

VACCINATION AND FORMS OF SELF-PROTECTION IN THE COVID-19 PANDEMIC MAQASHID SHARIA PERSPECTIVE: PERCEPTIONS OF STAI DARUL ARAFAH STUDENTS

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Submission: March 5, 2022

Revised: December 13, 2022

Published: December 31, 2022



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DOI : 10.30983/alhurriyah.v7i2

Abstract

In Indonesia, one of the ways to deal with the COVID-19 pandemic is the implementation of a vaccination program in which the implementation of this program has pros and cons in the community, one of the reasons is the level of effectiveness of the vaccine itself is still in doubt and the halalness of the product. Halal products are very important considering that the majority of the population in Indonesia is Muslim. This study focuses on the perceptions of STAI Darul Arafah students in interpreting the covid 19 vaccination as a form of self-preservation during a pandemic, the purpose of this study was to find out the extent of understanding and opinions of Stai Darul Arafah students in participating in the covid 19 vaccination program as a form of self-preservation. or self-preservation (Hifzu Nafsi). The final results of this study illustrate that the Indonesian government is considered quite good, even very good in the process of carrying out this Covid 19 vaccination. Regarding the vaccine used, the majority already believe in the efficacy of the Covid 19 vaccine, although there are still some respondents who do not fully believe that the Covid 19 vaccine is halal to use.

Keywords : Vaccines, Covid-19, Maqashid Syariah, Hifz Nafs

Abstrak

Di Indonesia salah satu penanganan dari pandemi covid 19 ini adalah pelaksanaan program vaksinasi yang mana pelaksanaan program ini mendapatkan pro dan kontra di masyarakat, salah satu dari penyebabnya adalah tingkat efektifitas dari vaksin itu sendiri masih diragukan serta kehalalan dari produk tersebut. Kehalalan produk sangatlah penting mengingat di Indonesia mayoritas penduduknya adalah muslim. Penelitian ini menitik beratkan pada persepsi mahasiswa STAI Darul Arafah dalam memaknai vaksinasi covid 19 sebagai bentuk penjagaan diri di masa pandemic, tujuan dari penelitian ini adalah ingin mengetahui sejauh mana pemahaman dan pendapat mahasiswa Stai Darul Arafah dalam mengikuti program vaksinasi covid 19 sebagai bentuk dari penjagaan diri atau memelihara diri (Hifzu Nafsi). Hasil akhir dari penelitian ini menggambarkan bahwa pemerintah Indonesia sudah dianggap cukup baik, bahkan sangat baik dalam proses melaksanakan vaksinasi Covid 19 ini. Terhadap vaksin yang digunakan, mayoritas sudah percaya akan kemanjuran vaksin Covid 19, meski masih ada beberapa responden yang tidak sepenuhnya percaya bahwa vaksin Covid 19 itu halal digunakan. Hal ini tergambar dalam kesediaan mayoritas responden dalam mengikuti program vaksinasi Covid 19. Adapun masih ada beberapa yang belum bersedia mengikuti vaksin, dikarenakan khawatir terhadap efek samping dan masih ragu akan kehalalan vaksin tersebut

Kata kunci : Vaksin, Covid-19, Maqashid Syariah, Hifz Nafs.

INTRODUCTION

Pandemics, namely epidemics (diseases) occur on a large scale across international

borders, the pandemic period usually greatly affects a number of people and in large numbers (many). If there is a disease or a

condition where the pandemic is not only because it is widespread or causes many deaths of people but the disease or condition that occurs must be contagious. For example, cancer is responsible for many deaths but is not considered a pandemic because this disease is not contagious; meaning that many people get cancer cannot be called a cancer pandemic.¹

Another thing is that at this time the world is experiencing a pandemic period, namely the spread of disease in a large and wide scale, starting from the onset of diseases derived from viruses in several regions in China until it finally spread to other regions in China and eventually spread throughout the world. Conditions like this end up affecting the lives of even world civilizations, including in our country Indonesia which seems to be jolted and shocked by the existing conditions resulting in many deaths and a very significant economic decline, this situation is so phenomenal that we currently call the Covid 19 pandemic (the type of disease virus that is spread is Corona virus Disease 2019).

