greater numbers so as to eliminate the unclean nature and prohibition of objects that  
151 were previously unclean, in terms of taste, color and smell (Bouzenita, 2010; Abubakar and  
152 Abubakar, 2021). In the context of vaccines, the amount of unclean and non-halal ingredients is  
153 less than other ingredients. Therefore, the vaccine becomes holy and can be used.

154

### 155 **The concept of emergency**

156

157 Base on Islamic law, treatment with unclean and non-halal ingredients, it is permissible if other  
158 treatments are not effective (Mohezar, Zailani and Tieman, 2016; Halib *et al.*, 2017). Therefore,  
159 the use of unclean and non-halal materials in vaccines is permissible on the grounds that greater

160 harm will occur if the vaccine is not used. The emergency use of the Covid-19 vaccine is a  
161 consideration to effectively control the pandemic (Singh and Upshur, 2021).

162

163 **Descriptive analysis**

164

165 Table 1 below is the percentage of people number who have an understanding of vaccines based  
166 on Islamic law and beliefs about vaccination.

167

168

169 **TABLE 1.** Percentage of understanding based on Islamic law and beliefs about vaccination

Indicator	Level	Percentage of people number	
		Before treatment	After treatment
Level of understanding of vaccines based on Islamic law and beliefs about vaccination	Very high	3.13	31.25
	High	23.75	65.63
	Medium	56.88	3.13
	Low	16.25	0.00
	Very low	0.00	0.00

170

171

172 Based on table 1, the level of very high understanding of vaccines based on Islamic law and beliefs  
173 about vaccination there was an increase of 28.12% after treatment. The level of high understanding  
174 of vaccines based on Islamic law and beliefs about vaccination was an increase of 41.88% after  
175 treatment. The level of medium understanding of vaccines based on Islamic law and beliefs about  
176 vaccination there was a decrease of 53.75% after treatment. the low level of understanding of  
177 vaccines based on Islamic law and beliefs about vaccination there was a decrease of 16.25% after  
178 treatment. In general, the table shows that after treatment, there is an increase in understanding of  
179 Islamic law related to vaccines and an increase in confidence in vaccinating or reducing the level  
180 of doubt about vaccination.

181

182

183 **TABLE 2.** Percentage of answers number for each questionnaire indicator statement.

Answers	Statement 1		Statement 2		Statement 3		Statement 4	
	Before	After	Before	After	Before	After	Before	After
Strongly Disagree	0.00	0.00	0.00	0.00	1.25	0.00	0.00	0.00
Disagree	15.00	0.00	21.25	0.00	19.38	0.00	18.13	0.00
Neutral	62.50	11.25	56.25	11.88	60.00	9.38	57.50	10.00
Agree	18.75	80.00	20.63	81.25	13.75	75.00	23.13	66.25
Strongly agree	3.75	8.75	1.88	6.88	5.63	15.63	1.25	23.75

184

185

186 Based on the percentage distribution in table 2, a descriptive statistical analysis can describe the  
187 increase and decrease in response after treatment of Islamic law-based education on vaccination  
188 understanding was carried out.

189

190 Statement 1: I have no doubts about getting vaccinated against covid 19. People who answered  
191 disagree decreased 15% after the treatment. People who answered neutral decreased 51.25% after  
192 the treatment. People who answered agree increased 61.25% after the treatment. People who  
193 answered strongly agree increased 5% after the treatment.

194

195 Statement 2: I believe that vaccines are allowed in Islamic law. People who answered disagree  
196 decreased 21.25% after the treatment. People who answered neutral decreased 44.37% after the  
197 treatment. People who answered agree increased 60.62% after the treatment. People who answered  
198 strongly agree increased 5% after the treatment.

