

## Relationship Between Ulama And Umara In Socialize The Vaccination Program During Covid 19: A Study Of Indonesian Fiqh

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**Abstract:** *The Covid 19 pandemic has had a crisis impact, especially in the health, economic and social fields. To restore it requires cooperation from various parties, including cooperation between ulama and umara. This research aims to find out how the relationship exists between ulama and umara in socializing the Covid-19 vaccination program from the perspective of Indonesian jurisprudence. This research uses a literature review (library research) with a qualitative approach that describes how the idealism of the relationship between ulama and umara in the archipelago in socializing the vaccination program during Covid 19: a study of Indonesian Fiqh. Ulama and umara in Indonesia are elites who have different roles in society. Ulama and Umara in Indonesia reflect associative social patterns. Where ulama and umara tend to work together and unite at both the central and regional levels in implementing various policies during the Covid 19 era. The success of socializing the Covid 19 vaccination in Indonesia is the success of various parties, dominated by the elite, namely ulama and umara. Ulama play a role in explaining the legal aspects of the permissibility and importance of the Covid 19 vaccine. As a form of body immunity through door to door, religious gatherings, places of worship and on various occasions. Meanwhile, Umara provides and carries out the Covid-19 vaccine program for the community through hospitals, health centers, clinics, offices or places that have been designated as places for the Covid-19 vaccine.*

**Keywords:** *Relationship; ulama; umara; covid 19; Indonesian jurisprudence*

**Abstrak:** *Pandemi covid 19 memiliki dampak krisis khususnya dalam bidang kesehatan, ekonomi dan sosial. Untuk memulihkannya perlu kerjasama berbagai pihak, di antaranya kerjasama antara ulama dan umara. penelitian ini bertujuan untuk mengetahui bagaimana relasi yang terjalin antara ulama dengan umara dalam mensosialisasikan program vaksinasi covid 19 dalam perspektif fiqih Nusantara. Penelitian ini menggunakan kajian literatur (library research) dengan pendekatan kualitatif yang mendeskripsikan tentang bagaiman idealisme relasi ulama dan umara di Nusantara dalam mensosialisasikan program vaksinasi pada masa covid 19: sebuah kajian Fiqih Nusantara. Ulama dan umara di Indonesia merupakan elit yang mempunyai peran berbeda dalam masyarakat. Ulama dan Umara di Indonesia mencerminkan pola sosial asosiatif. Di mana antara ulama dan umara cenderung saling bekerjasama dan bersatu baik dari tingkat pusat maupun daerah dalam menerapkan berbagai kebijakan pada masa covid 19. Keberhasilan sosialisasi vaksinasi covid 19 di Indonesia merupakan keberhasilan berbagai pihak, yang didominasi para elit yaitu ulama dan umara. Ulama berperan di dalam menjelaskan aspek hukum kebolehan dan pentingnya vaksin covid 19. Sebagai kekebalan tubuh melalui door to door, majlis ta'lim, tempat ibadah dan dalam berbagai kesempatan. Sementara umara menyediakan dan menjalankan program vaksin covid 19 kepada masyarakat melalui rumah sakit, puskesmas, klinik, perkantoran ataupun tempat-tempat yang sudah ditunjuk sebagai tempat untuk vaksin covid 19*

**Kata Kunci:** *Relasi; ulama; umara; covid 19; fiqih Nusantara*

### INTRODUCTION

Ulama and umara are the two highest groups in the community in Indonesia. Ulama as a group that represents people who are experts in the field of religion and are able to guide people to a better path, while umara are people who manage and are responsible for the running of the agreed regulations. In al-Qur'an al-Nisa verse 59 ulama and umara are juxtaposed as a tribute to him for his contribution in managing society, so that ulama and umara are two important

elements that coexist and cannot be separated. The separation of the two will result in serious damage, ulama without umara will be difficult to realise an orderly society, umara without ulama will have the potential for abuse of authority.

The relationship between ulama and umara in the perspective of Nusantara fiqh should reflect a moderate character that is not one-sided to the right or left by trying to implement ideas and behaviour in accordance with the religious provisions of ummatan wasathan. The implementation of basic ideas is played by ulama while the implementation of behaviour is managed by umara.

Pancasila and the 1945 Constitution, which are norms or rules that have been initiated by the ulama and umara, try to accommodate the diverse interests of society, especially in the religious field. Although Islam is the majority religion, it is not arbitrary towards other minority religions.

