

Intellectual Discourse

Volume 33

Number 2

2025



International Islamic University Malaysia
<https://journals.iium.edu.my/intdiscourse/index.php/id>

Intellectual Discourse

Volume 33

Number 2

2025

Editor-in-Chief

Danial Mohd Yusof (Malaysia)

Editor

Tunku Mohar Mokhtar (Malaysia)

Guest Editor

Shafizan Mohamed (Malaysia)

Associate Editors

Anke Iman Bouzenita (Oman)

Khairil Izamin Ahmad (Malaysia)

Saadah Wok (Malaysia)

Book Review Editor

Mohd. Helmi Bin Mohd Sobri
(Malaysia)

Editorial Board

Abdul Kabir Hussain Solihu (Nigeria)

Badri Najib Zubir (Malaysia)

Daniel J. Christie (USA)

Habibul H. Khondker (UAE)

Hafiz Zakariya (Malaysia)

Hazizan Md. Noon (Malaysia)

Hussain Mutalib (Singapore)

Ibrahim M. Zein (Qatar)

James D. Frankel (China)

Kenneth Christie (Canada)

Nor Faridah Abdul Manaf (Malaysia)

Rahmah Bt Ahmad H. Osman
(Malaysia)

Serdar Demirel (Turkey)

Shukran Abdul Rahman (Malaysia)

Syed Farid Alatas (Singapore)

Thameem Ushama (Malaysia)

International Advisory Board

Anis Malik Thoha (Indonesia)

Chandra Muzaffar (Malaysia)

Fahimul Quadir (Canada)

Farish A. Noor (Malaysia)

Habib Zafarullah (Australia)

John O. Voll (USA)

Muhammad al-Ghazali (Pakistan)

Muhammad K. Khalifa (Qatar)

Redzuan Othman (Malaysia)

Founding Editor

Zafar Afaq Ansari (USA)

Intellectual Discourse is a highly respected, academic refereed journal of the International Islamic University Malaysia (IIUM). It is published twice a year by the IIUM Press, IIUM, and contains reflections, articles, research notes and review articles representing the disciplines, methods and viewpoints of the Muslim world.

Intellectual Discourse is abstracted in SCOPUS, WoS Emerging Sources Citation Index (ESCI), ProQuest, International Political Science Abstracts, Peace Research Abstracts Journal, Muslim World Book Review, Bibliography of Asian Studies, Index Islamicus, Religious and Theological Abstracts, ATLA Religion Database, MyCite, ISC and EBSCO.

ISSN 0128-4878 (Print); ISSN 2289-5639 (Online)

<https://journals.iium.edu.my/intdiscourse/index.php/id>

Email: intdiscourse@iium.edu.my; intdiscourse@yahoo.com

Published by:

IIUM Press, International Islamic University Malaysia

P.O. Box 10, 50728 Kuala Lumpur, Malaysia

Phone (+603) 6196-5014, Fax: (+603) 6196-6298

Website: <http://iiumpress.iium.edu.my/bookshop>

Intellectual Discourse
Vol. 33, No. 2, 2025

Contents

<i>Note from the Editor</i>	323
 <i>Research Articles</i>	
The Existentialist Conception of Man: A Comparative Analysis between Muhammad Iqbal and Jean-Paul Sartre <i>Zubaida Nusrat</i> <i>Adibah Binti Abdul Rahim</i>	331
Equal Before Allah, Unequal Before the Prophet? Ongoing Discourse on <i>Matn</i> Criticism and Its Influence on Muslim Feminist Thought <i>Nuzulul Qadar Abdullah</i>	355
Critical Thinking as a Mechanism for Situation Handling and Problem Solving: Examples from Ḥadīth Literature <i>Bachar Bakour</i> <i>Homam Altabaa</i>	385
Shifting Geopolitics: The Gaza War and the Contours of a Nascent Middle East Security Community <i>Nath Aldalala'a</i> <i>Syaza Shukri</i>	411
Power of Knowledge vs. Self-Knowledge Production: The Protagonist's Journey towards Embracing Islam in Umm Zakiyyah's <i>If I Should Speak</i> <i>Nadira Brioua</i> <i>Rahmah Binti Ahmad H. Osman</i>	437
A Muslim Female Bildungsroman: Quest for Identity and Sisterhood in Islam in Leila Aboulela's <i>Minaret</i> (2005) <i>Raihan Rosman</i>	457

Freedom as Connection to God: An Analysis of Two Novels by Muslim Women's Writers in the Western Diaspora <i>Amrah Abdul Majid</i>	475
'The Politics of Fear': How It Affects Youth Political Participation in Malaysia? <i>Norhafiza Mohd Hed</i>	497
Perceived Determinants of Child Poverty in Malaysia: A Preliminary Analysis <i>Norhaslinda bt Jamaudin</i>	527
Türkiye's Climate Change Policy: An Evaluation of Its Transition to Low Carbon Policies <i>Burcin Demirbilek</i>	555
The Role of <i>Ulama</i> in Shaping Attitude, Subjective Norms, Digitalisation and Trust Towards Cash <i>Waqf</i> Behaviour <i>Gustina</i> <i>Syukri Lukman</i> <i>Muhammad Rizki Prima Sakti</i> <i>Mohamad Fany Alfarisi</i>	579
The Role of Local Wisdom in Shaping Internationalisation Strategies of Islamic Higher Education Institutions in Indonesia <i>Moh. Sugeng Sholehuddin</i> <i>Isriani Hardini</i> <i>Muhammad Jaeni</i> <i>Eros Meilina Sofa</i> <i>Thi Thu Huong Ho</i>	607
Perceptions of Three U.S. Presidents (Obama, Trump, and Biden) – A Malaysian Perspective <i>Syed Arabi Idid</i> <i>Rizwanah Souket Ali</i>	635

International Students' Direct and Parasocial Contact,
and Attitude Towards Malaysian Host Nationals:
The Mediating Roles of Cultural Identification
and Islamic Identity

Tengku Siti Aisha Tengku Mohd Azzman Shariffadeen
Aini Maznina A. Manaf
Nerawi Sedu

659

Artificial Intelligence in Sinar Harian: Embracing
Readiness or Addressing Anxiety?

Hafezdzullah bin Mohd Hassan
Rizalawati binti Ismail
Awan binti Ismail

685

Healthcare Workers' Challenges in Managing Disease
Outbreaks: A Systematic Review from an Islamic Perspective

Zeti Azreen Ahmad
Aini Maznina A. Manaf
Mazni Buyong
Sofiah Samsudin
Fuad Sawari
Hanani Ahmad Yusof

709

Faith-Based Approaches to Vaccine Misconception:
A Systematic Literature Review of Religious Messaging

Wan Norshira Wan Mohd Ghazali
Ahmad Muhammad Husni
Shafizan Mohamed
Mohd Helmi Yusoh
Kamaruzzaman Abdul Manan
Nur Shakira Mohd Nasir

731

Book Reviews

Jerome Drevon (2024). *From Jihad to Politics:
How Syrian Jihadis Embraced Politics.*
Oxford University Press. pp. 261.

ISBN 9780197765159.

Reviewer: *Mohamed Fouz Mohamed Zacky*

759

Zouhir Gabsi (2024). *Muslim Perspectives on
Islamophobia: From Misconceptions to Reason*.
Palgrave Macmillan.
Reviewer: *Arief Arman*

762

Transliteration Table: Consonants

Arabic	Roman		Arabic	Roman
ب	b		ط	ṭ
ت	t		ظ	ẓ
ث	th		ع	‘
ج	j		غ	gh
ح	ḥ		ف	f
خ	kh		ق	q
د	d		ك	k
ذ	dh		ل	l
ر	r		م	m
ز	z		ن	n
س	s		ه	h
ش	sh		و	w
ص	ṣ		ء	’
ض	ḍ		ي	y

Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
اَ، اِ، اُ	a		آ، عَ، يَ	an
وْ	u		وُ	un
يَ	i		يِ	in
آ، عَ، يَ، عِ	ā		وِ	aw
وُ	ū		يِ	ay
يِ	ī		وُ	uww, ū (in final position)
			يِ	iyy, ī (in final position)

Source: ROTAS Transliteration Kit: <http://rotas.iium.edu.my>

Faith-Based Approaches to Vaccine Misconception: A Systematic Literature Review of Religious Messaging

Wan Norshira Wan Mohd Ghazali*

Ahmad Muhammad Husni**

Shafizan Mohamed***

Mohd Helmi Yusoh****

Kamaruzzaman Abdul Manan*****

Nur Shakira Mohd Nasir*****

Abstract: Since more and more individuals rely only on the internet for information, falsehoods on health-related matters are spreading more quickly. When it comes to a religious stance around vaccinations, false information may be more difficult to change since it affects an individual's faith. To combat religious vaccine misconception, this research explored Scopus, Google

