



The News of the Covid-19 Vaccine in the Media and Public Resistance in Indonesia: A Study of Islamic Law

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Abstract: This article aims to examine media coverage of COVID-19 and the resistance of the Indonesian people. This research is a legal sociology study that discusses the public's response to government policies regarding the Covid-19 vaccine with an Islamic legal approach. The data is analyzed using critical discourse analysis. This study concludes that community resistance to vaccines has a relationship with online media content. News content of victims who died after the vaccine, information about vaccines that impact the human body to become sick in the long term, and information about raw materials or contents of the Covid-19 vaccine that are not halal, indirectly have implications for the community resistance. This refusal was mainly due to information about victims who had been vaccinated experienced vaccine failures, especially from social media such as YouTube, WhatsApp and Facebook, which are sometimes difficult to justify. According to Islamic law, people should be careful about content and news regarding Covid-19 because it may not be accurate. Therefore, the government needs to provide solutions in various ways. First, the government oversees all social media in conveying information so that all news related to the COVID-19 vaccine needs to be more careful and wisely not to worry the public. Second, the government needs to re-strengthen media regulations or news coverage that doesn't seem to work optimally. Moreover, the government's vaccine policy aims to prevent the danger of the virus, which guarantees the safety of people's lives, and it is part of *maqâshid al-syarī'ah*. Likewise, the government has involved the MUI, which has authority in the field of religious fatwas, so that the certainty that the vaccine is halal can be accounted for in Islamic law.

Key words: Online social media, vaccination, resistance and Islamic law.

Abstrak: Artikel ini bertujuan untuk mengkaji tentang pemberitaan media tentang covid-19 dan resistensi masyarakat Indonesia. Penelitian ini merupakan kajian sosiologi hukum yang membahas respon masyarakat terhadap kebijakan pemerintah tentang vaksin Covid-19 dengan pendekatan hukum Islam, sedangkan data dianalisis dengan menggunakan analisis wacana kritis. Kajian ini menyimpulkan bahwa terjadinya resistensi masyarakat terhadap vaksin mempunyai relasi dengan kehadiran konten informasi media online. Konten berita korban meninggal pasca vaksin, informasi tentang akibat vaksin yang berdampak pada reaksi tubuh manusia jadi sakit dalam jangka panjang, dan informasi tentang bahan baku atau kandungan vaksin covid-19 yang tidak halal, secara tidak langsung berimplikasi pada munculnya resistensi masyarakat. Penolakan ini lebih disebabkan karena informasi tentang berita korban yang sudah divaksin Covid-19 mengalami kegagalan vaksin, terutama dari media sosial seperti You tube, WhastApp dan Facebook yang terkadang sulit dipertanggungjawabkan kebenarannya. Secara hukum Islam, segala pemberitaan mengenai Covid-19 seharusnya masyarakat berhati-hati terhadap konten dan sumber kebenaran berita tersebut sebab boleh jadi itu tidak benar. Karena itu, pemerintah perlu hadir memberikan solusi dengan sejumlah cara. Pertama, pemerintah mengawal seluruh media sosial dalam menyampaikan informasi agar seluruh berita yang berkaitan dengan vaksin covid-19 perlu dipertimbangkan lebih cermat dan bijaksana supaya tidak membuat masyarakat khawatir. Kedua, pemerintah perlu kembali memperkuat regulasi media atau pemberitaan yang terkesan tidak jalan secara maksimal. Apalagi kebijakan pemerintah untuk melakukan vaksin bertujuan untuk mencegah kemudharatan sehingga terwujud keselamatan jiwa masyarakat yang merupakan bagian dari maqâshid al-syarī'ah. Demikian juga pemerintah telah melibatkan MUI yang memiliki otoritas dalam bidang fatwa agama sehingga kepastian bahwa vaksin tersebut halal dapat dipertanggungjawabkan dalam hukum Islam.

Kata Kunci: Media social online, vaksinasi, resistensi dan hukum Islam.

Introduction

Vaccines are still a global polemic and have created an anti-vaccine community group. Social media content about vaccines that seem unsafe for humans is published from various news sources. Apparently, this news content also adds to the public's anxiety. Meanwhile, at the same time, the problem of breaking the chain of the coronavirus is also still weighing. Vaccines and all their potential that can cause side effects are becoming increasingly controversial and widely discussed after a member of the Indonesian House of Representatives, Ribka Tjiptaning, refused to be vaccinated against COVID-19 in Indonesia during a joint working meeting with the Minister of Health at the

Senayan Parliamentary Complex, Jakarta.¹ Regardless of the purpose of the member of the House of Representative's refusal, after this rejection, the covid-19 vaccine program has become a big issue. The participation of highly educated people in the anti-vaccine movement does not seem to occur only in Indonesia but also in other developing countries.²

Information through several online social media about victims who died after the vaccination also weakened public confidence in government programs. Vaccination is a government policy to prevent COVID-19. News from national newspapers in Indonesia also helped strengthen the information that there were unconscious people, even died after being vaccinated.³ This type of information, of course, impacts people to ignore the vaccination program. Reporting like this needs to get attention and supervision by the state with strong policies to ensure news or information does not cause conflict and social unrest. The state needs to assist the community so that they are not confused and worried about the data from online social media. Panic, stress, and psychological trauma resulting from the news are also considered to trigger the resistance to vaccination.⁴ People need peace and security after dealing with other social problems since the beginning of the COVID-19 in 2020 in Indonesia.

