Abstract

Recently, there have been pros and cons about using one of the vaccines, namely the Measle-Rubella vaccine. The results of the examination carried out by LPPOM MUI, this vaccine was positive for containing pork. One of the fatwas regarding halal certification is fatwa number 02 of 2021 concerning Covid-19 Vaccine Products from Sinovac Life Sciences CO.LTD. China and PT. Bio Farma (Persero). This current study will group the topics of fiqh muamalah research on drugs to find out the existing research map. By using qualitative research with analysis content and focus discussion groups with economists, the articles used are 17 articles published in journals in Indonesia from 2018
to 2021, the topic of this muamalah fiqh research consists of 4 topics, namely 1) Maqasid shariah against MUI Fatwa Number 02 of 2021, MUI Fatwa Number 33 of 2018, and MUI Fatwa No. 04 of 2016; 2) Public perception of the use of the measles rubella vaccine; 3) The use of vaccines as an alternative treatment in the perspective of sharia law; and 4) Health services in an Islamic perspective. Some topics that are suggested for further research include further deepening or collecting DSN fatwas related to the use of vaccines.

**Keywords:** Muamalah Fiqh, Medicine, Sharia, Halal

**Citation:**

**INTRODUCTION**

Indonesia is known for its abundant natural wealth, coupled with the majority of its population being Muslim, making Indonesia one of the Asian countries that has great potential as a producer of halal products. However, the distribution of halal products cannot dominate the world market. There are two things that Muslim consumers are very concerned about, namely the halalness of a product that is in accordance with Islamic sharia standards and product safety that is in accordance with health standards. Both of these considerations must be considered by the manufacturer.

Infectious diseases have sprung up on the earth causing various types of diseases. These include: covid-19, polio, measles, pertussis, tetanus, malaria, HIV/AIDS, tuberculosis, influenza, typhoid fever, meningitis, hepatitis viruses A, B, and C, mumps, pneumonia and others. This disease has become a threat to everyone, and it is not known when it strikes, so researchers are struggling to find a cure through prevention efforts to avoid getting the disease. And among these prevention efforts is by giving or administering vaccinations. Currently vaccines are considered as weapons for these diseases, so vaccination is considered the greatest breakthrough in the history of medical science.
Recently, there have been pros and cons regarding the use of one of the vaccines, namely the Measle-Rubella vaccine, which contains illegal substances. Measle-Rubella vaccine or often abbreviated as MR is a vaccine that is given in an effort to prevent the occurrence of diseases caused by the measles (measles) and rubella (German measles) viruses. The results of the examination carried out by LPPOM MUI, this vaccine was positive for containing pork. Meanwhile, according to Islamic law, pigs are animals that are clearly forbidden, so the permissibility of using this vaccine is still a matter of debate. This problem is one of the things that needs to be studied, because the scholars themselves still have different opinions about the use of drugs in which there are elements that are haram.

Covid-19 is a disease that originates from the crowds of people in the Wuhan China market that trades various types of wild animals. In connection with the rampant covid-19 that entered Indonesia. So a fatwa is regulated, especially in vaccine products. Where the understanding of the MUI fatwa is a fatwa issued by Islamic jurists (fuqaha) formed by the MUI regarding the legal position of a new problem that arises among the community. One of the fatwas regarding halal certification is fatwa number 02 of 2021 concerning Covid-19 Vaccine Products from Sinovac Life Sciences CO.LTD . China and PT. Bio Farma (Persero).

The Covid-19 vaccine is an antigenetic material used to produce immunity against a disease, in this case the disease caused by the corona virus. The content of the fatwa is that there are three products registered, namely CoronaVac, Covid-19 Vaccine, Vac2Bio, then the fatwa states that the legal vaccine is holy and halal.

By examining studies on drugs in Indonesia, published in journals, and publishing studies between 2018 and 2021, these studies can be grouped into 4 topics, namely 1) Maqasid Shariah on MUI Fatwa Number 02 of 2021, Fatwa MUI Number 33 of 2018, MUI Fatwa No. 04 of 2016; 2) Public perception of the use of the measles rubella vaccine; 3) The use of vaccines as an alternative treatment in the perspective of sharia economic law; 4) Health services in an Islamic perspective. The results of the analysis of this published article illustrate that there are still many opportunities and opportunities to conduct other studies regarding the fiqh of muamalah drugs.
LITERATURE REVIEW

Background Theory

Drugs are substances or combinations of materials, including biological products, which are used to influence or investigate physiological systems or pathological conditions in the context of establishing diagnosis, prevention, healing, recovery, health promotion and contraception for humans. Medicinal ingredients are materials, both efficacious and non-efficacious, which are used in the processing of medicines with standard and quality as pharmaceutical raw materials (Menkes, 2013).