In its development, conditions like this cannot be allowed to be left unattended more and more days more victims affected by the covid virus so that the government moves quickly and makes maximum efforts in dealing with the virus that spreads very quickly and on a large scale from time to time.² Starting from closing and stopping all forms of activities in all sectors, both business and education, all are

stopped to avoid crowds to avoid the increasing spread of the virus, always maintain cleanliness (wearing masks, washing hands, spraying disinfectants everywhere and so on.).

Furthermore, in the implementation and handling of the COVID-19 problem, the government carried out and implemented the COVID-19 vaccination program, where the acceptance of this program became something controversial. In some countries in the world reject the existence of vaccination itself because the effectiveness of the vaccine itself is still many who doubt it, not to mention in the halal problem of the composition of the vaccine content itself, especially in this case Islamic countries or Muslims must be observant in choosing a suitable and halal vaccine used for the Islamic ummah, apart from that it is due to the lack of information and socialization carried out by the government and lack of public knowledge and not The government's response in providing education about vaccination provides a situation where there are people who are pros and there are cons to the implementation of the vaccination program which is currently being promoted by the government.

Islam is a religion of revelation that Allah handed down to the Messenger of Allah to be conveyed and spread throughout the world, His teachings are for all nature so that whatever exists and happens in this world, Allah has given his guidance and the rules of every event that occurs in this world.

In Islamic law, self-preservation or self-protection is mandatory and very important as the Ulama generally argue that the purpose of a law is a benefit for oneself of others and the multitude which in the concept of the community itself is covered by a concept called *maqasidu sharia*, namely the purpose

¹ Ayu Dwi Putri Rusman, Fitriani Umar, and Makhrajani Majid, *Covid-19 Dan Psikososial Masyarakat Di Masa Pandemi* (Penerbit NEM, 2021).

² Berdasarkan data Kementerian Kesehatan Republik Indonesia, sampai dengan akhir tahun 2021 tercatat 4 jutaan warga Indonesia terkonfirmasi positif Covid 19. Dan jumlah pasien yang meninggal dunia sebanyak 144 ribu jiwa. Kasus terkonfirmasi harian tertinggi terjadi pada tanggal 15 Juli 2021, yaitu mencapai angka 56 ribu orang, dalam satu hari terpapar Covid 19. Lihat web resmi <https://covid19.go.id/peta-sebaran>, diakses 20 Januari 2022.

and wisdom that is used as the basis of Shari'a in all provisions of religious law.³

The purpose of maqasidu sharia is benefit for humans, benefit can be realized well if the five main elements in this life can be realized and maintained, and the five elements are: Religion, soul, descent, reason and treasure.⁴

As previously explained, in the study of sharia maqasidu, one of the discussions is an effort to protect ourselves (soul) called hifzu nafs, namely how our efforts as humans must take care of ourselves or protect our souls from things that harm our own souls and individuals so that we remain in a good state, healthy and still be able to do things that are in accordance with what has been mandated by Religion in living this life.

The term al-nafs in the koran, which denotes the overall understanding of the soul both physically and psychically, is found in the Qur'an Surah Al-Maidah verse 32, which means: "..... that whoever kills a human being, not because that man kills another person or not because of making mischief on the face of the earth, then it is as if he has killed man entirely. And whoever preserves the life of a man, it is as if he has preserved the life of man in its entirety."

On the other hand, the word al-nafs refers to what is found in man that produces behavior, as in Sura al-Ra'd verse 11. Which means: Indeed, God does not change the state of things so that they change the state that exists in them (nafs). Therefore, the verse means that taking care of oneself or the soul of the law is obligatory for every human ummah for the continuation of life and maintaining the balance of life in this world.

Based on the description above, the outbreak that is currently spreading and taking

a lot of victims is something that is very worrying, so the handling and eradication measures of this outbreak must really bring goodness and really provide solutions to what is happening today, handling the covid 19 outbreak must indeed be really effective and bring benefits to all human beings. Vaccination is one of the steps taken by the government as an effort to deal with this Covid-19 case so that vaccination can provide solutions for humans so that the immune system remains protected from the virus.