In Indonesia, ulama and umara between one another have diverse characters or streams. Most are moderate, but a few are liberal and radical. There is a small part where one of the areas between ulama and umara has a different character so that there is the potential for disputes that are fatal to society.

Indonesia, whose society has a pluralistic character, will be more easily led and managed by ulama and umara who have a moderate character, neither extreme nor liberal, in accordance with the eastern character. Ulama and umara who are extreme or liberal will potentially harm society at large.

During the covid 19 period, there was a dynamic tug of war between the ulama and the umara and between ulama and other ulama in socialising the vaccination program, this was evidenced by the umara's desire to hasten the vaccination program while the Ulama were still waiting for the results of the Fatwa on its halalness, even among the Ulama there were two factions between pro-vaccine and anti-vaccine, this is supported by the statement of the secretary of the MUI fatwa commission Asrorun Ni'am Sholeh in the MNC polemic dialogue on 12 December 2020, he said: 'There are indeed people who reject immunisation as a treatment before its halal status is fulfilled.'

On the one hand, there are scholars who allow it absolutely on the grounds that vaccines have more benefits, from the above background the author wants to know in more detail about the relationship between ulama and umara in socialising the vaccination program during the Covid 19 archipelago fiqh perspective.

## METHOD

This research is a descriptive-qualitative analysis research that is included in the library research category, namely research by collecting data from sources used to search for theories, expert opinions, or discoveries that are closely related to the problems being studied. This study will describe how the idealism of the relationship between ulama and umara in the

archipelago in socializing the vaccination program during the Covid-19 period: a study of Nusantara Fiqh.

By using primary data, namely the book of national fiqh 2 spreading rahmatan lil'alamin, which is material obtained directly from the source, it is reviewed and recorded for the first time.<sup>1</sup> And secondary data from the MUI Fatwa, the Muhammadiyah Tarjih Council Fatwa, the results of the Bahtsul Masail on vaccination, books or journals and others.

## RESULTS AND DISCUSSION

### Ulama and Umara

#### 1. Ulama

Hasan al-Bashri explained that the meaning of Ulama is people who fear Allah whose form is not visible, and are happy with what Allah likes, and leave things that are hated by Allah. Meanwhile, Sayid Quttub stated that Ulama are people who think and understand the holy book of the Qur'an.<sup>2</sup> In Surah Fatir verse 28 it is also explained that what is meant by ulama are people who know the greatness and power of Allah SWT. Thus it can be understood that ulama are those who are truly experts in Islamic matters and Islamic sciences and are pious to Allah SWT. as a manifestation of his knowledge.<sup>3</sup>

In Indonesia, the word Ulama, which has become the plural word alim, is generally interpreted as "a knowledgeable person". Ulama, which was originally intended as a plural word, has changed its meaning to become a single word.<sup>4</sup> The term ulama itself has also shifted in the early 21st century, where the criteria for ulama have become increasingly diverse, there are the terms liberal ulama, radical ulama and moderate ulama.

These various terms for ulama are based on the diverse roles of ulama in society, there are ulama who understand religion by prioritizing freedom in their way of thinking so they are called liberal ulama, there are also ulama whose way of thinking is too harsh called radical ulama, there are also those whose way of thinking is between liberal and radical which are called moderate ulama. According to Said Agil al-Munawwar there are several Characteristics of Ulama in the perspective of the hadith of the Prophet, namely: 1) accompanying the knowledge that is known with real actions; 2) being wara'; 3) not ambitious for power and worldly wealth; 4) being sincere and not envious; 5) being trustworthy in conveying knowledge; 6) being democratic and open; 7) being dynamic; 8) being upright and always straightening out his people; 9) guiding people towards perfection; 10) being honest and always issuing fatwas based on knowledge.<sup>5</sup>

<sup>1</sup> Machdoni, Metode Penelitian untuk Ilmu Ekonomi, (Malang: UMM Pres 1993), 80

<sup>2</sup> Sayyid Qutb, al-Tafsir fi Dzilali al-Qur'an, (Beirut: Ihyan al-Turats al-Arabi, 1967), 698

<sup>3</sup> Rahmiati dan Nor Hamdan, Dinamika Peran Ulama dalam Politik Praktis (Banjarmasin : Antasari Press, 2006), 47

<sup>4</sup> Azyumardi Azra, Pendidikan Islam : Tradisi dan Modernisasi menuju Milenium baru (Jakarta : Logos Wacana Ilmu, 1999), 61.