* University Lecturer, Faculty of Language and Communication, Universiti Sultan Zainal Abidin, Malaysia. Corresponding Author. Email: norshiraghazali@unisza.edu.my

** Assistant Professor, AbdulHamid A. AbuSulayman Kulliyyah of Islamic Revealed Knowledge and Human Sciences (AHAS KIRKHS), International Islamic University Malaysia (IIUM). Email: ahmedking@iium.edu.my

*** Associate Professor, AbdulHamid A. AbuSulayman Kulliyyah of Islamic Revealed Knowledge and Human Sciences (AHAS KIRKHS), International Islamic University Malaysia (IIUM). Email: shafizan@iium.edu.my

**** Assistant Professor, AbdulHamid A. AbuSulayman Kulliyyah of Islamic Revealed Knowledge and Human Sciences (AHAS KIRKHS), International Islamic University Malaysia (IIUM). Email: helmiyusoh@iium.edu.my

***** Senior Lecturer, School of Communication, Universiti Sains Malaysia. Email: kamaruzzaman@usm.my

***** Assistant Professor, AbdulHamid A. AbuSulayman Kulliyyah of Islamic Revealed Knowledge and Human Sciences (AHAS KIRKHS), International Islamic University Malaysia (IIUM). Email: shakira@iium.edu.my

Scholar, MyCite, EBSCOhost, and *Fatwā Mujamma'* databases using a systematic literature review (SLR) procedure. 5076 studies on vaccination and religion were identified between 2016 and 2021. After a thorough screening process, only 25 studies reflecting religious discussion on vaccination were extracted for analysis. Designed to synthesise religious sources, this SLR identified *Qur'ānic* passages and *Hadith* supporting vaccine uptake. The results were also synthesised according to *fatwā* across types of vaccination. This paper followed PRISMA in reporting the SLR study. In short, this study is significant as it provides evidence supporting the need for vaccination to safeguard the welfare and prosperity of the Muslim community. It should be noted that religious messages must be incorporated into health communication intervention strategies for educators, religious leaders, and advocates to inform the public about the importance of vaccinations. This review further offers the Malaysian Health Ministry a reference to be included as part of its strategies from Islamic perspectives in combating vaccine refusal and anti-vaccination movement among the Muslim community, as they compose the majority of the population.

Keywords: Health Communication, Misconception, Religious communication, Systematic Literature Review, Vaccine.

Abstrak: Semakin ramai individu bergantung kepada internet untuk mendapatkan maklumat, semakin mudah dan cepat maklumat palsu berkaitan kesihatan merebak. Salah faham terhadap isu vaksinasi yang berkait rapat dengan pendirian agama juga agak sukar diubah kerana ia melibatkan kepercayaan individu. Untuk memerangi salah faham terhadap isu vaksin berkaitan agama, kajian ini meneroka pangkalan data Scopus, Google Scholar, MyCite, EBSCOhost, and Fatwa Mujamma' menggunakan prosedur kajian literature sistematik (SLR). Sejumlah 5076 bahan berkaitan vaksinasi dan agama telah dikenal pasti antara tahun 2016 dan 2021. Selepas proses saringan menyuluruh, hanya 25 bahan penyelidikan yang mencerminkan perbincangan agama berkaitan vaksinasi telah diekstrak untuk analisa. Bertujuan untuk mensintesis sumber agama, SLR ini telah mengenal pasti petikan al-Qur'an dan hadis yang menyokong pengambilan vaksin. Hasil kajian ini turut disintesis mengikut fatwa berdasarkan jenis vaksinasi. Kertas kerja ini menggunakan kaedah PRISMA dalam melaporkan hasil kajian SLR. Ringkasnya, kajian ini penting kerana ia menyediakan bukti yang menyokong keperluan vaksinasi untuk menjaga kebajikan dan kemaslahatan masyarakat Islam. Penting untuk diingat bahawa mesej agama perlu dimasukkan sebagai sebahagian strategi intervensi komunikasi kesihatan untuk digunakan oleh pendidik, pemimpin agama, dan advokat untuk memaklumkan orang ramai tentang kepentingan vaksinasi. Kajian ini selanjutnya menawarkan Kementerian Kesihatan Malaysia

rujukan strategi dari perspektif Islam bagi memerangi penolakan vaksin dan gerakan anti-vaksinasi dalam kalangan masyarakat Islam yang merupakan majoriti penduduk di Malaysia.

Kata kunci: Kesalahfahaman, komunikasi kesihatan, komunikasi keagamaan, kajian literatur sistematik, vaksin

Introduction

Health communication is characterised by the production and dissemination of “health-related information, health-related interactions among individual social actors and institutions, and their effects” on various audiences such as institutions and social groups (Viswanath, 2008, p. 1). Health communication includes the process of mass and interpersonal communication efforts geared towards enhancing public well-being. Despite having its roots in doctor-patient communication, health communication has expanded to include topics that are often associated with public communication (Wanta and Myslik, 2019). Consequently, the media has appeared to be a powerful tool for advancing health-related agendas. However, the emergence of social media has posed a challenge in health communication efforts. Many unfounded information has been circulating, often driven by deliberate disinformation and misinformation, aiming at swaying public opinion. These false narratives can cover vast topics, but a particularly concerning area is vaccine hesitancy and rejection. Arguably, global vaccine resistance stems from a frequent misunderstanding regarding vaccine-related concerns.

Vaccine hesitancy is defined by the World Health Organisation (WHO) as delaying or refusing immunisations notwithstanding the availability of vaccination services. This phenomenon began as a small movement in Malaysia in 2012 and was seen to be increasing in 2016 (Kusnin, 2017). As reported in *The Star* (2019) newspaper, Selangor’s government clinics recorded 1,603 incidents of vaccine refusal in 2016, up from 637 cases in 2013. Pahang also documented the same problem between 2014 and 2016, with an increase in parent reluctance to vaccinate their children reaching 178 cases. Malaysia’s Health Ministry stated that several vaccine-preventable diseases such as measles, diphtheria, tetanus, pertussis, and tuberculosis, among others, showed

a sharp upsurge in association with vaccine refusal (The Star, 2019). Ghazali et al. (2023) also made the same observation that Malaysia has seen a comeback of polio, which was previously eradicated in the 1990s. Just recently, hand, foot, and mouth disease (HFMD) were also reported as having an increase in Terengganu with 533 cases between January to 8 March 2025 (Bernama, 2025).

The spread of inaccurate information has affected immunisation programmes when vaccine-refusal individuals openly influence the public using online media. Social media information sharing has accelerated the spread of the vaccine refusal phenomenon (Kusnin, 2017). Up until today, vaccine-related concerns are still being disseminated through more inventive communication channels. Anti-vaxxers – identified as persistent, moderate, and uncertain – were also found to be active on social media discussing vaccination (Ghazali et al., 2021). The employment of strong and convincing anti-vaccine messaging makes it harder to refute vaccination concerns, even by medical professionals (Mohamed et al., 2022). Compared to the diseases they have prevented and controlled; vaccinations have been accused of having more negative side effects. According to Alsuwaidi et al. (2023), the major causes of vaccine hesitancy include sociocultural differences, media disinformation, distrust of public health message, and misunderstanding of the insignificant and coincidental adverse effects of vaccination.

Therefore, this review is undertaken to explore faith-based messages in dealing with vaccine misconceptions to increase vaccine literacy among the Muslim community in Malaysia. This review is important as it can be used by the Malaysian Health Ministry as part of the strategies in combating vaccine refusal and anti-vaccination movement among the Muslim community, as they compose the majority of the population. Further, it will contribute to provide scholars and researchers with key resources such as Islamic evidence supporting vaccine uptake and a guide for preachers, teachers, and community leaders to educate the public about vaccination in an effort to increase vaccine literacy in the community.

Religious Misinformation

People without any training in health or science use bogus religious information to confuse the Muslim community on matters related to

vaccination (Zainudin et al., 2018). These ideas have had negative effects on society's well-being by discouraging people from getting vaccinated. An example of this is the case of Covid-19. Despite the obvious negative effects that Covid-19 has had on the world population, some people continue to be reluctant to acquire vaccines. They continue to spread misleading information on Covid-19 vaccination notwithstanding the decline in the number of Covid-19 cases and severity after its rollout.

