

**FATWA
INDONESIAN ULEMA COUNCIL
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About

**USE OF MR VACCINE (MEASLES RUBELLA) PRODUCTS FROM SII
(SERUM INTITUTE OF INDIA) FOR IMMUNIZATION**

Indonesian Ulema Council (MUI) Fatwa Commission after:

- Weigh** : a. that there are currently many cases of disease occurring Measles and Rubella in Indonesia. Both diseases are classified contagious and dangerous diseases, because they can cause permanent disability and death. Children is a group that is very susceptible to disease the. To prevent the outbreak of these two diseases, it takes ikhitar and effective efforts, one of which is through immunization;
- b. that to protect Indonesian children and society from danger of measles and rubella, the Government carries out MR immunization program Related to that, the Minister of Health of the Republic of Indonesia submit a fatwa request to MUI regarding the legal status the implementation of MR immunization to be used as implementation guidelines from the religious aspect;
- c. that based on the above considerations, it is deemed necessary stipulate fatwa regarding the use of the SII MR Production Vaccine for Immunization to be used as a guide.

Remembering : 1. Al-Quran al-Karim

- a. The Word of Allah SWT which explains the prohibition of falling in destruction, including:

... And you should not throw yourself in
destruction ... QS Al-Baqarah [2]: 195

b. The Word of Allah SWT who warned against it
leaving behind a weak generation, including:

هَيْلَعٌ أَوْفَاخٌ أَفَاعِضٌ دَيْرُذٌ مِهْفَلِخٌ نِمٌ أَوْكَرْتٌ وَوَلٌ نَيْذَلٌ شَخِيْلٌ أَوْقَتِيْلَفٌ مٌ
أَدِيْدَسٌ لُوْقٌ أَوْلُوْقِيْلُوْ

Indonesian Ulema Council Fatwa Commission

Fatwa concerning Use of MR Product Vaccine from SII for Immunization 2

And let God fear those who
if leaving their children behind
weak, which they worry about (their welfare).
Therefore let them fear Allah and
let them say the right words. (Surat al-
Nisa: 9)

c. The Word of God Almighty commands halal consumption
and thayyib, among others:

وَطُخٌ أَوْعِبْتَتْ لَوِ أَيْبِطٌ لَّلَا حِ ضَرَلَا فِ أَمَاوُكُ سَانَلَا أَهِيَا أَيِ اِ أَطِيْلَا
يَنْبِمٌ وُدَاعٌ مَكَلٌ هِنَا

O people, eat halal better than anything
found on earth, and do not follow the steps
devil steps; because the real devil is the enemy
real to you. (Surat al-Baqarah: 168)

d. The Word of Allah SWT which explains that it is in condition
syar'i emergencies are allowed to consume illicit things,
among others:

يَغْلِ هِبٌ لَهَا أَمَوِ رِيْزِنَلَا مَلُوْ مَدَلَاوِ قَتِيْمَلَا مُكِيْلَعٌ مَّرِحٌ رَطِيْلُصَا نَمَفٌ هَلَلَا
لَا فِ دَا عِ لَوِ غَا بِ رِيْبَغِرٌ رُوْفَعٌ هَلَلَا اِ هَيْلَعٌ نِيَا

Surely Allah only forbids you a carcass,
blood, pork and animals which (when slaughtered)

called (name) other than Allah. But whoever is in condition forced (eat it) while he does not want it and

not too much, so there is no sin for him.

Truly Allah is Forgiving, Most Merciful.

(Surat al-Baqarah [2]: 173)

هَيَّا لِي تَرُطُّضَا أَمْ لِي مَكِّيَعٍ مَرَّحٍ أَمْ مَكْلٍ لَصَفٍ دَقْوٍ ...

.... And verily Allah has explained to you what which He forbids you, except what you are forced to eat it ... (Surat al-An'am: 119)

2. The traditions of the Prophet, among others:

بَنَّا نَعُ هُنَعُ هَلَّا يَضَرُّ قَرِيرُهُ بِأَنَّ هَلَّا لَصَهْلًا زَنَّا أَمْ أَقَ مَلَسُو هَيْلَعُ
ءَافِشُ هَلَّ زَنَّا لِي إِتْرَا خَبْلَا هَاورِ)

"From Abu Hurairah RA, from the Prophet SAW: Surely Allah is not reduce a disease except reduce (also) the drug " .

