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# Religious Education and Vaccination: The Concept of Halal, From the Slippery Road to Herd Immunity

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## Abstract

*This study aims to understand how religious education contributes to understanding vaccination to achieve herd immunity in society due to the COVID-19 pandemic. The diversity of understanding for vaccines and its ingredient creates an issue about halal and non-halal among Indonesian citizens. The dispersed understanding produces the swing opinions not to be vaccinated due to the understanding of the theological concept of Halal, and the final herd immunity is impossible to achieve. This core problem is triggered by two essential elements: culture and theological concepts. The present triggers, cultural and theological elements, invite the sociological method to access articles, journals, academic writing, and books to see the emic perspective of the problems. The sociological method evaluates and analyses the problems to get the possible answer to the research question. The result of this investigation is that vaccination is saving humanity from the destruction of the COVID-19 virus. It is also a theological blueprint of God's creation to use medical materials to stop the plague. The conclusion is drawn to state that vaccination is the knowledge of God's gift for humanity to end the pandemic of Covid-19. It is also a part of the social responsibility of religious people to open the door to vaccination places to convince the ingredient is the gift of the Creator through medical science*

**Keywords:**

vaccination COVID-19, the concept of halal, herd immunity, vaccination and religious education.

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## Introduction

The spread and the mutation of the Virus SARS-COV2 invite all medical scientists to create vaccination to prevent human infection from death. All countries compete with one another to bring the best vaccination for COVID-19 to their citizens, including Indonesia. The national vaccination program started in March 2021 through the coming of vaccines to Indonesia, and they are accessible for free to prevent infection among Indonesian citizens. The Indonesian Ministry of Health, as a representative of the Indonesian government, states that the national vaccination level still needs to be fully satisfied due to the national target because some provinces still need to meet the government target of vaccination.<sup>1</sup> The unsuccessful of the national vaccination is influenced by some factors such as religion, norms, values, and local culture.<sup>2</sup> Therefore, Syarif and Hannan evaluate that the level of Indonesian vaccination is triggered by two crucial factors: culture and theological concept.<sup>3</sup> The cultural factor of Indonesia influences the ability of society to run the health protocol and social distancing because the gotong royong culture and hospitality are the national characteristic of Indonesian in running the health protocol. The religious concept also plays a vital role in making people understand the theological concept of halal and non-halal. This understanding triggers the swing opinion on the ingredients of the COVID-19 vaccine among the people.

Cultural element is one of the causes why the national vaccination level in thirty-three provinces is different. This cultural element is based on the Indonesian characteristic of social action. They were tolerating, opening masks while speaking, and kissing older people's hands became the causes of the increasing numbers of Covid-19 cases during and after the Idul Fitri.<sup>4</sup> Gabriel et al. confirm that interesting behavior influences sociocultural behavior as the predictor in succession to Covid-19 vaccination.<sup>5</sup> Indonesian cultural factors with the uniqueness of gotong royong and getting along with others in building an effective network influence the attitude and behavior toward Covid-19. Thus, Konstantinou et al. explain that the experience and the influence of others on vaccination create a space of social networking for attitudes in deciding to vaccinate.<sup>6</sup> This point shows the context of Indonesian culture regarding the community's attitude towards Covid-19 vaccination as a package of social interaction and recommendations given by an individual or family members to have a vaccination. This idea determines the national vaccination succession to stop the spread of the SARS-COV-2 virus.<sup>7</sup>

The theological concept determines Indonesian society's attitude, influence, and behavior concerning the success of Covid-19 vaccination. Islam, as the majority religion in Indonesia, influences the opinion of Covid-19 vaccine scientists regarding halal or non-halal through teaching and theology. Nurita writes that the influencing of Islamic theologians through Majelis Ulama Indonesia (MUI) confirms that the AstraZeneca vaccine is not halal, so it creates the opinion of Indonesian

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<sup>1</sup> Kementerian Kesehatan RI, "Vaksinasi Covid-19," *Online*.