It could be argued that low vaccination rates in Muslim countries are due to confusion brought by anti-vaccination movement and misunderstanding. Specifically, the coexistence between religion and science has become a barrier to successful completion of vaccination. For example, the issue of misinterpretation of Islamic law has led to vaccine refusal among the people in Pakistan (Perveen et al., 2021). Wester et al. (2022) and Corcoran et al. (2021) claimed that individuals with stronger religious values tend to refuse vaccination. Consistent with this view, Zakar et al. (2020) disclosed that some Muslims believe that they should give more to charity instead of getting vaccinated to prevent Covid-19, as the disease is considered a result of Allah's wrath. Permissibility appears to be another reason as to why Muslims remain hesitant to take vaccine, particularly on how vaccine is produced and ingredients used. Doubts surrounding vaccine manufacturing is also claimed to be contributing to this issue. For these reasons, Muslims tend to refuse vaccination despite its ability to eradicate harmful infection.

To eliminate the ambiguity and misunderstanding over the need of vaccination among the Muslim community, this paper argues that Muslims should understand that following an immunisation schedule provided by health institutions is one of the efforts to develop people's immunity against diseases. Therefore, to increase their comprehension of the correct notion of vaccination and so encourage vaccination, an effective communication strategy based on Islamic sources should be implemented.

Scarcity of Religious Understanding on Vaccine

Based on the researchers' search, many studies have been conducted to address vaccination issues such as communication about vaccination, campaign strategies for childhood vaccination, vaccine communication intervention for parents, strategies to address vaccine hesitancy, communication intervention for certain types of vaccine, vaccine

communication in a digital society, and many others (e.g., Lu et al., 2017; Oku et al., 2015; Kaufman et al., 2017; Thomas et al., 2020). A number of studies have also documented numerous vaccine communication strategies to tackle vaccine hesitancy issues. However, communication using Islamic sources and arguments to address vaccine misconceptions has been a neglected area of study. Further, systematic Islamic intervention in matters of health and science has been uncommon, as most of them tend to be separated. This review is a response to Larson et al.'s (2022) recommendation that addressing the grounds for vaccine hesitancy, that is, religious concern, could become an effective means to increase vaccine literacy within the community. Indeed, returning to Islamic sources (Shaleh & Islam, 2024) is considered fundamental in addressing this global challenge.

This paper analyses the existing literature that uses authentic Islamic sources to explore the importance of vaccination. Aiming to increase vaccine literacy by correcting vaccine religious misconceptions, this article reports a literature review of key Islamic sources from databases between 2016 and 2021. Dominant Islamic messages will be discussed in relation to vaccine-preventable diseases as reported in the reviewed studies. The objectives of this paper are:

- 1) To identify primary Islamic sources, *Qur'ān* and *Hadith*, as evidence to support vaccine uptake.
- 2) To synthesise the *fatwā* arguments used to legitimise vaccination.

To potentially control the spread of vaccine-preventable diseases, this SLR study provides scholars and researchers with three key resources: 1) Islamic evidence supporting vaccine uptake; 2) a guide for preachers, teachers, and community leaders to educate the public about vaccination; and 3) an instrument to increase vaccine literacy.

Methodology

Systematic Literature Review (SLR) could contribute to the advancement of different fields like social sciences, health care, technology (Ahmad et al., 2023). The methodological approach in SLR enables researchers to investigate the formulated questions more closely. Two main research questions guided this SLR study:

- 1) What are the Islamic sources that have been used to address vaccine related issues?

2) What is the *fatwā* for specific vaccines?

By addressing these research questions, this SLR study can be synthesised with other religious perspectives, specifically, Islamic justifications, to combat vaccination myths and promote vaccine literacy.

Prisma

The SLR process is guided by a tool called PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses). It gives researchers an organised framework for efficiently conducting, summarising, and evaluating systematic reviews and meta-analyses. In order to guarantee transparency, rigour, and clarity throughout the review process, the researchers in this study created a checklist of items using PRISMA (Liberati et al., 2009). The use of PRISMA effectively guided and helped the researchers to make evidence-based decisions while navigating the complexity of SLR on Islamic vaccination strategies.

Developing Review Protocol

Based on Butler et al. (2016), the study developed a structured review protocol using the PICO framework (Population, Interest, Context). Research questions focused on identifying Islamic evidence and *fatwās* related to vaccine misconceptions. The review protocol helped determine which databases to use, who would conduct the search, how many reviewers were needed, and the right keywords. It outlined a clear search strategy, ensuring all key elements were covered to make the SLR repeatable and trustworthy.

Databases Selection

Databases such as Scopus, Google Scholar, MyCite, EBSCOhost, and *Fatwā Mujamma'* were used to search for relevant literature in both English and Arabic. These databases were selected to ensure a broad and inclusive review.

Study Selection Process

The review followed a three-stage process: keyword identification, screening, and eligibility assessment before final selection. From 329 initial studies, 25 were retained after screening for relevance to human vaccination and Islamic sources. The SLR was conducted between February and June 2022.

In keyword identification, keywords related to Islamic discussions on vaccination, such as “vaccine and Islam,” “vaccine Islam misunderstanding,” “vaccine and religion,” and “Quran, Hadith, and vaccine” were identified for searches in Google Scholar, EBSCOhost, MyCite, and Fatwā Mujamma’. While in Scopus, some of the keywords used were:

((“mitigat*” OR “reduc*” OR “alleviat*” OR “correct*” OR “crystaliz*” OR “lessen*”) AND (“confusion” OR “uncertainty” OR “indecision” OR “misinformation” AND (“communication intervention” OR “communication strategy” OR “communication planning” OR “communication activity” OR “communication campaign”) AND (“islamic evidence” OR “muslim principles” OR “quranic rules” OR “revealed approaches” OR “revealed knowledge” OR “syariah proof” OR “religious sources” OR “fatwa” OR “fatwa document” OR “spiritual guideline” OR “hadith element” OR “hadith”))

Several searches were performed to find relevant studies, including manual and citation searches.

Next, studies were screened to include those published from 2016 to 2021, focusing on journal articles and grey literature. The review excluded books, theses, and websites. Only studies in English and Arabic were considered, ensuring global relevance and consistency. In this stage, 272 out of 329 studies were removed after screening their titles and abstracts. In the third stage, another 32 studies were excluded after reviewing their content, as they did not address human vaccination, lacked Islamic sources, or mentioned unsupported fatwās.

In the eligibility assessment, quality of studies was assessed to make sure the selected literature/articles only consist of related and relevant articles to determine whether they could answer the RQs fully/better/clearly or partially/some part or not at all. This part was performed by review authors appointed for each database concurrently and independently so that when discrepancies in findings found between reviewers, they can immediately be discussed and resolved. At this stage, the full text was evaluated according to quality and eligibility of the study and could serve as a final check on inclusion/exclusion strategy.

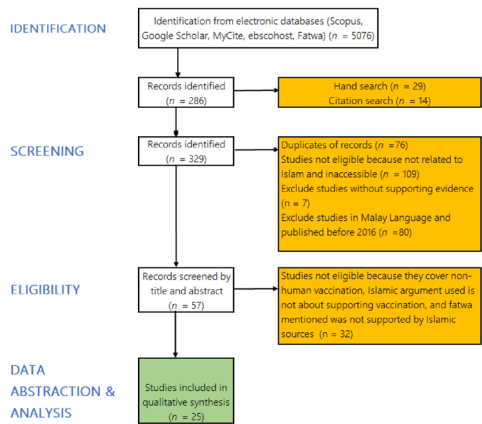


Figure 1: Flow Diagram of the Study Selection Process

Articles that do not meet the quality criteria will be excluded for the next stage. During the assessment, the researchers labelled the studies by quality—high (answering both research questions) or moderate (answering one research question), and not eligible (not answering RQs at all). Any discrepancies will be resolved through discussion. All in all, 25 studies were selected. The process of the selection of the studies in this research is summarised in Figure 1.

Data Abstraction & Analysis

To reduce bias (Shaffril et al., 2020), data were extracted by two reviewers each for English databases and Arabic databases in parallel and independently on the same articles. The extracted data were later compared to see the reliability. Reviewers also discussed with the lead researcher for any difficulty found in extracting data from articles. In validity checking, the lead researcher then presented the data to other researchers to be further discussed. The extracted data included types of Islamic sources, vaccine misconceptions, and fatwās. Thematic analysis was employed to synthesise the findings.

Findings and Discussion

Characteristics of the studies included in the SLR

From 25 studies, 19 came from Google Scholar, two each from Fatwā Mujamma’ and Scopus, and each one from MyCite and EBSCOhost. As shown in Table 1, among the characteristics of the studies included were type of database, year of publication, language, type of vaccine mentioned, quality, design, and region.