In this case, as many news circulates that vaccinations that have been running, there are many pros and cons in society both in terms of the effectiveness and also the halalness of the vaccine itself, so we the author want to research further about how the vaccination that is currently being promoted by the government is associated with maqasidu shari'ah, especially on hifzu nafs, namely self-preservation or soul in the perspective of Islamic legal philosophy which is the point of this study is to analyze how students, especially students at STAI Darul Arafah,⁵ perceive the covid 19 vaccination program.

METHODS

In this study, the method used was a qualitative method, namely by using primary data sources and secondary data sources. The data collection technique used in qualitative

⁵ Sekolah Tinggi Agama Islam Darularafah disingkat dengan STAI-DA bernaung di bawah koodinator Perguruan Tinggi Agama Islam Swasta Wilayah IX. STAI-DA didirikan dan diresmikan pada tanggal 8 Mei 1988, kemudian diresmikan dengan SK Pendirian No 983/III/TKSXII/88 pada tanggal 27 Desember 1988. Kampus STAI Darularafah beralamat di Jl. Glugur Rimbuun Desa Lau Bakeri Kec. Kutalimbaru, Deli Serdang. Lihat <https://staidarularafah.ac.id/tentang-stai-da/>, diakses 20 Januari 2022.

³ Muhammad Syukri Albani Nasution and Rahmat Hidayat Nasution, *Filsafat Hukum & Maqashid Syariah* (Prenada Media, 2020).

⁴ Nasution and Nasution.

research is to use interview techniques, documentation (google form) and field notes.⁶

The data obtained through the study is empirical (observed) data that has certain criteria, namely valid, reliable and objective. While the purpose and usefulness, that each research has a specific purpose and use, in general the purpose of the research there are three types, namely discovery, namely action data and products obtained from research are really never studied. It is proving, that is, the data obtained is used to prove the existence of doubts about certain information or knowledge and is developmental, namely deepening and expanding existing knowledge, actions and products.⁷

This research will involve STAI Darul Arafah students consisting of PIAUD study program students, PAI study program students and Islamic Family Law study program students. Where the respondents fill out the *google form* that has been available and hold interviews with several respondents to provide more detailed and concrete research results.

In analyzing the data that we have obtained we use qualitative data analysis methods. A qualitative approach is actually a research procedure that produces descriptive data, namely what respondents state in writing or orally, and real behavior.⁸

DISCUSSION

1. Vaccination Theory

Vaccination is the administration of antigens from viruses or bacteria that can stimulate the body's resistance (antibodies)

from the immune system in the body⁹. Sort of gives a mild infection. Vaccines are antigens in the form of microorganisms that are dead, still alive but weakened, still intact or part, which have been processed, in the form of microorganism toxins that have been processed into toxoids, recombinant proteins that when given to a person will actively cause specific immunity to certain infectious diseases.¹⁰

Western history believes that vaccines were invented around the 17th century (the 1600s). At that time the people of Europe and other parts of the world were faced with a malignant, contagious and deadly disease (plague), namely smallpox caused by the Smallpox virus. It is stated that, at the time, ±400,000 people in Europe died every year from Smallpox. Referring to the History of Vaccini, the European who first discovered the vaccine theory was Edward Janer, a British doctor who was born in Great Britain in 1749. He is known as the "father of immunology". Edward Jener is said to have pioneered the concept of vaccines including creating the smallpox vaccine, which he said was the world's first vaccine. First discovered the invention of the vaccine around 1796.

The Ministry of Health of the Republic of Indonesia, explained that there are at least four benefits obtained from the implementation of the Covid 19 vaccination, namely:¹¹ Stimulates the immune system, The point is that a vaccine consisting of various biological products and parts of an already attenuated virus injected into humans, will

⁶ Dr Sugiyono, "Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D," 2013. P.205

⁷ Sugiyono, *Metode Penelitian Kombinasi (Mixed Methods)* (Bandung: Alfabeta, 2013). P. 3-5

⁸ Soerjono Soekanto, *Pengantar Penelitian Hukum* (Jakarta: UI press, 1986) h.32.