<sup>5</sup> Said Agil Al-munawwar, 'KARAKTERISTIK ULAMA MENURUT AL-HADITS ( Kajian Tematik Atas Hadits-Hadits Nabi Yang Berkaitan Dengan Karakteristik Ulama ) Makalah Disampaikan Pada Seminar Mata Kuliah Hadits Maudhu ' Iy Pada

Ain Najaf mentioned that there are approximately six tasks that must be carried out as a Ulama, including; 1) Intellectual tasks; 2) Religious guidance tasks; 3) Communication tasks with the community; 4) The task of upholding the message of Islam; 4) The task of defending the rights of the community; 5) The task of fighting against the enemies of Islam and the believers.<sup>6</sup>

In Indonesia, which is the country with the largest Muslim population, it is certainly inseparable from the role of a Ulama or Kiai, whose number is also very large, who brought the holy message of the Prophet Muhammad SAW to be spread to all mankind, who then took on roles in society according to their respective scientific capacities, and based on the objects and fields of preaching faced, thus giving rise to various models of Ulama or Kiai, as conveyed by the Chairman of Jamiyyah Ahli al-Thariqah al-Mu'tabarrah al-Nahdhiyyah (JATMAN), namely Habib Luthfi bin Ali bin Ali bin Yahya, there are five:<sup>7</sup>

- 1) Ulama/Kiai Tandır, are clerics who play a role in planting or nurturing superior seeds to produce future generations through madrasah diniyyah, TPQ, and Islamic boarding schools by providing, educating and teaching about faith, worship, muammalah, morals and work skills for life provisions in society.
- 2) Ulama/Kiai Catur, Ulama who take part directly in political chess with the aim of overseeing and ensuring that the regulations and laws that have been made are in favor of the interests of religion and the people, providing input for programs that are beneficial for the interests of religion and the people, and counteracting if there are interests that are detrimental to religion, nation and state.
- 3) Ulama/Kiai Tutar, can also be called dai or muballigh, namely Ulama whose role is to provide advice or pitutur, who give lectures in front of the general public in mosques, prayer rooms, ta'lim assemblies, or others.
- 4) Ulama/Kiai Tutar, can also be called dai or muballigh, namely Ulama whose role is to provide advice or pitutur, who give lectures in front of the general public in mosques, prayer rooms, ta'lim assemblies, or others. 4) Ulama/Kiai Sembur, is a Kiai who is a reference or destination for the general public, usually people come to ask for blessings of prayer, smooth business/business, healing of illness, to have their soul mate sealed, there are also prospective officials and officials who come to entrust their wishes, they believe that the burst of prayer from this ulama/kiai is efficacious. Ulama like this are usually called ahli suwuk or ahli hikmah
- 5) Ulama/Kiai Wuwur, namely kiai who is a reference for other kiai when facing problems whose laws are not yet clear, these people are fatwa experts because they have mastered many fans in religious knowledge, and are generous because they often

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Tanggal 8 Maret 1999 Oleh: Yayan Nurbayan', 1999, <https://adoc.pub/karakteristik-ulama-menurut-al-hadits-kajian-tematik-atas-ha.html>.

<sup>6</sup> Moch. Eksan, Kiai Kelana: Biografi KH. Muchith Muzadi, (Yogyakarta: LKiS, 2000), 10-11

<sup>7</sup> Qowimul Iman, MAcam- macam Tipe Ulama Menurut HAbib Luthfi bin Yahya, Mana yang paling baik?, <https://islami.co/macam-macam-tipe-ulama-menurut-habib-luthfi-bin-yahya-mana-yang-paling-baik/>, diakses pada tanggal 10 Oktober 2022

give charity, provide food for every guest who comes to their place and provide free education for their students.