There are various provisions related to the use of drugs, food, beverages, cosmetics, and goods (Soemitra, 2019).

1. Hospitals are required to use medicines, food, drinks, cosmetics, and halal goods that have received a Halal certificate from the Indonesian Ulema Council (MUI).
2. If the drug used has not received a Halal certificate from the MUI, then it is permissible to use drugs that do not contain haram elements.
3. In conditions of necessity (dharurat), the use of drugs containing unlawful elements is required to carry out an informed consent procedure (Medical Action Agreement), namely the approval given by the patient or closest family after receiving a complete explanation of the medical action to be carried out on the patient.

According to Al-Imam al-Syathibi maqaṣid al-shari’ah is the goal of sharia which pays more attention to the public interest. Maqaṣid is divided into two: the first, related to God's intention as the maker of the shari’ah. And second, related to the intention of mukallaf (Putri, 2021).

Etymologically the word fatwa comes from the Arabic al-Fatwa, according to Ibn Mansur, the word fatwa is a masdar form of the word, fata, yaftu, fatwan, which means young, new, explanation, enlightenment. This opinion is almost the same as the opinion of Al-Fayumi which defines a strong young man. So the person who issues the fatwa is called the mufti, because that person is believed to have the power to provide explanations and answers to the problems he faces(Saktiana et al, 2021).
In essence, religious fatwas are the result of decisions by Islamic religious experts and general science (related to religion) in giving, issuing and taking legal decisions responsibly and consistently. Fatwa provides clarity, concreteness to mankind in terms of understanding, reasoning Islamic teachings. So the fatwa should contain several main elements: a) Fatwa as a decision making sharia which is being disputed; b) Fatwas as a way out of the chaos of differences of opinion among scholars and fatwas must have a strong connotation; c) The fatwa should lead to the peace of the people (Khaera, 2019).

Previous Studies

The results of research conducted by previous research (Anisatuzuhriya, 2019) stated that basically the law on the use of Measles Rubella vaccine products from the Serum Institute of India (SII) according to the MUI fatwa was declared haram. However, because the halal and holy MR vaccine has not been found yet while circumstances require the use of the vaccine, the use of the MR vaccine is currently permitted (permissible), based on conditions of compulsion (syar'iyyah emergency). Meanwhile research from (Saktiana et al., 2021) states that the Fatwa commission considers the need for a fatwa that supports the importance of Measles Rubella Immunization in Indonesia, so the MUI issued fatwa no. 33 of 2018 concerning the use of the rubella vaccine for immunization.

The methodology issued by the MUI in determining the fatwa is the istislahi method which is a method of legal reasoning by collecting general verses in order to create universal principles to protect and bring benefit. The MUI fatwa number 14 of 2021 in its formulation process has adopted the maqasidi fiqh paradigm. This can be seen especially in the tarjih process he has gone through.

The MUI has very carefully compared the benefits that will arise between avoiding najis and haram with the benefits of using the Astrazeneca vaccine, which is actually punishable by uncleanness. So in its final conclusion, the MUI gave a fatwa on the permissibility of using the Astrazeneca vaccine which has an unclean law in order to realize a more fundamental benefit, namely the survival of human life (hifz al-nafs) (Nurcholis, 2021).

Then the results of research from previous studies written by (Khaera, 2019) show that the Fatwa of the Indonesian Ulema Council-
number 33 of 2018 concerning the use of the Measles Rubella vaccine, which is a product of the Serum Institute of India (SII), directly has an influence and creates pros and cons towards society. Meanwhile, another article stated that from the results of his research that the Indonesian Ulema Council did not agree that the measles rubella vaccine could be used because it did not contain pork, because this vaccine is still illegal because in the production process it comes into contact with prohibited ingredients (Alfiani, 2019).