<sup>2</sup> Abd Hannan, Zainuddin Syarif, and Ku Abdul Muhaimin Yusof, "THE REVIEW OF SOCIAL THEOLOGY AND SCIENCE ON THE BENEFITS OF VACCINE IN THE COVID-19 PREVENTIVE MEASURES," *Akademika : Jurnal Pemikiran Islam* 26, no. 2 (December 2021): 219–240.

<sup>3</sup> Zainuddin Syarif and Abd Hannan, "Fundamentalism and the Challenges of Religious," *Madania: Jurnal Kajian Keislaman* 25, no. 1 (July 2021): 1–18.

<sup>4</sup> Haryanti Puspa Sari, "Kemenkes: Kenaikan Kasus Covid-19 Pasca-Liburan Lebaran 2021 Lebih Tinggi Dari Liburan Akhir Tahun," *Kompas.Com* (Jakarta, 2021).

<sup>5</sup> Emily H. Gabriel, Matthew C. Hoch, and Robert J. Cramer, "Health Belief Model Scale and Theory of Planned Behavior Scale to Assess Attitudes and Perceptions of Injury Prevention Program Participation: An Exploratory Factor Analysis," *Journal of Science and Medicine in Sport* 22, no. 5 (May 2019): 544–549.

<sup>6</sup> Pinelopi Konstantinou et al., "Transmission of Vaccination Attitudes and Uptake Based on Social Contagion Theory: A Scoping Review," *Vaccines* (MDPI AG, June 2021).

<sup>7</sup> Zaid Zaid et al., "Norma Sosial Dan Pengaruh Sosial Terhadap Minat Vaksin Covid-19," *JURNAL KESEHATAN PERINTIS (Perintis's Health Journal)* 8, no. 2 (December 2021): 91–99.

citizens regarding vaccination.<sup>8</sup> This case makes the vaccination program from the government does not move well. Hilmy and Niam explain that two polar influence each other.<sup>9</sup> The first polar is the inductive logical mind of Covid-19 scientists with the power of vaccination to stop the spread of the virus. The other polar is deductive of religious conservative leaders through the argument whether it is halal or not for the religious followers. The fighting of two polar takes place in the social media, public sphere, and information channels to influence the followers' opinions. Suyadi et al. insist that the scientists' vaccine concept approves that Covid-19 is an infectious disease from human to human.<sup>10</sup> Hence, it needs mitigation through policy and medical intervention to prevent new cases every day. This thought differs from the religious leaders claiming that Covid-19 cannot only be approached by the scientific method, but the religious approach also intervenes in that situation. Campbell and Sheldon say that the intervention of religious organizations accuses SARS-COV2 of global conspiracy to weaken religion.<sup>11</sup> Hannan and Muhaimin continue saying that religious intervention in handling the Covid-19 plague, which has gotten from the halal label, is also rejected by the community.<sup>12</sup> Therefore, the vaccination level of Indonesian provinces cannot achieve the target of national vaccination to reach herd immunity as the final result.

The vaccination level for COVID-19 has

become the priority of the Indonesian government to achieve herd immunity and decide the transition level from pandemic to endemic. This article aims to answer how Indonesian people contribute to the national vaccination program to reach herd immunity in helping the government to decide from pandemic to endemic. Toruna et al. invite religious people to make the government successful in vaccination programs by opening religious houses.<sup>13</sup> Pattanang et al. exhort educational institutions to participate in education about the importance of vaccination for teachers, students, and education staff.<sup>14</sup> Nicolas expresses religious people's involvement in vaccination as a method of obedience to the government as the representative of God's presence.<sup>15</sup> Their research is not fully answered the theological concept of halal in the COVID-19 vaccine from the perspective of the sociology of religion. Therefore, this study aims how religious value is able to support the slippery road of theological issue to herd immunity in the light of Christian perspective.

## Method

This article probes to answer the research question above through the sociology of religion method.<sup>16</sup> This method will access

<sup>8</sup> Dewi Nurita, "Menilik Alasan Beda Label Halal-Haram Vaksin AstraZeneca - Nasional Tempo.Co," *Tempo.Co* (Jakarta, 2021).