Table 1: Characteristics of Studies Reviewed

No.	Studies	Year	Language	Types of Databases	Study Design	Region	Types of Vaccines Discussed	Quran	Hadith	Fatwā	Islamic Legal Maxims
1	Ahmed et al.,	2018	English	Scopus	O	Malaysia	MMR, PL, I		/	/	
2	Alam,	2021	Arabic	Fatwa	O	Egypt	C19	/			
3	Ali et al.	2017	English	MyCite	QL	Malaysia	RV	/		/	/
4	Alwi & Akbar,	2019	English	Google Scholar	QL	Indonesia	MC	/	/		
5	Asni et al.,	2021	English	Google Scholar	QL	Malaysia	C19	/		/	
6	Aziz et al.,	2021	English	Google Scholar	MM	Malaysia	PB, C19	/		/	
7	Dar Ifta' Urdumiah,	2021	Arabic	Fatwa	O	Jordan	C19	/	/	/	
8	Eid,	2021	Arabic	EBSCOhost	QL	Saudi Arabia	C19, CV	/	/	/	/
9	Fateh & Islamy,	2021	English	Google Scholar	QL	Indonesia	C19, SV	/	/	/	/
10	Hannan et al.,	2021	English	Google Scholar	QL	Indonesia	C19, SV, MD, PB, AZ	/	/	/	
11	Harahap & Siregar,	2021	English	Google Scholar	QL	Indonesia	MR	/		/	
12	Jamaludin & Ramlı,	2021	English	Google Scholar	O	Malaysia	PB	/	/	/	
13	Mardian et al.,	2021	English	Google Scholar	O	Indonesia	C19, SV, AZ, PB, MD, JJ, SKV, CS, SM	/	/	/	
14	Museliza et al.,	2020	English	Google Scholar	MM	Indonesia	TB, M, DTP, PL, HB	/	/	/	

No.	Studies	Year	Language	Types of Databases	Study Design	Region	Types of Vaccines Discussed	Quran	Hadith	Fatwā	Islamic Legal Maxims
15	Nedjai & Ouinez,	2021	Arabic	Google Scholar	O	Malaysia	C19, PB, MD	/	/	/	/
16	Nordin,	2016	English	Google Scholar	O	Malaysia	RV, PL	/	/	/	/
17	Ouhab & Harbi,	2021	English	Google Scholar	O	Saudi Arabia	CV	/	/	/	/
18	Ros et al.,	2020	English	Google Scholar	O	Malaysia	I	/	/	/	/
19	Rosman et al.,	2020	English	Google Scholar	O	Malaysia	BX, RV	/	/	/	/
20	Sangaji et al.,	2021	English	Google Scholar	QL	Indonesia	C19, SV, AZ	/	/	/	/
21	Sanusi et al.,	2020	English	Google Scholar	QL	Indonesia	MR	/	/	/	/
22	Sholeh & Helmi,	2021	English	Google Scholar	QL	Indonesia	C19, SV	/	/	/	/
23	Zahari et al.,	2021	English	Google Scholar	QL	Malaysia	C19, PB, PL	/	/	/	/
24	Zain & Hasanudin,	2021	English	Google Scholar	O	Indonesia	C19, SV, R	/	/	/	/
25	Zainudin et al.,	2018	English	Scopus	QL	Malaysia	DTP, RV, MMR, BX, PL	/	/	/	/
R:	Rubella	AZ:	AstraZeneca		CV:	Child Vaccination		MMR:	Measles, Mumps, Rubella		
TB:	Tuberculosis	HB:	Hepatitis B		SM:	Sinopharm		MR:	Measles, Rubella		
I:	Influenza	BX:	Biothrax		CS:	CanSino		PB:	Pfizer-BioNTech		
M:	Measles	C19:	COVID-19		MD:	Moderna		PL:	Polio myelitis		
SKV:	Sputnik V	MC:	Meningococcal		RV:	Rotavirus		DTP:	Diphtheria, Tetanus, Pertussis		
		SV:	Sinovac		JJ:	Johnson & Johnson					

Figure 2 provides the breakdown of the studies included in the SLR and contributed to the final report. Regarding study locations, there were two in Saudi Arabia, 10 in Indonesia, 11 in Malaysia, and only one in each of Egypt and Jordan. Some studies did not include study locations; instead, such studies were mapped using the primary authors' places of origin. In terms of the year of publication, 17 studies were published in 2021, three studies in 2020, two studies in 2018, and one study each in 2016, 2017, and 2019.

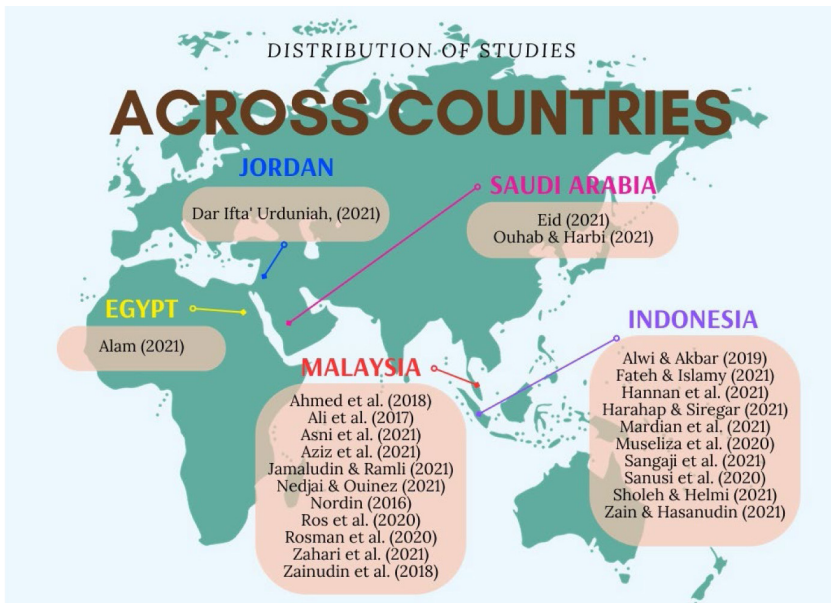


Figure 2: Distribution of Studies Across Countries

Most of the studies (21) were in English with four in Arabic. To minimise misunderstandings and challenges with translating the articles into English, those authored in Malay were excluded from this evaluation. The researchers decided to include studies written in Arabic as this study involved seeking *Qur'ānic* and *Hadith* sources and publications in that language are therefore expected. When it comes to the study design, 12 studies used the qualitative method, two used the mixed-method, and 11 were classified “others”. Studies referred to as “others” were non-empirical due to the lack of primary data collection and lack of original research. Opinion pieces, reviews, fatwās, viewpoints, commentary, Islamic talks, and similar materials were included in this category.

Themes from Qur'ān and Hadith

This part addresses RO1 that reported over the period of 6 years of studies reviewed, 18 verses from the *Qur'ān* and 12 *Hadiths* were used to address vaccine misconception and promote vaccine uptake. Some *Qur'ānic* verses and *Hadith* were mentioned several times in different studies to argue why vaccination is needed. Religious scholars have utilised the *Qur'ān* and *Hadith*, which do not specifically mention vaccination, to support their position that vaccination is both necessary and lawful in Islam. This method indicates the dynamism of Islamic jurisprudence, permitting decisions to be derived on novel matters by interpreting foundational texts in light of current needs and contexts. This procedure is a reflection of a broader methodology within Islamic scholarship, which uses *Qur'ān* and *Hadith* that entail legal and moral guidance on issues related to vaccination. Table 2 shows a total of 20 and 15 studies used *Qur'ān* and *Hadith* respectively in establishing the law related to vaccination.

