

# THE ACCELERATION OF MASSIVE VACCINATION ACTIVITIES IN OVERCOME CREDIT CRUNCH DURING THE COVID-19 PANDEMIC (HUMAN RIGHTS PERSPECTIVE HUMAN AND MAQASHID SHARIA)

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Abstract

Based on CNN Indonesia's economic growth Indonesia minus 2.2% in 2020 so that causes revenuesociety declines, corporate performance weakens due to depressed sales and production,as well as investments that are still not improving. In addition, on the supply side the risk of failurepay is very large so indirectly bad credit (credit crunch) as wellincrease. The firm level data method shows that during 2020, credit occurredcrunch caused by both demand and supply sides of credit. Actually Bank Indonesia already has a solution to overcome the credit crunch by dividingseveral subsectors into 4 quadrants of the subsectors that have the most resiliencestrong to sub-sectors that have the weakest resilience. But such a solutiononly temporary (temporary) and will not be able to overcome the problemcomprehensive credit crunch. Save the writer, the acceleration of massive vaccination activitiesis the only way that can be used to solve the problemcredit crunch. Even so, there are still many people who refusein human rights and religious arguments. Therefore, this research aims toproves that the credit crunch can only be overcome by accelerating activitiesvaccination, vaccination does not conflict with human rights values, andVaccination does not conflict with religious values, especially Islam and Religionin line with maqashid syari'ah.

*Key Words: "Vaccination, Credit Crunch, Human Right, Maqashid Syari'ah"*

## INTRODUCTION

Indonesia is a country that highly upholds the values of human rightsman. This is stated in the fourth precept of Pancasila, namely social justice forall Indonesian people and articles 28 A to J of the State Constitution Republic of Indonesia of 1945 which comprehensively regulates values HAM (Human Rights) (Undang-Undang Dasar 1945, 1945). One of them, related to survival and health.

The existence of Covid-19 seems to deconstruct the concept of human rights in the Constitution and raises new problems. Based on data quoted from the (Worldometer, n.d.) for the Covid-19 case in Indonesia on the 15<sup>th</sup> September 2021 reached 4.17 million cases and put Indonesia in a position in 4th position out of 10 countries with the highest positive cases of Covid-19 in Asia and indirectly change the order of social life. The concept of study, work, and worship basically aims to protect society from Covid-19.

On the other hand, this concept distorts economic growth. Based on data quoted from (Indonesia, n.d.) economic growth Indonesia is minus 2.7% in 2020 so that causes revenues society declines, corporate performance weakens due to depressed sales and production, as well as investments that are still not improving. In addition, on the supply side the risk of failure pay is very large so indirectly bad credit (credit crunch) as well increase. The firm level data method shows that during 2020, credit occurred crunch caused by both demand and supply sides of credit.

Bernanke defines a credit crunch as a phenomenon with channeling credit by banks declined amid interest rates on loans and the quality of candidates constant debt. Actually Bank Indonesia has several solutions in overcoming the credit crunch phenomenon include: 1) Map out each sector that has better endurance respond to current conditions such as the Telecommunications Industry, Pharmaceutical Industry, and Industry Food and Drink. 2) Conduct comprehensive studies and mapping to solve problems existing ones include: a) limited credit growth; b) avoid credit growth; c) lagging credit growth, and d) sustainable credit growth. 3) Establish priority policies for the most affected and those sectors less affected, such as: policies related to interest subsidies, credit guarantees, and relaxation of credit restructuring programs (KSSK, 2021).

These policies are only temporary and not very effective in overcoming the credit crunch. In line with the saying "*A big fire must be extinguished with lots of water*" credit crunch will also not be effectively treated with the above policies. The most effective policy writer is the herd immunity. Herd Immunity is immunity that can be obtained from two ways, namely (Agus Faizal, 2021): 1) By injecting vaccinations or drugs to prevent the spread of the virus. 2) In a natural way, if there are already many in one group exposed to the virus, then other people in the community will have level good immunity on its own and can ward off the spread of the virus.

The problem is, there are still many people who refuse to vaccinate with human rights and religious arguments. Results from a survey conducted by the Indonesian Ministry of Health's Balitbangkes April-May 2021, there are still 33 percent who are still unsure and even refuse the vaccine (Nasution, 2021). Even though massive vaccination is the most effective policy in overcoming the phenomenon credit crunch during the Covid-19 pandemic.