⁹ Bruce Miller, *Immune System: Your Best Defense against Viruses and Bacteria from the Common Cold to the SARS Virus* (Oak Publication Sdn Bhd, 2018).

¹⁰ Kementerian Kesehatan, *Buku Ajar Imunisasi* (Jakarta: Pusat Pendidikan dan Pelatihan Tenaga Kesehatan, 2014), h. 7-8.

¹¹ Kementerian Kesehatan, *Buku Saku Tanya Jawab Seputar Vaksinasi Covid 19* (Jakarta: Kemenkes, 2021), h. 6-11.

stimulate the onset of a person's immune system or immune system..

Reducing the risk of transmission, where a person's body has been injected with the vaccine, will stimulate antibodies to learn and recognize the attenuated virus. Thus, the body will recognize the virus and reduce the risk of exposure and transmission.

Reducing the severe impact of the virus with an immune condition that has recognized the virus, if a person's immune system loses and then is exposed, then the impact or symptoms of the virus will weaken, the impact is not too severe.

Achieving herd immunity As many individuals who vaccinate in an area or country, herd immunity will be achieved, thereby minimizing the risk of exposure and mutation of the Covid-19 virus.¹² Specifically regarding the Covid-19 vaccine in Indonesia, the government has determined seven types of vaccines that can be used for the implementation of COVID-19 vaccination in Indonesia. Until early March 2021, of the seven types of vaccines, three vaccines have received Emergency Use Authorization (EUA) from BPOM, namely Sinovac, Astra Zeneca, and vaccines from PT Bio Farma (Persero).¹³

Sinovac is a Chinese manufacturer of COVID-19 vaccine (CoronaVac) that producing an inactivated type of vaccine, that is, derived from a virus that has been turned off. Given in two doses or two injections in period of 14 days. The Indonesian Ulema Council (MUI) has also issued Fatwa Number 2/2021 stating that the COVID-19 Vaccine from Sinovac and PT Bio Farma

(Persero) is sacred and halal, so that it can be used for Muslims as long as its safety is guaranteed according to credible and competent experts.

Second, the Astra Zeneca Vaccine, the vaccine from the Oxford-Astra Zeneca collaboration is a vaccine that can trigger an immune response to diseases such as COVID-19. It can also be categorized biosynthetic type of vaccine.¹⁴ The vaccine is generally safe to use in a wide population even those with chronic health problems or people with impaired immunity. The Astra-Zeneca vaccine recorded an efficacy rate of 62.10 percent of the total clinical trial participants.

Finally, the COVID-19 vaccine produced by PT Bio Farma (Persero). This vaccine is the result of Business to Business collaboration between PT. Bio Farma with Sinovac, where Bio Farma brings bulk vaccine raw materials that are ready to be filled and packaged in production facilities owned by PT. Bio Farma. Bio Farma. COVID-19 vaccine produced by PT. Bio Farma has the same content and efficacy-safety profile as the CoronaVac vaccine produced by Sinovac.

In general, the recipients of vaccinations should be aware that after receiving the first dose of vaccination, our immune system is only introduced to the virus and the content in it. The goal is to trigger an initial immune response and immune memory against Sars-Cov2 virus infection.¹⁵ So, during that time he must still comply with health protocols. The second dose of vaccination is aimed at strengthening the immune response that has formed, to trigger a stronger and more

¹² Dino Caesaron et al., "Edukasi Dan Sosialisasi Pencegahan Dan Pengendalian COVID-19 Melalui Media Poster Di Desa Bojongsoang, Kabupaten Bandung." *Abdimas: Jurnal Pengabdian Masyarakat Universitas Merdeka Malang* 6, no. 2 (2021): 221–29.

¹³ Lihat Satgas Covid 19, *Pengendalian Covid 19: Dengan 3M, 3T, Vaksinasi, Disiplin, Kompak, dan Konsisten* (Jakarta: Satgas Covid-19, 2021), h. 38-43.