In addition to the news content of death victims mentioned above, news about vaccination harming human life, including someone who becomes seriously ill after getting a vaccine. Of course, there are defenses from the public by showing their resistance to vaccines due to the information obtained and the impression that vaccines are not safe for humans. It's even worse when there is information in online media that reports that vaccines are not halal. *Halal* (permitted) and *haram* (forbidden) in Islamic teachings are important to pay attention to. The presence of haram elements in a product can be one of the factors that the Muslim community in Indonesia rejects the product (resistance).

¹Muhammad Zulfikar, "Epidemiolog Sayangkan Anggota DPR Tolak Vaksinasi COVID-19," (2021).

² Kenneth Rochel de Camargo Jr, "Here We Go Again: The Reemergence of Anti-Vaccine Activism on the Internet," *Cadernos de Saúde Pública* 36 (2020): e00037620.

³ Haryanti Puspa Sari, "30 Orang Meninggal Usai Vaksinasi Covid-19, Komnas KIPi Sebut Karena Penyakit Jantung Hingga Diabetes Halaman All-Kompas," *Kompas.Com*, 2021, <https://nasional.kompas.com/read/2021/05/20/19091041/30-orang-meninggal-usai-vaksinasi-covid-19-komnas-kipi-sebut-karena-penyakit?page=all>. Yun, "Pemuda Meninggal Usai Vaksin Covid, Ini Cerita Dari Keluarga," *CNBC Indonesia*, 2021, <https://www.cnbcindonesia.com/news/20210510162119-4-244715/pemuda-meninggal-usai-vaksin-covid-ini-cerita-dari-keluarga>.

⁴ Irwan Abdullah, "COVID-19: Threat and Fear In Indonesia.," *Psychological Trauma: Theory, Research, Practice, and Policy* 12, no. 5 (2020), p. 488.

Resistance means to fight, oppose, or contrast; in English, it is called resist. James Scott defines resistance "as an attempt to restrain or counterforce".⁵ In general, resistance is an action that rejects or opposes something, both formally and informally. In this case, for example, resistance or opposition to government policies. Resistance can also become an obstacle in an organization because it avoids change and interferes with successful implementation. When change is introduced in an organization, it generates a series of reactions due to uncertainty or incentives that alter human behavior patterns such as anxiety.⁶

According to Scott, community resistance can be caused by direct causes and indirect causes. Direct resistance includes oppression, pressure, threats, and coercion by landlords, governments, capital owners, or other parties. Meanwhile, indirect resistance is carried out clandestinely. According to Scott, covert resistance achieves more significant results than overt resistance. Resistance in sociology itself is an open or closed resistance to policies carried out in society.⁷

Armstrong stated at least 8 (eight) reasons for people to resist change: 1. Shock and suspicion, 2. Threats, 3. Uncertainty, 4. Competitive forces, 5. Discomfort; 6. Distraction, 7. Symbol of fear, 8. Economic fear.⁸ Some of these factors cause rejection and resistance to something that threatens, endangers, and disrupts people's lives and economy.

Special staff of the Minister of Communication and Information for Digital and HR, Dedy Permadi, said that there is a need for a virtual policy in Indonesia to maintain a cleaner, healthier, safer, and more productive digital space. The presence of the virtual policy aims to protect the public from content that can cause conflict, including information about victims of the COVID-19 vaccine that triggers social conflict. The refusal of vaccines will actually worsen the spread of the Covid-19 virus to the broader community. Allowing misleading information in various media about the side effects of vaccination can cause social unrest and disrupt the peace of life of the community in terms of health, mental and religious aspects, and weaken government programs to reduce the spread of COVID-19.

Studies on community resistance to vaccines tend to focus on three things. First, reluctance or refusal to vaccinate is one of the top ten global health

⁵Jimris Edison Namah, "Resistensi Simbolik Tenun Korkase Pada Masyarakat Amarasi," *Jurnal Analisa Sosiologi* 9, no. 1 (2020).

⁶Rosemond Boohene and A Williams, "Resistance to Organizational Change: A Case Study of Oti Yeboah Complex Limited," *International Business and Management* 4, no. 1 (2012), p. 135-45.

⁷Namah, "Resistensi Simbolik Tenun Korkase Pada Masyarakat Amarasi."

⁸M Armstrong, "Armstrong Handbook of Human Resource Management Practice," 2015, Part 1, chapter 9 ha. 106-110.

threats.⁹ Second, the prevalence of vaccine doubt and social media misconceptions about vaccine refusal among parents.¹⁰ Third, sources of information can influence vaccine knowledge and acceptance.¹¹ Of these three things, no writing has been found that examines news content about the insecurity of vaccines for humans and their religion which leads to resistance.