## LITERATURE REVIEW

### Definition of Vaccines

Vaccine is a material derived from a virus or bacteria that becomes the cause of the disease in question that has been weakened and killed from a virus or disease-causing bacteria, which are deliberately introduced into a person's body with the aim of stimulating the emergence of certain anti-disease substances in that person (Nur, 2021).

### Types of vaccines in Indonesia

There are several types of vaccines in Indonesia such as sinovac, astrazeneca, jonsen, modern and so on. However, the two most familiar types in Indonesia for the time

being. These include *sinovac* and *astrazeneca* followed by new types of vaccines other vaccines such as *moderna* and *jonson* (Schmidt, 2015).

#### **Definition of Credit Crunch**

Bernanke defines a credit crunch as a phenomenon with channeling credit by banks declined amid interest rates on loans and the quality of candidates debtors that remain constant whereas Pazarbasioglu defines a credit crunch, as a decrease in credit supply due to a decrease in the willingness of banks to provide loans, without being followed by an increase in loan interest rates. However, thus, there is another form of credit crunch, namely frequent credit rationing correlated with the phenomenon of flight to quality.

#### **Causes of Credit Crunch**

In general, the credit crunch is caused by the reluctance of lenders to distribute funds to borrowers which often leads to reluctance of candidate the debtor borrows bank funds. In such cases it is very difficult to justify whether the credit decline was caused by demand or supply factors. Study results Hisada found that there are three main things that cause credit slowdown, namely: *lack of bank capital, high risk and cost of credit, market risk, and there is liquidity risk and systemic risk* (KSSK, 2021).

According to Margono, the crunch can be caused by: 1. Banks' reluctance to extend credit. Banks are reluctant to extend credit. These symptoms have been seen after 2013 when at that time the ratio of total credit to bank funds decreased while the ratio of use of non-credit funds to bank funds increased. the good one. Banks are worried about the increasing Net Performin Landing (NPL) value when extending credit to businesses is declining. Bank credit during the Covid 19 pandemic which started in March 2020 to April 2021 also showed a decline (Margono, 2021).

#### **Bank Indonesia Solutions in Overcoming Credit Crunch**

In fact, Bank Indonesia already has several solutions to overcome this credit crunch phenomena include: 1) Map out each sector that has better endurance respond to current conditions such as the Telecommunications Industry, Pharmaceutical Industry, and Food and Beverage Industry. 2) Conduct comprehensive studies and mapping to solve problems that exist. These problems include a). Limited credit growth (Experiencing credit growth but credit offers reduce. Covering several sub-sectors, including: the Real Estate sub-sector, Plants Plantation, and Metal Ore Mining). b). Avoided credit growth (Experienced offers of credit requests and credit offers. One of the sub-sectors in this quadrant is livestock). c). Lagging credit growth (Experienced a decrease in demand for credit but supply credit is still growing. Several sub-sectors include the Chemical Industry, Wood Industry, and Metal Goods Industry. Corporations in this quadrant generally still have good internal liquidity). d). Sustainable credit growth (Quadrant that has the highest possibility the meeting between demand and supply of credit between banks and corporations. Subsectors such as Telecommunications, Food and Beverage Industry, Metal Industry Fundamentals, as well as the Leather Industry, Leather Goods, and Footwear). 3) Establish priority policies for the most affected and those sectors not too affected. Such as policies related to interest subsidies, guarantee credit, and relaxation of credit restructuring programs (KSSK, 2021).

#### **Definition of Human Rights**

The classic and symptomatic definition of human rights that is often used and quoted is: "A human right by definition is a universal moral right, something which all men, everywhere, at all times ought to have, something of which no one may be deprived without a grave affront to justice, something which is owing to every human being simply because he/she is human (Caranston, 1973).

From the definition above and a number of other definitions given in examining human rights, the understanding of human rights is then referred to as having a universal

character (for all people & time and place), owned by all humans (Caranston, 1973) and must be carried out by all humans (Parajarto, 2003). From this character alone, a number of problems and lawsuits against human rights then surfaced. The first is about the meaning and application of the universality of human rights. Second, is it true that everyone can have and do it if a political system does not provide sufficient space for movement.

