

Fiqh Siyasa Examination of the Dynamics of Implementation of Presidential Regulations on Covid-19 Vaccination in Pelalawan Regency, Riau

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Abstract

The COVID-19 vaccination program in Indonesia experiences various dynamics depending on the socio-cultural conditions of each region, and within this context, dynamics in urban areas are crucial as they represent the acceptance, understanding, and implementation of vaccination within a diverse and multicultural society. This research aims to examine how beliefs, social and economic conditions, and the role of religious institutions influence the urban community's acceptance of the COVID-19 vaccination program scheduled by the central government and implemented by local authorities. This study is a field research conducted in Pangkalan Kerinci Sub-district, Pelalawan Regency, Riau, Indonesia. Data were collected through interviews, observations, and documentation. The study indicates that the implementation of vaccination by local authorities reflects a harmonization between religious principles, public policies, and the socio-economic conditions of the community. This highlights the importance of health policies being aligned with the ethical foundations and religious principles embraced by the local community, which can serve as a strategy to address common challenges encountered in vaccination efforts across various locations.

Keywords: Covid-19; Fiqh Siyasa; Presidential Regulations; Vaccination.

Abstrak

Program vaksinasi covid-19 di Indonesia mengalami berbagai dinamika tergantung kondisi sosio-kultural masing-masing daerah, dan dalam konteks ini, dinamika di wilayah urban menjadi penting karena merepresentasikan penerimaan, pemahaman, dan penerapan vaksinasi dalam masyarakat yang majemuk dan multikultural. Penelitian ini bertujuan untuk melihat bagaimana unsur keyakinan, kondisi sosial dan ekonomi, dan peran lembaga keagamaan mempengaruhi penerimaan masyarakat perkotaan terhadap program vaksinasi covid-19 yang diagendakan oleh pemerintah pusat dan dilaksanakan oleh pemerintah-pemerintah daerah. Penelitian ini merupakan penelitian lapangan, dengan mengambil lokasi di Kelurahan Pangkalan Kerinci Kota, Kecamatan Pangkalan Kerinci, Kabupaten Pelalawan, Riau, Indonesia. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi. Studi ini menunjukkan bahwa pelaksanaan vaksinasi oleh pemerintah daerah setempat telah mencerminkan harmonisasi antara prinsip agama, kebijakan publik, dan kondisi sosial-ekonomi masyarakat. Hal ini menunjukkan bahwa kebijakan kesehatan mesti selaras dengan landasan etika dan prinsip-prinsip agama yang dianut oleh masyarakat setempat, dan ini dapat menjadi salah satu strategi vaksinasi yang kerap menemui kendala di berbagai tempat.

Kata Kunci: Fiqh Siyasa, Peraturan Presiden, Vaksinasi Covid-19



Introduction

The global order has been profoundly shaped by the advent of the COVID-19 pandemic, necessitating swift and strategic responses to mitigate its impact. As nations grapple with the multifaceted challenges posed by the virus, the implementation of vaccination programs emerges as a pivotal instrument in curbing the spread of the disease. In the Indonesian context, the deployment of COVID-19 vaccines is seamlessly integrated within the framework of governmental regulations, particularly under the aegis of Presidential Regulation 14/2021 (Riyanto et al., 2022). This research endeavors to delve into the heart of this Dynamic relationship by focusing on Pangkalan Kerinci Kota Urban Village, a representation where the blending of societal, religious, and policy dimensions government. At its core, This study provides a detailed analysis of COVID-19 vaccination policies, lensed through the perspective of Fiqh Siyasah—the Islamic jurisprudence governing public policy. By optimizing Fiqh Siyasah, we understand the complexity of the situation that influences the success or challenges of vaccination programs in these urban areas.

The targeted locale of Pangkalan Kerinci Kota Urban Village provides a compelling backdrop for this exploration. As the dynamics of vaccination unfold, the unique socio-cultural tapestry of this urban setting becomes a critical factor influencing the reception, understanding, and implementation of vaccination protocols. Here, a combination of factors such as community beliefs, socioeconomic conditions, and the role of religious institutions adds layers of complexity to the already intricate task of mass vaccination. The research pivots on the optimization of Fiqh Siyasah, a jurisprudential framework deeply rooted in Islamic principles. This lens serves as more than a structure of the concept; it becomes a guiding compass to facing ethical, moral, and religious issues dimensions inherent in the COVID-19 vaccination discourse.

