A MAQASHID SHARIAH APPROACH TO THE MASS MEASLES VACCINATION PROGRAM IN SUMENEP REGENCY, INDONESIA

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Abstract

This study aims to analyze the position and relevance of Islamic fiqh in relation to vaccination policies in Indonesia through the perspective of Maqashid Shariah. The research is motivated by the phenomenon of low public participation in immunization programs, which is often influenced by religious perceptions. This study employs a qualitative approach with a case study design, focusing on the implementation of the measles vaccination program in Sumenep Regency as a representation of national socio-religious dynamics. Data were collected through in-depth interviews, observations, and documentation, and were analyzed using a descriptive-analytical method. The findings indicate that the effectiveness of vaccination programs is determined not only by medical factors but also by the integration of religious values that foster public trust. The Maqashid Shariah approach, particularly the principles of hifz al-nafs (protection of life) and hifz al-din (protection of religion), provides a normative foundation for regarding vaccination as a shar'i obligation to safeguard public safety and welfare. These results highlight the importance of synergy between public health policies and Islamic fiqh in addressing vaccine resistance among Indonesian Muslim communities.

Keywords*: Indonesia, Islamic Jurisprudence, Maqashid Shariah, Public Health, Vaccination*

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INTRODUCTION

Public health and Islamic teachings have a fundamentally strategic relationship in realizing comprehensive well-being for all of humanity. In Islam, the concept of health is not limited to the fulfillment of physical welfare alone; rather, it encompasses a broader scope, including psychosocial, socio-economic, political, spiritual-religious, and ecological-environmental dimensions (Aulia, 2024).

Islam, through its holistic-integrative paradigm toward human life, offers in-depth guidance on health issues, as found in the Qur'an and Hadith (Aulia, 2024). This approach reflects the Islamic vision that integrates both material and immaterial dimensions in the pursuit of optimal health.

The integration of Islamic teachings into public health is essential for Muslim communities, where religious beliefs strongly influence health attitudes and behaviors. Islam promotes a balance between spiritual values and scientific knowledge, encouraging an integrative approach that combines religious principles with evidence-based medical practices (Rahman, 2022).

The Islamic health paradigm emphasizes the importance of synergy between medical effort and spiritual trust, creating a healthcare model that focuses not only on curative aspects but also on preventive and promotive measures, grounded in strong moral and ethical values.

According to health profile data from Sumenep Regency, 20 children died from measles between February and August 2025, highlighting the urgent need for public health intervention through a comprehensive mass immunization program. This concern is reinforced by the Indonesian Minister of Health, Budi Gunadi Sadikin, who described measles as a highly contagious and potentially fatal disease, with each infected person capable of transmitting the virus to up to eight others. He emphasized that comprehensive vaccination remains the most effective and cost-efficient preventive strategy and urged the public, healthcare workers, and local authorities to actively recognize early symptoms, such as fever and rash in children (CNN Indonesia, 2025).

Measles is a contagious disease that continues to pose a global public health challenge, including in Indonesia. It is caused by the measles virus (genus *Morbillivirus*), which has a very high transmission rate, particularly among children with low immunity. This situation highlights the importance of a multidimensional approach to controlling infectious diseases, not only from a medical perspective but also from social and religious perspectives, especially within Muslim communities where concerns about the halal status of vaccines remain (Rusnam, 2019).

This research is important for several reasons. First, the public health conditions in Sumenep Regency, which are still confronted with the threat of measles outbreaks, require health interventions that are not only medically effective but also socially and culturally acceptable to the local community. Empirical evidence shows that immunization coverage in several areas remains below the established optimal standard, indicating the need for innovative approaches that can increase active community participation in vaccination programs. This situation demands solutions that do not rely solely on conventional medical approaches, but also take into account the social, cultural, and religious aspects that characterize the local population.

Harmonizing the implementation of public health policies with the religious value systems embraced by society is essential. Vaccination programs that overlook religious dimensions risk triggering communal resistance, which

may hinder the achievement of public health goals. Conversely, religious interpretations that are partial or fail to consider the broader benefits of public health may threaten the collective well-being of the community. This situation demands a comprehensive study capable of building an epistemological bridge between the two perspectives, enabling optimal synergy between health imperatives and religious obligations.

From an academic perspective, this study makes a significant contribution to the development of contemporary Islamic jurisprudence (*fiqh*) discourse that is responsive and adaptive to the dynamics of modern public health issues. The *Maqashid Shariah approach*, as a methodology for Islamic legal analysis, holds transformative potential in producing legal formulations that accommodate public health needs while remaining firmly grounded in the fundamental principles of Shariah. This research is projected to enrich and expand the intellectual treasury in the field of health fiqh, which has thus far faced limitations in both quantity and analytical depth.