(Narrated by al-Bukhari)

Indonesian Ulema Council Fatwa Commission

Fatwa concerning Use of MR Product Vaccine from SII for Immunization 3

هَلَّا لَصُ هَلَّا وَسَرُّ أَّا كِيرَشِ نَبِّ قَمَاسًا نَعُ هَيْلَعُ فَوِ أُووَادَتِّ أَقَ مَلَسِ
زَعُ هَلَّا رَجَوَّحَاوِ ءَادَ زَيْغِ ءَاوَدِ هَلَّ عَضُو لِي ءَادَ عَضِي لِي كُوبَا هَاورِ
دَوَاهِجَامِ نَبَاوِ يِنَاسَنَلَا وَيَذْمَتْرَلَا وَ)

"Repent, because God does not make illness except make also the cure, except for one disease that is senile (old) " .

(Narrated by Abu Dawud, Tirmidhi, Nasa'i and Ibn Majah)

أَقَ ءَادَرَدَلَا بِأَنَّ نَعُ وَسَرُّ أَقَ هَيْلَعُ هَلَّا لَصُ هَلَّا مِ تَدَلَا زَنَّا هَلَّا
مَارِبِ أُووَادَتِّ لَوِ أُووَادَتِّ ءَاوَدِ ءَادَ لِكَلِّ لَعَجُو ءَاوَدِ لِي تَوَادِ وَبَا هَاورِ)

"From Abu Darda ', he said: Rasulullah SAW said:
Verily Allah has decreed disease and medicine for each illness, then seek treatment and don't seek treatment with yang haram " . (Narrated by Abu Dawud)

فَ تَنِيْدَمْلَا اُوْتَجَافَ تَنِيْرُعْ وَا لُكْعُ نِم سَانَا مِدَقْ اَقِ كِلَامِ نِمَّ مَهْرُ
لَا وُبَيْنَلِيْمُ اُوْبِرِّيْ اَوْ حَاقِلِبِ مَلَسُوْ هِيْلَعُ هَلَلَا نَلَّصُوْ اِلَّا اِلْبَايْرَا خَبْلَا هَاوْرُ)

"From Companions Anas bin Malik RA: A group of people 'Ukl or
Urainah came to the city of Medina and did not match the air
(so they fell ill), then the Prophet SAW ordered that
they look for dairy camels and (so they) drink urine
and the camel's milk ". (Narrated by al-Bukhari)

اَقِ سَابِعِ نَبَا مَلَسُوْ هِيْلَعُ هَلَلَا نَلَّصُوْ هَلَلَا وُسْرَا اَقْرَا رِضْ لَوْ رَزْضُ لَ
(هَجَامِ نَبَا وِ كَلَامُو دَحْمَا هَاوْرُ)

From Ibn Abbas RA, he said: "Rasulullah SAW said: No.
may harm others (unilaterally) and may not
(also) replying to danger (posed by others) with
danger (which harms it). " (HR. Ahmad, Malik, and Ibn Majah)

عَنْ حَبِيْبِ اَبِيْ ثَابِيْتِ قَا سَمِعْتُ اِبْرَاهِيْمَ بِنِ سَعْدِ يَقُوْ اَسْمَعْتُ لِيْمَاةَ بِنِ
بِيْدِ يَدْتِ سَعْدِ عَا اِنْ نَلَبَّ صَلَّى عَلَيَّ هُوَ سَلَامٌ قَا اِنْسِ اَعْمُ بَطْلَعَاوُ
بَرِضْ فَلَا تَخْلُوْ اِلَّا اَقِ عِبْرَاوْنَتِ هَفِ الْا رُجْعُوْ اِيْنَا خَبْلَا هَاوْرُ (تَا)

From Habib bin Abi Thabit he said: I heard Ibrahim
bin Sa'd said: I heard Osama bin Zaid talking
with Sa'd about what was heard from the Prophet SAW that
he said: "If you hear there is a plague on
an area then don't enter the area of the plague.
And if the outbreak has occurred in a medium area
you are there, then don't leave the area ".
(Narrated by al-Bukhari) .

Indonesian Ulema Council Fatwa Commission

اَبَا تُعَسِ نَحْمَرَلَا دَبْعُ نُبْ تَمَلَسُ وُبَا اَقْلَا نَعُ قَرِيْبُهُ مَلَسُوْ هِيْلَعُ لَلَا نَلَّصُوْ
رَا خَبْلَا هَاوْرُ (... حِصْمَلَا لَعُ خِرْمَمْلَا اُوْدِرُوْتُ لَ اَقِ .)