This study completes the previous study because, in the last article, there was an explanation about the rejection of vaccines as a global problem. At the same time, the community refuses vaccines because of miscommunication. In fact, the information about vaccines can affect the acceptance or rejection of vaccines. However, this paper is more specific in mapping content sourced from online social media. The content can be about victims who died from vaccines, prolonged illness after vaccines, and unclear vaccine raw materials. Then, it also analyzes the factors and reasons that cause community resistance to the Islamic law approach.

News content about the effect of the vaccine by online media has the potential to cause Indonesian people's resistance to the COVID-19 vaccine, and it is essential to research. The news content being studied is content about victims who died after the vaccine, news content about the prolonged illness after vaccination, and news content about the uncertainty of vaccine raw materials.

This paper discusses online information containing content about the impacts or consequences of the covid-19 vaccine. This online information is studied in depth with an Islamic law approach. The selection of this content is based on the consideration that such content can cause public resistance to a government policy or program. One of the government programs is vaccination as a government effort to protect Indonesian people from being easily infected by COVID-19.

This research is a legal sociology study that discusses the public's response to government policies regarding the Covid-19 vaccine with an Islamic legal approach.¹² The data were analyzed using *critical discourse analysis* because the media have a real influence on society.¹³ In the study of media,

⁹ Ève Dubé et al., "Vaccine Hesitancy, Acceptance, and Anti-Vaccination: Trends and Future Prospects for Public Health," *Annual Review of Public Health* 42 (2021), p. 175–91.

¹⁰ Khalid A Al-Regaiey et al., "Influence of Social Media on Parents' Attitudes towards Vaccine Administration," *Human Vaccines & Immunotherapeutics*, 2021, p. 1–8.

¹¹ Shai Ashkenazi et al., "The Relationship between Parental Source of Information and Knowledge about Measles/Measles Vaccine and Vaccine Hesitancy," *Vaccine* 38, no. 46 (2020), p. 7292–98.

¹² Juhaya S. Praja, *Teori Hukum dan Aplikasinya*, Bandung: Pustaka Setia, 2014, p. 76. Amiruddin dan Zainal Asikin, *Pengantar Metode Penelitian Hukum*, Jakarta: Grafindo Persada, 2014, p. 133.

¹³ Juni Wati Sri Rizki, "Memahami Wacana Media Dengan Pendekatan Analisis Wacana Kritis," *HIKMAH: Jurnal Ilmu Dakwah Dan Komunikasi Islam* 6, no. 2 (2012), p. 63–

critical discourse analysis functions as a theory as well as a method in examining media discourse. Fairclough and Wodak define critical discourse analysis as the analysis used in speech and writing as a social practice.¹⁴ The function of critical discourse analysis on society is to provide real awareness of their role in society.¹⁵

The research data were taken from online news such as online newspapers and YouTube. Three sources were randomly selected for online news content: detik.com, kompas.com, CNBC Indonesia. These three sources of information were chosen because this online news is known and popular among Indonesian people. YouTube is placed as another data source that can strengthen information from online newspapers. The data needed is data sourced from online media and consists of two types of data, primary and secondary. All the data was then analyzed using discourse analysis theory with an Islamic law approach.

Online Social Media Content on Vaccines

Online social media is an online platform where users can easily participate, share, and create content, including blogs, social networks, wikis, forums, and virtual worlds. Blogs, social networks, and wikis are the most common forms of social media used by people worldwide. Another opinion says that social media is online media that supports social interaction, and social media uses web-based technology that turns communication into interactive dialogue¹⁶. The source of information largely determines the acceptance of vaccines as an effort to increase human immunity.¹⁷ The pros and contra of the COVID-19 vaccine can be shown, for example, through online social media.¹⁸ Social media can be a powerful tool to provide information and advocacy on health issues to the public. Several countries have used social media for health promotion and other purposes. The widespread use of social media can also influence public health behaviour.¹⁹ Using online social media to convey government programs and everything related to it is not only popular in other

79. Supriyadi, "Analisis Wacana Kritis: Konsep Dan Fungsinya Bagi Masyarakat," *AKSARA: Jurnal Bahasa Dan Sastra* 16, no. 2 (2015).

¹⁴ Rizki, "Memahami Wacana Media Dengan Pendekatan Analisis Wacana Kritis."

¹⁵ Supriyadi, "Analisis Wacana Kritis: Konsep Dan Fungsinya Bagi Masyarakat."

¹⁶ Anang Sugeng Cahyono, "Pengaruh Media Sosial Terhadap Perubahan Sosial Masyarakat Di Indonesia," *Jurnal Publiciana* 9, no. 1 (2016), p. 140–57.

¹⁷ Ashkenazi et al., "The Relationship between Parental Source of Information and Knowledge about Measles/Measles Vaccine and Vaccine Hesitancy."

¹⁸ Erdy Nufa Yudhatama, "Analisis Klasifikasi Sentimen Tentang Pro Dan Kontra Masyarakat Indonesia Terhadap Vaksin Covid-19 Pada Media Sosial Twitter," n.d.

¹⁹ C Lee Ventola, "Social Media and Health Care Professionals: Benefits, Risks, and Best Practices," *Pharmacy and Therapeutics* 39, no. 7 (2014), p. 491.

countries but also in Indonesia, both the government and the people have used online media services for informational purposes.