The findings of this research hold significant practical relevance for policymakers in designing and implementing public health programs within Muslim community settings. The results of this study may serve as a strategic guide for local governments, health institutions, and religious leaders in developing more effective, persuasive, and socially acceptable public communication and immunization awareness strategies. The proposed approach is expected to function as a replicable model that can be applied in other regions with similar demographic and socio-religious characteristics.

This research holds strategic relevance to the global phenomenon of vaccine hesitancy, which also affects many countries with both majority and minority Muslim populations. The findings and recommendations generated from this study can make a substantive contribution to international discourse on the role of religious approaches as alternative solutions for addressing vaccine doubts and refusals within global Muslim communities. Thus, this research not only carries local and national significance, but also has the potential to contribute to global efforts to improve immunization coverage through approaches that are sensitive to the religious and cultural values of Muslim societies.

Through this integrative methodological approach, it is expected that a holistic and multidimensional understanding can be produced regarding the position of Islamic law toward vaccination practices, while also providing a strong and systematic argumentative foundation to legitimize and reinforce the implementation of public health programs within the context of Islamic values.

With this orientation, the study is designed not only to focus on the normative-doctrinal and theoretical dimensions, but also to simultaneously offer practical and applicable alternative solutions to the concrete problems currently faced by the community in Sumenep Regency and the wider Indonesian Muslim community in responding to mass vaccination policies.

The methodological synthesis between the perspective of fiqh and the modern public health paradigm presented in this research is projected to serve as a prototype for an interdisciplinary approach that is adaptable and applicable to other regions with similar socio-religious and demographic characteristics.

This study aims to gain an empirical understanding of the core research questions. Specifically, it examines and analyzes the dynamic relationship between vaccination, community culture, and religious teachings within the context of public health implementation in Sumenep Regency. Furthermore, this study

evaluates the role of fiqh as a mediating factor in bridging the policy of mass measles vaccination with the level of acceptance among the Muslim community in the region.

Literature Review

The methodological foundation of this article is rooted in Social Fiqh, as developed by Sahal Mahfudh, which emphasizes public welfare as the primary objective of Islamic law (Munir and Kusnadi, 2024; Bahar, 2020; Hamdi, et al., 2025).

This framework aligns with Maqashid Shariah as articulated by al-Shāṭibī, which asserts that decisions on social issues beyond the purely ritual (*ta'abbudī*) sphere should be guided by considerations of public benefit (Abdulkadir and Bature, 2025; Sunaryo and Fahmi, 2024).

In addition, Islamic legal thought has shifted from the text-centered Qawlī approach to the more methodological Manhajī approach, enabling fiqh to remain responsive to contemporary challenges and open to collaboration with other fields of knowledge (Ahmad et al., n.d.).

Religious beliefs and social perceptions play a critical role in the success of public health programs in Indonesia, particularly vaccination initiatives against vaccine-preventable diseases (VPDs) such as measles, diphtheria, pertussis, and tetanus. Previous studies have shown that low immunization coverage is often linked to religious concerns regarding vaccine permissibility and the influence of religious leaders (Lembang, 2023).

At the same time, research on public attitudes toward COVID-19 vaccination found that although most opinions were positive, vaccine hesitancy persisted due to concerns about vaccine ingredients, costs, and objections to the program itself. These findings highlight the importance of addressing both religious and social dimensions in public health policy, a priority also reflected in Presidential Regulation No. 72 of 2021, which encourages the involvement of religious leaders in health-related programs (Silawati et al., 2025).

Against this backdrop, the Maqashid Shariah approach provides a normative, ethical, and practical foundation for implementing mass measles vaccination programs. By emphasizing *hifz al-nafs* (the protection of life), it offers a strong religious rationale for vaccination while addressing misconceptions that contribute to vaccine resistance. The framework also strengthens cross-sector collaboration among government agencies, healthcare providers, and religious leaders (Prameswari and Retnaningsih, 2023).

Sentiment analysis on Twitter regarding the COVID-19 vaccination program indicates that large-scale public health initiatives often spark public debate. The study's findings show that the majority of opinions are positive (78%), while negative and neutral opinions account for 13% and 8%, respectively (Mir et al. 2021).

Public hesitancy arose due to various types of information in circulation, including concerns about the chemical components of the vaccine, objections to paid vaccinations, and disagreement with the program itself. Negative opinions were generally expressed through statements of rejection, doubt, and criticism toward the vaccine rollout.