Table 2: The Charting of *Qur'ānic* Verses and *Hadith* across Reviewed Studies

No.	Studies	Region	Types of Vaccines Discussed	<i>Qur'ānic</i> Verses	<i>Hadith</i>
1.	Ahmed et al. (2018)	Malaysia	MMR, PL, I	-	Sunan Abi Dawud, 29:3874
2.	Alam (2021)	Egypt	C19	2:195	-
3.	Ali et al. (2017)	Malaysia	RV	2:195	-
4.	Alwi & Akbar (2019)	Indonesia	MC	2:173	Sunan Abi Dawud, 29:3874
5.	Asni et al. (2021)	Malaysia	C19	4:59	-
6.	Aziz et al. (2021)	Malaysia	PB, C19	2:173	-
7.	Dar Ifta' Urduniah (2021)	Jordan	C19	5:32	Sunan Abi Dawud, 29:3855; Sunan Ibn Majah, 13:2341; Sahih Muslim, 46:2664; Sunan Abi Dawud, 41:4587;

No.	Studies	Region	Types of Vaccines Discussed	<i>Qur'ānic Verses</i>	<i>Hadith</i>
8.	Eid (2021)	Saudi Arabia	C19, CV	2:195	Al-Bukhari, 76:5779
9.	Fateh & Islamy (2021)	Indonesia	C19, SV	2:173 6:145	Sunan Abi Dawud, 29:3874; Al-Bukhari, 76:5678; Sunan Abi Dawud, 29:3855; Sunan Abi Dawud, 1:63;
10.	Hannan et al. (2021)	Indonesia	C19, SV, MD, PB, AZ	10:57	Sunan Abi Dawud, 29:3874
11.	Harahap & Siregar (2021)	Indonesia	MR	44:38	-
12.	Jamaludin & Ramli (2021)	Malaysia	PB	5:32	Jami' at-Tirmidhi, 37:2416
13.	Mardian et al. (2021)	Indonesia	C19, SV, AZ, PB, MD, JJ, SKV, CS, SM	2:173	Sunan Abi Dawud, 1:63;
14.	Museliza et al. (2020)	Indonesia	TB, M, DTP, PL, HB	-	Al-Bukhari, 76:5678
15.	Nedjai & Ouinez (2021)	Malaysia	C19, PB, MD	-	Sunan Abi Dawud, 29:3855; Muwatta Malik, 36:1435
16.	Nordin (2016)	Malaysia	RV, PL	5:32	-
17.	Ouhab & Harbi (2021)	Saudi Arabia	CV	-	Al-Bukhari, 76:5779
18.	Ros et al. (2020)	Malaysia	I	2:195	-
19.	Rosman et al. (2020)	Malaysia	BX, RV	6:145	Sunan Abi Dawud, 1:63; Sahih Muslim, 36:2051a
20.	Sangaji et al. (2021)	Indonesia	C19, SV, AZ	2:195	-
21.	Sanusi et al. (2020)	Indonesia	MR	2:173 6:119	-
22.	Sholeh & Helmi (2021)	Indonesia	C19, SV	10:57	Sunan Abi Dawud, 29:3874
23.	Zahari et al. (2021)	Malaysia	C19, PB, PL	2:195 5:32	Sunan Ibn Majah, 13:2340

No.	Studies	Region	Types of Vaccines Discussed	<i>Qur’ānic Verses</i>	<i>Hadith</i>
24.	Zain, & Hasanudin (2021)	Indonesia	C19, SV, R	2:195	-
25.	Zainudin et al. (2018)	Malaysia	DTP, RV, MMR, BX, PL	-	Al-Bukhari, 76:5779; Al-Bukhari, 76:5678; Sunan Abi Dawud, 29:3855; Sahih Muslim, 46:2664

The Synthesis of Fatwā by Vaccine Types

This section presents the synthesis of *fatwā* issued by different countries in promoting vaccine uptake to address RO2. In synthesising the reviewed studies, the researchers only included those that comprehensively discussed the process of *fatwā* derivation. Studies that merely mentioned the gazette of *fatwā* is not accounted for analysis since it did not provide detail explanations. *Fatwā* is the outcome of *ijtihad* or legal views among jurists. It refers to “a collection of decisions or legal opinions made together by the Muftis appointed as the members of the National Fatwa Council” (Aziz et al., 2021, p. 420). *Fatwā* contributes to the Islamic legal system by conveying religious legal concerns to society (Muslimin et al., 2021). Table 3 summarises the *fatwā* issued across types of vaccine in 15 studies.

Table 3: *Fatwā* on Different Vaccine Types

<i>Fatwā</i>	Studies
Biothrax vaccine and Rotateq vaccine	Rosman et al. (2020); Zainudin et al. (2018)
Covid-19 vaccination	Asni et al. (2021); Aziz et al. (2021); Dar Ifta’ Urduniah (2021); Fateh et al. (2021); Jamaludin et al. (2021); Mardian et al. (2021); Sholeh et al. (2021); Zain et al. (2021)
Measles and Rubella Vaccine	Harahap et al. (2021); Sanusi et al. (2020)
Oral Polio Vaccine	Nordin (2016); Zainudin et al. (2018)
Polio vaccine	Rosman et al. (2020)
Sinovac vaccine	Fateh et al. (2021); Hannan et al. (2021); Sangaji et al. (2021); Sholeh et al. (2021); Zain et al. (2021)

Biothrax vaccine and RotatEQ vaccine

The use of BioThrax™ (anthrax vaccine) and RotaEQ (rotavirus vaccine), which involve porcine in their manufacturing, is prohibited, according to a March 2008 meeting of the Malaysian *Fatwa* Committee National Council of Islamic Religious Affairs (Rosman et al., 2020). The decision was made because, firstly, there is no urgency or necessity (*ḍarūrah*) around these two diseases in the country, and secondly, other options are available without using porcine. If necessary, the Islamic rule on this matter may be modified, provided that the vaccination is only administered when necessary.

Covid-19 Vaccination

The resolution of the discussion (*muzakarah*) of the *Fatwa* Committee of the National Council for Islamic Religious Affairs in 2020, determined that Covid-19 vaccinations are permissible and mandatory for groups that have been identified by the government. This decision will be adopted by the Office of the Mufti of the Federal Territories (PMWP) (Jamaludin et al., 2021).

Measles and Rubella Vaccine

According to Indonesian Ulema Council (MUI), the use of MR vaccine is impermissible (*ḥarām*). However, a *fatwā* permitting its usage in the event of an emergency or necessities (*ḍarūrah*) is decided. This decision is based on a greater benefit for the community to avoid rubella which is deadly according to experts. But if another vaccination that is considered ḥalāl is discovered, its (MR vaccine) use will be outlawed.

Oral Polio Vaccine

The use of oral polio vaccine was made permissible due to the insignificant amount of trypsin in the vaccine preparation. Studies revealed that the final vaccine contains filtered trypsin that is undetectable. In addition, in the state of necessity, what is forbidden (*ḥarām*) could become permissible.

Polio Vaccine

The European Council of *Fatwa* and Research, representing the second school of thought, agreed that the polio vaccine containing pig-derived trypsin (enzyme) is ḥalāl during the 11th Conference of the Islamic

Centre in Stockholm, Sweden, from July 1–7, 2003. The decision was made because *istihlāk* took place. *Istihlāk* has occurred as a result of its little composition, which makes other ḥalāl substances more prevalent. Additionally, *istiḥālah* also occurred, in which trypsin is no longer regarded as a component of pigs.

Sinovac vaccine

Indonesian Ulema Council (MUI) viewed Covid-19 as a serious public health threat in Indonesia, which could be prevented through a vaccination programme (Fateh et al., 2021). According to MUI, the use of Sinovac vaccine, which tries to shield the body from viruses, is acceptable in Islam as long as the ingredients are pure and legal. As interpreted above, when substances of the impermissible materials have undergone the process of *istiḥālah* and *istihlāk* that their original substances could not be found, the vaccine can be considered pure.

Discussions

This SLR was conducted to identify the *Qur'ānic* verses and *Hadith* that were used to prescribe the regulations on vaccination as well as to map out the *fatwā* linked to vaccination across various vaccine types. This study commenced at the end of 2021 by covering all types of vaccination not limited to Covid-19. Studies published between 2016 to 2021 were thematically synthesised. This study incorporated as many studies as possible. However, the search led to studies from the Middle East (Jordan, Egypt, and Saudi Arabia) and Asia (Indonesia and Malaysia). Language and article accessibility were the primary causes of the restricted search results. The vast majority of the studies that were assessed were conceptual and qualitative that included commentary, reviews, opinions, and discussions on the formation of *fatwās* in relation to Islam.

Much of the effort in this research was examining the available Islamic sources and materials. This is vital because understanding how Islamic legal rules were determined requires a careful reading and comprehension particularly those in the *Qur'ān* and *Hadith*. Reference and discussion were also made with the researchers who had thorough understanding of the issue being researched. This process was important, particularly in maintaining the authenticity and trustworthiness of the results being reported as it involved the derivation of Islamic rulings.