**METHODODOLOGY**

This study uses qualitative research methods with content analysis from articles obtained in the Google Scholar database and interviews using focus group discussion (FGD) techniques. Content analysis aims to obtain a mapping of the main themes discussed in the article obtained over a certain period of time. The FGD aims to gain perspectives from academics in the economic field related to the themes discussed in this article.

This research was conducted by analyzing 17 articles published from 2018 to 2021 in national journals (Indonesia). Article retrieval is done using the Publish or Perish (PoP) application from Google Scholar. The keywords used are "fiqh or fiqh or fiqh or drugs and vaccines". The year of data collection is from 2018 to 2021. Data collection is carried out on May 6, 2022 at 20.35 WIB. The results of this data collection resulted in 99 articles.

From the articles obtained as many as 99 articles, the selection of articles was carried out. Only articles published in selected journals and their content relate to muamalah fiqh and Islamic finance companies. After carrying out a qualitative descriptive approach and content analysis, 17 articles were selected for further analysis. This qualitative descriptive approach and content analysis was carried out by reading the title, abstract, keywords, and conclusions relevant to the purpose of writing this article. Of the 17 selected articles, the authors conducted interviews using the FGD method to gain understanding from economic academics regarding the themes discussed.

**RESULTS AND DISCUSSION**

The results of the content analysis of the selected articles are in accordance with the criteria contained in Table 1.
<table>
<thead>
<tr>
<th>No</th>
<th>Author and Year</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>(Princess, 2021)</td>
<td>Maqasid Al-Shari'ah's Analysis of MUI Fatwa Number 02 of 2021 concerning Covid-19 Vaccine Products from Sinovac Life Science CO.LTD. China and PT. Bio Farma (Persero)</td>
</tr>
<tr>
<td>2</td>
<td>(Saktiana, Rahmadi, &amp; Kurniawan, 2021)</td>
<td>The Concept of Emergency in Islamic Law: A Study of the MUI Fatwa Number 33 of 2018 concerning the Use of Measles Rubella Vaccine for Immunization</td>
</tr>
<tr>
<td>3</td>
<td>(Anisatuzuhriya, 2019)</td>
<td>MUI Fatwa Analysis Number 33 of 2018 concerning the Use of Measles Rubella Vaccine for Immunization</td>
</tr>
<tr>
<td>4</td>
<td>(Alfiani, 2019)</td>
<td>The use of Measles Rubella (MR) vaccine from the original SII (Serum Institute of India) for immunization according to the Health Service and the Indonesian Ulema Council Malang City</td>
</tr>
<tr>
<td>5</td>
<td>(Allina, 2021)</td>
<td>Import of Covid-19 Vaccine in Indonesia From the Perspective of Sharia Economic Law</td>
</tr>
<tr>
<td>6</td>
<td>(Goddess, 2021)</td>
<td>Use of Vaccines as Alternative Medicines (Study of Sahih Bukhari Hadith Index Number 233)</td>
</tr>
<tr>
<td>7</td>
<td>(Hartini, 2021)</td>
<td>Large-Scale Social Restriction Policy (PSBB) in Reducing Death Rates Due to the Covid-19 Pandemic in Indonesia (Analysis of Law Number 6 of 2018 concerning Health Quarantine in the Perspective of Maqasid Al-Shari'ah)</td>
</tr>
<tr>
<td>8</td>
<td>(Indriani, 2018)</td>
<td>Mui Fatwa No. 04 of 2016 concerning the Halalization of Immunization Vaccines for Toddlers in the Perspective of Islamic Law</td>
</tr>
<tr>
<td>9</td>
<td>(Khaera, 2019)</td>
<td>Community Perception of Tallo District, Makassar City on the MUI Fatwa regarding the Use of Measles Rubella Vaccine (Comparative Analysis of Legal</td>
</tr>
<tr>
<td>No</td>
<td>Author and Year</td>
<td>Title</td>
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<tr>
<td>10</td>
<td>(Madrah &amp; Purwaningrum, 2020)</td>
<td>Sociology and Maslahat Mursalah) Digitizing Health Services in an Islamic Perspective</td>
</tr>
<tr>
<td>11</td>
<td>(Triyanta, 2020)</td>
<td>Relation of MUI Fatwa No. 33 of 2018 concerning Measle Rubella with Law No. 36 of 2009 concerning Health</td>
</tr>
<tr>
<td>12</td>
<td>(Nurfaika, 2021)</td>
<td>Obligation to Register for Halal Certification at the Halal Product Assurance Organizing Body (Maqasid Al-Syariah Perspective)</td>
</tr>
<tr>
<td>14</td>
<td>(Yanti, 2018)</td>
<td>The Practice of Public Health Services in the View of Islamic Law and the Regulation of the Minister of Health Number 75 of 2014 concerning Community Health Centers (Study at the Ratu Inpatient Health Center, North Sungkai District, North Lampung Regency)</td>
</tr>
<tr>
<td>17</td>
<td>(Mom, 2021)</td>
<td>The level of knowledge, perceptions, and attitudes of Thai students in Indonesia towards halal medicine</td>
</tr>
</tbody>
</table>