Based on the existing literature, the application of the Maqashid Shariah framework in this article can serve as a foundation and guideline for implementing the measles vaccination program, in line with the findings of previous studies.

Responding to Social and Religious Challenges: Because immunization programs often encounter obstacles due to perceptions that vaccines are *haram* or the influence of religious leaders, this article directly addresses these issues. The Maqashid Shariah approach

offers a strong religious foundation to resolve or correct misunderstandings that lead to negative attitudes or rejection of vaccines.

There is empirical evidence indicating the presence of resistance or low vaccination coverage caused by religious views (claims of non-permissibility). However, to date, no study has provided a detailed solution based on Islamic law to address this issue in the context of measles vaccination. This article presents the normative and ethical foundations needed by policymakers such as the Health Office, related government agencies, and religious leaders to deliver public education, particularly in areas where immunization coverage is low due to belief-based factors.

This article provides a theological and methodological foundation for public health policy in Indonesia. By examining the mass measles vaccination program through the perspective of Maqashid Shariah, which emphasizes public welfare and social context, the article not only offers moral-religious justification for the program but also helps address public hesitation. This approach supports the involvement of religious leaders in accelerating the implementation of health initiatives.

Health policy is like a ship that must set sail. However, its implementation, for example in efforts to address stunting and diphtheria, faces strong headwinds in the form of social and religious barriers. This article offers a compass in the form of Maqashid Shariah, which clarifies the direction of the voyage based on the highest principle of preserving life. With this guidance, the ship can move forward with broad legitimacy, including acceptance from religious leaders.

Furthermore, this article fills an important gap in the literature by proposing a specific Islamic legal perspective on vaccine acceptance in the context of measles prevention, rather than pandemic response. In this way, it contributes both a theological and methodological basis for public health policy, helping reduce vaccine hesitancy, enhance community trust, and reinforce the legitimacy of vaccination programs as instruments for promoting public welfare and protecting human life.

Conceptual Framework

To sharpen the focus of this study, the research employs a juridical approach grounded in the theory of Maqashid Shariah as its primary analytical framework. In this context, the five fundamental principles of Maqashid Shariah, namely the protection of religion (*hifz al-din*), the protection of life (*hifz al-nafs*), the protection of intellect (*hifz al-'aql*), the protection of lineage (*hifz al-nasl*), and the protection of wealth (*hifz al-mal*), serve as a comprehensive analytical foundation (Arminsyah, 2025; Jusmiati et al., 2026; Wulandari and Dilova, 2025; Safriadi n.d.). Through this framework, the study critically evaluates the implementation of the mass measles vaccination policy in Sumenep Regency, particularly regarding its alignment with the primary objectives of Islamic law in safeguarding the public interest.

RESEARCH METHOD

The study involved five groups of informants selected based on their roles in the vaccination program: officials from the Sumenep Regency Health Office, healthcare workers at the Lenteng Community Health Center, religious leaders, community leaders, and parents of vaccinated children.

Data were collected through three methods: semi-structured in-depth interviews, limited participant observation during mass vaccination activities, and document analysis of health reports, religious rulings, and government policies related to the vaccination program. These methods were used to explore religious perceptions, levels of trust in vaccines, and

experiences in implementing immunization programs.

Data were analyzed using the interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing (Chen, Zhang, and Parr, 2022; Faridi, Umiarso, and Saefulloh, 2026). Interview and observation findings were categorized into key themes, presented through a thematic matrix, and interpreted using the Maqashid Shariah framework and public health perspectives. To ensure data validity, source and method triangulation were applied by comparing information from different informants and documents, while member checking was conducted with key participants to enhance the credibility and accuracy of the findings.

DISCUSSION

The Dynamics of the Relationship between Vaccination, Community Culture, and Religious Teachings

In the context of sustainable national development, public health holds a strategic position as a fundamental pillar of a nation's progress. The vital role of public health is not limited to individual well-being; it also serves as a key indicator of development success as outlined in the Sustainable Development Goals (SDGs), particularly SDG 3 on "Good Health and Well-being," which has become a global priority in this decade (Lim et al., 2016; Lozano et al., 2018; Pereira and Marques, 2022).

The urgency of public health awareness has intensified as Indonesia, particularly Sumenep Regency, confronts a major crisis with a measles outbreak classified as an Extraordinary Event (*Kejadian Luar Biasa*, KLB). This situation not only tests the resilience of the local health system but also reflects the condition of public health, which requires comprehensive attention and well-targeted interventions.