This SLR identified a useful guideline for comprehending the significance of vaccination to preserve a healthy community. The presented *Qur'ānic* verses and *Hadiths* provide strong evidence that although vaccine is not directly mentioned, with the interpretation from religious scholars, the sources could still be used as a foundation to support vaccine uptake. This suggests that vaccination is seen as a religious and ethical obligation to protect the health of the community (*ummah*), in addition to being a medical need. The way *Hadith* and *Qur'ānic* verses are used to explain the benefits of vaccination is one of the examples of how Islamic teachings are applied to modern health practices. Vaccine was only invented in 1976 and was absent from the *Qur'ān* and *Hadith*. In spite of this, the studies that were evaluated saw vaccination as acceptable as long as it did not contain ingredients that were prohibited in Islam (e.g., Ahmed et al., 2018; Ali et al., 2017; Eid, 2021; Museliza et al., 2020; Nedjai et al., 2021; Hannan et al., 2021; Ouhab et al., 2021; Zahari et al., 2021).

The concept of *ḥalāl* emerged as the most carefully considered when determining whether or not a vaccine is permissible. The term *ḥalāl* does not just relate to food and beverages. It also covers a wide range of practices that adhere to *sharī'ah* as a way of life (Aziz et al., 2021). The majority of research that examined the relationship between vaccination and *ḥalāl* took into account both scientific information and the many Islamic sources that were presented in this paper. As discovered in this SLR study, before reaching a legal provision, Muslim scholars had presented and debated differences in opinions, demonstrating the meticulousness of their deliberations. For instance, Islamic jurists have typically backed the Covid-19 immunisation on the basis of life preservation, necessity, public interest, and damage prevention.

It can be argued that, the broad discussion of scientific information in relation to Islamic sources helped to develop deeper understanding on the issues related to vaccination. This method is useful to invite people to decide on matters related to their health not simply by relying on unreliable information, rather to look up for evidence that is genuine and trusted. For example, a *fatwā* states that vaccinations are permissible even during fasting. As Eid (2021) mentioned, a person who is fasting does not break their fast by receiving a vaccination injection because vaccinations do not involve eating or drinking. This demonstrates that vaccinations during fasting are permitted, reflecting an understanding

that the injection does not contradict the core principles of fasting, which are abstaining from food and drink. Additionally, it also recognises the harmony between religious and medical practices that infers the Islamic jurisprudence can adapt to contemporary needs. However, without the interpretation from Islamic scholars or experts, this understanding could not be produced. Therefore, it is vital to reiterate that in addressing modern medical practices from religious perspectives, religious experts must be present.

Further, by mapping the *fatwā* across vaccine types, the researchers discovered a wide-ranging coverage of Islam in addressing people's concerns regarding vaccine uptake. The review underscores that under crucial circumstance, the impermissibility status of a vaccine could change. As reviewed in most studies, several requisites should be fulfilled before a legal provision related to vaccines could be made. This practice negates the notion that Islam promotes backwardness because the religion always comes up with up-to-date proof, rationale, and decisions that are in accordance with urgent and relevant requirements. For instance, before a *fatwā* is decided as binding a community, Muslim scholars (*mujtahid*) use *ijtihad* to find answers to issues that are not addressed or addressed in the *Qur'ān* and *sunnah* but require a thorough understanding of the texts. Muslim scholars use *istinbāt* (deriving technique) to carefully extract a legal provision from Islamic scriptures (*Qur'ān* and *Hadith*). Ouhab et al. (2021), for example, explored that under normal conditions the use of gelatine is prohibited for Muslims. Aziz et al. (2021) and Ouhab et al. (2021) argued that, on the basis of emergency, when the gelatine in producing a vaccine has undergone a chemical transformation process known as *istihālah*, the vaccine becomes permissible.

The results of this research strengthen the academic contribution in health communication, which can be situated in the Health Belief Model (HBM). As posited by HBM, changes in behaviour can occur only when messages address risks, barriers, threats, and benefits (Jones et al., 2015). When delivered within cultural and religious frameworks, faith-based messages will meaningfully influence individual and communal health behaviours. As presented earlier, Islamic scholars employed *ijtihad* and *istinbāt* as tools to interpret and derive rulings that position vaccination as *ḥalāl*, permissible, and obligatory depending on certain contexts. In line with HBM, this approach successfully removes

obstacles (such as concerns related to impermissible substance), confirms perceived vulnerability of the community or individuals, and highlights advantages by fulfilling religious obligations.

Limitations

Though this review tries to assemble an overview of vaccine-related fatwā, the language and timeframe of the selected reviewed studies pose some limitations. Studies not included such as those that were not accessible during data collection and beyond the selected timeframe may have caused exclusions of views that could contribute to the richness of discussions related to vaccination fatwā in Islam. The exclusion of studies not related to religion and Islam may further eliminate non-Muslim perspectives that could provide differing views. Therefore, this paper suggests that future research should include non-accessible sources using various databases to ensure a more globally representative understanding of Islamic perspectives on vaccines.

Conclusion

Vaccine hesitancy and rejection have been linked in large part to religious views (Alsuwaidi et al., 2023; Yusoh et al., 2023). According to Yusoh et al. (2023), Muslims are more likely to decline or be reluctant to receive vaccinations than non-Muslims, who may be more concerned about the safety of the vaccine. With the complexities of the current issues that contribute to this, health communication research should explore every possible area to provide well-rounded information to the public in keeping them informed. This is pertinent since health decision making should not be made based on limited knowledge and misunderstanding. In the context of Muslims in Malaysia, religious perspectives could offer differing accounts as to why vaccination is pertinent for their well-being. Hence, religious perspectives should be explored and communicated to address peoples' concerns related to their belief. This SLR has contributed to provide a clear narrative that Islam cannot be dismissed in life that its guidance could spread out to existing and novel health-related matters. As much as technological development leads to religious growth (Fajrie et al., 2023), this paper enhances the perspectives regarding the role of religion in advancing the health of community.

Recommendation

This research proposes that information synthesised in this paper should be communicated so that it will become a resource that brings benefit to humankind. The synthesis of the reviewed studies could serve as a decent source of information for communicators like teachers, religious and community leaders, and health professionals to correct the misunderstanding related to vaccination. Through consistent communication, people will develop knowledge on health-related matters more profoundly (Manan et al., 2023). This research further recommends that close collaboration between religious and community leaders with health ministry and professionals should be established and maintained through health campaigns such as health-related themes sermon (Padela et al., 2018), mosque-based exercise intervention (Banerjee et al., 2017), and Muslim for better health Islamic discourse in mosques (Mdege et al., 2021) so that the gap between religious beliefs and medical recommendations could be reduced.

Acknowledgement: This article is funded by the research grant ‘Developing a Strategic Communication Intervention Manual to Inform and Correct Misinformation and Misconception about Vaccination using Islamic Evidence’ funded by Islamic Advisory Group (SPI22-122-0122).

References

- Ahmad, Z. I., Salleh, M. A. M., & Mustaffa, N. (2023). Preventive measures in problematic gaming in Asia: A systematic Literature review. *Malaysian Journal of Communication*, 39(2), 136-151. <https://doi.org/10.17576/JKMJC-2023-3902-08>
- Ahmed, A., Lee, K. S., Bukhsh, A., Al-Worafi, Y. M., Sarker, M. M. R., Ming, L. C., & Khan, T. M. (2018). Outbreak of vaccine-preventable diseases in Muslim majority countries. *Journal of Infection and Public Health*, 11(2), 153-155. <https://doi.org/10.1016/j.jiph.2017.09.007>
- Alam, S. I. (2021). Corona vaccine (15762). dar-alifta. <https://dar-alifta.org/home/viewfatwa?ID=15762>
- Ali, E. M. T. E., Mohd, Z., & Al-Shafi'i, M. M. O. (2017). Vaccination from the perspective of Islamic legal maxim. *International Journal of Academic Research in Business and Social Sciences*, 7(4), 2-8. <https://doi.org/10.6007/ijarbss/v7-i12/3642>