According to Thomas Jefferson, human rights are basically freedom people who are not given by the State. This freedom comes from God who attached to individual human existence. Government was created to protect implementation of human rights. In the books of the "universal of human rights" declaration stated that human rights are natural rights which every human being obtains a blessing God's gift. Excited All Nature, really can not be separated from human rights. Therefore every humans have the right to life decent, freedom, safety and personal happiness. According to the philosophers of the 17th – 18th century Aufklärung Human rights are natural rights and gifts God belongs to all humans and cannot be revoked either by society as well as by the government. (Wilujueng, 2019).

According to Mariam Budiarjo, human rights are rights possessed by humans which he has acquired and brought along with his birth and presence in community life. This right exists in humans regardless of nationality, race, religion, class, gender, because it is fundamental and universal. The basis of all human rights are that all people should have the opportunity to develop accordingly with talents and ambitions (Wilujueng, 2019).

The concept of human rights in Indonesia has a basic element in the form of freedom as stated in the second paragraph. But the freedom is still visible faint. "And the struggle for the Indonesian independence movement has arrived to the happy hour safely deliver the people Indonesia is in front of the gate of the independence of the Indonesian state, which independent, united, sovereign, just and prosperous". This statement is emphasized on the aspect of the spirit of Indonesian nationality as one of the nations in a world free from colonialism. The important thing that can be understood from the freedom contained within The second paragraph is the spirit of nationalism and maintaining principles "Unity in Diversity". The Indonesian Constitution has a value of "protecting", for the characteristics of human nature based on the value of God, as well as also protect the existence of culture, given the diversity of customs and a culture that has become the hallmark of the Indonesian nation (Hakim & Kurniawan, 2022).

In MPR-RI Decree No. XVII/MPR/1998 (Somad, 2015) Human rights are basic rights inherent in human beings which are natural, universal and eternal as the gift of God Almighty which functions to guarantee survival, independence, human development and the inviolability of society and ignored by anyone. In the bookkeeping of the Universal Declaration of Human Rights stated that human rights are natural rights that are obtained by every human being thanks to the gift of God. Exclamations All Nature, in fact can not be separated from the essence of man. Therefore every human being has the right to a decent life, personal freedom, safety and happiness (Kosasi, 2020).

In the basic law of the Indonesian state, namely in the 1945 Constitution of the Republic of Indonesia (before it was amended), the term Human Rights (HAM) is not contained in either the Preamble, the Body or the Elucidation, but the Rights of Citizens and the Rights of the Population associated with their obligations are listed, among others listed in articles 27, 28, 29, 30 and 31. Even so, it does not mean that human rights receive less attention, because the composition of the 1945 Constitution is the basic core of the state. From these articles there are 5 (five) main points regarding human rights contained in the Body of the 1945 Constitution of the Republic of Indonesia, namely: 1). Equality of status and obligations of citizens in law and government (Article 27 paragraph 1). 2). The right of every citizen to a decent job and livelihood (article 27 paragraph 2).

3). The right to freedom of association and assembly, expressing thoughts orally and in writing as stipulated by law (article 28). 4). The basic right to freedom of religion for residents is guaranteed by the state (article 28 paragraph 1). 5). The right to education (article 31 paragraph 1) (Undang-Undang Dasar 1945, 1945).

UUD 1945 (after amendment), human rights are listed in article 28 a to article 28 j. Human rights are basic or basic rights attached to humans without these basic rights humans cannot live as humans (Triwahyuningsih, 2018).

### Types of Human Rights

The issue of human rights is still a hot debate among experts, human rights activists and various other elements of society. Primarily derogable and derogablelimited (non derogable) human rights.1) Derogable Right are rights that are included in civil and political rightsnot absolute in nature which may be reduced by the state in circumstancesertain. These rights are: a) The right to freedom of peaceful assembly, b) The right to freedom of association, including forming and joining unionslaborer, and c) The right to freedom of opinion or expression, including libertyseeking, receiving and imparting information and ideas of all kinds withoutpaying attention to boundaries (either verbally or in writing)(Hardani & Rahayu, 2019).

In line with Article 29 paragraph (2) of the Universal Declaration of HumanityRight which reads, "In the exercise of his rights and freedoms, everyone shall besubject only to such limitations as are determined by law solely for the purpose ofsecuring due recognition and respect for the rights and freedoms of others and of meetingthe just requirements of morality, public order and the general welfare in a democraticociety."(Right, 2018). 2) Nonderogable Right included in civil rightsand politics that are absolute in nature which cannot be reduced by the stateunder any circumstances. These rights are: a) Right to life (rights to life), b) Right to be free from torture (rights to be free from torture), c)The right to be free from slavery, d) The right to be free from detention for failing to fulfill the agreement (debt), e) The right to be free from retroactive conviction, f) Rights as legal subjects, and g) Right to freedom of thought, belief and religion.