Epidemiological data released by the Office of Health, Population Control, and Family Planning of Sumenep Regency reveal a worrying reality. A total of 1,944 measles cases have been reported among toddlers and children from January through the third week of August. This figure represents a highly significant escalation compared to the same period in the previous year, when only 319 cases were recorded (CNN Indonesia, 2025). This sharp surge points to underlying systemic challenges in regional infectious disease prevention and control.

Based on the latest epidemiological data from the Sumenep Regency public health profile, the situation appears alarming for the period of January through August 2025. In Sumenep Regency, East Java, a measles outbreak has occurred, with more than 2,000 suspected cases and 17 child fatalities. According to data from the Early Warning and Response System, from January to August 2025, a total of 2,035 suspected measles cases were recorded in Sumenep.

This death toll indicates a critical urgency for the implementation of comprehensive and integrated public health interventions, particularly the systematic and sustainable execution of mass immunization programs. Of the 20 reported fatalities, 16 were confirmed to have never been immunized, demonstrating a significant correlation between immunization status and measles mortality.

One of the primary prevention strategies in addressing this issue is vaccination. A vaccine is an antigenic substance used to generate adaptive immunity against specific infectious diseases (Rusnam, 2019). Typically, vaccines contain agents or materials that resemble the microorganisms responsible for the disease and are often made from weakened or inactivated microorganisms. Vaccination remains the main measure in preventing measles.

Mega, a midwife in East Banaresep Village, stated that in responding to the measles outbreak, the Sumenep Regency Government implemented a comprehensive strategy through a mass immunization program in the affected areas. The government extended the mass measles immunization program until September 27, 2025, after vaccination coverage had reached only 83 percent of the target. According to information from Ms. Mega, a midwife in Lenteng District, Sumenep Regency, the vaccination target was set to reach 70,000 children within two weeks, supported by strengthened field monitoring systems that have been implemented since the early phase of the program (Mega, personal communication, 2025).

Furthermore, Desi, a midwife in Lembung Timur Village, also stated that this responsive immunization program targets a total of 70,000 children across all areas of Sumenep Regency. This comprehensive target coverage demonstrates the local government's commitment to ensuring that no child is left out of this health protection initiative. The success of this mass vaccination program depends greatly on the active participation and full support of all elements of society, including strategic collaboration with religious leaders who hold significant influence and moral authority within the community's social structure (Desi, personal communication, 2025).

Mega stated that the effectiveness of this mass vaccination program requires cross-sector collaboration involving all stakeholders in the health sector. The active participation of medical personnel and security officers, including local military officers (*Babinsa*) and community police (*Kantibmas*), is crucial for the early identification of clinical symptoms of measles, such as fever (febrile manifestations) and skin abnormalities (dermatological manifestations) among children. The government is optimistic that the outbreak, which has caused 20 deaths, will stabilize within two weeks after the completion of this mass vaccination program, thereby preventing new cases and further complications.

One of the fundamental challenges frequently faced by the government in addressing various infectious disease cases is the persistently low level of health literacy and public awareness regarding the importance of preventive efforts in maintaining health. This phenomenon indicates the need for more effective public communication strategies and a more comprehensive approach to health education, so that well-designed health programs can be implemented optimally and achieve their intended targets.

Sumenep Regency, as an administrative region with a predominantly Muslim demographic composition and historically deep-rooted Islamic traditions, faces a complex set of multidimensional challenges in implementing mass vaccination programs. On the one hand, the local government bears a constitutional and moral responsibility to actualize public health protection through preventive programs against infectious diseases.

On the other hand, certain segments of the public continue to experience ambivalence and skepticism toward vaccination programs, driven by heterogeneous and interpretive constructions of religious understanding. This paradoxical condition has resulted in an epistemological gap between scientifically based public health orientations and the level of public acceptability of the program, which in turn may hinder the effectiveness of achieving optimal vaccination coverage targets.

The measles outbreak phenomenon in Sumenep underscores the importance of a multisectoral approach in addressing public health issues.

The role of religious leaders in this context is crucial, given their position as trusted and respected opinion leaders

within the community. Support from these religious figures will not only increase public acceptance of immunization programs but also help address potential resistance or doubts that may arise among community members regarding vaccination.

Integrating Islamic values into public health programs can serve as an effective catalyst for increasing community participation in immunization initiatives. This approach aligns with the Islamic principle of *hifz al-nafs*, which places the protection of health as a fundamental priority within the Maqashid Shariah.

Therefore, it is necessary to employ a health communication strategy that integrates religious perspectives with scientific evidence to build public trust in immunization programs, thereby preventing similar tragedies from occurring in the future.