The results of initial observations and interviews with several Pelalawan District Health Office staff also show that the implementation of mass vaccination in the region has not been effective and optimal, because there are still many people who are reluctant to receive vaccines due to false news circulating about the dangers of vaccines to health, even causing death. Every policy issued by the government is not always easily accepted by all parties, and will inevitably face criticism from various groups. Therefore, the author will conduct further analysis related to government policies in the implementation of COVID-19 vaccination. The purpose of this analysis is to understand how the implementation of Presidential Regulation (Perpres) Number 14 of 2021 concerning COVID-19 vaccination is carried out in the community of Pelalawan Regency, as well as to identify how the regulation can be seen from the perspective of fiqh siyasah.

Previously, there have been several studies that raised the issue of vaccination. In this context, the author will outline some previous studies that have similarities with the research to be conducted by the author. The study "Acceptance of COVID-19 Vaccination during the COVID-19 Pandemic in China" aimed was to assess the acceptance of the COVID-19 vaccine in China. The study found that 91.3% of the 2,058 participants surveyed would agree to a vaccine against COVID-19 if available. In addition, a systematic review and meta-analysis of the acceptance of COVID-19 vaccines among healthcare workers in China reported an estimated acceptance of 78% (95% CI: 73–83%). Another study noted that China is believed to have the highest acceptance of the COVID-19 vaccine in the world, with 72.2 percent willing to receive a repeat injection. These findings suggest high acceptance of COVID-19 vaccination in China, which is crucial for the success of vaccination programs and containment of the virus. (Wang et al., 2020)

The article "Legal agreements: barriers and enablers to global equitable COVID-19 vaccine access" published in *The Lancet* examines legal barriers and potential factors in achieving global equitable access to COVID-19 vaccines. Authors Alexandra Phelan, Mark Eccleston-Turner, Michelle Rourke and Allan Maleche examine the impact of legal arrangements on vaccine availability, particularly in the context of uneven distribution and export restrictions. The article examines the impact of bilateral legal agreements, the role of international procurement agencies such as COVAX, and the limitations of public good frameworks in ensuring fair access to vaccines. The authors also analyze customs and trade agreements in the context of export restrictions on COVID-19 vaccines. The article provides valuable information on the legal aspects of global vaccine access and is relevant to policy makers, legal experts and public health professionals involved in vaccine distribution and international cooperation. (Phelan et al., 2020)

The article "COVID-19 vaccine equity: a health systems and policy perspective" focuses on health systems and policy considerations related to the distribution and availability of COVID-19 vaccines. The article discusses the challenges of ensuring equitable access to COVID-19 vaccines, especially for vulnerable populations and developing countries. The review provides an overview of the factors that contribute to vaccine disparities and offers recommendations to improve vaccine distribution and access. (Van De Pas et al., 2022)

The article "COVID-19 vaccine challenges: What have we learned so far and what remains to be done" addresses various challenges related to the distribution and tracking of COVID-19 vaccines. It emphasizes the importance of responding fairly to these challenges and understanding the diverse landscape of logistical challenges and governments and populations. The article presents four broad categories of challenges to vaccine distribution and surveillance and five possible consequences of these challenges. It also underlines the need for more

equitable distribution of COVID-19 vaccines to contain the pandemic and minimize the risk of new virus variants.(Forman et al., 2021)

The article "COVID-19 Vaccine Mandates for Healthcare Professionals in the United States" addresses the federal mandate to vaccinate healthcare workers with COVID-19 in facilities that receive Medicare and Medicaid funding. The article highlights the importance of HCW vaccination in protecting both patients and providers. It also addresses the ethical debate over mandatory vaccination mandates and the need to protect unvaccinated people from the COVID-19 virus. The article provides an overview of the legal and ethical aspects of the COVID-19 vaccine mandates of US healthcare workers.(Hagan et al., 2022)

Initial observations and interviews with several Pelalawan District Health Office staff showed that the implementation of mass vaccination in the region has not been effective and optimal. This is because there are still many people who are reluctant to receive vaccines because of fake news about the risks of vaccines to health, even causing death. Not every policy issued by the government is easily accepted by all parties and will inevitably face criticism from various groups. Therefore, the author will conduct further analyses related to government policies in the implementation of COVID-19 vaccination. The purpose of this analysis is to understand how the implementation of Presidential Regulation (Perpres) Number 14 of 2021 concerning COVID-19 vaccination in the community of Pelalawan Regency, as well as to identify how the regulation is assessed from the perspective of *fiqh siyasah*.