<sup>9</sup> Masdar Hilmy and Khoirun Niam, "Winning the Battle of Authorities: The Muslim Disputes over the Covid-19 Pandemic Plague in Contemporary Indonesia," *Qudus International Journal of Islamic Studies* 8, no. 2 (2021): 293–326.

<sup>10</sup> Suyadi, Zalik Nuryana, and Niki Alma Febriana Fauzi, "The Fiqh of Disaster: The Mitigation of Covid-19 in the Perspective of Islamic Education-Neuroscience," *International Journal of Disaster Risk Reduction* 51 (December 2020): 1–9.

<sup>11</sup> Heidi A. Campbell and Zachary Sheldon, "Religious Responses to Social Distancing Revealed through Memes during the Covid-19 Pandemic," *Religions* 12, no. 9 (September 2021): 1–16.

<sup>12</sup> Abd Hannan and Wafi Muhaimin, "Teologi Kemaslahatan Social-Physcal Distancing Dalam

Penanggulangan Covid-19," *Jurnal Kurioritas* 13, no. 1 (2020): 78–102.

<sup>13</sup> Rutman L Toruna et al., "Sosialisasi Manajemen Dalam Pelaksanaan Vaksinasi COVID-19," *Jurnal IKRAITH-ABDIMAS* 5, no. 1 (2021): 118–123.

<sup>14</sup> Emik Pattanang, Mesta Limbong, and Witarsa Tambunan, "PERENCANAAN PELAKSANAAN PEMBELAJARAN TATAP MUKA DI MASA PANDEMI PADA SMK KRISTEN TAGARI," *Jurnal Manajemen Pendidikan* 10, no. 2 (July 2021): 112–120.

<sup>15</sup> Djone Georges Nicolas, "Analisis Kontroversi Vaksin Covid-19, Microchip 666 Dan Antikris Di Tengah Gereja Di Indonesia Berdasarkan Wahyu 13:16-18," *Syntax Literate; Jurnal Ilmiah Indonesia* 6, no. 2 (February 2021): 664–671.

<sup>16</sup> Birsan Banu Okutan, "Tricks of Methods in Sociology of Religion: A Schemetical Attempt," *Cumhuriyet Ilahiyat Dergisi* 24, no. 2 (2020): 911–931; Larissa Buchholz,

article journals, books, scientific writing, and newspapers to get the emic perspective of the problems. The sociology of religion analyses the problem on each layer to reveal a possible answer for the research question. The sociology of religion method will collect the data, process the data and display through the descriptive writing.<sup>17</sup> Therefore, this method will divide into three systematic writing. First, the research discusses the perspective of Christians on the plague as a warning for humanity to return to the Creator. Secondly, vaccination is pastoral care to educate people about vaccination. Vaccination is not about halal or not halal, but it teaches how saving humanity is a priority for life from the danger of SARS-COV2. The theological concept supports vaccination as the education for patience during a crisis. Finally, this article formulates religious action as an example of Indonesian citizens participating in social responsibility to achieve herd immunity from the slippery road. This research ends with the conclusion.

## Result & Discussion

### Plague in the Perspective of Religion

Boas sees not only disease from the perspective of a biological human but also human existence as a sick person experiences history and culture.<sup>18</sup> Experiencing history and culture assimilates the realization of being cured of the disease, and understanding disease is the answer to the theodicy concept. Hence, religion and scientific approaches integrate to build

constructive discourse in avoiding the COVID-19 virus. Experiencing spiritual culture is an approach to social change for humans to admit that disease is from God and bring the human back to Him as the Creator through repentance and praying.<sup>19</sup>

The logical thinking of the Christian perspective about plague is divine justification for the problem of human who rebels against God. Sulistio and Gunawan explain that plague can be understood as a disaster through God's permission because of humans' criminality towards natural resources and social life.<sup>20</sup> From the perspective of Christians, the plague is that God controls COVID-19 because He rules over the plague in His hands to bring goodness. Napitupulu adds that the consistency of God toward His promises is the fulfillment of His plans through the life of humans for both good and plague.<sup>21</sup> Therefore, the COVID-19 outbreak is a humanitarian disaster, but God also works through His sovereignty and will to achieve perfection for humans. This idea leads to the Christian perspective toward COVID-19: obeying God's authority, which rules over humans through the excellent action to suffering others.