Based on the results of an interview with Desi, a representative of the Sumenep Regency Health Office, it was explained that the Sumenep Regency Government implemented a mass vaccination program through the Outbreak Response Immunization (ORI) scheme, which began on Monday, August 25, 2025. This strategic initiative is designed as a rapid response to mitigate and prevent the spread of measles cases in the administrative area, as well as to prevent a wider outbreak that could have broader impacts on public health.

The rise in measles cases in Sumenep cannot be viewed as an isolated incident. It reflects the complexity of public health challenges involving various determinant factors, ranging from accessibility of health services and immunization coverage to the community's socioeconomic conditions, as well as environmental and health-related behavioral factors. Therefore, a deep understanding of public health dynamics, particularly in the context of managing this measles outbreak, is crucial for designing effective and sustainable intervention strategies.

The high incidence of measles in this area has complex underlying causes, mainly related to the low coverage of community immunization programs, which has led to increasingly widespread transmission. The low level of immunity has created an opening for the measles virus to spread more easily and extensively among vulnerable populations, especially children.

One of the most surprising findings in this case is the lingering psychological impact of the COVID-19 pandemic on the community. The parents of two patients revealed their reluctance to bring their children for measles vaccination because they were still traumatized by the possibility of quarantine. The bitter experience during the COVID-19 pandemic, with all its strict restrictions and isolation measures, has created deep anxiety among the public. They worry that the measles immunization program might lead to another quarantine like before, so they choose to avoid healthcare facilities altogether.

Based on the results of a direct interview with Rurun and Ida, the parents of the patient at the Lenteng Community Health Center in Sumenep, it was revealed that the pattern of measles symptoms appearing in the child showed the classic characteristics of the disease. The parents, whose child was undergoing inpatient treatment at the time of the interview, described the progression of the illness, which began with mild symptoms and gradually developed into a condition requiring medical attention. Initially, the child complained of persistent itching accompanied by the appearance of small red spots scattered across various parts of the body. The child could not stop scratching the itchy areas and cried from the distress. Over time, the child's condition worsened, marked by the onset of a high fever, indicating the body's

immune response to the measles virus infection.

Interestingly, an interview with Erlin, a local midwife in Lenteng District, revealed that not all pediatric cases exhibited typical symptom patterns. Interviews with healthcare workers at the Lenteng Community Health Center indicated that several patients experienced different symptom manifestations, namely coughing as an initial symptom, with no visible rash or red spots during the early phase.

Fita Rabianti, a healthcare worker at the Guluk-Guluk Community Health Center in Sumenep, stated that public awareness of child immunization remains low. Many residents are afraid of immunization, and some even refuse it because they believe that the vaccine is haram under Islamic law. The community perceives the vaccines as dangerous and capable of causing illness. This situation has made it very difficult for medical personnel to carry out the program. These fears have resulted in low immunization coverage and have become one of the causes of the measles outbreak in Sumenep. To achieve adequate herd immunity, immunization coverage must reach at least 95 percent.

In addition to fearing vaccination because of strong personal beliefs, many residents consider measles a common and harmless illness. People will not take their children to local health facilities unless the condition is considered severe.

These conditions suggest that the public mindset that views vaccines as dangerous arises from the low level of education about the importance of immunization. Therefore, the government continues to encourage efforts to raise awareness about the importance of measles immunization.

In addressing these complex public health challenges, the government is implementing a multidimensional strategy to accelerate vaccination coverage while strengthening the healthcare service infrastructure in Sumenep Regency. The chosen approach not only focuses on technical medical aspects, but also takes into account the socio-cultural dynamics inherent in community life.

The awareness of the importance of building public trust has prompted the government to involve community leaders who possess strong credibility and legitimacy within their communities. The presence of these influential figures has become a key factor in breaking down the resistance and lingering doubts that still persist among certain segments of the population toward the vaccination program.

Community leaders serve as effective communication bridges, as they have direct access to the hearts and minds of the people. The trust that has been built over the years makes their voices more readily accepted compared to formal, top-down outreach from government institutions.

The Government's strategy to ensure the success of this mass vaccination program includes conducting outreach through community health centers and educational institutions, as well as involving various community organizations such as Nahdlatul Ulama, Muhammadiyah, and the Indonesian Ulema Council (MUI), to provide public education.

In addition to raising public awareness about the importance of vaccination through community institutions and leaders, the government has also taken swift action to curb the spread of measles cases by conducting a mass immunization campaign (Outbreak Response Immunization) targeting 70,000 children, which was scheduled to run from August 25 to September 13, 2025.