¹⁴ Smriti Mallapaty and Ewen Callaway, "What Scientists Do and Don't Know about the Oxford-AstraZeneca COVID Vaccine," *Nature* 592, no. 7852 (2021): 15–17.

¹⁵ C B Stephensen and G Lietz, "Vitamin A in Resistance to and Recovery from Infection: Relevance to SARS-CoV2," *British Journal of Nutrition* 126, no. 11 (2021): 1663–72.

effective antibody response. This means that the second vaccination serves as a booster to form antibodies optimally.¹⁶

Scientifically, immunity is well formed about 28 days after completion of vaccination. However, those who have received the full vaccine are still required to comply with health protocols, until a herd immunity condition is achieved.

2. Maqashid Sharia Theory

By definition, maqasid sharia is a goal, target or final result in the form of essential benefits with the establishment of laws in humans. Another definition of maqasid sharia is the ultimate and secret goal and even values or norms and the meanings of establishing a law. Ibn 'Ashūr, nicknamed Shaikh Maqashid al-Tsani, first stated that sharia maqasid is the meanings and wisdoms that are maintained by shari'a in each of His decrees and these meanings and wisdoms are not only devoted to certain laws, but also enter into various legal properties, general purposes, meanings contained in a legal provision and even meanings that are not noticed by a legal provision.¹⁷

Jasser Audah is more concise and concise in defining this maqashid sharia by saying that maqashid sharia is the goal or objectives that lie behind the law, not the rule of law itself. However, from the various views above, it can be concluded that maqashid sharia are the goals behind the rule of law created by asy-Shari'a'.¹⁸ Furthermore, the

scholars of ushul al-fiqh have agreed that the essence of maqashid sharia is maslahat, that is, the benefit of servants in the world and the hereafter, either by bringing benefits or rejecting mafasadat.¹⁹

Classical Ulama classify al-Maqashid as including 3 (three) levels namely: al-Dharuriyyat (Inevitability), al-Hajjiyyat (Necessity), and al-Tahsiniyyat (Luxury). Later, the scholars divided the inevitability into 5 (five): Hifz al-Din (religious preservation), Hifz al-Nafs (preservation of life), Hifz al-Mal (preservation of property), Hifz al-'Aql (preservation of reason), and Hifz al-Nasl (preservation of descendants). Some scholars add Hifz al-'Ird (preservation of honor), in order to fulfill the five al-Maqasids into six primary/primary or inevitability purposes.²⁰

Preserving the fifth (or sixth) is a necessity, which cannot but exist, if human life is desired to take place and develop. People's lives will be in danger if their wits are disturbed; therefore Islam strictly forbids khamar, drugs and the like. Human life will be in a state of danger if their lives are not maintained and preserved with various disease prevention measures and or if there is no environmental guarantee system from pollution, then, in this context we can understand the Prophet SAW's prohibition of torture of humans, animals and plants.

Following the goals of inevitability, are those goals that belong to the category of needs. The goals in this category are inherently lacking for the survival of human life. Getting married, trading, and means of transportation are examples of the categories of necessities.

Determining Islamic Legal Ruling," *Turkish Journal of Computer and Mathematics Education (TURCOMAT)* 12, no. 3 (2021): 2994–3001.

¹⁹ Duski Ibrahim, *Al-Qawa'id al-Maqashidiyyah (Kaidah-Kaidah Maqashid)*, (Yogyakarta: Arruz Media, 2019), h. 62-63.

²⁰ Muannif Ridwan, "Pemikiran Islam Terhadap Maqashid Al-Syariah Dan Hak Asasi Manusia," *Jurnal Riset Indragiri* 1, no. 3 (2022): 160–73.

¹⁶ Ivy Widjaja et al., "Towards a Solution to MERS: Protective Human Monoclonal Antibodies Targeting Different Domains and Functions of the MERS-Coronavirus Spike Glycoprotein," *Emerging Microbes & Infections* 8, no. 1 (2019): 516–30.