Alkaf explains that religion teaches the wrath of God if a human does not follow His teaching, and humans should be ready to face His punishment.<sup>22</sup> Religious texts found in Abrahamic religions are the narratives of the Israelites being punished by God through a fever in Leviticus 26:16 and Deuteronomy 28:2.<sup>23</sup> The narrative speaks of a fever accompanied by a dry cough and inflammation

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"Bringing the Body Back into Theory and Methodology," *Theoretical Sociology* 35 (2006): 481–490.

<sup>17</sup> Sonny Eli Zaluchu, "Theology of Hope Amidst the World's Fears," *Perichoresis* 19, no. 4 (December 2021): 65–80.

<sup>18</sup> Alex Villas Boas, "Spirituality and Health in Pandemic Times: Lessons from the Ancient Wisdom," *Religions* 11, no. 11 (November 2020): 1–19.

<sup>19</sup> Julio Nendissa, "Agama Dan Pandemi Covid-19," *SOPHIA: Jurnal Teologi dan Pendidikan Kristen* 2, no. 2 (December 2021): 16–29.

<sup>20</sup> Thio Christian Sulistio and Esther Gunawan, "Perbandingan Konsep Teodise John Calvin Dan C. S. Lewis Serta Relevansinya Terhadap Sikap Fatalistik

Dalam Menghadapi Covid-19," *DUNAMIS: Jurnal Teologi dan Pendidikan Kristiani* 6, no. 1 (October 2021): 153–175.

<sup>21</sup> Lister Napitupulu, "God's Consistency Which Is Promised Through a New-Normal-Era Health Protocol in Order to Preserve The Essence Of Humanity," *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat* 5, no. 2 (July 2021): 224–233.

<sup>22</sup> M. Alkaf, "Agama, Sains, Dan Covid-19: Perspektif Sosial-Agama," *MAARIF* 15, no. 1 (June 2020): 93–108.

<sup>23</sup> Ernita Dewi, "Agama, Mitos Dan Sains: Perspektif Masyarakat Tentang Covid-19," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 23, no. 2 (October 2021): 157–166.



in the Israelites, causing people to perish. God brought this disease to punish the Israelites who did not listen to and obey God's decrees faithfully. The disease God brought reacted to what the Israelites had done to their God. In addition to the plague above, Marmidi emphasizes that the narrative of the plague in the book of Exodus 7-11 aims to declare God's power over judgment against the Egyptians for the liberation of the Israelites from Egyptian rule.<sup>24</sup> In the Plague of Flies, bringing death to all livestock is a category statement that God not only shows who the God of Israel is, but God punishes Pharaoh for crimes against the Israelites. Therefore, the plague, in the perspective of Christian theology, is God's punishment for nations that do not heed His words and obey His commands.

The narrations above provide an understanding that the plague, as God's punishment, does not only destroy humans but contains a call to repent through forgiveness. Sardono and Firmanto explain that the COVID-19 outbreak was not only understood as a natural phenomenon but also as an event and experience of faith.<sup>25</sup> Events of faith educate humans to understand the mistakes of reluctance to obey His legal provisions, even rebel against His commands and hinder His plans for human life. Nendissa revealed that the COVID-19 pandemic was a trial from God and a warning to return to Him.<sup>26</sup> From a Christian theological perspective, the plague is stated as God's way of improving human life and the order of the universe. Simon et al. show that God is sovereign over the punishment of humans to improve attitudes, governance, and

human personality from an eschatological perspective.<sup>27</sup>

### Vaccination as Pastoral Care

The COVID-19 outbreak has high transmission from human to human, with variants that are very resistant to treatment (Hannan et al., 2021). Mitigating this huge risk requires a breakthrough based on the World Health Organization (WHO) recommendations.<sup>28</sup> Mitigation with COVID-19 vaccination is a breakthrough in dealing with high infection and death in Indonesia due to high population density and mobility. Mass vaccination contributes to strengthening the immune system, allowing the Indonesian people to continue their socio-economic activities without worrying about the COVID-19 virus. Vaccines work to build immunity and produce antibodies to stimulate the body's immunity against transmission of the COVID-19 virus through biological preparations that include antigens in the form of microorganisms or other substances.<sup>29</sup> Therefore, the function of the COVID-19 vaccine stimulates antigens to form immunity against the COVID-19 virus, according to adherence in treatment research.