To achieve ideal health, it is first necessary to understand the concept of health itself. In this context, this study draws on H. L. Blum's health-determinants model, which holds that risks can be minimized and health status

improved (Blum, 1980; Dahlgren and Whitehead, 2021; Thimm-Kaiser, Benzekri, and Guilamo-Ramos, 2023).

The health status of a community is greatly influenced by daily behavioral patterns and lifestyle habits. These behavioral aspects include personal hygiene practices, the initiative to seek healthcare services, and the lifestyle choices individuals adopt. Non-communicable diseases have major risk factors associated with unhealthy lifestyles, such as excessive consumption of fast food and a lack of physical activity. Therefore, current behavioral patterns within the community serve as key determinants of the overall health level of the population.

The measles issue occurring in Sumenep Regency is not an isolated phenomenon, but rather part of broader public health challenges. Similar cases have also been identified at both national and international levels. This indicates that measles remains a global health concern requiring serious attention.

The Role of Fiqh in Bridging the Measles Mass Vaccination Policy in Sumenep Regency

Islam emerged as a teaching that perfects the religions that came before it, providing comprehensive guidance for all dimensions of human life, including the field of public health. The principles of health in Islam are not only contained in the Qur'an, but are also demonstrated practically through the life and teachings of the Prophet Muhammad (peace be upon him).

Public health holds a strategic position in the survival of humankind. This field not only plays a role in improving the quality of human resources, but also serves as an essential foundation, as high-quality human resources are a key asset in addressing various challenges that arise. Therefore, health is one of the key indicators in measuring the Human Development Index. Furthermore, health also plays a vital role in efforts to alleviate poverty and promote economic development.

Likewise, Islamic teachings regard health as a highly fundamental aspect. In essence, Islamic law is designed to promote public benefit and prevent harm, including in matters of health. Islam encourages its followers to consistently maintain cleanliness, both personally and in their surrounding environment. Nevertheless, the current health conditions of the Muslim community still show a rather discouraging reality.

In this context, society needs to understand the status and purpose of the measles vaccine itself based on a fiqh review, using the theory developed within the framework of Maqashid Shariah. The term *Maqashid Shariah* consists of two key words: *Maqashid* and *Shariah*. The word *maqāṣid is the plural form of maqṣad*, which refers to something that serves as a fundamental basis *(al-i'timād*) or to intended objectives and purposes. Meanwhile, the word *shariah* refers to a set of laws that serve as a source of goodness and public benefit (Alsuwaidi et al., 2023).

Maqashid Shariah refers to the fundamental objectives of implementing Islamic law, which aim to realize the welfare of humanity. The five basic principles of Maqashid Shariah are *hifz al-din* (protection of religion), *hifz al-nafs (*protection of life), *hifz al-'aql* (protection of intellect), *hifz al-nasl (*protection of lineage), and *hifz al-mal* (protection of wealth). In the context of the government's vaccination program, these five principles provide a strong foundation for understanding the Islamic legal position on vaccination.

The principle of *hifz al-din* in vaccination is directly related to the community's ability to perform religious worship properly. Vaccination helps preserve religious practice by enabling Muslims to worship together safely in mosques and other places of worship, to carry out the pillars of Islam without fear

of contracting disease, and to maintain physical health so they can worship optimally. A clear example is the mandatory meningitis vaccination for Hajj and Umrah pilgrims, which shows that vaccination is accepted as part of religious preparation in Islam.

Hifz al-nafs is the most relevant principle in the context of vaccination. This principle emphasizes the obligation to preserve health, prioritize disease prevention over treatment, and prevent the transmission of illness to the broader community (Alsuwaidi et al., 2023; Dahlan et al., 2021). The concept of *hifz al-nafs* is closely linked to the law of *qisas*, which aims to protect human life by preventing acts of murder (Wan Halim and Desa, 2022). *Hifz al-nafs* is not limited to physical protection alone; it also encompasses spiritual well-being and the purification of the soul. Scholars have highlighted the importance of *tazkiyat al-nafs* (purification of the soul) as a fundamental aspect of *hifz al-nafs* to enhance overall human well-being (Ibrahim et al., 2019).

In addition, the concept of preserving life (*hifz al-nafs*) is one of the five fundamental principles outlined by scholars within the framework of Maqashid Shariah. The preservation of life holds a very high level of urgency, requiring humans to ensure the continuity of life and to fulfill the entrusted duty of devotion to Allah (SWT) (Mardian et al., 2021). Nevertheless, there are still some members of society who pay insufficient attention to the importance of preserving life, particularly when facing Extraordinary Events in Sumenep Regency.