## 2. Umara

Leadership in the Qur'an uses the word *ulu al-amri* as Imam al-Thabari said, that *ulu al-amri* is the leader and ruler. Which is in accordance with the Prophet's command to obey leaders in obedience to Allah SWT and for the benefit of the Muslim community.<sup>8</sup> Leadership in Arabic has the equivalent word *al qaudu* "leading or guiding" the opposite of *as-sauqu* "herding" like the words leading animals from the front and herding animals from behind, in the meaning of this language there is an interesting hint. In essence, the position of the leader is at the front to be a guide for his members in goodness and to be their guide to the truth..<sup>9</sup>

Kartini Kartono quoted Henry Pratt that a leader is a person who leads by initiating social behavior by regulating, directing, organizing, or controlling the efforts and efforts of others through power and position. According to Usman Effendi, effective leadership is a leader who carries out his main function, namely;<sup>10</sup>

- 1) Functions related to tasks or problem solving, that involve providing suggestions for solutions, information and opinions.
- 2) Group or social maintenance functions, namely everything, that can help the group run more smoothly agreement with other groups, mediating group differences and so on.

Umara/Indonesian government is the government that governs Indonesia based on the 1945 Constitution. Indonesia is a unitary state with a republican government and a presidential government system with a parliamentary nature. Umara/government in Indonesia has several meanings, broadly the meaning of government can refer to three forms of branches of power, namely:

- 1) Executive, led by a president who is head of state and head of government assisted by a vice president
- 2) Legislative, this power lies in the People's Consultative Assembly (MPR) which is divided into two parts, namely the People's Representative Council (DPR) and the Regional Representative Council (DPD).
- 3) Judiciary, consisting of the Supreme Court (MA) and the Constitutional Court (MK), both of which hold judicial power.

While in a narrow sense, the meaning of government only refers to the executive branch in the form of a government cabinet, because they are part of the government that is responsible for day-to-day governance.<sup>11</sup> According to Sunarto, in running the government, it must be accompanied by the principle of checks and balances, where this principle requires that there be mutual

<sup>8</sup>Abu Ja'far Muhammad bin Jarir al-Thabari, *Jami' al-Bayan fi Ta'wil al-Qur'an*, Juz VIII (Cet. I: Muassasah al-Risalah, 2000), 502

<sup>9</sup> Thariq M.as-Suwaidan dan Faishal Umar Basyarahil, *Melahirkan Pemimpin Masa Depan*, (Jakarta:Gema Insani, 2005), 9

<sup>10</sup> Usman Effendi, *Asas Manajemen*, (Jakarta: PT Raja Grafindo,2011), 188-189

<sup>11</sup> Wikipedia Bahasa Indonesia, [https://id.wikipedia.org/wiki/Pemerintah\\_Indonesia](https://id.wikipedia.org/wiki/Pemerintah_Indonesia) diakses pada tanggal 10 Oktober 2022.

control between those holding legislative power, executive power and judicial power.<sup>12</sup>

### Vaccination Program

Vaccination is the administration of a vaccine in order to actively create or increase a person's immunity to a disease, so that if at some point they are exposed to the disease they will not get sick or will only experience a mild illness and will not become a source of infection.<sup>13</sup> Meanwhile, the COVID-19 vaccination program is an activity of administering vaccines in order to actively increase a person's immunity against COVID-19. The COVID-19 vaccination service is carried out at Health Service Facilities owned by the Central Government, Provincial Government, Regency/City Government or owned by the community/private sector that meet the requirements including: Health Centers, Assistant Health Centers; Clinics; Hospitals and/or; Health Service Units at the Port Health Office (KKP).<sup>14</sup>

Vaccines, as written on their official website, have several functions, including being a biological product given to a person to protect them from debilitating, even life-threatening diseases. Vaccines will stimulate the formation of immunity to certain diseases in a person's body and the body will remember the virus or bacteria that carry the disease, recognize it and know how to fight it.<sup>15</sup>

These vaccine procurement efforts are carried out through bilateral agreements and multilateral agreements such as the COVAX Facility with GAVI and WHO, or donations provided by friendly countries. The Indonesian Food and Drug Supervisory Agency has granted emergency use authorization for 10 types of COVID-19 vaccines, namely Sinovac, AstraZeneca, Sinopharm, Moderna, Pfizer, Novavax, Sputnik-V, Janssen, Convidencia, and Zifivax.<sup>16</sup>

### Indonesian Fiqh

Fiqh Nusantara is a term popularized by Hasby ash-Shiddiqi in the 1940s, which was socialized and received a positive response from the Indonesian people in 1961. In 2015, it received a response again at the 33rd congress in Jombang, East Java. Furthermore, according to Harisuddin, fiqh Nusantara can develop in Indonesia because of its character as a fiqh society, where in everyday life it refers to fiqh.<sup>17</sup>

According to Muhammad Ubaedillah Husen, Nusantara Fiqh is a moderate fiqh taught by Walisongo to adapt to various aspects, geography, culture, customs, culture, seasons in the archipelago. And then he also said that the concept of Nusantara fiqh is more about things that are furuiyyah.