1. Online Media Information About Victims Died After Vaccination

Information about the number of vaccine victims who died after carrying out the covid-19 vaccine was released from various online media. Online media that deliver this content include detikcom, kompas.com, and CNBC Indonesia. These three online media have reported information about cases of victims who died after receiving the vaccine. His submission could potentially be a reason people are afraid to get a Covid-19 vaccine. The vaccines currently being used by the Indonesian people are Sinovac and AstraZeneca. Information on online media states that almost all the victims who died were found to have been diagnosed with comorbidities.²⁰ Other online media also reported that there were also cases of Indonesian people died after the Covid-19 vaccine. The victim is known to have no comorbidities.²¹ Based on this, online social media indirectly shows evidence that with or without comorbidities in a victim, the Covid-19 vaccine is not safe, even dangerous and threatens a person's life.

Table 1: Media, Content and Discourse

No	Online Media	Content	Discourse
1	Detik.com	Vaccination Victim	Revealed! List of Causes of 30 Died Cases After Covid-19 Vaccine Injection
2	Kompas.com	Vaccination Victim	Trio Dies After AstraZeneca Vaccine, Family Hopes There Will be Clarity from Autopsy Results
3	Kompas.com	Vaccination Victim	A young man in Jakarta Dies After Getting AstraZeneca Vaccine, Late Brother: He Has No Congenital Disease

²⁰ Khadijah Nur Azizah, "Terungkap! Daftar Penyebab 30 Kasus Meninggal Usai Vaksin COVID-19," *DetikHealth.Com*, 2021, <https://health.detik.com/berita-detikhealth/d-5577067/terungkap-daftar-penyebab-30-kasus-meninggal-usai-vaksin-covid-19>.

²¹ Firdaus Anwar, "14 Porsen Meninggal Tanpa Penyakit Penyerta, Masih Ragukan Bahaya Corona," *DetikHealth*, 2020, <https://health.detik.com/berita-detikhealth/d-5045877/14-porsen-meninggal-tanpa-penyakit-penyerta-masih-ragukan-bahaya-corona>. Nirmala Maulana Achmad, "Pemuda Di Jakarta Meninggal Setelah Suntik Vaksin AstraZeneca, Kakak Almarhum_ Tak Ada Penyakit Bawaan Halaman All - Kompas," *Kompas.Com*, 2021, <https://megapolitan.kompas.com/read/2021/05/10/21443031/pemuda-di-jakarta-meninggal-setelah-suntik-vaksin-astrazeneca-kakak?page=all>. Nirmala Maulana Achmad, "Trio Meninggal Usai Divaksin AstraZeneca, Pihak Keluarga Berharap Ada Kejelasan Dari Hasil Otopsi Halaman All - Kompas," *Kompas.Com*, 2021, <https://megapolitan.kompas.com/read/2021/05/24/11350421/trio-meninggal-usai-divaksin-astrazeneca-pihak-keluarga-berharap-ada?page=all>.

4	CNBC Indonesia	Vaccination Victim	Youth Dies After Covid Vaccine, This is a Story from a Family
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The table above shows victims who died after getting the vaccine and were informed through online news. Several of the victims' families have complained about this incident. Hinky Hindra Irawan Satari, as Chair of the National Commission for Post-Immunization Events (Komnas KIPI), said that from hundreds of KIPI reports, there were 30 cases of death after being vaccinated against Covid-19. However, Komnas KIPI explained that the incident was not a direct result of vaccination. "There were 27 people who died after being vaccinated with Sinovac". Of those 27, 10 were infected with Covid-19, 14 were due to heart and blood vessel disease," Hinky explained in a hearing with Commission IX which was broadcast live on the Indonesian Parliament's YouTube channel on Thursday, May 20, 2021.²² Detik.com., Kompas.com., and CNBC Indonesia have shared the news that can provoke other people's emotions, fear, anxiety about the vaccination program. Anxiety can affect society because the impact of vaccines on humans based on the news can be severe or even died.

The headlines of some news in online media containing information of vaccine victims, can also indirectly cause serious shock to the community, for example, the news headlines were, "Revealed! List of Causes of 30 Died Cases After Covid-19 Vaccine Injection",²³ "A young man in Jakarta Dies After Getting AstraZeneca Vaccine, Late Brother: He Has No Congenital Disease",²⁴ "Youth and Elderly The Residents of Jakarta Die After Vaccination".²⁵ All of this information is online media news which is quite dangerous because it can make people's trust in the COVID-19 vaccine decrease and be rejected. Based on a survey on public opinion in Indonesia by SMRC (Saiful Mujani Research and Consulting) it was found that only 37% of the people wanted to participate in the vaccine, the rest refused, hesitated, and did not answer.²⁶ Based on facts and information data traced from online media, it was also found that the number of community groups in Indonesia who refused vaccines and had joined a group called the anti-vaccination and immunization movement was 2,771

²² Sari, "30 Orang Meninggal Usai Vaksinasi Covid-19, Komnas KIPI Sebut Karena Penyakit Jantung Hingga Diabetes Halaman All - Kompas."

²³ Azizah, "Terungkap! Daftar Penyebab 30 Kasus Meninggal Usai Vaksin COVID-19."