The principle of *hifz al-'aql* in the context of vaccination requires optimizing the use of sound reasoning in every decision-making process by following the recommendations of competent medical professionals, distinguishing valid information from vaccine-related hoaxes, and maintaining a clear and rational mindset.

Hifz al-nasl is related to protecting future generations through various efforts, including ensuring that pregnant women receive appropriate vaccinations to protect the fetus, administering childhood immunizations according to recommended schedules, preventing diseases that may cause congenital disabilities, safeguarding the reproductive system from damage caused by illness, and securing the birth of healthy future generations.

The principle of *hifz al-mal* in the context of vaccination encompasses several economic aspects, namely that vaccination is more cost-effective than curative treatment, prevents economic losses caused by prolonged illness, and reduces the financial burden on the national healthcare system.

The fundamental principle underlying the use of the measles vaccine, as well as other vaccines, is the approach of preserving life, intellect, and lineage. These three essential aspects serve as the primary considerations in the use of various types of vaccines, even if they contain prohibited elements or ingredients whose status is not yet fully known. Nevertheless, given the urgent need and vital importance, their use is permitted in accordance with Islamic principles, which prioritize the avoidance of harm and the achievement of collective welfare (Hafidzi, 2020).

Based on the five fundamental principles of Maqashid Shariah, three key principles are employed to examine vaccine acceptance among the community in Sumenep Regency, namely *hifz al-nafs*, *hifz al-'aql*, and *hifz al-nasl* (Table 1).

Table 1. Maqashid Shariah Framework and Analytical Focus in the Context of Vaccination

Objectives of Shariah	Analytical Focus
Hifz al-nafs	In the context of vaccination, this evaluation encompasses key health parameters, namely

	assessing whether the benefits of preventing death and complications outweigh the relevant medical risks, based on reliable evidence from competent experts.
Hifz al-'aql	In the context of vaccination, this approach encompasses several intellectual dimensions: ensuring that health decisions are based on reliable scientific information, promoting effective risk communication, and addressing misinformation.
Hifz al-nasl	In the context of vaccination, this approach encompasses key dimensions of child and intergenerational protection: protecting children's health, safeguarding future generations, and considering the medical conditions of the target population.

Source: Hafidzi (2020)

In the context of measles, *hifz al-nafs* serves as the primary consideration, while the other principles provide complementary perspectives and help identify potential tensions in vaccination policy.

In this context, two approaches to vaccination can be distinguished: the curative and the preventive approach. The curative approach involves medical treatment administered after a disease has occurred, whereas the preventive approach aims to avert potential health risks in the future, although the exact composition of the vaccine has not yet been definitively determined (Tanguay et al., 2020).

The Aceh Provincial Ulema Consultative Council (UCC), an authoritative scholarly institution in Aceh, has issued two fatwas regarding the legal status of immunization and vaccination: Fatwa No. 13 of 2012 on Immunization and Vaccination, and Fatwa No. 3 of 2015 on the Oral Polio Vaccine. These rulings serve to strengthen the juridical analysis based on Maqashid Shariah in relation to public health. In the 2012 fatwa, the Aceh UCC affirmed the basic permissibility of immunization and vaccination under Islamic law, while the 2015 fatwa confirmed the permissibility of using the oral polio vaccine in emergency situations (Mubarrak, 2017).

Furthermore, Muslimin, Iskandar, and Fatma (2021) conducted a study entitled "Islam and Medicine: A Study on the Fatwa of Indonesian Ulama Council on Vaccines," which employs the *ushul al-fiqh* and *qawa'id fiqhiyyah* approaches. The results of this study indicate that the permissibility or prohibition of vaccine use depends on the vaccine's ingredients. If the ingredients are derived from permissible (*halal*) sources, the vaccine is considered acceptable. Conversely, if it is contaminated with impermissible substances, the vaccine is rejected. However, in urgent situations, all vaccines can be accepted based on the logic of necessity and emergency (Muslimin et al., 2021).

Accordingly, Islamic scholars generally support the use of vaccines in urgent or emergency situations, guided by the principles of ushul fiqh and traditional fiqh maxims, even when the vaccines contain substances considered haram. Fatwas issued by major Islamic councils, such as the MUI, highlight the importance of preserving life and promoting public welfare (*maslahah*), utilizing legal methodologies like *istihsan* and the principle of necessity (*darurah*) to allow for flexibility in exceptional circumstances, while acknowledging regional and interpretive differences.