From the selected articles in Table 1, 14 articles used qualitative research methods (82.35%), 2 articles (11.76%) used quantitative methods and 1 article (5.89%) used mixed methods (a combination of
qualitative research). Articles that use quantitative methods discuss fatwas regarding the implementation of worship during the Covid-19 pandemic and published in 2021, written by (Pramudya et al., 2021) and the use of halal medicines which are still low and published in 2021, written by (Mom, 2021) . While the article that uses the *mix method method* discusses the fatwa and methodology used by the MUI regarding the use of the rubella vaccine for immunization and was published in 2021, written by (Saktiana, Rahmadi, & Kurniawan, 2021) . These articles are then further grouped based on the topics in each article and are linked to muamalah fiqh. The results of this classification are further analyzed to find out what are the most widely discussed topics, and what topics are still under discussion.

After sorting the articles by topic and year of publication, a description of the composition of the articles is shown in Table 2.

**Table 2. Description of Composition of Sorted Articles**

<table>
<thead>
<tr>
<th>No</th>
<th>Article Composition by Topic</th>
<th>Topics</th>
<th>Amount</th>
<th>%</th>
<th>2018</th>
<th>2019</th>
<th>2020</th>
<th>2021</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Maqasid shariah against MUI Fatwa Number 02 of 2021, MUI Fatwa Number 33 of 2018, and MUI Fatwa No. 04 year 2016</td>
<td>9</td>
<td>52.9%</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>2</td>
<td>Public perception of the use of the measles rubella vaccine</td>
<td>2</td>
<td>11.8%</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3</td>
<td>The use of vaccines as an alternative treatment in the perspective of sharia law</td>
<td>4</td>
<td>23.5%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>4</td>
<td>Health services in an Islamic perspective</td>
<td>2</td>
<td>11.8%</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Amount</td>
<td>17</td>
<td>100%</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>10</td>
<td></td>
</tr>
</tbody>
</table>

11% 17% 11% 58%
Table 2 explains that, from the selected articles, the topics or subject areas discussed are grouped into 5, namely:

1. Maqasid shariah against MUI Fatwa Number 02 of 2021, MUI Fatwa Number 33 of 2018, and MUI Fatwa No. 04 year 2016
2. Public perception of the use of the measles rubella vaccine
3. The use of vaccines as an alternative treatment in the perspective of sharia law
4. Health services in an Islamic perspective

The most discussed topics were maqasid shariah against MUI Fatwa Number 02 of 2021, MUI Fatwa Number 33 of 2018, and MUI Fatwa No. 04 of 2016. The least discussed topic is health services in an Islamic perspective. The second most discussed topic is the use of vaccines as an alternative treatment in the perspective of sharia law. The trend of the most discussed topic is to analyze the maqasid shariah based on the MUI fatwa regulation.

Maqasid shariah against MUI Fatwa Number 02 of 2021, MUI Fatwa Number 33 of 2018, and MUI Fatwa No. 04 year 2016

Adaptation of fiqh to meet the best needs of society, both in the short and long term, brings it back into contact with the deepest aspects of Islamic legal philosophy. Jurisprudence is no longer just a matter of sounding and understanding the text of the opinions of schools of thought, but also starting to consider aspects of the objectives to be achieved by the enactment of these rules. It is at this point that there is a dialectic between fiqh and maqasid al-shari’ah. This dialectic does not mean that fiqh is uprooted from its roots, but that the final movement of fiqh must be in accordance with maqasid values. With the basis of maqasid al-shari’ah, the formulation of fiqh law can solve religious and social problems that can no longer be solved by the existing classical fiqh formulation (Nurcholis, 2021).