In the context of vaccination implementation in Pelalawan District, additional efforts are required to address the lingering distrust and uncertainty among the community. A more intensive campaign for counseling on the benefits, safety, and halal aspects of vaccines needs enhancement, alongside actively countering misleading misinformation. Local governments should collaborate closely with religious institutions and community leaders to ensure a proper understanding of vaccination and to build public trust.

Method

This research uses field research methods to collect data directly from the research location. The main objective of this research is to analyze the implementation of vaccination in Pangkalan Kerinci Kota Village, Pangkalan Kerinci District, Pelalawan Regency. The research method used is descriptive qualitative method, which aims to describe and analyze the phenomenon of vaccination implementation in accordance with Presidential Regulation Number 14 of 2021 in the local community. This research design involved three main stages: observation, interviews, and documentation.

Observation was conducted to observe the implementation of vaccination in the field. The author will directly witness the vaccination implementation process, including interactions between vaccination officers and vaccine

recipients. The purpose of this observation is to understand in depth how the vaccination takes place and whether it is in accordance with established regulations.

Interviews were conducted with the community, vaccination officers, and other related parties. Interviews will be conducted in the form of direct questions and answers with respondents. Through interviews, the author will obtain data on their perceptions, experiences, and views regarding the implementation of vaccination. Interviews will also provide further insight into barriers, challenges, and potential improvements in vaccination implementation.

Documentation will include the collection, selection, processing, and storage of research-related information. This includes documented images of the vaccination exercise, excerpts from interviews with respondents, and other relevant reference materials. Documentation will help validate the research findings and provide concrete evidence of the vaccination exercise. Data Analysis Data collected from observations, interviews, and documentation will be analyzed qualitatively. This analysis will include grouping the findings based on themes or patterns that emerge from the data. The author will identify similarities, differences, and relationships between the data collected to form a more complete understanding of vaccination implementation.(Fadli, 2021)

Data analysis is a systematic effort to transform raw data into understandable information. This process unpacks the inherent characteristics of the data, making it valuable for problem solving, especially in the context of the research questions. The insights gained from this analysis facilitate the transformation of research findings into implementable conclusions. To achieve this, the author conducted a qualitative analysis by mining data from various sources such as books, journals, and web articles, which were carefully curated by the author. Following this comprehensive data scrutiny, the author embarks on the subsequent task of inference, employing the deductive approach. The deductive method operates by extrapolating from overarching principles to specific instances, enabling the author to derive precise conclusions. This investigative journey conducted by the author involves the synthesis of data amassed from sources pertinent to the subject of study.(Hastjarjo, 2019)

Results and Discussion

Government Policy in Breaking the Covid-19 Chain

Under the current circumstances, the coronavirus cannot be disregarded as a mere epidemic. When examining its symptoms, ordinary individuals might perceive it as a common flu, but from a medical standpoint, this virus proves to be highly perilous and lethal.(Putera, 2022) As of 2020, the spread of this virus has achieved global proportions, impacting nations worldwide, including Indonesia. Efforts to anticipate and curtail the number of coronavirus cases in Indonesia have been undertaken across all regions.(Mahendradhata et al., 2022) These endeavors encompass a range of measures, including the implementation of policies aimed at

restricting outdoor activities, transitioning to remote learning for schools, adopting remote work arrangements, and even conducting religious practices within the confines of one's home. These policies have been established by the government, supported by thorough analysis, to address the prevailing challenges within society. They are designed to meet the necessities and welfare of the populace, especially in these extraordinary circumstances. (Gans, 2020) There are several government policies to break the Covid-19 chain, among others:

1. Large-scale Social Restrictions (PSBB)

The implementation of Large-Scale Social Restrictions (PSBB) commenced in Indonesia on April 10, 2020, beginning in Jakarta and subsequently extending to various other regions across the nation. Several significant regulations were established to govern the execution of PSBB measures (Ihsan & Munabari, 2023). These include Government Regulation (PP) Number 21 of 2020, addressing Large-Scale Social Restrictions in the context of expediting the containment of the Corona Virus Disease 2019 (COVID-19); Minister of Health Regulation (Permenkes) Number 9 of 2020 (Deny, 2021), outlining the guidelines for Large-Scale Social Restrictions to hasten the management of COVID-19; and Government Regulation in Lieu of Law (Perpu) Number 1 of 2020, dealing with State Financial Policy and Financial System Stability in response to the COVID-19 pandemic, and potential threats to national economic and financial stability (Firdaus & Yusran, 2002).

In practice, the implementation of Large-Scale Social Restrictions (PSBB) varies across different regions in Indonesia, with notable distinctions observable from multiple perspectives. (Hermawan & Herman, 2021) The mechanics of enacting PSBB are outlined in Government Regulation Number 21 of 2020, (Fakultas Hukum, Universitas Diponegoro & Sarahwati, 2021) specifically in Article 2. This article stipulates that the Regional Government possesses the authority to enact Large-Scale Social Restrictions or curtail the movement of individuals and goods within a province or specific districts/cities. The decision to impose such restrictions, as stated in paragraph (1), necessitates the endorsement of the minister responsible for health-related governmental affairs. Moreover, the implementation of PSBB is contingent upon various considerations, including epidemiological factors, the gravity of the threat, effectiveness, available resources, technical operations, as well as political, economic, social, cultural, defense, and security aspects. (Rahvy & Ridlo, 2021) This comprehensive evaluation underscores the multifaceted nature of the decision-making process. The clarity of provisions within Article 4, subsection (1), of Government Regulation Number 21 of 2020 further elucidates the scope of Large-Scale Social Restrictions. (Hasea, 2021) Notably, these restrictions encompass essential measures such as the suspension of schooling and workplace activities, limitations on religious practices, and potential constraints on public gatherings or utilization of public spaces and amenities. (FH Unpad, 2020)

2. Enforcement of Restrictions on Community Activities

According to data from KOMPAS.com, as of March 01, 2021, the global count of confirmed COVID-19 cases had surpassed 114 million. The number of individuals who tested positive for the virus totaled hundreds of thousands, resulting in fatalities, while approximately 64.4 million had successfully recovered. The situation of COVID-19 in Indonesia had been marked by a continuous rise in cases.(Tantri & Waluyo, 2021) To address this surge in infections, the government implemented a range of measures such as PSBB, lockdowns, limited-scale restrictions, social distancing, adopting the new normal, and enforcing health protocols and guidelines. These policies had far-reaching consequences on various aspects, including the economy. Acknowledging that the aforementioned measures were insufficient to fully combat the COVID-19 pandemic, the government introduced a new strategy in mid-February 2021 known as the Enforcement of Restrictions on Micro Community Activities (PPKM).(Yunus & Rezki, 2020)

Simultaneously, a nationwide vaccination campaign was initiated, in stages, aiming to immunize all citizens across Indonesia, as stipulated by the Minister of Home Affairs Regulation No. 41 of 2020.(Maranjaya & Faruqi, 2021) The objective of this community-centric initiative was twofold: To curb the ongoing spread of COVID-19, particularly at the village and sub-district levels. and To optimize the regulation of community activities at the micro level (village or kelurahan), thus heightening public adherence to health protocols, social distancing, and the specific measures outlined in the PPKM.(Amir, 2022) In order to manage the transmission of the virus, the government decided to implement the PPKM at a micro level, targeting select cities and districts. The primary goal was to reduce the reach of COVID-19 to village and kelurahan levels, while simultaneously striving to gradually improve the economic conditions for the people of Indonesia. These actions were outlined in the Decree of the Minister of Home Affairs No. 41 of 2020 and the Decree of the Minister of Transportation No. 18 of 2020.(Peraturan Menteri, 2020)