²⁴ Achmad, "Pemuda Di Jakarta Meninggal Setelah Suntik Vaksin AstraZeneca, Kakak Almarhum Tak Ada Penyakit Bawaan Halaman All - Kompas."

²⁵ Yun, "Pemuda Meninggal Usai Vaksin Covid, Ini Cerita Dari Keluarga."

²⁶ Saiful Mujani and Consulting Research, "Kepercayaan Publik Nasional Pada Vaksin Dan Vaksinasi Covid-19," 2021, https://saifulmujani.com/wp-content/uploads/2020/12/20201222_rilis-smrc_kepercayaan-pada-vaksin-dan-vaksinasi.pdf.

people.²⁷ This shows that in Indonesia there are already groups of people who do not want to be vaccinated.

According to Islamic law, people who refuse vaccines on safety are a tolerable act. For safety reason, Islamic teachings do not allow humans to sacrifice and destroy themselves. It is one of the goals of sharia in this world that Muslims cannot ignore. The safety of humans is essential because it is part of glorifying God by humans as creatures who are entrusted with the leadership of taking care of human security and welfare in the world, not the other way around.

2. Media Information about Severe Sickness After Vaccination

Online media content regarding severe illness after vaccination is information about changes in the body after vaccination for an unknown period of time. The short-term side effects of the Covid-19 vaccine are almost the same. Side effects usually start within a day or two of getting the vaccine. Some of the effects include pain and redness or swelling in the body on the injection part, fever, chills, body aches, and pains.

There is news content in Kompas.com entitled "Teacher Susan in Sukabumi Paralyzed After the Covid-19 Vaccine Injection, Family: We Hope She Can Recover",²⁸ and the news in the halodoc online article "MRNA Vaccine Can Have Long-Term Effects, Is It True?".²⁹ Information stated that for almost a month at Hasan Sadikin Hospital (RSHS) Bandung, the medical officer had explained that Susan could not recover 100 percent. Information like this certainly creates an impression to people to stay away from the COVID-19 vaccine. Furthermore, other news content sourced from CNBC Indonesia reported that seven people got ill after being vaccinated with Sinovac, two were seriously treated.³⁰

The news contents above contain information that can cause anxiety because the nature of this content is classified as the cause of uncertainty. Changes in health conditions may have unpredictable impacts on public health. On the other hand, it also creates economic fear because disturbed health means

²⁷ Facebook Group, "Gerakan Anti Vaksinasi Dan Imunisasi," Facebook.com, n.d., <https://www.facebook.com/groups/253084594847766/>.

²⁸ Budiyanto, "Guru Susan Di Sukabumi Lumpuh Setelah Disuntik Vaksin Covid-19, Keluarga: Berharap Kembali Sehat," *Kompas.Com*, 2021, <https://regional.kompas.com/read/2021/05/01/113255978/guru-susan-di-sukabumi-lumpuh-setelah-disuntik-vaksin-covid-19-keluarga>.

²⁹ Verury Verona Handayani, "Vaksin Corona MRNA Bisa Timbulkan Efek Jangka Panjang, Benarkah?," *Halodoc.Com*, 2020, <https://www.halodoc.com/artikel/vaksin-corona-mrna-bisa-timbulkan-efek-jangka-panjang-benarkah>.

³⁰ Thea Fathanah Arbar, "7 Orang Jatuh Sakit Setelah Divaksin Sinovac, 2 Rawat Serius," *CNBC Indonesia*, n.d., <https://www.cnbcindonesia.com/tech/20210308085625-37-228460/7-orang-jatuh-sakit-setelah-divaksin-sinovac-2-rawat-serius>.

decreased work productivity. It is considered a threat to the safety of the community's work. The purpose of the vaccine is to provide immunity to humans, but the news spread online that vaccines can paralyze humans became the start of public confusion. Vaccines that lead to human suffering without knowing when to recover are why people refuse vaccines. In Islamic law, seeking treatment and preventing oneself from contracting the disease is a religious commandment. In QS al-Baqarah verse 195, it is ordered that humans do not bring themselves to destruction.

3. Media Information about *Non-Halal* Raw Materials of Vaccine

Reports on non-halal vaccine raw materials are news concerning the basic ingredients contained in vaccines. Information regarding this issue in several social media groups was quite a stir, especially about the contents of the Sinovac covid-19 vaccine listed in the package. It says, "Only for clinical trials" (only for clinical trials). Then in terms of composition and description, it is said to come from Vero Cell or from the African Green Ape network which is clearly not halal and contains live attenuated viruses. This information was obtained from Kompas.com with the news title "Viral News on the Content in the Sinovac Vaccine, Is It Really Not Halal?".³¹ The truth of this news is not in doubt because the source of the news is clear.

For the community, the halal status of vaccines is fundamental and requires transparency, especially for the Muslim community. It is public knowledge that the vaccine production process possibly uses elements sourced from pigs as a medium in the vaccine production process. Regarding the halal status of the Covid-19 vaccine produced by Sinovac, the Indonesian Ulema Council (MUI) has issued Fatwa No. 02 of 2021 which decided that the Covid-19 Vaccine produced by Sinovac was declared halal and religiously pure.³² On the other hand, people are afraid and want to stay away from vaccinations because of the news through online media whose status cannot be accounted for. For example, news about the COVID-19 vaccine contains magnetic microchips.³³ Several videos about the hoax have circulated on social media. The posts show someone placing an Rp.1,000 coin in injected part of the COVID-19.