¹⁷ Muhammad Thahir ibn 'Asyur, *Maqashid al-Syari'ah al-Islamiyyah*, (Amman: Dar al-Nafais, 2001), h. 251. Lihat juga Abdul Helim, *Maqashid al-Shari'ah versus Ushul al-Fiqh; Konsep dan Posisinya dalam Metodologi Hukum Islam*, (Yogyakarta: Pustaka Pelajar, 2019), h. 9-11.

¹⁸ Muhammad Nazir Alias, "A Review of Maslahah Mursalah and Maqasid Shariah as Methods of

Islam encourages its followers to meet those needs and regulate them. The unwillingness of those needs, particularly on an individual level, is not a matter of life and death. For example, if some humans decide not to marry, or if some of them decide not to trade, then human life will not be threatened.

As for al-Tahsiniyyat (Luxury), which means beautifies life,²¹ such as perfumed oils, attractive clothes, beautiful houses, and so on. Islam supports the existence of these things and considers them a sign of Allah Almighty's mercy towards man and His infinite mercy. However, Islam does not want mausia to pay more attention to this latter category (al-Tahsiniyyat) than it does to the previous two categories (al-daruriyyat and al-Hajiyat).²²

RESULTS

In the aspect of legal compliance, all citizens or the community should be able to comply with applicable rules, be it from laws and regulations, decrees, public policies and other legal regulations. Obdience law is a term commonly known in the concept of existing legal compliance; legal compliance is closely related to the moral problems of society that exist in a social community.

Compliance with the laws chosen by citizens is an available option, which citizens have the right to obey or vice versa. On the issue of the Covid-19 vaccination program, which is currently a phenomenon and intensified its implementation by the government en masse, of course there are things that need to be considered to first understand the purpose and purpose of giving the vaccination for free and mass so that compliance with what is the current

phenomenon is really a good thing for all citizens.

The existence of pros and cons in understanding a regulation is something that is legally happening, as well as the understanding related to the current covid 19 vaccination where there are those who strongly agree, agree, agree and even disagree with its implementation, for various reasons that are currently going viral in the midst of society, the massive implementation of the covid 19 vaccination is currently starting from the company, In government, high schools are the same as children who are still in kindergarten making the pros and cons even more rolling and viral.

From here, we conducted research on the perceptions of STAI Darul Arafah students in interpreting the covid 19 vaccination program which was also carried out on the campus. Regarding the formulation of the first problem, namely the perception of STAI Darul Arafah students regarding vaccinations carried out by the government, the author asked questions number 1 (one) to number 6 (six), where the respondents' answer results were as follows:

1. How confident you are in the spread of the Covid-19 virus?

Strongly Believe	: 12.5 %
Trust Enough	: 67.2 %
Lack of Trust	: 20.3 %
Distrust	: 0 %
2. How dangerous is the spread of the Covid-19 virus to human lives?

Very Dangerous	: 18.8 %
Quite Dangerous	: 67.2 %
Less Dangerous	: 14.0 %
Harmless	: 0 %
3. How many of your acquaintances have died of covid-19 positive?

Very Much	: 7,8 %
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²¹ M Yasin al Arif, "Internalization of Maqasid Al-Syari'ah in Judge's Decision," in *1st Raden Intan International Conference on Muslim Societies and Social Sciences (RIICMuSSS 2019)* (Atlantis Press, 2020), 206–10.

²² Disarikan dari Jasser Audah, *al-Maqashid Untuk Pemula*, (Yogyakarta: SUKA Press, 2013), h. 8-11.

- | | | | |
|--------------------|----------|---------------|----------|
| More than 5 people | : 14.1 % | Enough trust | : 53,1 % |
| Less than 5 people | : 29.7 % | Lack of trust | : 35.9 % |
| None | : 48.4 % | Disbelief | : 6 % |
4. How worried are you and your closest family about contracting the Covid-19 virus?

Very worried	: 20,3%	Strongly believe	: 10.9 %
Quite worried	: 53,1 %	Enough trust	: 37.5 %
Not too worried	: 25%	Lack of trust	: 45.3 %
No worries	: 1,6 %	Disbelief	: 6,3 %
 5. What is your assessment of the government's policy in dealing with Covid-19?