Mass vaccination is the best way to halt the rate of transmission and death caused by the COVID-19 virus.<sup>30</sup> Vaccination is not only for prevention but also as preventive management to limit three things, namely: 1) reduce morbidity and Indonesian population mortality from the dangers of COVID-19; 2) help medically to achieve herd immunity as prevention of transmission; 3) suppress and minimizing the socio-economic impact of the crisis caused by the spread of the COVID-19 virus.<sup>31</sup> Therefore, the COVID-19 vaccine is a

<sup>24</sup> Fransiskus Xaverius Marmidi, "PENYAKIT MENULAR DAN WABAH DALAM PL DAN PB," *LOGOS* 16, no. 2 (December 2020): 66–80.

<sup>25</sup> Eugenius Ervan Sardono and Antonius Denny Firmanto, "Pengharapan Di Tengah Pandemi Menurut Jürgen Moltmann," *DUNAMIS: Jurnal Teologi dan Pendidikan Kristiani* 6, no. 2 (March 2022): 546–562.

<sup>26</sup> Nendissa, "Agama Dan Pandemi Covid-19."

<sup>27</sup> Simon Simon et al., "Pandemi Covid-19 Dalam Perspektif Teologi Pentakosta," *Ritornera - Jurnal Teologi Pentakosta Indonesia* 1, no. 1 (June 2021): 65–77.

<sup>28</sup> Domenico Cucinotta and Maurizio Vanelli, "WHO Declares COVID-19 a Pandemic," *Acta Biomedica* (Mattioli 1885, 2020).

<sup>29</sup> Tamam El-Elimat et al., "Acceptance and Attitudes toward COVID-19 Vaccines: A Cross-Sectional Study from Jordan," *PLoS ONE* 16, no. 4 April (April 2021): 1–15.

<sup>30</sup> Yosra A. Helmy et al., "The COVID-19 Pandemic: A Comprehensive Review of Taxonomy, Genetics, Epidemiology, Diagnosis, Treatment, and Control," *Journal of Clinical Medicine* 9, no. 4 (April 2020): 1–29.

<sup>31</sup> Maria Nicola et al., "The Socio-Economic Implications of the Coronavirus Pandemic (COVID-19): A

good prevention effectiveness management rather than medicine because people who have been vaccinated tend to have lower infections than people who are not vaccinated.<sup>32</sup> The concept of Christianity as a religion is implementing effective management to assist vaccination coverage as pastoral care. Vaccination and pastoral care are ways to maintain life through scientific immunization against the COVID-19 virus attack to deal with other diseases. Vaccination is not intended for a particular religion but for medical benefits for religious human life to maintain life both personally and socially.

Faivre et al. explained that vaccination is the most cost-effective intervention to save human life from the disease every year.<sup>33</sup> Vaccination coverage is the key to success in the health system to fight the COVID-19 virus so that human life returns to normal. A person's absolute awareness of the importance of vaccination requires understanding the concept of religion and the presence of God in the heart (faith). The culmination of religious teaching is self-realization which positions religious teachings into practical life in social and ritual actions.<sup>34</sup> Therefore, the journey of faith and service as a religious community is protected from all diseases, including COVID-19. As a result, prevention of COVID-19 is not intended individually but collectively for the safety of many people's lives. This point leads that the Indonesian government's vaccination program is designed to protect collective safety when adequate herd immunity levels are achieved. Vaccination as pastoral care builds community capacity to restore life through participation in the national vaccination program to protect humans from epidemic malignant diseases.