In order to realize the laws and provisions of the basis of Islam, it is necessary maqasid shariah. Where maqasid al-shariah is the purpose behind the provisions of Islamic law. Or in simple language maqasid al-shari’ah is the intent and purpose of the law. Every law that is prescribed by Allah has its own purpose. The goal is for the happiness of human life in this world and in the hereafter by taking what is useful and preventing or rejecting the destructive. In other words, the purpose of sharia law is to achieve the benefit of human life, both spiritually and physically, individually and socially.
In this discussion, there are 3 fatwas that need to be explained further. Where the three fatwas are MUI Fatwa Number 02 of 2021, MUI Fatwa Number 33 of 2018, and MUI Fatwa No. 04 of 2016. The Indonesian Ulema Council issued fatwa Number 02 of 2021 regarding Covid-19 Vaccine Products from Sinovac Life Sciences CO.LTD China and PT. BIO FARMA (Persero) which has four basics of determination, namely the first has a basis on the Book of Allah and the Sunnah of the Prophet, and does not conflict with the benefit of the people. Second, it does not conflict with ijma’, mu’tabar qiyas, and other legal arguments, such as istishan, maslahah mursalah, and sadd azdazarah. Third, reviewing the opinions of the previous Imams of the Madzhab. Fourth, consider the views of experts in the field of Covid-19 problems.

While fatwa Number 33 of 2018 contains the use of MR (Measles Rubella) vaccine products from SII (Serum Institute Of India) for immunization. Many cases that occur in Indonesia, such as classified as dangerous and infectious diseases whose impacts can cause permanent disability and death. Therefore, the Central MUI stated that the law of origin of the use of the vaccine is haram, because in the process it contains substances that come from pigs. However, due to the condition of compulsion (Dharurat Syariyyah), the halal vaccine has not been found, and there is information from a competent expert about the dangers caused, the MUI allows (permissible) the use of the vaccine.

While the MUI Fatwa No. 04 of 2016 explains about immunization. Fatwa No. 04 of 2016 is a maslahah which has not been regulated by sharia, and there is also no evidence thereof regarding the recognition or cancellation of the maslahah. Adhering to and arguing with Maslahah Mursalah and using it as a basis for establishing the law is the right thing, because it is in line with the general objectives of sharia and its existence is an inseparable part of human interests at this time and place, this was also done by the companions of the prophet who they have inherited in an effort to foster law and fatwas.

Based on the analysis carried out, there are 6 articles that discuss maqasid shariah on fatwas regarding vaccine use products, especially on halal drug vaccines in 2021. Meanwhile in 2018 there is 1 article that discusses the halal vaccine. A total of 1 article was published discussing the fatwa on the use of the measles rubella vaccine and 1 article published in 2020 discussing the relevance of the fatwa for the measles rubella vaccine based on health legislation.
The results of the overall discussion taken from each article are as follows:

1) The legal istinbat method used by MUI in compiling and stipulating fatwa number 02 of 2021 regarding the covid-19 vaccine product from Sinovac Life Sciences CO.LTD. China and PT. Bio Farma (Persero) are in accordance with maqāṣid al-shari‘ah. Because MUI pays attention to the ultimate goal of Islamic law, namely maslahah or the goodness and welfare of mankind (Putri, 2021).

2) The Fatwa Commission considers the need for a fatwa that supports the importance of Measles Rubella Immunization in Indonesia, so that the MUI issued fatwa no. 33 of 2018 concerning the use of the rubella vaccine for immunization. The methodology issued by the MUI in determining the fatwa is the istislahi method which is a method of legal reasoning by collecting general verses in order to create universal principles to protect and bring benefit (Saktiana et al., 2021).

3) Basically the law on the use of Measles Rubella vaccine products from the Serum Institute of India (SII) according to the MUI fatwa is declared haram. However, because the halal and holy MR vaccine has not been found yet while circumstances require the use of the vaccine, the use of the MR vaccine is currently permitted (permissible), based on conditions of compulsion (syar’iyyah emergency) (Anisatuzuhriya, 2019).

4) The form of maslahah mursalah in the MUI fatwa No. 04 of 2016 concerning the legalization of immunization vaccines for toddlers, can be categorized into the Hajiyat maslahah benefit to relieve and facilitate interests, if it will threaten human life in this case it is categorized into daruriyat benefit (Indriani, 2018).