The fiqh referred to, apart from the aspect of worship, also refers to the muamalah or

<sup>12</sup> Ahmad Yani, 'Sistem Pemerintahan Indonesia Pendekatan Teori Dan Praktek Konstitusi Undang- Undang Dasar 1945', *Legislasi Indonesia*, 15 (2018), 61 <[https://contohmakalah.id/assets/uploads/makalah/sistem-pemerintahan-indonesia\\_20200722.pdf](https://contohmakalah.id/assets/uploads/makalah/sistem-pemerintahan-indonesia_20200722.pdf)>.

<sup>13</sup> <https://covid19.go.id/tentang-vaksin-covid19>, diakses pada tanggal 11 September 2022

<sup>14</sup> <https://covid19.go.id/tentang-vaksin-covid19>, diakses pada tanggal 11 September 2022

<sup>15</sup> <https://covid19.go.id/tentang-vaksin-covid19>, diakses pada tanggal 11 September 2022

<sup>16</sup> <https://covid19.go.id/tentang-vaksin-covid19>, diakses pada tanggal 11 September 2022

<sup>17</sup> M Noor Harisudin, *Fiqh Nusantara*, (Tangerang: Pustaka Compass, 2019), 2

non-worship uluhiyyah aspects such as social, political, economic, cultural and other aspects. In this study, the nuance of fiqh refers to socio-nusantara fiqh, namely fiqh that describes the relationship between ulama and umara in Indonesia. Ulama and umara in Indonesia are two elites that cannot be separated considering that Indonesia is a Muslim society, in this case the MUI is a representation of Ulama in Indonesia. According to Asmawi Mahfudz, Nusantara Fiqh developed along with the entry of Islam into the Nusantara archipelago, starting from the era of the early Islamic preachers (wali songo), the colonial era, the post-independence revival era, the New Order era with the rapid flow of modernization until the current millennium. From the various phases or periods of the development of Islam in Indonesia, it seems that Islamic teachings can be practiced well by its adherents. Although it also experienced very strong Indonesian dynamics. During the colonial era in the Nusantara archipelago, the practice of fiqh as part of Islam also faced the colonial rulers at that time. Call it the tug of war of the *receptie* policy by the Dutch government so that Fiqh at that time could apply if it did not conflict with customary law. Or the opposite theory "*receptie in contrario*" which states the opposite that customary law and the practice of Islamic law (fiqh) can go hand in hand for the Nusantara community. Only after independence and the New Order when Islam was getting stronger and the social structure of Indonesian society was also organized then Indonesian fiqh emerged by Hasbi ash-Shidiqi, Social Fiqh by Raim Am NU, KH. Sahal Mahfudz and KH Ali Yafie. It did not stop there, the efforts to indigenize Islam by KH. Abdurahman Wahid, Reformation based on madhhab by Prof. Qadri Azizi, perfecting the efforts of the Nusantara Islamic fighters in order to implement fiqh according to the conditions of Nusantara society.

The meaning of the efforts of Indonesian Muslim thinkers to socialize Islam and Islamic Law within the framework of Nusantara society is moving, dynamic, realizing forms of teachings that juxtapose aspects of Islam and Nusantara, which according to the author there are several synergies between the two. First. Between Islam and Nusantara, both realize the role of society that believes in the Almighty God. Allah SWT. This means that in this aspect the potential for monotheism (*tauhidiah-ilahiyah*) in religious traditions grows thickly in the Motherland. Second, Fiqh that has developed in Indonesia since the beginning of its broadcast until now has always been accustomed to adapting to its environment. These adaptive aspects are what then manifest into flexible, friendly rules, dealing with its people whenever they are. Third, Nusantara Fiqh is able to develop in the Nusantara based on the intention of sincerity to fight for Islam, *Ya'lu wa La Yu'la Alaih*. The fighters do not think about their social status, their position, let alone the interests of seeking positions in the midst of national and state life. This can be proven by the fiqh that is the curriculum in Islamic boarding schools as the mainstay of the development of fiqh in the Nusantara.