Zaluchu stated that the COVID-19 pandemic created a global health, economic and social crisis.<sup>35</sup> As a result of the COVID-19 crisis, humans fear facing the reality of an

economic downturn, socialization, and life. An imbalance in the demand and supply system of life during a pandemic requires the application of macro strategies to create strong resilience to overcome crises.<sup>36</sup> The national vaccination program is solidarity from resilience in a crisis because vaccination action is social solidarity created through cohesion between individuals in society for social order and stability. Social solidarity builds collective responsibility for the welfare of group members but also emphasizes concern for participation in Indonesia's national vaccination program. Social solidarity forms pastoral care actions as an endurance of crisis through participation in the national vaccination program through religious principles as the basis of shared awareness in fostering solidarity in society.

### Slippery Road to Herd Immunity

Religious intervention in Indonesia's national vaccination program to achieve herd immunity is a collaboration between science and religious values to promote vaccines to prevent the transmission of COVID-19. With Islam as the majority religion in Indonesia, they have theological concepts of halal and non-halal food that the body can consume. The theological concept of Halal plays a vital role in herd immunity in Indonesia and the willingness to be vaccinated. This idea is called the slippery road of the COVID-19 vaccination. Mardian et al. explain how Islam, through theological teaching, has concerns about vaccines and other medicines containing non-halal.<sup>37</sup> This understanding forms an opinion among the public not to be vaccinated so that the efforts of the national vaccination program do not reach the target. Therefore, religious considerations and the involvement of religious figures are of particular concern in the national vaccination program to allow vaccines to

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Review," *International Journal of Surgery* (Elsevier, June 2020).

<sup>32</sup> Jason Phua et al., "Intensive Care Management of Coronavirus Disease 2019 (COVID-19): Challenges and Recommendations," *The Lancet Respiratory Medicine* (Lancet Publishing Group, May 2020).

<sup>33</sup> P. Faivre et al., "PIN127 Immunization Funding Landscape in European Union 28 Countries," *Value in Health* 23 (December 2020): S565.

<sup>34</sup> Boas, "Spirituality and Health in Pandemic Times: Lessons from the Ancient Wisdom."

<sup>35</sup> Zaluchu, "Theology of Hope Amidst the World's Fears."

<sup>36</sup> Nebojša Savić et al., "Serbian Economy Recovery in the Post COVID-19 Era: Cluster Approach," *Ekonomika preduzeca* 69, no. 3–4 (2021): 243–259.

<sup>37</sup> Yan Mardian et al., "Sharia (Islamic Law) Perspectives of COVID-19 Vaccines," *Frontiers in Tropical Diseases* 2 (December 2021): 1–8.

prevent the COVID-19 virus.<sup>38</sup> The role of religious leaders in conveying the national vaccination program through the pulpit provides a theological understanding of God's miracles embodied in science, laboratories, and vaccination trials become places of worship for scientists in devoting thoughts to minimizing the spread of COVID-19.

Roth-Cohen et al. reiterated that religion represents a significant resilience factor in facing extreme difficulties in human life, such as the COVID-19 pandemic.<sup>39</sup> Human fragility in facing health difficulties leads to a return to religion in maintaining one's life. This fragility returns Christians to prayer as a reflection of faith and trust in God and waits for an answer to the end of COVID-19. Therefore, the answer to prayer is a COVID-19 vaccine through scientific research to prevent the spread of the SARS-COV2 virus to protection for oneself.<sup>40</sup> Indonesian Christians and houses of worship are open to the Indonesian government's vaccination program regardless of ethnic, religious, and racial background. Self-protection, for Christians, is a top priority for preserving the life of human beings in order to complete God's mission for humanity on this earth. The concept of *halal* in theology is not a hindrance not to vaccinate, but the concept of *halal* has become a part of researchers to respect the beliefs of religious people in this world. Preserving human life is the bottom line of vaccination to achieve herd immunity and save lives, as God's mission.

The Christian understanding of COVID-19 vaccination in Indonesia is a mission to save lives to ensure that society functions properly. This understanding has equality as a basic human need to protect themselves from the dangers of SARS-COV2.

<sup>38</sup> Jad A. Elharake et al., "COVID-19 Vaccine Acceptance among Health Care Workers in the Kingdom of Saudi Arabia," *International Journal of Infectious Diseases* 109 (August 2021): 286–293.