Abu Salamah bin 'Abd al-Rahman said: I heard Abu

Hurairah (narrating) from the Prophet (pbuh) said): "Do not bring forth those who are sick

to healthy people " ... (HR. al-Bukhari).

لَسَوْ هِيَ لَعْلَا لَلَّصِ لَلَا وَسَرُّ تَلَّسَ أَقِ هَيْبَا نَعَّ قَمَا زُخِ بِأَنْ نَعَّ قَمَقَفُ فُ
أَهِيَقْرَتْسَنَنْ نَقْرُ تَيَّارَا لَلَا وَسَرُّ أَيِّ وَهَيْبِ بَوَادَتَنْ ءَأَوْمُودُرْتْ لَهُ أَهِيَقْتَنْ قَاَقْتْ
نَسَحُ تُيْدِحُ أَذَهَ نَسِيْعُ وَبَا أَقِ لَلَا رَدَقُ نِمِ يَهَ أَقِ . ائْيِشِ لَلَا رَدَقُ
بذمترا هاور (حِيْحَصُ) .

From Abu Khuzamah, from his father (narrated that) he said:

I asked the Messenger of Allah, said: O Messenger of Allah, what
your opinion about the rukiah that we use as medicine, and
medicines that we use as a cure for diseases and
antidotes that we use as body maintainers, whether
means we reject the taqdir of Allah? (The Prophet) said: that is
taqdir Allah " (HR. al-Tirmidhi).

3. Fiqh Rules:

لَا أُخْرِبُ لِأَيِّ ءَأُخْرِبُ بِيَتْلَاهُ

"Orders against something also mean commands to
carry out the ingredients "

دَلَا فَّ مَعَاوَلِ مَبُولَا فِعَّ

"Preventing is more important than eliminating"

رَضَا لَكْمِلَا رَدَقِبُ عَفْدِي

"Dharar (danger) must be prevented wherever possible."

رَضَا لَزِي

"Dharar (danger) must be eliminated."

يَتَحَمُّ لَصَلَارُ لَأَصَالُ فِصَلَارُ لَهْمَا

"Bear / bear certain disadvantages to prevent
(emergence) evenness "

رَضَا لَزُو وَظَحْمَلَا حِيْبِتِ

"Emergency allows forbidden things."

يَا هَزُو رَضَالِ حِيْبِتِ أَهْرَدَقِبُ رَدَقُ

"Something that is allowed because of an emergency is limited according to levels
(needs). "

أَمْحَرَمٌ وَتَرَوُّرُضَلِلَ حَيْبًا أَمْحَرَمٌ عِي حَيْبًا لِنَجَاحِلَ

"Something that is forbidden because the essence is permissible because dlarurat, and something forbidden because of outside aspects the essence (lighairihi) is then permissible because of the intention.

Noting: 1. The opinion of Imam Al-'Izz ibn 'Abd Al-Salam in the Book of *Qawa'id Al-Ahkam* which explains the ability to use medical treatment Unclean items if not found holy:

جَزَا تَلَادُوبِ يَحْلَاهَا إِذِلْ ۙ يَدِ طَهْرًا قَ مَا لَأَفَ أَ صَلَّةَ لِأَعْيَةِ
وَسَلَا لَامَ فَكَمَلْ مِنْ هَلْ حَرَجَا تَرِيْلَانِ حَسَاةَ

"It can be treated with unclean objects if you have not found it holy objects that can replace it, because mashlahat health and safety take precedence over mashlahat stay away from unclean objects. "

2. The opinion of Imam al-Nawawi in the Book *Al-Majmu ' juz 9 pages 55)* which explains the ability to seek treatment with those who are unclean certain conditions:

قَا طَهْرَانُ وَاِنِّي اَوْرُتَلَادُوبِ يَحْلَاهَا اِذَا اَهْمَا قَمَّ اِرْهَاطُ فَا
جَدَّ حَرَمُ تِنَلَاهَا اِبِلَا خِلَافِو فَعَلِي هِيَمَلْ حَرِيْتِ اِلَّا لَدَلْ يَحْلَان
شَفَا اَكْفِي حَرْمَلِي لَفْتِ فَهَو حَوَا عِنْدَ وُجُودِ غِيُو فَلَ سِي حَوَا اِنِلْ ۙ
يَدِ غَيْرَهَ قَا طَهْرَانُ وَاِنِّي اِنْ كَا اَتَلُوَا ع يَا فَبِ لَطَلِي فَعَرُفَ
اَهْلُ يَقُوغِي رَهْمَاقَ هَلَا فَا وَاخِرَ رَيْلَ لَطَبَ يِي حُرْمَلْ م