Critical Maqashid Shariah Analysis of Necessity, Public Benefit, and the Legal Status of Measles Vaccination

The application of Maqashid Shariah to mass measles vaccination requires more than a normative affirmation that vaccination serves the preservation of life (*hifz al-nafs*). Although the principle provides an important ethical and legal foundation for disease prevention, its

application must consider epidemiological evidence, vaccine safety, the availability of alternatives, and the relevant provisions of Islamic jurisprudence. Accordingly, the legal assessment of vaccination should be understood as a context-dependent process rather than an automatic consequence of invoking the objectives of Shariah.

The measles outbreak reported in Sumenep Regency in 2025 provides an important context for examining the relationship between public health risks and Islamic legal reasoning. The reported cases and child fatalities indicate a substantial public health concern that warrants preventive intervention. Nevertheless, epidemiological urgency and the legal classification of an intervention are analytically distinct. Evidence concerning disease transmission, the risk of severe complications, vaccine effectiveness, and safety should inform the assessment of public benefit (*maslahah*) and potential harm (*mafsadah*). The World Health Organization's recommendations on measles vaccination provide a relevant scientific reference, while evidence concerning the specific vaccine product used in Sumenep remains necessary for a product-specific assessment.

The principle of necessity (*darurah*) also requires careful application. An outbreak may provide grounds for considering urgent public health measures, but the existence of an outbreak does not, by itself, establish every condition required for a legal exemption involving otherwise prohibited substances. Such an assessment must consider the seriousness of the threat, the medical necessity of the intervention, the availability of an acceptable alternative, and the relevant fatwa provisions. Where the vaccine's composition or halal status has not been verified, the legal analysis should acknowledge this evidentiary limitation rather than assume either prohibition or automatic permissibility on the grounds of necessity.

In the Indonesian context, the Indonesian Ulema Council's Fatwa No. 4 of 2016 on Immunization provides an important normative reference. The fatwa establishes the basic permissibility of immunization while addressing conditions under which immunization may become obligatory and circumstances in which vaccines involving prohibited or impure substances may be used. These provisions indicate that legal rulings depend on specific conditions, including competent medical assessments and the availability of permissible alternatives. The fatwa should therefore be applied in conjunction with verified information about the vaccine product and the epidemiological circumstances under examination.

Within this framework, *hifz al-nafs* supports the prevention of avoidable death and serious illness, while *hifz al-din* requires attention to religious commitments and legitimate concerns about halal integrity. The other objectives of Maqashid Shariah may further illuminate the consequences of vaccination policies for intellectual well-being, future generations, and household economic security. However, these objectives should not be treated as independent or automatic justifications for a predetermined legal conclusion. Their analytical value lies in examining competing interests, potential harms, and the proportionality of the proposed intervention.

Consequently, measles vaccination may be classified as permissible (*mubah*), recommended (*mandub*), or obligatory (*wajib*) depending on the applicable legal framework and the circumstances established by reliable evidence. An obligatory ruling requires a more specific justification, particularly where failure to vaccinate is reasonably expected, according to competent medical assessment, to result in death, serious illness, or permanent disability. Such a conclusion should not be generalized to every vaccine, every individual, or every epidemiological situation. The Maqashid

Shariah approach is therefore most appropriately understood as a framework for conditional and evidence-informed legal reasoning that integrates public benefit, the prevention of harm, religious considerations, and competent medical judgment.

CLOSING

The 2025 measles outbreak in Sumenep demonstrated that the prevention of infectious diseases cannot rely solely on medical interventions. A comprehensive and integrated strategy is required, one that takes into account sociocultural dynamics, strengthens public trust, and addresses the psychological impacts of the COVID-19 pandemic to achieve optimal immunization coverage and prevent similar outbreaks in the future.

From the perspective of *Maqashid Shariah*, the vaccination program implemented by the Sumenep Regency Government has a strong and positive foundation. In certain circumstances, it may even be regarded as a religious obligation aimed at safeguarding public welfare. The principle of *hifz al-din* (protection of religion) supports the safe performance of religious duties, *hifz al-nafs* (protection of life) emphasizes the preservation of human life from the threat of disease, and *hifz al-'aql* (protection of intellect) encourages decision-making based on reason, scientific knowledge, and medical evidence.

Furthermore, the principles of *hifz al-nasl* (protection of lineage) and *hifz al-mal* (protection of wealth) underscore the importance of maintaining the health of the present generation to ensure healthy future generations while sustaining productivity and social well-being. Therefore, vaccination policies are not only aligned with public health objectives but also reflect Islamic values in promoting public welfare and preventing harm (*jalb al-masalih wa dar' al-mafasid*), encompassing spiritual, social, and economic dimensions.

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