199

200 Statement 3: I believe that vaccines are *halal* and holy according to Islamic law. People who  
201 answered strongly disagree decreased 1.25% after the treatment. People who answered disagree  
202 decreased 19.38% after the treatment. Persons who answered neutral decreased 50.62% after the  
203 treatment. People who answered agree increased 61.25% after the treatment. People who answered  
204 strongly agree increased 10% after the treatment.

205

206 Statement 4: The <sup>5</sup> covid 19 vaccine is *haram*, but it is allowed because of an emergency. People  
207 who answered disagree decreased 18.13% after the treatment. People who answered agree  
208 increased 43.12% after the treatment. People who answered strongly agree increased 22.5% after  
209 the treatment.

210

### 211 **Inferential analysis**

212

213 Below is the statistical hypothesis on the inferential analysis of this research.

214

215 H0: There was no significant increase in vaccination confidence after carrying out treatment of  
216 Islamic law-based education on vaccination understanding.

217 **H1: There was a significant increase in confidence to vaccinate after carrying out the treatment of**  
218 **Islamic law-based education on vaccination understanding**

219

220 The following are the results of the normality test for understanding vaccines based on Islamic law  
221 and beliefs about vaccination to determine the type of hypothesis test used

222

223

224 **TABLE 3.** Test of Normality

	<b>Shapiro-Wilk</b>		
	<b>Statistic</b>	<b>df</b>	<b>Sig</b>
Before treatment	0.958	160	0.000
After treatment	0.889	160	0.000

225

226

227 According to Ho (2013), if the value of Sig.  $<0.05$ , the data before and after the treatment of  
228 Islamic law-based education on vaccination understanding is not normally distributed.

229

230

231 **Table 4.** Test of Homogeneity

		<b>Levene Statistic</b>	<b>df1</b>	<b>df2</b>	<b>Sig</b>
Understanding of vaccines based on Islamic law and beliefs about vaccination	Based on Mean	38.771	1	318	0.000
	Based on Median	36.755	1	318	0.000

232

233

234 According to Ho (2013), if the value of Sig. <0.05, the data on the level of understanding of  
235 vaccines based on Islamic law and beliefs about vaccination is not homogeneous.

236

237 Based on the results in Tables 3 and 4, the hypothesis test was carried out using the Man-Whitney  
238 U test. Table 5 below is the SPSS 25 output of the test results with a significant level of 0.05.

239

240

241 **TABLE 5.** Hypothesis test results

<b>Null Hypothesis</b>	<b>Test</b>	<b>Sig</b>	<b>Decision</b>
There was no significant increase in vaccination confidence after carrying out treatment of Islamic law-based education on vaccination understanding.	Independent Samples Mann Whitney U Test	0.000	Reject the Null hypothesis

242

243

244 Based on table 5, it is known that the null hypothesis was rejected, statistically it can be concluded  
245 that there was a significant increase in confidence to vaccinate after carrying out the treatment of  
246 Islamic law-based education on vaccination understanding. In other words, an understanding of  
247 Islamic law can effectively reduce doubts about vaccination.

248

### 249 **Religion as a Tool to Reduce Doubts about Vaccination**

250

251 The issue of health related to religion has always been a topic of discussion among researchers  
252 around the world. Agbiji & Agbiji (2016) said that countries in Europe, North America and  
253 Australia are using one of the spirituality resources for nursing in their organizations. Religious  
254 belief contributes to maintaining the welfare and health of the community (Modell and Kardia,  
255 2020). Hebert et al. (2007) said the presence of religion had a positive impact on patient care  
256 regarding mental health. During the Covid-19 era, religion can be used as a tool to beat stress in  
257 dealing with the pandemic (Petrov *et al.*, 2021).

258

259 Religion can affect medicine and health for the better (Baetz and Toews, 2009). All religions do  
260 not conflict with health issues in the community, especially related to vaccination, good  
261 communication from a religious perspective will help in making people aware about health (Pelčić  
262 *et al.*, 2016). Based on the Eriksson & Vartanova (2021) research, analyzing data from 147  
263 countries, one of the findings is that there is a correlation between the level of religiosity and the  
264 effectiveness of vaccines as an effort to control human development. Muravsky et al. (2021) said  
265 the doctrines from religions make a strong contribution and support for the smooth running of the  
266 vaccination program.