- Alsuwaidi, A. R., Hammad, H. A. A., Elbarazi, I., & Sheek-Hussein, M. (2023). Vaccine hesitancy within the Muslim community: Islamic faith and public health perspectives. *Human Vaccines and Immunotherapeutic*, 19(1), 1-7. <https://doi.org/10.1080/21645515.2023.2190716>
- Alwi, Z., & Akbar, A. (2019). Haram vaccination in the Prophet Muhammad's treatment perspective. *Proceedings of the 19th Annual International Conference on Islamic Studies (AICIS 2019)* (pp. 1-9). European Union Digital Library. <https://doi.org/10.4108/eai.1-10-2019.2291737>
- Asni, F., Yusli, A. Y., & Umar, A. I. (2021). The role of the Perlis state mufti department in restraining COVID-19 through fatwas and legal guidelines. *International Journal of Academic Research in Business and Social Sciences*, 11(10), 311-328. <https://doi.org/10.6007/ijarbss/v11-i10/11298>
- Aziz, N. A., Sulaiman, S. S., Roslan, M. A., & Yusof, K. M. A. A. K. (2021). Is the Covid-19 vaccine halal? Revisiting the role of national pharmaceutical regulatory agency (NPRA) and JAKIM. *Malaysian Journal of Social Sciences and Humanities*, 6(10), 413-428. <https://doi.org/10.47405/mjssh.v6i10.1084>
- Banerjee A. T., Landry M., Zawi M., Childerhose D., Stephens N., Shafique A., Price J. (2017). A pilot examination of a mosque-based physical activity intervention for South Asian Muslim Women in Ontario, Canada. *Journal of Immigrant and Minority Health*, 19(2), 349-357. <https://doi.org/10.1007/s10903-016-0393-3>
- Bernama (2025, 14 March). Jumlah kes HFMD di Terengganu meningkat. Retrieved from <https://www.bernama.com/bm/am/news.php?id=2402387>
- Butler, A., Hall, H., Copnell, B. (2016). A guide to writing a qualitative systematic review protocol to enhance evidence-based practice in nursing and health care. *Worldviews on Evidence-Based Nursing*, 1-9. <https://doi.org/10.1111/wvn.12134>
- Corcoran, K.E., Scheitle, C.P., & DiGregorio, B.D. (2021). Christian nationalism and COVID-19 vaccine hesitancy and uptake. *Vaccine*, 39, 6614-6621. <https://doi.org/10.1016/j.vaccine.2021.09.074>
- Dar Ifta' Urduniah (2021). Ruling on refusing medical treatment and COVID-19 vaccination (3664). aliftaa.jo. <https://www.aliftaa.jo/Question2.aspx?QuestionId=3664#.YuSyY7dBzIU>
- Eid, M. H. (2021). Taking the Corona vaccine (jurisprudence and medical view). *Andalusia Journal of Human and Social Sciences*, 48(8), 6-44. <http://andalusuniv.net/AUSTNEW/magazine/sh/2021/8/48/6e8831bba9845126a0baac317d5371a3.pdf>

- Fateh, M., & Islamy, A. (2021). The epistemology of Islamic jurisprudence on COVID-19 vaccine in Indonesia. *Jurnal Hukum Islam*, 19(2), 213-232. <https://doi.org/10.28918/jhi.v19i2.4420>
- Fajrie, M., Arianto, D. A. N., Surya, Y. W. I., & Aminulloh, A. (2023). Al-Quran digitalization: Adolescent view on the value of the digital Al-Quran application. *Malaysian Journal of Communication*, 39(1), 92-106. <https://doi.org/10.17576/JKMJC-2023-3902-08>
- Ghazali W. N. W. M., Idris, H., Mohamed, S., & Nasir, N. S. M. (2021). Typology of vaccine refusals on Facebook in Malaysia. *Search Journal of Media and Communication Research*, 13(3), 55-70.
- Ghazali, W. N. W. M., Shaari, A. S., Husaini, A. M., Mohamed, S., Yusoh, M. H., Nasir, N. S. M., & Safian, N. A. (2023). The view of maqasid al-shari'ah on vaccination: A systematic literature review. *Journal of Islamic, Social, Economics and Development*, 8(54), 61-70. DOI: 10.55573/JISED.085407
- Hannan, A., Syarif, Z., & Yusof, K. A. M. (2021). The review of social theology and science on the benefits of vaccine in the COVID-19 preventive measures. *Akademika: Jurnal Pemikiran Islam*, 26(2), 219-240. <https://doi.org/10.32332/akademika.v26i2.3605>
- Harahap, Z. A. A., & Siregar, D. (2021). Development method for determining the law of Indonesian Ulama council (MUI) post reform (Case study of fatwas related to law). *Tazkir: Jurnal Penelitian Ilmu-ilmu Sosial dan Keislaman*, 7(2), 343-356. <https://doi.org/10.24952/tazkir.v7i2.5038>
- Jamaludin, M. A., & Ramli, S. N. H. (2021). Preservation of life in tandem with Shariah compliances regarding COVID-19 vaccines. *Journal of Halal Industry & Services*, 4(1), 1-5. <https://doi.org/10.36877/jhis.a0000201>
- Jones, C. L., Jensen, J. D., Scherr, C. L., Brown, N. R., Christy, K., & Weaver, J. (2015). The Health Belief Model as an explanatory framework in communication research: exploring parallel, serial, and moderated mediation. *Health communication*, 30(6), 566-576. <https://doi.org/10.1080/10410236.2013.873363>
- Kaufman, J., Ames, H., Bosch-Capblanch, X., et al., (2017). The comprehensive 'communicate to vaccinate' taxonomy of communication interventions for childhood vaccination in routine and campaign contexts. *BMC Public Health*, 17(423), 1-11. <https://doi.org/10.1186/s12889-017-4320-x>
- Kusnin, F. (2017). Immunisation program in Malaysia. Paper presented at the Vaccinology 2017 III International Symposium for Asia Pacific Experts. Hanoi, Vietnam. Retrieved from <https://www.fondation-merieux.org/wp-content/uploads/2017/10/vaccinology-2017-faridah-kusnin.pdf>.

- Larson, H. J., Gakidou, E., & Murray, C. J. L. (2022). The vaccine-hesitant moment. *The New England journal of medicine*, 387(1), 58–65. <https://doi.org/10.1056/NEJMra2106441>
- Liberati, A., Altman, D.G., Tetzlaff, J., Mulrow, C., Gotzsche, P.C., Loannidis, J.P.A., Clarke, M., Devereaux, P.J., Kleijnen, J., & Moher, D. (2009). Research methods and reporting. *BMJ*, 339, 1-27. <https://www.bmj.com/content/bmj/339/bmj.b2700.full.pdf>
- Lu, M., Chu, Y., Yu, W., et al., (2017). Implementing the communication for development strategy to improve knowledge and coverage of measles vaccination in western Chinese immunization programs: A before-and-after evaluation. *Infectious Diseases of Poverty*, 6(47), 1-10. <https://doi.org/10.1186/s40249-017-0261-y>
- Manan, K. A., Sapiee, N., Mustafa, N. M., & Ghazali, W. N. W. M. (2023). The role of communication in the resilience of risk group in Kuching, Sarawak, during the dispersal of Covid-19 virus. *Jurnal Komunikasi* 31(1), 386-406. <https://doi.org/10.17576/JKMJC-2023-3901-22>
- Mardian, Y., Shaw-Shaliba, K., Karyana, M., & Lau, C. (2021). Sharia (Islamic law) perspectives of COVID-19 vaccines. *Frontiers in Tropical Diseases*, 2, 1-8. <https://doi.org/10.3389/ftd.2021.788188>
- Mdege N. D., Fairhurst C., Wang H. I., Ferdous T., Marshall A. M., Hewitt C., ... Siddiqi K. (2021). Efficacy and cost-effectiveness of a community-based smoke-free-home intervention with or without indoor-air-quality feedback in Bangladesh (MCLASS II): A three-arm, cluster-randomised, controlled trial. *The Lancet Global Health*, 9(5), e639–e650. [https://10.1016/S2214-109X\(21\)00040-1](https://10.1016/S2214-109X(21)00040-1)
- Mohamed, S., Ghazali, W. N. W. M., & Yusoh, M. H. (2022). Challenging the journalistic ideal of objectivity in reporting vaccination. *IIUM Medical Journal Malaysia*, 21(4), 71-79. <https://doi.org/10.31436/imjm.v21i4>
- Museliza, V., Afrizal, Rimet, Nanda, & Identiti. (2020). The effect of the Indonesian Ulama council (MUI) fatwa number 4 of 2016 concerning immunization toward parents' decision in carrying out basic child immunization in Riau province. *Proceedings of the International Conference on Public Administration, Policy and Governance (ICPAPG)* (pp. 114-120). Advances in Economics, Business, and Management Research, 125. <https://doi.org/10.2991/aebmr.k.200305.188>
- Muslimin, J. M., Iskandar, R. F., & Fatma, Y. (2021). Islam and medicine: A study on the fatwa of Indonesian Ulama Council on vaccines. *Al-Istinbath: Jurnal Hukum Islam*, 6(1), 85-103. <http://dx.doi.org/10.29240/jhi.v6i1.2496>
- Nedjai, R., & Ouinez, K. (2021). COVID-19 vaccine manufacturing in Islamic perspectives. *Academic Journal of Research and Scientific Publishing*, 2(22), 1-18.