"Our friends (Followers of Madzhab Syafi'i) argue:
Indeed, treatment using unclean objects is permitted if you have not found a sacred object that can replace it.
When it has been obtained - medicine with a sacred object - then it is unlawful to seek treatment with unclean objects, without any disagreement. This is the purpose of the hadith "Verily God did not make your health in something forbidden from you ", then seek treatment with unclean objects haram if there are alternative medicines that do not contain unclean and not haram if you have not found anything other than the unclean object.
Our friends (Followers of Madzhab Syafi'i) argue:
It is permissible to seek treatment with unclean objects if a person who the treatment knows the aspects of medicine and it is known that there is no medicine except with the unclean thing, or if the doctor Muslims (competent and credible, pen) recommend drugs - with that unclean thing '.

Fatwa on Use of MR Product Vaccines from SH for Immunization 6

3. The opinion of Imam Muhammad al-Khathib al-Syarbaini in the book *Mughni al-Muhtaj* who explains the ability to use unclean objects or that are forbidden for medicine when it is not there yet holy objects that can replace it:

هَمَاقَمٌ مُؤَقِّيٌ يَذَلُّ رِهَاطِلًا دُقَفٌ دَنِعٌ زِنَاجٍ سِجْنَابٍ يُوَادَّتَلَاوُ.

"Treatment with unclean objects is permissible when there are no objects scriptures that can replace it "(Muhammad al-Khathib al-Syarbaini, *Mughni al-Muhtaj*, [Bairut: Dar al-Fikr, t.th.], juz I, p. 79).

4. The opinion of Imam Syihabuddin al-Ramli in the Book of *Nihayatul Muhtaj* juz 1 page 243 argues about the hadith of the Prophet explain the existence of a camel urine command, as follows:

... اَمَّا اُولَئِكَ اَوْبَاءُ بَرِّبٍ يَنْبِرُغُلَا مَلَسُو هِيلَعٍ لَلَا بِلصٍ هُرْمَاً (اَكْفٍ اَفْرِصِبُ زِنَاجٍ وَهُوَ فِ يُوَادَّتَلِرْمَلَا يَغِ قَسَا جَنَلِ

... As for the Prophet's command to the tribe of 'Uranii to drink camel urine .. it's for the benefit of treatment, then this is permissible though he is unclean, except for khamr "

5. The opinion of Imam al-Nawawi in the book *Raudlatu al-Thalibin*, juz 2 page 65 states the prohibition on the use of good pigs in living conditions and after death and his ability in an emergency:

لِ يَعْفَالٌ حَمِيْلًا زَاوَجٍ فِ قَفَلْتُمْ صُوْصُنَ لَاعَتِ عِشَا اَيْعَلَا اَمٍ لَامِعْتَسَا عَاوِنَا فِ لِيَقَفِ . قَسَجَنَانِصَفْتَلَا بُهَذَمَلَاوِ . لُوْقِ اَهْلِكُلِي لَافِ فُلِي هِيَغِ فِ زُوِيُوْفَةِ رُوْرَضِلِلَ لِ دَبَلَاوِ بُوْتَلَا فِ تَنَاكِ اِنْسَا فَاَقْفَمُةً كِ تَنَاةَظْلَغَمٌ - رِيَزِنَلَاوِ بَلْكَلَا قَسَانَ يَهُوِ - . لَافْتُوْبَا اَقِ قِيْرَطَلَا اَذِ لَافِ بَلْكَلَا دِلْجِ سُبُلِ زُوِي لَافِ . هُبَا حَصَاوُ اَفْقَلَاوِ فِيسِرَا فِلَا رِكَلَحِ فِ رِيَزِنِ ي لَافِ هُوِيُو عَاْفِيْهَتَايِحِ فِ فِ لَافِ بَلْكَلَا اَذْكَو فَا