3. Presidential Decree Number 14 of 2021

The Covid-19 vaccination is part of the government's efforts to address the Covid-19 outbreak, as indicated in Presidential Decree No.12 of 2020 which designates the spread of the Corona Virus Disease 2019 (COVID-19) as a National Disaster.(Andiarsa et al., 2023) The government's vaccination program has generated both positive and negative reactions, particularly in response to reports that individuals who refuse vaccination could face administrative and even criminal penalties. The regulations governing penalties for refusal of vaccination are outlined in Presidential Decree No.14 of 2021, which amends Presidential Regulation Number 99 of 2020 pertaining to Vaccine Procurement and the Execution of Vaccination during the 2019 Corona Virus Disease (Covid-19) Pandemic.(Budi & Anwar, 2020)

According to Article 13A paragraph (4) of the aforementioned decree, those designated as Covid-19 vaccine recipients who do not partake in the vaccination process outlined in paragraph 2 may face administrative repercussions, including potential suspensions or terminations of social security benefits, government assistance, and fines. This contradicts the principles enshrined in Article 28H paragraph (3) of the constitution, asserting the right of every individual to social security that fosters their holistic development with dignity. Criminal sanctions are outlined in Article 9 and Article 93 of Law Number 6 of 2018 concerning Health Quarantine. (Kunoli et al., 2023)

Article 9 paragraph (1) mandates compliance with Health Quarantine measures, while Article 93 stipulates that non-compliance or obstruction of Health Quarantine, resulting in a Public Health Emergency, may lead to imprisonment of up to one year and/or a maximum fine of Rp 100,000,000.00. Amnesty International Indonesia has criticized these sanctions, particularly administrative ones, as coercive and in violation of human rights. Article 41 paragraph (1) of Law Number 39 of 1999 concerning Human Rights affirms the right of every citizen to necessary social security for a respectable life and personal development. Despite the Government's issuance of numerous regulations and legal instruments to combat the Covid-19 pandemic, many of these legal measures impose penalties. (Al-Fatih et al., 2022)

This raises questions about whether citizens possess any rights in terms of protection and personal well-being. The sanctions associated with vaccination refusal are seen as an infringement of rights, given the various alternative approaches that could be embraced by the community, such as substituting vaccination with syrup-based supplements for children and capsules for adults. Since individual reactions differ, with some people having phobias, trauma related to needles, or doubts about vaccinations, flexibility in approach is essential. (Asshiddiqie, 2020)

Implementation of Presidential Regulation No. 14 of 2021 in Pangkalan Kerinci Kota Urban Village

Socialization activities on the importance The implementation of this vaccination is 42.5% of the Pangkalan Kerinci kota urban village community. In implementing the Perpres Number 14 of 2021 policy on vaccination policy, the Pangkalan Kerinci kota urban village apparatus has responded to this by carrying out several activities, including: Providing socialization on the importance of vaccination and collaborating with the puskesmas and hospital in organizing vaccinations.

This is done in people's homes and also educates people about the importance of vaccination. With the cooperation between village officials, the community, puskesmas and hospital officials, vaccination in Pangkalan Kerinci

kota can run smoothly. This can be seen from the high vaccination achievement rate in Pangkalan Kerinci kota. Fitrah Ramadhan S.STP also revealed that vaccine activities began in February 2021 aimed at Pelalawan district government officials. At first, the covid-19 vaccination was very difficult to invite residents to come to the Lurah office to be vaccinated. This is because the residents or community of Pangkalan Kerinci Kota Village heard untrue issues circulating on social media. From the information received by the community, there was finally a concern not to be vaccinated and the community did not want to come to the Lurah's office. After various efforts have been made both in the form of socialization and briefing and providing education to the community, Alhamdulillah, many people have changed their minds and participated in the success of the event or vaccination. Moreover, Presidential Regulation No. 99 of 2020 regulates the COVID-19 vaccination policy and is updated to Presidential Regulation No. 14 of 2021, the vaccination carried out in Pangkalan Kerinci City is running smoothly, as evidenced by the high vaccination achievement rate in Pangkalan Kerinci City Village in Pelalawan region. For the first dose the achievement was 42.5%, but for the second dose in the Pangkalan Kerinci Kota area the percentage was only 37.7%. This is the percentage with the highest achievement rate for Kelurahan Pangkalan Kerinci kota in Indonesia.