<sup>39</sup> Osnat Roth-Cohen, Sidharth Muralidharan, and Carrie La Ferle, "The Importance of Spiritual Consumption, Religious Expression and Subjective Well-Being among Christians in the US during COVID-19," *Journal of Religion and Health* 61, no. 2 (April 2022): 1719–1733.

<sup>40</sup> Rusi Jaspal, Barbara Lopes, and Pedro Lopes, "Fear, Social Isolation and Compulsive Buying in Response to COVID-19 in a Religiously Diverse UK Sample," *Mental*

Corcoran et al. emphasize that the Christian concept of saving lives upholds the principle of human survival to avoid death.<sup>41</sup> The concept of human resilience is the process of developing life to avoid the dangers of COVID-19 by consistently developing a COVID-19 vaccine with the principle of security ethics. Therefore, the participation of Christians in the COVID-19 vaccination contributes to preserving life with the principle of survival.<sup>42</sup> This concept leads the Church in Indonesia to be willing to support the government and help the vaccination program by making the Church the location of the government's vaccination program. The principle of the common good makes a strong foundation for Christians to support social vaccination programs to prevent the COVID-19 virus.

Apituley et al. explain that education about the dangers of COVID through Christian schools has an essential meaning in increasing the understanding of herd immunity.<sup>43</sup> Educating educators and students through Christian schools with love builds confidence about the importance of vaccination in achieving community immunity. Understanding vaccination through education supports the Christian concept in the writings of the Apostle Paul in 1 Corinthians 8: 8-9 to avoid becoming a stumbling block to the weak. The freedom of Christians to vaccinate against COVID-19 is not a stumbling block, but Christians must be strengthened through education about vaccinations and vaccines for COVID-19. The concept of loving others is the character and identity of Christians to show the importance of preserving life for others through invitations to

*Health, Religion and Culture* 23, no. 5 (May 2020): 427–442.

<sup>41</sup> Katie E. Corcoran, Christopher P. Scheitle, and Bernard D. DiGregorio, "Christian Nationalism and COVID-19 Vaccine Hesitancy and Uptake," *Vaccine* 39, no. 45 (October 2021): 6614–6621.

<sup>42</sup> Joseph Renus F Galang and Justine Renus F Galang, "A Fundamental Christian Argument for Vaccine Promotion," *Journal of Public Health* (July 2021): 1–2.

<sup>43</sup> Margaretha M. A. Apituley et al., "Edukasi Pentingnya Vaksinasi Dan Protokol Kesehatan 5M Dalam Menghadapi COVID-19 Pada Jemaat Waai," *Panrannuangku Jurnal Pengabdian Masyarakat* 2, no. 1 (January 2022): 40–48.

vaccinate to achieve herd immunity.<sup>44</sup> Therefore, Paul wrote that food does not bring us near to God; we are no worse if we do not eat and no better if we do. The concept of halal or non-halal does not bring humans closer to God, but food (halal and non-halal) allows humans to survive. Therefore, vaccination does not bring people closer to God but invites people to survive the dangers of the SARS-CoV-2 virus. Presentation of the national vaccination program through education in Christian schools creates Christian social responsibility to teach how Christians are a strengthening element regarding vaccination, not a stumbling block for the weak.

## Conclusion

Vaccination is God's way through science to help spread the SARS-COV-2 virus and even form herd immunity in society. The development of the COVID-19 vaccine through the discovery of scientists is a collaborative work between science and religion which puts forward the concept of caution for users and the concept of halal for religious people. To this research, vaccination is a social responsibility of the Indonesian people, not directly related to halal or non-halal. However, vaccine development has been carried out scientifically to be careful in its use. Preserving human life is the primary commodity in vaccination by creating herd immunity in the community during social interactions. The role of social responsibility through opening houses of worship as national vaccination centers for the Indonesian government's program and praying for the nation manifests faith and trust in God for fellow human beings. Opening houses of worship as vaccination sites does not discriminate between religion, ethnicity, class, and race but creates social justice for all Indonesian people. Understanding COVID-19 vaccination is not a tool to get closer to the Creator but a tool to defend oneself from the threat of extinction from the dangers of COVID-19.

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