³¹ Putri Gloria, "Kabar Viral Kandungan Dalam Vaksin Sinovac, Benarkah Tidak Halal? Halaman All - Kompas.Com," 2021, <https://www.kompas.com/sains/read/2021/01/05/133000523/kabar-viral-kandungan-dalam-vaksin-sinovac-benarkah-tidak-halal?page=all>.

³² Indonesian Ulema Council Fatwa No. 02 Tahun 2021 tentang Vaksin Covid-19 Produksi Sinovac.

³³ Dian Erika Nugraheny, "Beredar Video Vaksin Covid-19 Mengandung Microchip, Ini Kata ITAGI Dan Kemenkes," *Kompas.Com*, 2021, <https://nasional.kompas.com/read/2021/05/28/14164041/beredar-video-vaksin-covid-19-mengandung-microchip-ini-kata-itagi-dan>.

The result is that the coin sticks as if it proves the narrative of the COVID-19 vaccine containing a magnetic microchip is true.

Media Coverage Causes Public Resistance

Based on the facts above, online media information about vaccine news content that causes resistance to vaccination is caused by three things. First, there is news content of vaccinations that claimed death. Second, vaccinations cause serious illness to humans randomly. Third, the status of the vaccine composition is not clear.

A vaccine is a product that evokes human immunity to form a resistance to certain diseases. Vaccines can stimulate the formation of antibodies in the human body to produce defenses against specific diseases so that the body is ready to fight these antigens in case of re-infection.³⁴ Vaccines are made from attenuated antigens or other components of specific antigens. The controlled antigen in the vaccine is reintroduced into the human body in a process known as vaccination. Vaccination is an effort to prevent disease transmission, which is considered safe and effective. The body will first recognize the attenuated antigen, and it will be easier to form the antibodies needed to fight the disease.

The most frequently used source to find information about Covid-19 vaccination is online media such as online news and articles, followed by the government's official website, and social media.³⁵ Information about Covid-19 vaccination on the internet and other social media is considered quite complete and informative, and easy to understand. The main advantage of online media as the primary medium for disseminating information about Covid-19 vaccination is that it is fast and easy to access, and the information is constantly updated. On the other hand, the information is often scary and unsettling, even misinformation.

Information on victims who died after getting the COVID-19 vaccine can be found on detikhealth.com on May 21, 2021, reporting that 30 people have died after the vaccination. Twenty-seven died cases after getting the Sinovac vaccine. Meanwhile, three cases after receiving the AstraZeneca vaccine. The victims after the vaccine are certainly miserable because it will become a new problem for vaccine programs in the future. The wider community can refuse the covid-19 vaccine because getting vaccinated means risking their lives. This type of information triggers resistance. Humans naturally want to see their extended family intact, safe from all threats, and free

³⁴Vinka Widjaja and Noline Michele Widodo, "Pengaruh Teknologi Internet Terhadap Pengetahuan Masyarakat Jakarta Seputar Informasi Vaksinasi Covid-19," *Tematik-Jurnal Teknologi Informasi Dan Komunikasi* 8, no. 1 (2021), p. 1–13.

³⁵Vinka Widjaja and Noline Michele Widodo, "Pengaruh Teknologi Internet Terhadap Pengetahuan Masyarakat Jakarta Seputar Informasi Vaksinasi Covid-19," *Tematik-Jurnal Teknologi Informasi Dan Komunikasi* 8, no. 1 (2021), p. 1–13.

from all forms of fear. The news about the number of young people and seniors who became victims after being vaccinated is disturbing information on social media that strengthens the community's resistance to vaccines.

The number of victims who died after the Covid-19 vaccine seems to cause a new problem. At the same time, the efforts to break the Covid-19 chain also did not get maximum results. Society, in reality, is like facing two big problems at once, the fear of contracting COVID-19 itself and, at the same time, the fear of their lives being threatened after getting the vaccine. Thus, all forms of information related to cases of post-vaccine death victims, regardless of the source of the news, need to present news content as a source of information that can influence a person's knowledge and attitudes, as stated by Ashkenazi,³⁶ that the acceptance of vaccines as an effort to increase human immunity is highly determined by a source of information.

Media information about the prolonged illness after receiving the vaccine is also a factor of community resistance. At the same time, the government's program on the COVID-19 vaccination campaign has been hampered. Some people think that the Covid-19 vaccine can bring and become a different problem and affect people in many aspects, such as economic, social, and educational aspects. The potential for an economic crisis in the family also depends on health conditions. When someone is sick, then automatically, economic life becomes stagnant. Therefore, health is much more important than anything. From a social point of view, humans cannot do much in society when their health condition declines, like Susan's mother, who was paralyzed after receiving the COVID-19 vaccine.³⁷ It is also true in education. Humans whose health is disturbed are very difficult to be productive, including in education. Therefore, it is natural that social media information about people who have been vaccinated causes reactions and triggers for the rejection of the COVID-19 vaccine.