5) The Fatwa of the Indonesian Ulema Council No. 33 of 2018 regarding the Measles Rubella vaccine is that basically the use of the vaccine is haram because of the non-halal content contained in the vaccine. However, the Indonesian Ulema Council also provides legal flexibility regarding the permitting of the use of the vaccine, due to something that is an emergency and for the sake of human safety (hifz an-nafs), until a vaccine made from halal ingredients is found (Triyanta, 2020).

6) The application of halal certificates to medicinal products is still experiencing various problems and obstacles from various things, the inability to accept the consequences that all products must be certified...
halal because they have to prepare various things, including the lack of raw materials for making halal drugs (Rafianti, 2021).

7) The MUI fatwa number 14 of 2021 in its formulation process has adhered to the maqasidi fiqh paradigm. This can be seen especially in the tarjih process he has gone through. The MUI has very carefully compared the benefits that will be caused between avoiding najis and haram with the benefits of using the Astrazeneca vaccine which is actually punishable by uncleanness. So in its final conclusion, the MUI gave a fatwa on the permissibility of using the Astrazeneca vaccine which is odious in order to realize a more fundamental benefit, namely the survival of human life (hifz al-nafs) (Nurcholis, 2021).

8) The concept of maqashid sharia towards the obligation to register for halal certification, substantially as maslahah in other words, namely goodness and welfare in providing benefits (Nurfaika, 2021).

9) The level of knowledge and public perception of the halalness of drugs shows a good percentage, meaning that respondents have a sufficient level of knowledge about halal drugs and have good perceptions and attitudes (Mama, 2021).

Public perception of the use of the measles rubella vaccine

The Fatwa Commission of the Indonesian Ulema Council set a decision in the Fatwa of the Indonesian Ulema Council number 33 of 2018 regarding the use of the Measles Rubella (MR) vaccine which is a product of the Serum Institute of India (SII). The fatwa was stipulated and came into effect on August 20, 2018.

The contents of the fatwa are: 1. The use of vaccines that utilize pork and its derivatives is haraam; 2. The Measles Rubella (MR) vaccine from the Serum Institute of India (SII) is illegal because in its production process it uses ingredients derived from pigs; 3. The use of Measles Rubella (MR) vaccine from the Serum Institute of India (SII) at this time is permissible (permissible) because: a. There is a condition of compulsion (emergency syar'iyyah); b. The halal and holy Measles Rubella (MR) vaccine has not yet been found.

The Indonesian Ulema Council (MUI) allows the use of the Measless Rubella vaccine, even though it is declared haram and contains pork, this is what then raises pros and cons in society, especially among the elderly.
There are 2 articles that cover this topic. These two articles were published in 2019. One article discusses the public's perception of the use of the measles rubella vaccine (Khaera, 2019). The results of the study (Khaera, 2019) show that the Fatwa of the Indonesian Ulema Council number 33 of 2018 concerning the use of the Measles Rubella vaccine, which is a product of the Serum Institute of India (SII), directly has an influence and creates pros and cons to the community. Meanwhile, another article stated from the results of his research that the Indonesian Ulema Council did not agree that the measles rubella vaccine could be used because it did not contain pork, because this vaccine is still illegal because in the production process it comes into contact with prohibited materials (Alfiani, 2019).

The use of vaccines as an alternative treatment in the perspective of sharia law

In Islamic law, it is required to consume halal and thayyib food, both halal in terms of dhahiriyah and from sources to get the food also through halal ways. Allah allows all humans to consume all that is on this earth that is lawful and that is tayyib only, and stay away from foods that are not good and unclean. Likewise, in medical matters, every treatment should use halal and thayyib ingredients. This medicine includes a variety of health care practices that are continuously changing to restore health by means of prevention and treatment of disease.

Recently, there have been pros and cons regarding the use of one of the vaccines, namely the Measle-Rubella vaccine, which contains illegal substances. Measle-Rubella vaccine or often abbreviated as MR is a vaccine that is given in an effort to prevent the occurrence of diseases caused by the measles (measles) and rubella (German measles) viruses. MR (Measles, Rubella) immunization is an immunization used to provide immunity against measles (measles) and German measles (rubella). In MR (Measles, Rubella) immunization, the antigens used were attenuated Edmonson strain measles virus, RA 27/3 rubella virus, and mumps virus. This vaccine is not recommended for children under the age of 1 year, because it is feared that there will be interference with maternal antibodies that are still present.