Many of the obstacles faced by the new vaccination district to achieve a high vaccination success rate are the lack of socialization about the importance of vaccines, To overcome these obstacles, the village government conducts home visits. These visits are intended to provide information about vaccines and encourage the general public to vaccinate. This activity has a positive impact, making people more aware of the importance of vaccination for immunity and making people happy to be vaccinated.(F. Ramadhan, personal communication, 26 February 2022)

Fiqh Siyasah Review of the Implementation of Presidential Regulation No. 14 of 2021 concerning Covid-19 Vaccination

Siyasah dusturiyyah is a part of fiqh al-Siyasah which discusses the matter of state legislation so that it is in line using shari'a values. This means that the law refers to its constitution which is reflected in Islamic principles on the rules of sharia mentioned in the Qur'an & explained by the Prophet's sunnah, both regarding creed, worship, morals, muamalah as well as various other kinds of interactions. It is on the above matters that siyasah dusturiyyah is said to be part according to fiqh siyasah which discusses the matter of State legislation, which specifically the scope of its discussion of the basic principles relating to using the form of government, the budget relating to using the rights of citizens & about the division of power.(Putri, 2022) In addition, the discussion of fiqh al-siyasah al-dusturiyyah from several figures is divided into several fields, for example

those conveyed by Djazuli, he believes that Fiqh al-siyasah al-dusturiyyah is divided into the following: The field of Siyasah Tasri'iyah Discussion related to using this siyasah is in the problem of ahl al-hall wa al-aqd (shura assembly), representation of citizen issues. The relationship between Muslims & non-Muslims in a country, such as the Constitution, Laws, Implementing Regulations & Regional Regulations Siyasah Tanfidhiyyah Field of Siyasah Tanfidhiyyah The discussion related to using this siyasah includes discussion of the Imamate of the problem of bai 'ah, wuzarah & waliy al-ahdi. The field of Siyasah Qadaiyyah The discussion related to using this siyasah includes a discussion of the judiciary. The field of Siyasah Idariyyah The discussion related to using this siyasah includes a discussion of administration & civil service.

The implementation of Presidential Regulation No. 14 of 2021 concerning the Covid-19 Vaccine is expected to be a solution to end the pandemic that has claimed many lives and paralyzed the activities and economy of the community, and public participation in this vaccination program will greatly help restore the condition of our country. In the early days of Islam, human life was very different from human life after the introduction of civilization, if in the past human life was individual, small groups and often nomadic and did not even know the rules. On the contrary, today human life is more organized and organized and knows the rules that sort out the rights and obligations they have.

A good society (civilization) will be created when led by a good government, and vice versa, the leader is a reflection of the community itself. The regulation of the necessity of how a leader carries out his leadership mandate, in Islam is known as Siyasah al Shar'iyah. According to Abdul Wahhab Khallaf, Siyasah al Shar'iyah is defined as "the authority of a leader in regulating the public interest for the sake of the creation of benefit and avoidance of harm" A leader in Islam must be able to show a way out and be able to solve all the problems that befall his leadership household. So, it takes a legal device or rule that serves as the basis for the movement of leadership in order to realize the value of benefit and avoid harm.(Dahla, 1996)

Constitution in Islam is known as dusturi (derived from the Persian language). Along with its development, after being absorbed into the Indonesian language, it has developed into a principle, basis or guidance. Meanwhile, the term dusturi means a collection of rules that regulate the basis and cooperative relations between fellow members of society in a state, both unwritten (convention) and written (constitution). The existence of a constitution in Islam is also very concerned and has a very high urgency for the smooth implementation of an orderly and controlled state life. As well as the prophet once initiated the "Medina Charter" as a form of agreement that regulates between tribes and religious communities in a very heterogeneous Medina. The Constitution contains provisions on the permissibility and impermissibility of a matter carried out by the Government and the community which is part based on the State itself. The existence of the constitution of course must have a

purpose, in Islam known using the word *Maqashid Al-Syari'ah*. In language, *Maqashid Al-Syari'ah* can be interpreted to be a goal based on *shari'ah*. In words, this means the main objectives to be achieved rather than the making of provisions that have been agreed upon to achieve these objectives. (Kurnia & et al., 2022)