## Relations Between Ulama and Umara in Socializing the Covid 19 Program from the Perspective of Indonesian Fiqh

As a preventive measure to combat the Covid-19 virus which officially began to spread in Indonesia on March 2, 2020, one of which is by providing vaccines to increase the immunity of the human body system against the Covid-19 virus, to respond to this, the government acted actively and responsively in planning the vaccination activities, on October 5, 2020 President Joko Widodo inaugurated Presidential Regulation of the Republic of Indonesia Number 99 of 2020 concerning the procurement of vaccines and the implementation of vaccinations in the context of overcoming the Covid-19 pandemic, to regulate the authority of the government, ministries/institutions and their officials in vaccination activities,<sup>18</sup> then the presidential decree was followed up by all parties involved, one of which was the Minister of State-Owned Enterprises Erich Tohir and a team from the Indonesian Ministry of Health together with the Minister of Foreign Affairs Retno Marsudi who visited England and Switzerland on October 12, 2020 to carry out international cooperation in procuring vaccines in Indonesia.<sup>19</sup>

In line with this, the President of the Republic of Indonesia has made an announcement on December 16, 2020 to provide free Covid-19 vaccines to all Indonesian citizens,<sup>20</sup> However, public opinion and responses to the Covid-19 vaccine are very diverse, some support it and some reject it. This can be seen from a survey conducted by the Indonesian Ministry of Health in November 2020 with 112,000 respondents, the results of which stated that the percentage of respondents who wanted and were willing to get vaccinated was 64.8%, then those who answered they didn't know were 27.6% and those who strongly refused to be vaccinated were 7.6%.<sup>21</sup>

Therefore, to support the government's program in socializing the Covid vaccination, there needs to be a role from clerics, because the role of clerics in society is very large in providing education, especially regarding the halalness of the Covid-19 vaccine, because of the many people who refuse the vaccine due to their concerns about the halalness of the vaccine, as a country with a Muslim majority population, the certainty of whether or not an object is halal is a very crucial thing in gaining trust in society in Indonesia, therefore the government must continue to encourage herd immunity by maintaining clear and consistent communication about how the vaccine works and its development, from recruitment to regulatory approval based on safety, halalness, and efficacy.<sup>22</sup>

<sup>18</sup> Peraturan Presiden Republik Indonesia, 2020. 1-13

<sup>19</sup> Rahmat Nur Hakim, "Menlu Retno dan Menteri BUMN akan ke Inggris dan Swiss amankan stok vaksin covid -19", <https://nasional.kompas.com/read/2020/10/12/09074911/menlu-retno-dan-menteri-bumn-akan-ke-inggris-dan-swiss-amankan-stok-vaksin>, diakses pada tanggal 7 Oktober 2022

<sup>20</sup> Humas, "Keterangan Pers Presiden RI terkait Vaksin COVID-19", Sekretariat Kabinet RI, 16 Desember 2020. <https://setkab.go.id/keterangan-pers-presiden-ri-terkait-vaksin-covid-19-16-desember-2020-di-istana-merdeka-provinsi-dki-jakarta>. Diakses pada tanggal 6 Oktober 2022

<sup>21</sup> Rizqy Amelia Zein, "27 Persen Warga Indonesia Ragu Vaksin Covid-19, Bagaimana Meyakinkan Mereka?" <https://www.kompas.com/sains/read/2021/01/26/190300723/27-persen-warga-indonesia-ragu-vaksin-covid-19-bagaimana-meyakinkan-mereka?page=all>. Diakses pada tanggal 6 Oktober 2022

<sup>22</sup> Naura Safira Salsabila Zain, Haekal Adha Al Giffari, and Abda Kamalia Putri, "The Role of Nahdlatul Ulama in Strategizing Vaccine Communication during Covid-19", *Journal of Comparative Study of Religions*, 2.2 (2022) <<https://doi.org/10.21111/jcsr.v2i2.7257>>.