لَا زُوِيَ النَّوَى الْأَمْفُولِيَّتُ حَبَفٍ فَتَصَوَّصِمُ ضَارُهُ بَابِيَّتَابِ عَالِفُهُ سُبُلُو تَسَجِنِ
 أَفْبُرَحُ هُنَّجَافٍ فَفَاهُوْتُوَّةٌ لِأَصْلَابِيَّتِغِ فِوَعِ فَاهَسْفَنُ فِئَلْرَبْلُو وَأَفِ ، رَ
 جُ سُبُلُ زُوِي لَّهُو . اَمْهَسْبُلُ زَا جُ فِرِيْزَنَلَاوِ بَلْكَلا دِلْجُ زِيْغُ دِي لُوَّةٌ لَا دِلْ
 اَتِيْمَلَا رِيْأَسُو فَتِيْمَلَا لِأَحِ فِرْحَتَلَا اَمْهَحَصَا . اَهْجُو؟ رَايْتُخُ

For Imam Syafii, there are several different editors in terms of skill using unclean goods. It is said, in various types overall use there are two opinions. While

Indonesian Ulema Council Fatwa Commission

Fatwa on Use of MR Product Vaccines from SII for Immunization 7

according to Syafi'i schools there are details. Cannot use it in clothing and body except in dluraturat conditions, and may be in addition to both if unclean mild. If unclean heavy (mughallazhah), - that is, unclean dogs and pigs - then no. This is the opinion of Imam Abu Bakr al-Farisi, al-Qaffal and his students. Must not use dog and pig skin under normal conditions (p al-ikhtiyar), because pigs cannot be used during their lives, so do dogs except for special purposes. Then, in the condition after death is not allowed to be exploited. May make use of unclean clothes and wear them in other conditions during prayers and the like. If there is war or worry will themselves be due to weather conditions, hot or cold, and not found except for dog and pig skin then - in condition that--, you are allowed to use it. Can you use skin carcasses of goats and other carcasses under normal conditions? There are two opinion. In a more authentic opinion, that is prohibited.

6. Opinion of Imam Ibn Hajar al-Haitami in the book of *Tuhfatu al-Muhtaj* juz 1 page 290 which mentions the uncleanness of pigs and prohibition of its use under normal conditions, as follows:

(فِ هِبِ عَافِيْنِ لَا زُوِي لَ ذَا هُنِمِ لَّاحِ أَوْسَا هِنَلَا) رِيْزِنُخُو حَابِ رَايْتُخِ لَا ةَلَا
 اَرَلَا وَنَ دِرِي لَافِ هَلِ هِتِيْحِ لَاصِ عَهْلَتُقِ لِأُبُوْدِنِمِ هِنَلَاوِ رِرَضِ يَغِ نِمِ

... And (the next unclean item is) a pig, because of its condition worse than a dog. This is because it is not allowed use pigs in normal conditions (*halat al-ikhtiyar*)
Even though it can be exploited right away, it doesn't come like like insects. Also because it is recommended to kill him though not dangerous.

7. Opinion Shaykh Ahmad al-Dardir in *al-Syarh al-Kabir* juz

2 page 115 which explains the definition of *dlarurat* and permissibility consuming something that is unclean, sometimes even mandatory, because *dlarurat*, as follows:

(أَكُّ إِوْفِهِفِ ذَا أَمْ حَابِئًا) لَوِيَهَوْفِ (قَرُورُضِلِلِ (بِي دَقِّ لَعُ فُؤُلُ
أَنْظُ وَ أُمَّلِعِ كِ لَأَلَا نِمِ سَفَنَّا

... And what is permissible, that is, which is permitted for consumption, and sometimes mandatory, due to *dlarurat* conditions, namely the condition of fear for the soul of destruction, with knowledge or conjecture ...

8. The opinion of Imam Ibn Qudamah in *al-Mughni* juz 9

page 416 as follows:

Indonesian Ulema Council Fatwa Commission

Fatwa concerning Use of MR Product Vaccine from SII for Immunization 8

لَا دَنِعِ أَمْرَحُمْلًا حَابِتَوُ لُصَفِ حَابِئًا بَبَسَوُ ... فَاهِيَا رَارِطُضِ لِأُ قَجَا
ظَفِحِ عِ سَفَنَّا لُصَمِ نِمِ مَظْعَا قَحَلُصَمَّا هَذِهِ وَكَلِ : كِ لَأَلَا بَانْتَجَا
أَسَا جَشِبِ حَتْسُمْلًا وَأَنْتِ نَعِ قَنَائِصِلَاوِ فِ

Fasal: Allowed things that are forbidden when forced, ... cause skill is the need to protect the soul from destruction, because this benefit is greater than harm keep away from unclean things and protect from getting dirty.