Very consistent	: 14.1 %		
Quite consistent	: 34.4 %		
Lack of consistency	: 40,6 %		
Inconsistent	: 10,9 %		
 6. What is your assessment of the Covid-19 vaccination by the government?

Excellent	: 15.6 %		
Good enough	: 59.4 %		
Less good	: 18.8 %		
Not good	: 6,2%		

From the results of the respondents' answers above, it is known that the majority of respondents believe in the spread of the Covid 19 virus and have the same concern about being exposed to the virus. As for the government's response to the Covid vaccination, the majority of respondents think the government is good enough, even very good in the Covid 19 vaccination process. Although overall, the majority of respondents viewed the government's policies in dealing with Covid 19 as inconsistent.

Regarding the formulation of the second problem, namely the perception of STAI Darul Arafah students regarding the effectiveness and halalness of the Covid 19 vaccine, the author asked questions number 7 (seven) to number 8 (eight), where the respondents' answer results were as follows:

1. How confident you are in the efficacy of the Covid-19 vaccine?

Strongly believe	: 5 %
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2. How confident do you have in the halalness of the Covid-19 Vaccine?

Enough trust	: 53,1 %
Lack of trust	: 35.9 %
Disbelief	: 6 %

From the results of respondents' answers above, it is known that the majority of respondents already believe in the efficacy of the Covid 19 vaccine, although the figure is not so much different from respondents who lack and do not believe in the efficacy of the Covid 19 vaccine. As for the halalness of Covid vaccination, the majority of respondents do not fully believe that the Covid 19 vaccine is halal. Only 48% of respondents believe that the Covid 19 Vaccine is halal to use.

Regarding the formulation of the third problem, namely how important the covid 19 vaccination is in taking care of itself during a pandemic, the author asks questions number 9 (nine) to number 10 (ten), where the respondents' answer results are as follows:

1. Are you willing to join the Covid-19 vaccine program?

Willing	: 73,4 %
Not willing	: 26,6 %
2. If you are not willing, what is the reason why you did not receive the Covid-19 vaccine?

Not sure of the quality:	15.2%
Untested and safe:	8.7%
Fear of vaccine side effects:	50%
Vaccine halalness hesitancy:	6.1%

From the results of the respondents' answers above, it can be concluded that the majority of respondents already consider the Covid 19 vaccination program important. This is illustrated in the willingness of the majority of respondents to participate in the Covid 19 vaccination program. As for there are still some who are not willing to take the vaccine,

the majority of the reasons chosen are because of personal worry and fear of the side effects of the vaccine itself. And there are also some who are still hesitant about the halalness of the vaccine.

Apart from this diagram, researchers also provide questions in the form of essays and conduct interviews with several students, answers that can be various and various reasons, but in general this research has resulted in a conclusion that for STAI darul Arafah students, doing or implementing a vaccination program is a form of self-care during a pandemic although it does not necessarily provide an opinion that vaccination is the only way which must be done in self-care against the Covid 19 virus.

CONCLUSION

Vaccination is one of the steps taken by the government as an effort to deal with this Covid-19 case so that vaccination can provide solutions for humans so that the immune system remains protected from the virus. This is in line with Islamic values, namely the concept of *hifz nafs* (self-preservation) in *maqashid sharia* which commands us as human beings to take care of ourselves or guard the soul from things that harm our own soul and person to stay in good condition.

In this study, it can be concluded that the Indonesian government has been considered quite good, even very good in the process of implementing this Covid 19 vaccination. Regarding the vaccines used, the majority already believe in the efficacy of the Covid 19 vaccine, although there are still some respondents who do not fully believe that the Covid 19 vaccine is halal to use. As for how important this vaccine is, the majority already consider the Covid 19 vaccination program important. This is illustrated in the willingness of the majority of respondents to participate in the Covid 19 vaccination program. There are still some who are not willing to take the

vaccine, because they are worried about side effects and are still hesitant about the halalness of the vaccine.

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