Basically, the main goal based on sharia is to realize the benefits for human beings (*mashalih al-'ibad*) both global affairs and the affairs of the hereafter. Based on the views of scholars of *ushul fiqh Maqâshid Al-Shari'ah* is divided into: a) *Dharurriyat*, namely the main needs of human beings in forming benefits in the global as well as in the hereafter, these needs based on *ibnu taimiyah* include: protection of religion (*hifdzu ad-diin*), protection of the soul (*hifdzu an-nafs*), protection of will (*hifdzul 'aql*), protection of offspring (*hifdzu nasl*) & protection of property (*hifdzul mal*); b) *Hajiyat*, namely secondary needs & c) *Tahsiniyat*, namely complementary needs. *Fiqh* scholars are not the few who devote their attention to the constitutional aspects of Islam, namely *Imam Mawardi*, *Ibn Taymiyah* & so on. With regard to using emergencies in a country, *siyasah* is known to use the word *Siyasah Harbiyah* or dictionary means the conditions of war. The state of emergency in Islam generically is a situation that threatens the continuity of the administration of the State, *fiqh* scholars divide it into three types, namely: first, *Jihad*, in its understanding *jihad* has a broader meaning based on warfare, *jihad* includes the people's resistance to lust & *shaitan* (*amar ma'ruf nahi munkar*); second, *hirabah* means a form of threat carried out by the outside using the intention of antagonizing Muslims; & third, *bughat*, has the meaning of a threat born from within the community itself (rebellion).

Based on the description above, Indonesia's emergency conditions in dealing with the spread of the Covid-19 outbreak can be categorized as a form of *jihad* that must be carried out by the leader and his people or by the Government together with the people. On the one hand, the Government is required to be able to provide solutions and efforts so that the value of benefits for the people can be realized in the midst of facing the Covid-19 global pandemic which has now become a real threat. On the other hand, the people must show their obedience and discipline in carrying out the policies set by the Government. Of course, the battle between humans and lust will be very turbulent in these conditions, which could be due to several factors, such as political primordialism, religious fanaticism, or others. The scholars of *fiqh* provide a limitation on how a leader should act for the people in Islam. (Yubsir, 2013)

To achieve effective governance and uphold the core principles of benefit, Islam prescribes a multitude of regulations that demand adherence and enactment by governing bodies and leaders. These regulations underscore that every governmental policy and decision should inherently mirror the well-being of the populace, rather than catering to personal ambitions, vested interests, or specific groups. This framework also resonates within contemporary contexts,

such as the ongoing endeavor to combat the Covid-19 pandemic. The implementation of extensive social restrictions serves as a pivotal strategy to contain the endemic. While these measures may elicit varying sentiments within society, the implications, including the suspension of social interactions, education, and employment, cannot be disregarded.(Abdi, 2021) Consequently, it is imperative for the Government to maintain unwavering consistency in the execution of policies, as outlined in Law Number 99 of 2020, which amends Presidential Regulation Number 14 of 2021. This legislation addresses critical aspects of vaccine procurement and vaccination administration in the relentless battle against the Corona Virus Disease 2019 (Covid-19) pandemic.(Febrizal & et al., 2023)

Conclusion

In conclusion, research on Covid-19 vaccination in Pangkalan Kerinci Kota Urban Village from the perspective of Fiqh Siyasah has provided an understanding of the interaction between religious principles, public policy, and community dynamics. Optimising Fiqh Siyasah as a foundation allows for a thorough analysis detailing the challenges and opportunities inherent in the vaccination process, the assessment of Presidential Regulation (Perpres) No. 14 of 2021 in the context of Fiqh Siyasah shows that there are alignments and differences. These insights are crucial for policymakers, highlighting the importance of ensuring that public health policies are aligned with the ethical and religious foundations of society. The socio-cultural uniqueness of Kelurahan Pangkalan Kerinci Kota is an important factor influencing the acceptance and implementation of vaccination. By understanding these dynamics, it is possible to formulate vaccination strategies that are more responsive to the cultural peculiarities and ethical values of the community, which in turn can increase the effectiveness of vaccination initiatives.

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