### Definition of Maqasid Shari'ah

The general definition of Maqashid Sharia according to Ibn Asyur is (Muhammad, 1870):

المعان ي والحكم المحوطة للشارع في جميع أحوال التشريع أو معظمه

"A number of meanings and lessons that are concluded for sharia makers in all of sharia or most of it".

While the specific definition is (Shidiq, 1970):

الكيفيات المقصودة للشارع لتحقيق مقاصد الناس النافعة أو لحفظ مصلتهم العامة في تصرفاته الخاصة

"Things that are desired by Shari' (God) to realize human goals that arebeneficial, or to maintain their public good in their actionspecial".

Benefits in general can be achieved in two ways:1). Realizing benefits, goodness and pleasure for humanswhich is called by the term *jalb al-manafi'*. This benefit canfelt directly on the spot or indirectly onnext time. 2.)Avoid or prevent the damage and ugliness that

often termed *dar' al-mafasid* (Shidiq, 1970).

As for what is used as a benchmark to determine good and bad(benefit and meaning) something that is done is whatbecome a basic need for human life. Demands for Human life is multilevel, namely primary needs,secondary, and tertiary.

After the death of Imam Syatibi, the study of maqasid syari'ah had dimmed.in the sense that there are no Islamic scholars who specifically dedicate themselves inthis field. Then, in the last half of the 20th century AD, discourse maqasid shari'ah was rolled out

again by a scholar from Tunisia sheikh Muhammad Tahir Ibn 'Ashur, at the hand of Ibn Ashurini is the maqasid syari'ah project that was announced long ago by Imam Syatibi continued (Paryadi, 2021).

Tahir Ibn 'Ashur expresses his maqasid ideas specifically in depth book Maqasid al-Shari'ah al-Islamiyah, and by conditional in other works such as the tafsir of al-Tahrir wa al-Tanwir, book Suggestions an Nidzam al Ijtima'i and Alaisa al-S}ubhu bi Qarib. In Ibn 'Ashur's view that maqasid shari'ah stands on nature man. Departing from the word of Allah SWT in the letter ar Ruum verse 30 and surah al A'raf verse 119, Ibn 'Ashur states that maintaining nature human being is included in the maqasid syari'ah, for that Islamic syari'at will never conflict with human reason, as long as it is in normal conditions ('Ashur, 1970).

Ibn 'Ashur's concern about the importance of Maqasid Shari'ah not only related to fiqh or ushul fiqh, he also provides concern in the interpretation of the Qur'an. He put forward several principles principal in interpreting the Qur'an, which all boils down to the urgency of Maqasid Syaria, namely: 1). The first is to improve the faith, which is to free people from shirk and submission to other than Allah, for other than Allah definitely can't do anything. Allah says in the Qur'an surah al-Hud (11): it is explained that it is absolutely not beneficial to them they are all the idols they call besides Allah, at the time of adzab God comes, then the god can't do anything but only adds to their disgrace. This means that besides from the Lord God cannot benefit, intercede and all that needed by humans, especially at critical times (Shalih, 2003). 2). "Al-Quran" is a holy book that aims to improve morals. both related to God's creatures (habl min al-Allah) or social beings (habl min al-nass). All of that has been exemplified by the prophet Muhammad saw in his daily life, as a prophet, messenger and as a normal human. This is also in line with the purpose of the Prophet sent to the world that is to perfect morals. 3). The third explains about the Shari'a, both of a general nature or special. In the Qur'an surah al-Nahl (16): 89 it is explained that Allah lowered the Qur'an to the prophet Muhammad saw because of several reasons: 1) an explanation for everything, 2) a guide for Muslims, 3) mercy and 4) good news for every Muslim. And also explained that God sent down the Qur'an as a human guide to decide one case between people, based on God's guidance (QS. al al Nisa [4]: 105). 4). Fourth, prosper, reconcile and maintain peace among humans. It is based on the Quran surah Ali `Imran (3): 103, QS. al An`am (6): 159, and QS. al-Anfal (8): 46. The Qur'an sura Ali `Imran (3):103 instructed his people to hold fast to the ropes strong (al habl al wutsqa) namely the bond that has been built by Allah, then Allah orders his people to be grateful for everything favors that have been bestowed. One of the great things is that the people of Medina have united in one bond, namely Islam, after before they fell into disunity, and enmity that never ending (Shalih, 2003).