9. Opinion of Dr. Wahbah al-Zuhaily in *al-Fiqh al-Islami wa*

Adillatuh juz 4 page 2602 which defines the letter and the law, as follows:

اعطق ياً (أملع كلاً لا نم سفنلا بلع فوؤلاً يه اهمكحو قورورضلا فيرعتاً)

ولما بلغ فرِّي تبح برصي أ طترِّي لاف أنظ وأ يفكي أنا و وصح
انظ ولو كلالاً نم فولاً

Legal definition and law: that is, fear of the soul of destruction, with knowledge (with certainty) or conjecture (prediction). Therefore, it is not required to be patient until almost died. And it is sufficient that worries the destruction will be predictive.

10. MUI fatwa regarding the use of the special polio vaccine (IPV) Year 2002 and MUI Fatwa on the use of oral polio vaccine (OPV) 2005;
11. MUI Fatwa Number 30 of 2013 concerning medicine and treatment.
12. MUI Fatwa Number 4 of 2016 concerning Immunization
13. The 2015 Indonesian Fatwa Commission Ijtima Ulama Decision which was held at the At-Tauhidiyah Tegal Islamic Boarding School related to immunization;
14. Results of meetings of the Indonesian Ulema Council and the Ministry RI's health on August 3, 2018 which among others agree on the application for halal certification of the product the vaccine used for MR immunization and fatwa submission MUI concerning the implementation of MR immunization in Indonesia as guidelines.
15. Letter of the Minister of Health RI Number SR.02.06 / Menkes / 449/2018 August 6, 2018 regarding Submission of MUI Fatwa concerning Implementation of Measles Rubella Immunization in Indonesia, which is essentially explained that the MR immunization campaign was implementation of the obligations of the Government together with the community to

Indonesian Ulema Council Fatwa Commission

protect children and the people of Indonesia from the dangers of disease measles and rubella, and therefore the Minister of Health filed an MUI fatwa related to the implementation of MR immunization in Indonesia for serve as a guide for the implementation of religious aspects

16. MR Vaccine Study Report from LPPOM MUI through its Letter Number DN15 / Dir / LPPOM MUI / VIII / 18 and submitted

in the MUI Fatwa Commission Session on August 15, 2018 which was on

The point is that there are uses of several ingredients

which is stated in the document given by SII as

MR vaccine producers are derived from the following ingredients:

- a. Ingredients derived from pigs, namely gelatin derived from pork rinds and *trypsin* derived from pork pancreas.
- b. Ingredients that have a great chance are in contact with deep pigs the production process, namely *lactalbumin hydrolysate*.
- c. Material derived from the human body, the *human diploid cell*.

17. Explanation of the Director General of Prevention and Control

The Indonesian Ministry of Health's Disease, Chairman of the KIPPI National Commission (Genesis

Post-Immunization Followup, Management of IDAI (Pediatrician Association

Indonesia), ITAGI Management (Indonesian Technical Advisory Group

on Immunization) and Director of PT. Bio Farma in a Commission meeting

Fatwa, Friday, August 17, 2018 which include:

a. Measles is a highly contagious disease

caused by a virus and is transmitted through coughing and sneezing.

Symptoms of measles are high fever, spotting

redness of the skin (rash) accompanied by coughing and / or

colds and / or conjunctivitis and can lead to

complications in the form of pneumonia, diarrhea, meningitis and even

can cause death. When someone is hit

measles, 90% of people who interact closely with sufferers

can be infected if they are not yet immune to measles.

Immunity is formed if it has been immunized or has been infected

previous measles virus.

b. Rubella is a frequent, acute illness

infecting vulnerable children and young adults. This disease

easily transmitted, but that is of concern in

public health is a teratogenic effect when rubella

it attacks pregnant women, especially in the early days

pregnancy. Rubella infection in pregnant women can cause

miscarriage or permanent disability in babies born

also known as congenital rubella syndrome (*Congenital*

Rubella Syndrome / CRS).