Based on the findings of several articles, there is a lot of significant involvement of Ulama in socializing the Covid-19 vaccine, including, the collaboration between the Regional Management (PW) of Muslimat Nahdlatul Ulama (NU) East Java and the Faculty of Medicine (FK) of Nahdlatul Ulama University Surabaya (Unusa) in holding a socialization of Covid-19 for all Muslimah administrators in East Java through online media on March 27, 2021, which was attended by Khofifah Indar Parawansa, M.Sc., (Chairperson of PP Muslimat NU), dr. Herlin Ferliana, M.Kes., (Head of the East Java Provincial Health Office), dr. Syifa M, Sp.PD-KGEH. (NU Doctors Association), Dr. dr. Handayani, M.Kes. (Dean of FK Unusa) with 130 participants who were representatives of the Branch Management (PC) of Regencies and Cities in East Java.<sup>23</sup> In addition, the Nahdlatul Ulama (PCNU) Branch Management of Situbondo Regency is also working with several other institutions in socializing the vaccine to reduce the high death rate in Indonesia due to Covid-19 virus infection.<sup>24</sup> In response to public concerns regarding the halal status of the vaccine, Bahtsul Masail also responded and issued a fatwa regarding the halal status of the Sinovac, Pfizer and Astra Zeneca vaccines.<sup>25</sup>

President Joko Widodo in his speech at the 34th NU Congress in Lampung on December 22 also stated that Nahdlatul Ulama had encouraged the public to participate in the Covid-19 vaccination program, the role of clerics had a major impact on the public's desire to participate in the government program, One of which was when the AstraZeneca vaccine was widely rejected by the public. Even though at that time, the stock of the vaccine was the largest. Jokowi then visited the area and met with local clerics<sup>26</sup>, even to attract public interest, the Jember Muslimat NU Branch Leadership (PC) held a vaccination with prizes in October 2022.<sup>27</sup>

In addition to NU Ulama, there are also many Muhammadiyah Ulama involved in the success of the Covid-19 vaccination, Muhammadiyah as a movement for amar ma'ruf nahyi munkar has a very potential charity in supporting the success of the vaccination program. This can be seen from the existing data, there are 364 Muhammadiyah Aisyiyah Hospitals (RSMA) and Clinics, 22,000 Kindergartens, PAUDs, Playgroups, 2,766 Elementary Schools, MI, 1,407 High Schools, Vocational Schools, MA, 356 Islamic Boarding Schools / Madrasahs Boording Schools, 384 Orphanages, and 164 Muhammadiyah Universities (PTMA), this is concrete evidence of Muhammadiyah's support and commitment to the implementation of the Covid-19 vaccination,<sup>28</sup> Muhammadiyah utilizes these

<sup>23</sup> <https://unusa.ac.id/2021/03/28/dukung-pemerintah-pw-muslimat-nu-jatim-gandeng-fk-unusa-sosialisasi-vaksin-covid-19/>. Diakses pada tanggal 30 September 2022.

<sup>24</sup> Memontum Editorial Team 1, Forkopimka Panji Gandeng MWC NU Panji Situbondo Sosialisasi Percepatan Vaksin, <https://memontum.com/forkopimka-panji-gandeng-mwc-nu-panji-situbondo-sosialisasi-percepatan-vaksin>, diakses tanggal 5 oktober 2022

<sup>25</sup> Abdul Rahman Andori, Satgas NU Dorong Pemerintah Sosialisasikan Legalitas dan Efektivitas Vaksin Covid-19, <https://uninus.ac.id/satgas-nu-dorong-pemerintah-sosialisasikan-legalitas-dan-efektivitas-vaksin-covid-19/>, diakses pada tanggal 5 Oktober 2022.

<sup>26</sup> <https://nasional.tempo.co/read/1542052/di-muktamar-nu-ke-34-jokowi-sebut-peran-ulama-besar-untuk-sukseskan-vaksinasi>, diakses pada tanggal 5 Oktober 2022

<sup>27</sup> Aryudi A Razaq, Ajak Warga Peduli Kesehatan, Muslimat NU Jember Gelar Vaksinasi Berhadiah, <https://www.nu.or.id/daerah/ajak-warga-peduli-kesehatan-muslimat-nu-jember-gelar-vaksinasi-berhadiah-147LI> , diakses pada tanggal 5 Oktober 2022.