Maqashid sharia according to Imam Ghazali is perpetuation with reject all forms of madharat and draw benefits. So known with the rules of getting good and rejecting damage. Maqashid sharia are the goals of the sharia and secrets what God intended in every law of the whole the law. The essence of the goal of sharia is to realize benefit for humans and eliminates kemudorotan, while mabadi (principal foundation) namely paying attention to the basic values of Islam. Like justice, equality, and independence (Paryadi, 2021).

In his thoughts, Imam Al-Ghazali divided the benefits into five namely (Al-Ghazali, 1412): 1). Protecting religion (hifdz ad-Din); illat (reason) obligatory to fight and jihad if directed to enemies or similar goals. 2). Protecting the soul (hifdz an-Nafs); illat (reason) is required by qishaash law including by maintaining its glory and freedom. 3). Maintaining reason (hifdz al-aql); illat (reason) all things that are forbidden are forbidden intoxication or narcotics and the like. 4). Guarding property (hifdz al-Maal); illat

(reason); hand cutting for thieves, it is forbidden to usury and bribery, or consuming other people's wealth in other vain ways. 5) Protecting offspring (hifz an-Nasl); illat (reason); adultery is forbidden and accusing people of adultery.

### **Purposes of Maqashid Shari'ah**

Furthermore, al-Syathibi in his description of maqashid al-shari'ah divides the objectives of shari'ah in general into two groups, namely the objectives of the shari'ah according to its formulator (shari') and the objectives of shari'ah according to the culprit (mukallaf). Maqashid al-shari'ah in context maqashid al-syari' includes four things, namely (Al-Syathibi, 1970) : 1). The main objective of the Shari'ah is the benefit of mankind in the world and in the afterlife. 2). Shari'at as something that must be understood. 3). Shari'at as taklifi law that must be implemented. 4). The purpose of the Shari'ah is to bring people under the auspices law.

The four aspects above are interrelated and related to God as shari'at (shari'ah) makers. It is impossible for Allah to stipulate His shari'at except with the aim of benefiting His servants, both in this world as well as in the hereafter. This goal will be realized if there is legal taklif, and legal taklif can only be implemented if before understood and understood by humans. Therefore all goals will be achieved if humans in their daily behavior are always on track law and does nothing according to his own desires.

### **Conditions Maqashid Shari'ah**

Wahbah al-Zuhaili (Shiddiq, 2009) in his book stipulates the terms of maqashid al-shari'ah. According to him that something new can be said to be maqashid al-shari'ah if it fulfills four conditions following, namely: 1) Must be permanent, meaning meanings that are intended it must be certain or strongly suspected to be close certainty. 2) It must be clear, so that the fuqaha will not differ greatly determination of this meaning. For example, maintain offspring which is the purpose of lawful marriage. 3) Must be measurable, meaning that meaning must have size or clear boundaries that are beyond doubt. Like guarding the mind which is the goal of prohibiting khamr and the set measure is drunkenness. 4) Generally accepted, meaning that the meaning will not be different because of difference in time and place. Such as the nature of Islam and ability to provide a living as a condition of kafa'ah in marriage according to the Maliki school of thought.

### **Division of Maqasid Shari'ah Based on Its Influence**

Based on its influence on the affairs of the people, maslahat is divided into three levels hierarchical, namely : 1) Dharuriyyat is benefit that must be fulfilled and if not fulfilled, will result in the destruction of the order of human life in which the circumstances people are not much different from the state of animals. *Al-kulliyat al-khamsah* is examples of this level, namely maintaining religion, life, mind, lineage, property and honor. 2) Hajiyyat is the need of the people to fulfill their benefit and protect their order of life, it's just that when it's not fulfilled it doesn't result in it breaking the existing order. Most of these things are found in the inner mubah chapter mu'amalah is included in this level, and 3) Tahsiniyyat is a complementary maslahat for the life order of the people so that they live safe and secure. In general, there are many things related to morals (makarim al-akhlaq) and ethics (suluk) (Suganda, 2020).

## **RESEARCH METHOD**

This research is a qualitative research with a document study approach. This research uses primary data sources in the form of scientific papers, journals, books, results of studies, conventions, international laws and regulations related to vaccination, credit crunch, HAM, and maqashid syari'ah then refined with data sources secondary form

of information from the official website that can be accounted for. This study used library research data collection methods. After the data is collected, the researcher reduces, selects, presents, and draws conclusions from the data collected.