c. Complications from measles that can cause death

is inflammation of the lungs (pneumonia) and inflammation of the brain

(encephalitis). About 1 in 20 people with Measles will

pneumonia complications and 1 in 1,000 sufferers

will experience complications of inflammation of the brain. In addition, complications

another is deaf ear infections (1 in 10 sufferers), diarrhea (1 in 10 sufferers) causes sufferers need treatment at the hospital.

d. Number of measles and rubella cases and deaths in 5 years the last in Indonesia is; 2014: number of suspected cases 12,943 with 15 deaths (2,241 positive for measles, 906 positive Rubella); 2015: number of suspected cases of 13,890 with 1 death (1,194 positive for measles, 1,474 positive for Rubella); Year 2016: 12,730 suspected cases with 5 deaths (2,949 positive for measles, 1,341 positive for Rubella); 2017: total 15,104 suspected cases with 1 death (2,197 positive for measles, 1,284 positive Rubella); and 2018 (until July): total 2,389 cases (383 positive for measles, 732 positive for Rubella), so total cases of measles-rubella reported in 5 years the latest was 57,056 cases (8,964 positive for measles, 5,737 positive Rubella). Approximately 89% of cases of measles suffered by children under 15 years old. As for rubella, it's lacking more than 77% of sufferers are children under the age of 15 years.

e. Based on the results of a study of the situation of measles and rubella in Indonesia by the Ministry of Health together with experts from WHO and academics from the medical faculty and the health faculty community in Indonesia conducted in October 2014 ago, taking into account the situation of coverage immunization and the incidence of measles and rubella disease It is recommended that an MR immunization campaign be conducted with a target age of 9 months to <15 years. When no campaigns are targeted as such It is recommended that an increase in number occurs accumulation of cases of measles and rubella

f. The implementation of the MR immunization campaign was intended for increase community immunity against transmission Measles and Rubella diseases that can cause disability and death. Also to disconnect the transmission Measles and Rubella viruses, reduce morbidity Measles and Rubella and reduce the incidence of CRS.

g. The implementation of MR immunization in Indonesia uses vaccines MR production of the Serum Institute of India with consideration that the MR vaccine has obtained a recommendation WHO and the amount is sufficient, while there are two products Another MR vaccine is Japanese products which are only sufficient for its national needs and not exported, and products China that has not yet obtained the relevant recommendations from WHO safety standards.

18. The view of the Fatwa Commission which considers that the Ministry Health, KIPPI National Commission, IDAI, ITAGI and PT. Biofarma fulfills requirements for competence and credibility in providing explanations

Fatwa concerning Use of MR Product Vaccine from SII for Immunization **11**

Indonesia to realize public health and assess that needs the use of SII MR vaccine production for the implementation of MR immunization has fulfilled the *dlarurat keriteria syar'iyah* given the dangers posed if not done immunization and there are no other vaccines that are halal and holy and not yet there are other effective alternative ways to do prevention measles and rubella disease.

19. Opinions, suggestions and input that develop in the Assembly Fatwa Commission at the Fatwa Commission Plenary Meeting on the 20th August 2018.

By trusting in Allah SWT

DECIDING

Establish: FATWA CONCERNING THE USE OF MR VACCINE (MEASLES RUBELLA) PRODUCTS FROM SII (SERUM INTITUTE OF INDIA) FOR IMMUNIZATION

First : Rule of law

1. The use of vaccines that utilize the elements of pigs and their derivatives legal **unclean** .
2. MR vaccine product from the Serum Institute of India (SII) is haraam because in the production process utilizing the originating material from pigs.
3. Use of MR vaccine products from the Serum Institute of India (SII), at currently **allowed** (*mubah*) because:
 - a. There is a condition of compulsion (*dlarurat syar'iyah*)
 - b. There has not been found a halal and holy MR vaccine
 - c. There is information from competent and trusted experts about the danger posed by not being immunized and is not yet present Halal vaccine.
4. The ability to use MR vaccine as referred to in number 3 not valid if there are found halal and holy vaccines.

Second : Recommendation

1. The government is obliged to guarantee the availability of halal vaccines for the importance of immunization for the community.
2. Vaccine producers are required to seek halal vaccine production and Certify halal vaccine products according to regulatory requirements legislation.
3. The government must make religious considerations as guidance in immunization and treatment.
4. The government must do its utmost, as well as through WHO and Muslim-populated countries, to pay attention the interests of Muslims in terms of the need for medicines and a sacred and halal vaccine.

Indonesian Ulema Council Fatwa Commission

Indonesian Ulema Council Fatwa Commission