<sup>28</sup> MPKU Beberkan Bukti Konkret Peran Muhammadiyah Sukseskan Vaksinasi dan Imunisasi, <https://www.mpku.or.id/2022/05/25/mpku-beberkan-bukti-konkret-peran-muhammadiyah-sukseskan-vaksinasi-dan-imunisasi/>, diakses pada tanggal 5 Oktober 2022.

various elements by mobilizing existing social movements by taking real action to contribute to accelerating vaccination in Indonesia.<sup>29</sup>

Accuracy in choosing ulama and umara, as well as moderate relations between ulama and umara will lead to success in realizing the ideals of a just and prosperous nation. And more than that, the existence of ulama and umara and their relations will provide a real contribution, especially in making the Covid-19 vaccination program a success.

In general, the Qur'an provides global guidelines that a leader, both ulama and umara, must provide policies that do not conflict with the Qur'an and hadith, and if they conflict with the Qur'an and hadith, their policies should not be followed by the community.

In dealing with the Covid-19 virus, the relationship between ulama and umara is expected to be able to contribute greatly to reversing various life crises, both in the fields of religion, health, social and economic. In general, the relationship between ulama and umara in controlling the post-pandemic crisis is said to be successful with various notes.

The relationship between Ulama and umara is a reciprocal relationship, in a state it requires cooperation from both, religion is indeed different from politics but religion needs the State to guarantee its sustainability, while the State also needs religion as the spirit of its political foundation so both need each other or are called mutual symbiosis.

So in the practice of organizing a government, umara does not only pay attention to the dimensions of momentary interests, but must have a far-sighted view based on considerations of the interests of implementing the values of maqashid sharia, in general the implementation of the values of maqashid sharia is realized through the creation of laws and regulations that refer to the principle of "tasharrufu al-imam 'ala al-ra'iyati manuthun bi al-mashlahah" which means that the leader's policy towards his people must be based on the public interest.

In detail, all policies made by umara must strengthen the five objectives of the descent of Islamic law

- 1) *Hifdhu al-din*, every regulation or policy must not conflict with the essence of the teachings of the Islamic religion and make it easy for Muslims to practice their religious teachings and at the same time also make it easy for other people to practice their teachings and must not conflict with the spiritual spirit that lives in the community.
- 2) *Hifdhual-Nafs*, every implementation of Islamic teachings and regulations must always maintain the continuity of human life and protect human honor.
- 3) *Hifdhu al-'aql*, a policy or regulation should honor humans, be free from hedonism and materialism, avoid pragmatism and uphold human morals so that human life becomes safe and peaceful.

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<sup>29</sup> Fathiyah Khasanah Ar'rahmah and others, 'Metode Dakwah Nahdlatul Ulama Dan Muhammadiyah Dalam Percepatan Vaksinasi Covid-19 Di Jawa Timur', Alhadharah: Jurnal Ilmu Dakwah, 21.1 (2022), 91  
<<https://doi.org/10.18592/alhadharah.v21i1.6054>>, 98.

- 4) *Hifdhu al-nasl*, all regulations must be able to maintain the continuity of descendants, no attempt to kill or terminate descendants for any reason is permitted, and activities that can damage the environment are also not permitted because they will threaten the existence of human life.
- 5) *Hifdhu al-mal*, The regulations made must be able to maintain ownership of property, whether perfect ownership of property or imperfect ownership of property.<sup>30</sup>

There are three forms of patterns of absorption of the values of maqashid sharia in a policy or regulation, namely formally, substantially and essentially, the policy regarding vaccination is a government policy that is implemented substantially (dzatiah), where the umara must strive so that the values of welfare can be felt by all mankind.<sup>31</sup>

## CONCLUSION

Ulama and umara in Indonesia are elites who have different roles in society, ulama as protectors and umara as social organizers. Both have the same goal in creating a prosperous society and have interrelated relationships. Ulama and Umara in Indonesia reflect an associative social pattern. Where ulama and umara tend to cooperate and unite both at the central and regional levels in implementing various policies.

The success of the socialization of the Covid-19 vaccination in Indonesia is the success of various parties, dominated by the elite, namely ulama and umara. Ulama play a role in explaining the legal aspects of the permissibility and importance of the Covid-19 vaccine as immunity through door to door, majlis ta'lim, places of worship and on various occasions. While umara provides and runs the Covid-19 vaccine program to the community through hospitals, health centers, clinics, offices or places that have been designated as places for the Covid-19 vaccine.

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<sup>30</sup> HIMASAL, Fikih Kebangsaan II Menebar Kerahmatan Islam, 54-59.

<sup>31</sup> HIMASAL, Fikih Kebangsaan II Menebar Kerahmatan Islam, 62.

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