## RESULT AND DISCUSSION

### Massive Vaccination in Overcoming Credit Crunch

Bank Indonesia's strategy in dealing with banking phenomena is divided into quadrants one to four are only temporary. Policy on subsidies interest, credit guarantees, and relaxation of credit restructuring programs that have been implemented map from the sub-sector that has the strongest resilience to the sub-sector that is having the weakest resistance will not be able to restore ceiling growth credit as before. This is indicated from the NPL (Non Performing Loan) data which experienced an increase at 4.2% in January 2021 from month previously at less than 4%. Accompanied by an increase bank credit restructuring which is at 20.04% in December 2020 from previous months which was at 20%. Then credit growth banking -2.76 % in December 2020 from the previous months which were in figure -1% and above 0%.

Therefore, it is in line with the concept of balance as a big fire must be quenched with large quantities of water. So, the credit crunch phenomenon must be resolved by solving the root of the problem. This problem originates from health problems, namely the Covid-19 virus which is endemic throughout the world. One of the only ways to solve this problem is to make endurance herd immunity through vaccination activities. But these activities, many reject society on the grounds of human rights and religion because it can cause harm and the manufacture of these goods using materials that are not allowed / unlawful. The results from a survey conducted by the Indonesian Ministry of Health's Balitbangkes April-May 2021 are still there. Another 33 percent are still unsure and even refuse the vaccine.

### Human Rights Perspective on Vaccination Activities

Researchers believe that refusal of vaccination using human rights arguments is completely untrue. Actually, HAM is divided into two parts. First derogable rights (rights that can be limited) and non-derogable rights (which can not be limited). The author also agrees that the right to life is one type of human right classified as a non-derogable right. Thus, the essence of vaccination is to maintain public health without reducing even the slightest bit of human rights that individuals have and precisely the purpose of vaccination is to protect the individual community and protect the surrounding community so that not infected with the Covid-19 virus.

Human rights restrictions can only be made if the following conditions are met: a) Prescribed by Law, b) In a democratic society, c) Public Order (to protect public order), d) Public Health (to protect public health), e) Public Morals (to protect public morals), f) National Security (to protect national security), g) Public Safety (to protect public safety), h) Rights and freedoms of others or the rights or reputations of others (protect rights and freedom of others).

The purpose of Vaccination has fulfilled the 8 conditions above. Good conditions is cumulative meaning that all conditions must be met or are only one facultative requirement must be met. Based on that, it is not justified for the community to refuse vaccination on the grounds that human rights cannot be limited and free. Therefore, the Government should accelerate activities massive vaccination and is mandatory for all Indonesian people through regulations imperative legislation. This means that it is subject to administrative sanctions, social, civil, and even criminal for people who refuse vaccination activities are in line with the legal adage *salus populi suprema lex esto* meaning "safety of the people is **Maqashid Syari'ah Perspective on Vaccination Activities**".



In addition to human rights, religious arguments are also used by the community to reject activities Vaccination, namely the material for making vaccines/trypsin comes from pigs. Ulama Council 'Indonesia in its fatwa Number 14 of 2021 concerning the Law on Vaccine Use Covid-19 AstraZeneca products state that the law of origin (lidzatihi) is haram. However, this is permissible for several reasons, including the following: 1) Conditions of urgent need (*hajah syari'iyah*) that occupy *dharurah syari'iyah condition*. 2) There is a statement from a trusted expert regarding the impact, 3) There is a guarantee of its use from the government, 4) There is no other alternative while the need is urgent, 5) The government has no power.

Some of the things above are in line with *maqasid syari'ah dhoruriyyah* (objectives the most fundamental *syari'at*) namely *Al-kulliyat al-khamsah* includes maintaining religion, life, reason, lineage, wealth and honor. With stable health, people can carry out their worship in peace, make it easier to find halal sustenance, make it easier to maintain heredity and large family, and of course be able to have clear solutions to various problems. In addition, it is also compatible with one of the rules of *fiqh* is "Emergence allows things that are prohibited" Based on this, it is not right for the community to refuse vaccination activities with the argument that the material used is prohibited by religion. Understandings of a special case with regard to something that is static and something that is dynamically adapts to circumstances. Of course, in giving the MUI fatwa, conduct a comprehensive and quality study to resolve this problem.

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