In addition, information on social media about the content of the Covid-19 vaccine that is not halal is also one of the causes of resistance. The problem of halal or haram is a sensitive issue in Indonesia, where most of the population is Muslim. The raw material of the covid-19 vaccine from the African green ape network that circulated on the news is sensitive information for the Muslim community in Indonesia, and of course, they immediately won't accept the covid-19 vaccine because these animals are not allowed to be eaten or forbidden for the Muslim community.

Media, Covid-19 and Resistance in the Perspective of Islamic Law

³⁶Ashkenazi et al., "The Relationship between Parental Source of Information and Knowledge about Measles/Measles Vaccine and Vaccine Hesitancy."

³⁷Budiyanto, "Guru Susan Di Sukabumi Lumpuh Setelah Disuntik Vaksin Covid-19, Keluarga: Berharap Kembali Sehat."

Islam puts a great concern about everything consumed for the benefit of the body, whether it is food, drink, or medicine. As sources of Islamic law, Al-Quran and Hadith have explained what can and can not be consumed, including taking medication which is similar to taking a vaccine. Two provisions must be considered, first, the material or substance, and second, the acquisition method. In the perspective of Islamic law, the food consumed requires two things, namely *halal* and *thayyib*. *Halal* in terms of religion, *thayyib* in terms of eligibility and health standards.³⁸ MUI has issued Fatwa No. 02 of 2021 which decided that Sinovac's Covid-19 Vaccine is Halal and Pure. The decision was decided in the Plenary Session of the MUI Fatwa Commission on January 8, 2021, after listening, reviewing and discussing the audit report from the MUI Halal Audit Team. The auditor of the MUI Fatwa Commission delegate directly conducts on-site audits, both field audits conducted at the Sinovac Vaccine Factory in Beijing China with the POM Team, Ministry of Health and Bio Farma, as well as field audits conducted at Bio Farma Bandung.³⁹ This is information taken from the Tempo newspaper regarding the production process and the critical point of the Covid-19 vaccine produced by China's Sinovac.

Information about non-halal vaccine content will get a strong reaction, especially from the Muslim community. Islam is cautious in dealing with what can be eaten or entered into the body of a Muslim, primarily if the object is classified as unclean (impure). Cleanliness and holiness are the main priorities in worship for Muslims. In contrast, impure or dirty items or things can spoil their worship. Thus, online social media has a vital role as an effective tool to provide information about vaccines to the public. Still, it is necessary to pay attention to the content of the information in a credible manner.

Basically, the fatwas issued by the MUI during the pandemic should be responded to positively and well received by the public. The government has even adopted these *fatwas* so that they can be used as a legal basis for *fiqh* and have political-legal force in Indonesia. The MUI fatwa is a proof that religion is

³⁸ Asrorun Ni'am Sholeh, "Jaminan Halal Pada Produk Obat: Kajian Fatwa MUI Dan Penyerapannya Dalam UU Jaminan Produk Halal," *Journal of Islamic Law Studies* 1, no. 1 (2018), p. 70–87. Asrorun Ni'am Sholeh, *The Covid-19 Vaccination: Realization on Halal Vaccines for Benefits*, *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, No. 1 (2020), p. 174-190. Asrorun Ni'am Sholeh, *Toward a Progressive Fatwa: MUI's Response to the Covid-19 Pandemic*, *Ahkam: Jurnal Ilmu Syariah* 20, No. 2 (2020), p. 281-298.

³⁹ Aminuddin Yakub, "Titik Kritis Kehalalan Vaksin Covid-19 Produksi Sinovac China," *Tempo.Co*, 2021, <https://kolom.tempo.co/read/1423539/titik-kritis-kehalalan-vaksin-covid-19-produksi-sinovac-china>.

capable of being a blessing for all humans and in line with a current situation.⁴⁰ In addition, the policies and legal rules issued by the government regarding the prevention of the spread of the virus, a covid-19 vaccine is needed according to the view of Islamic law aimed at protecting the soul (*hifz al-nafs*) which is an important part of *maqâshid al-syarī'ah* (goal of Islamic law).⁴¹

Therefore, disseminating news and information about COVID-19 should educate and convey factual information. It is also essential not to contain information that can scare and, most importantly, not contain false news (hoax). Because the spread of news that cannot be justified can lead to unrest and commotion in society. As a result, there will be resistance from the public against the government even though the cause is fake news.

For example, public satisfaction with the government's performance in dealing with Covid-19 tends to increase. The Spectrum Politica Institute, a survey institute, said that in July 2021, the government's satisfaction rate was 65.3%, and only 32.3% were dissatisfied, and 2.4 did not provide an assessment.⁴² This shows that from July until now, public trust and resistance tend to be high. The high level of public trust is related to the decline in the spread and reduction of the number of COVID-19 victims.

Therefore, it is necessary to be careful with media coverage. In the context of Islamic law, caution has been explained in disseminating information because it may be that the information disseminated is not accurate. The Qur'an confirms in QS. Al-Hujurat verse 6: "O you who believe, when a wicked person comes to you with news, then examine the truth, so that you do not harm a people because of stupidity (recklessness) and eventually you will regret your actions."