Based on the analysis conducted, there are 4 articles that discuss the use of vaccines as an alternative treatment. Of the 4 articles published in 2021. This theme contributed articles with a percentage of 23.5%. The results of the discussion of this article are as follows:
1) The import of the Covid-19 vaccine in Indonesia in the perspective of sharia economic law is included in the sale and purchase contract of salam. The MUI has declared that the Covid-19 vaccine product is halal and thayib, so at this stage the sale and purchase contract is valid, because in presidential regulation number 99 of 2020 concerning the procurement of vaccines and the implementation of vaccinations in dealing with the COVID-19 pandemic, if there is force majeure, the contract can be renewed or canceled (Allina, 2021).

2) The quality of the hadith about being allowed to seek treatment with the forbidden is sahih li zatihi (Dewi, 2021).

3) Large-scale social restrictions in the view of maqasid al-syari'ah are policies based on hifz al-nafs (protection of the soul). Taking care of a person's life to avoid or even reduce the death rate due to the Covid-19 pandemic is very important, while keeping ourselves healthy, we can continue our obligations in carrying out the orders to maintain religion (hifz al-din), maintain reason (hifz al-'aql), guarding offspring (hifz al-nasl), and property (hifz al-mal) (Hartini, 2021).

4) Overall, nothing can hinder the implementation of worship during the pandemic but in fact, the main problem that occurs is the pros and cons regarding the implementation of worship, namely the existence of misunderstandings in responding to the results of the fatwa of the Indonesian Ulema Council (MUI) (Pramudya et al., 2021).

Health services in an Islamic perspective

According to the Regulation of the Minister of Health Number 75 of 2014 concerning Community Health Centers article 1 paragraph (1) that "Health service facilities are one of the places where health service efforts are carried out, both promotive, preventive, curative and rehabilitative carried out by the government, local governments and / or society".

Applications in the use of digital-based health services are basically good intentions. Basically, the impact of digitizing digital-based health services is more likely to refer to positive things for the benefit. So that in the Islamic concept we refer back to the rule of "grabbing the benefit and rejecting the mafsadah" (Djazuli, 2016). The development of digital-based health services can actually be an opportunity for health workers who want to work freelance or just want to add additional income. This can also be an opportunity for health graduates who are not
yet employed. Even with the existence of this digital system, it is very possible for health workers to provide health services with the platform without having the difficulty of applying for jobs in hospitals, clinics or other health services. It even allows health workers who have the skills to become influencers to make video tutorials on the youtube or vlive platform to share health information.

There are 2 articles that cover this topic. The two articles were published in 2018 and 2020. One article discusses public health services in the view of Islamic law. Where the research was conducted by (Yanti, 2018) which shows the results that health services will be quite good when viewed from the dimensions of reliability (reliability), responsiveness (responsiveness), Empathy (Empathy). Meanwhile, another article conducted by research (Madrah & Purwaningrum, 2020) stated that digital-based health services in the era of disruption have conflicting impacts. The positive impacts include making health services easier, faster and more efficient. In addition, by digitizing data, the data will be connected to other services. The negative impact, the death of conventional services is a concern for many people. Also studies on aspects of Islamic law are still very lacking.

CONCLUSION AND RECOMMENDATION

Articles published in journals published in Indonesia between 2018 and 2021, and relating to the fiqh muamalah of medicine can be grouped into 5 topics of discussion, namely 1) Maqasid shariah against MUI Fatwa Number 02 of 2021, MUI Fatwa Number 33 of 2018, and MUI Fatwa No. 04 of 2016; 2) Public perception of the use of the measles rubella vaccine; 3) The use of vaccines as an alternative treatment in the perspective of sharia law; and 4) Health services in an Islamic perspective. The most discussed topics in the articles studied were maqasid shariah against MUI Fatwa Number 02 of 2021, MUI Fatwa Number 33 of 2018, and MUI Fatwa No. 04 of 2016. The least discussed topic is health services in an Islamic perspective.

There are still many opportunities to conduct further research on the fiqh muamalah of medicine. Especially for further research to explore or collect DSN fatwas related to the use of vaccines and further expand the impact of digital health services both conventionally and Islamically.
REFERENCES