267

268 One of the doubts about vaccination is due to religious belief (Perveen *et al.*, 2021). The reason of  
269 religion to be a dynamic of society against vaccination doubts (Abd Manaf, Omar and Suib, 2021).  
270 The results in table 1 describe the percentage of people who have an understanding of Islamic law  
271 and belief in vaccination. These results describe an increase in understanding of Islamic law can  
272 reduce the level of doubt about vaccination. These results are supported by Ahmed et al. (2018)  
273 that promoting vaccines is linked to religion and people's motivation for vaccination.

274

10  
275 The use of *haram* ingredients in the production of vaccines creates doubts in the Muslim  
276 community for vaccination (Zulkarnain *et al.*, 2021). This opinion is supported by Khoo *et al.*,  
277 (2020) that the status of *halal* based on Islamic law on vaccines is very necessary. Research by  
278 Elkalmi *et al.* (2021) stated that the *haram* factor according to religion was the most reason to  
279 refuse vaccination. The results of this research prove that the understanding of Islamic law related  
280 to *halal* and *haram* status provides a positive response to the Muslim community. This can be seen  
281 from table 2, that there is an increase in the number of positive public responses to statements 1-4  
282 in the questionnaire.

283

284 The Al-Qur'an supports and explains the concept of *halal* and *haram*. The understandings of verses  
285 in the Al-Qur'an contributed to Muslim community's belief in vaccination. The Al-Qur'an in Al-  
286 Baqarah verse 168 recommends Muslims to stay away from *haram* substances. However, in Al-  
287 Baqarah verse 173 it is explained that during an emergency it is allowed to consume *haram*  
288 substances in moderate quantities (Lowry, 2017). Supported by (Fauroni, 2008) states in An-Nahl  
289 verses 114-115 in the study of jurisprudence or Muslim law it is not allowed to consume substances  
290 that are dangerous and contain disease except in an emergency.

291

292 Understanding the concept of emergency related to vaccines greatly influences the Muslim  
293 community's vaccination beliefs. It is supported by Halib *et al.* (2017) and Mohezar *et al.* (2016)  
294 that in an emergency the use of unclean and non-halal ingredients is allowed. This research, in  
295 Table 2 of the responses to statement 4, provides evidence that understanding the concept of  
296 emergency can reduce doubts about vaccination.

297

298 Promotion of vaccines through religion helps to control the pandemic (Ruijs *et al.*, 2013).  
299 According to Perveen *et al.* (2021) reluctant to vaccinate because of religious belief. According to  
300 Oyo-Ita *et al.* (2021), empowering religious leaders and religious knowledge about vaccines can  
301 improve the community's vaccination routine. Based on table 5, empirical evidence that was tested  
302 through inferential statistics, it shows that understanding Islamic law can effectively and  
303 significantly reduce doubts about vaccination.

304

305 **Conclusion**

306

307 The concepts of *Istihalah*, *Istihlak* and emergency provide views for Muslims to understand <sup>6</sup> *halal*  
308 and *haram* vaccines based on Islamic law. <sup>6</sup> The understanding of Islamic law related to the status  
309 of *halal* and *haram* has a positive influence for the Muslim community to vaccinate. The  
310 understanding of emergency concept can increase confidence about vaccination.

311

<sup>8</sup> Based on the results of the research, it can be concluded that the understanding of Islamic law has  
312 an effect on public doubts about vaccines. The higher the understanding of Islamic law, the more  
313 confident about vaccination. Through a strategy to increase the understanding of Islamic law, it is  
314 effective to reduce public doubts about vaccines. This strategy, providing new strategies in an  
315 effort to reduce public doubts about vaccination.  
316

317

318

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