According to M. Quraish Shihab, the verse above is one of the foundations set by Islamic law in social life for the acceptance and experience of news (*naba'*: important news). Human interaction must be based on something that is known and clear because humans are not able to know all the information. That's why humans need another party, but there are those who are honest and have integrity and only tell the truth, and some are dishonest. Because of that, the news must be filtered, worried that someone will not tell something that is not clear, people who believe in the news without clarity can be called stupid (*bi jahalah*). It means that the verse explains that people who do

⁴⁰ Abdur Rahman Adi Saputera, Menelisik Dinamika dan Eksistensi Fatwa MUI sebagai Upaya Mitigasi Pandemi Covid-19, *Tahkim: Jurnal Peradilan dan Hukum Islam* 3, No. 2 (2020), p. 75. Juhaya S. Praja, *Teori Hukum...*, p. 76.

⁴¹ Shubhan Shodiq, Penanganan Covid-19 dalam Pendekatan Kaidah Fikih dan Ushul Fikih: Analisis Kebijakan Pembahasan Sosial Berskala Besar di Bidang Keagamaan, p. 114.

⁴² Ikhwan Wahyudi, Survey: Covid-19 Pengaruhi Kepuasan Masyarakat terhadap Pemerintah, <https://www.antaraneews.com/berita/2339438/survei-covid-19-pengaruh-kepuasan-masyarakat-terhadap-pemerintah>

not research and consider news with knowledge and logic, and values from Allah SWT can be categorized as ignorant people.⁴³

After all, this kind of virus had also happened during the time of the Prophet Muhammad, at that time a virus called *tha'un* spread from a deadly bacterium. The Messenger of Allah ordered to isolate and quarantine people who were infected with the disease so that there would be no mass spread. Then during the time of Umar bin Khattab ra. a narration from Abdullah bin Amr. Caliph Umar was traveling to Sham together with Abdurrahman bin Auf and a group of other friends. While they were in the Sargh, the news about the virus spreading in Syria was informed, then Caliph Umar canceled his trip to Syria.⁴⁴

The legal arguments and sociological realities mentioned above show that caution is needed in receiving, reading, and spreading the news that is not yet clear. Suppose the government or a citizen is not careful. In that case, there will be public resistance to vaccination due to the circulation of information through online social media, especially from YouTube and WhatsApp, which sometimes cannot be accounted for. However, some information is disturbing, so people feel threatened and worried about their survival. Humans will generally reject things that can threaten their body and soul and instinctively want to defend themselves. The issue of vaccines is closely related to the risks to the human body in the long term. Misinformation and miscommunication can occur due to the communication process that is not conducive between the information media and the public. Public rejection of vaccination happens because vaccines have risks affecting the human body, as mentioned through the media. Therefore, the public's desire to participate in vaccination is closely related to the truth of the source of information or the validity of online media information.

At the same time, government policies aiming to prevent harm to people's lives can be realized as part of *maqâshid al-syarī'ah*. The government's policy is in the form of recommendations for vaccination so that virus transmission and community immunity can be realized and ensuring the halal substance of vaccines by involving the MUI, which has authority in religious fatwas. The policy should be disseminated and informed to the public massively by involving religious leaders and community leaders who are socially influential in the community. Thus, resistance from the community will not arise; even if there is a possibility of resistance, it will not be strong.

⁴³M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an*, Volume 12, Jakarta: Lentera Hati, 2012, p. 586.

⁴⁴Eman Supariatna, Wabah Corona Virus Disease Covid 19 dalam Pandangan Islam, *Salam: Jurnal Sosial dan Budaya Syar'i* 7, No. 6 (2020), p. 560.

Conclusion

Online media coverage of the COVID-19 vaccine correlates with community resistance. News content about cases of post-vaccine death victims, content about vaccines that impact the human body, and information about non-halal raw materials or contents of the Covid-19 vaccine, indirectly become factors in the emergence of public resistance to vaccines. This refusal is due to a report about COVID-19 victims who experienced vaccine failures. Information, especially from social media from Youtube, WhatsApp and Facebook, is sometimes difficult to justify. The news content and discourse regarding non-halal vaccines also gives the impression that vaccines are not safe for humans, especially Muslims in Indonesia. Overall, these factors impact three dimensions of human life: fear, a decrease in economic productivity, and the desecration of religious teachings. According to Islamic law, for all news regarding Covid, the public should be careful about the news source because it may not be true. Likewise, the government needs to provide solutions in several ways. First, the state oversees all social media in conveying information so that all news related to the COVID-19 vaccine needs to be considered more carefully and wisely so as not to make the public worry. Second, the government needs to re-strengthen regulations or laws on media or news coverage that have been running less than optimally. Moreover, the government's vaccine policy aims to prevent harm to people's lives is part of *maqâshid al-syarī'ah*. The government also involves the MUI, which has authority in religious fatwas so that the certainty that the vaccine is halal can be accounted for in Islamic law. Thus, news about COVID-19 can function as part of public education to receive and spread positive news without causing anxiety.

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