- Nordin, M. M. (2016). The permissibility of using Rotavirus vaccines – lessons from Oral Poliovirus vaccines. *KPJ Medical Journal*, 6(1), 60-64.
- Oku, A., Oyo-Ita, A., Glentn, C., Fretheim, A., et al., (2015). Communication strategies to promote the uptake of childhood vaccination in Nigeria: A systematic map. *Global Health Action*, 1-10. <https://doi.org/10.3402/gha.v9.30337>
- Ouhab, N. M., & Harbi, S. A. (2021). The vaccine: Its definition, its origin, and the rules that govern the use of vaccination). *The Arab Journal of Islamic and Legal Studies*, 5(17), 31-68. <https://doi.org/10.33850/jasis.2021.199723>
- Padela A. I., Malik S., & Ahmed N. (2018). Acceptability of Friday Sermons as a Modality for health promotion and education. *Journal of Immigrant and Minority Health*, 20(5), 1075–1084. 10.1007/s10903-017-0647-8.
- Perveen, S., Akram, M., Nasar, A., Arshad-Ayaz, A., & Naseem, A. (2021). Vaccination-hesitancy and vaccination-inequality as challenges in Pakistan's COVID-19 response. *Journal of Community Psychology*, 50(2), 666–683. <https://doi.org/10.1002/jcop.22652>
- Ros, F. N. A, M. Rahman, N. A., Ali, J. M., Anuar, N., Abdullah, S. R. S., & Yusoff, A. F. (2020). Comparative study between avian cell and mammalian cell in production of influenza vaccine Shariah compliance. *IOP Conference Series: Materials Science and Engineering* 778 012029, 1-6. <https://doi.org/10.1088/1757-899x/778/1/012029>
- Rosman, A. S., Khan, A., Fadzillah, N. A., Samat, A. B., Hehsan, A., Hassan, A. M., Ghazali, M. A., & Haron, Z. (2020). Fatwa debate on porcine derivatives in vaccine from the concept of physical and chemical transformation (*Istihalah*) in Islamic jurisprudence and science. *Journal of critical reviews*, 7(7), 1037-1045. <https://doi.org/10.31838/jcr.07.07.189>
- Sangaji, R., Basri, H., Wandu, W., Sultan, M., & Rasyid, N. (2021). The news of the Covid-19 vaccine in the media and public resistance in Indonesia: A study of Islamic law. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, 5(2), 957-975. <https://doi.org/10.22373/sjkh.v5i2.10892>
- Sanusi, A., Miftah, A. H., & Agustiana, R. (2020). The application of emergency concept within the MUI fatwa on measles rubella vaccine immunization. *Al-Adalah*, 17(2), 397-422. <https://doi.org/10.24042/adalah.v17i2.6054>
- Shaffril H. A. M., Ahmad, N., Samsuddin, S. F., Samah, A. A., & Hamdan, M. E. (2020). Systematic literature review on adaptation towards climate change impacts among indigenous people in the Asia Pacific Regions. *Journal of Cleaner Production*, 285, 1-14. <https://doi.org/10.1016/j.jclepro.2020.120595>

- Sholeh, M. A. N., & Helmi, M. I., (2021). The COVID-19 vaccination: Realization on halal vaccines for benefits. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, 5(1), 174-190. <https://doi.org/10.22373/sjhk.v5i1.9769>
- Shaleh, A., & Islam, M. S. (2024). Averting the existential threat of the planet: Islamic environmental ethics to address the contemporary environmental crisis. *Intellectual discourse*, 32(1), 239-264.
- The Star (2019, 23 January). Vaccine-preventable diseases spike. Retrieved from <https://www.thestar.com.my/news/nation/2019/01/23/vaccine-preventable-diseases-spike/>
- Thomas, T. M., & Pollard, A. J. (2020). Vaccine communication in a digital society. *Nature Materials*, 19, 476. <https://doi.org/10.1038/s41563-020-0626-7>
- Viswanath, K. (2008). Health Communication. *The International Encyclopaedia of Communication*. 1-16 10.1002/9781405186407.wbiech009
- Wanta, W. & Myslik, B. (2019). Mass communication theory and research: The dynamic nature of theoretical approaches. In D. W. Stacks, B. S. Michael, & K. C. Eichhorn (Eds.), *An Integrated approach to Communication Theory and Research* (3rd ed., 59-72). Routledge.
- Wester, C.T., Scheel-Hincke, L.L., Bovil, T., Andersen-Ranberg, K., Ahrenfeldt, L.J., & Hvidt, N.C. (2022). Prayer frequency and COVID-19 vaccine hesitancy among older adults in Europe. *Vaccine*, 40, 6383-6390. <https://doi.org/10.1016/j.vaccine.2022.09.044>
- World Health Organization. (2019). WHO names top ten threats to global health. *Wired International: Health Education and Information*. https://www.wiredhealthresources.net/wired_archive/WHO_Names_Ten_Threats_to_Global_Health.html
- Yusoh, M. H., Ghazali, W. N. W. M., Manan, K. A., Mohamed, S., Nasir, N. S. M., & Idris, H. (2023). Mapping out factors that undermining vaccine uptake in Malaysia: A multiple perspective. *IIUM Medical Journal Malaysia*, 23(1), 106-114. <https://doi.org/10.31436/imjm.v23i01>
- Zahari, H. S., Azman, S. N. A. S., Zulkipli, Z. N., & Rani, A. R. A. (2021). The feasibility of mandatory vaccination program under the Malaysian legal framework for education sector. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, 6(10), 343-357. <https://doi.org/10.47405/mjssh.v6i10.1081>
- Zain, M. F., & Hasanudin. (2021). The Impact of COVID-19 in the Procedure of Religious Worship and Social Life, In Islamic View. *European Journal of Molecular & Clinical Medicine*, 8(3), 272-278. https://ejmcm.com/article_8403_fc5cd5b501a39127e36ade4736272a47.pdf

- Zainudin, E., Mohammad, E. N. H., Aris, K. A., & Shahdan, I. A. (2018). Vaccination: Influencing factors and view from an Islamic perspective. *IIUM Medical Journal Malaysia*, 17(2), 273-279. <https://doi.org/10.31436/imjm.v17i2.997>
- Zakar, R., Yousaf, F., Zakar, M. Z., & Fischer, F. (2021). Sociocultural challenges in the implementation of COVID-19 public health measures: Results from a qualitative study in Punjab, Pakistan. *Frontiers in public health*, 9, 703825. <https://doi.org/10.3389/fpubh.2021.703825>

GUIDELINES FOR AUTHORS

Intellectual Discourse is an academic, refereed journal, published twice a year. Four types of contributions are considered for publication in this journal: major articles reporting findings of original research; review articles synthesising important deliberations related to disciplines within the domain of Islamic sciences; short research notes or communications, containing original ideas or discussions on vital issues of contemporary concern, and book reviews; and brief reader comments, or statements of divergent viewpoints.

To submit manuscript, go to <http://www.iium.edu.my/intdiscourse>

The manuscript submitted to *Intellectual Discourse* should not have been published elsewhere, and should not be under consideration by other publications. This must be stated in the covering letter.

1. Original research and review articles should be 5,000-8,000 words while research notes 3,000-4,000 words, accompanied by an abstract of 100-150 words. Book review should be 1,000-1,500 words.
2. Manuscripts should be double-spaced with a 1-inch (2.5 cm) margins. Use 12-point Times New Roman font.
3. Manuscripts should adhere to the *American Psychological Association* (APA) style, latest edition.
4. The title should be as concise as possible and should appear on a separate sheet together with name(s) of the author(s), affiliation(s), and the complete postal address of the institute(s).
5. A short running title of not more than 40 characters should also be included.
6. Headings and sub-headings of different sections should be clearly indicated.
7. References should be alphabetically ordered. Some examples are given below:

Book

In-text citations:

Al-Faruqi & al-Faruqi (1986)

Reference:

Al-Faruqi, I. R., & al-Faruqi, L. L. (1986). *The cultural atlas of Islam*. New York: Macmillan Publishing Company.

Chapter in a Book

In-text:

Alias (2009)

Reference:

Alias, A. (2009). Human nature. In N. M. Noor (Ed.), *Human nature from an Islamic perspective: A guide to teaching and learning* (pp.79-117). Kuala Lumpur: IIUM Press.

Journal Article

In-text:

Chapra (2002)

Reference:

Chapra, M. U. (2002). Islam and the international debt problem. *Journal of Islamic Studies*, 10, 214-232.

The Qur'ān

In-text:

(i) direct quotation, write as 30:36

(ii) indirect quotation, write as Qur'ān, 30:36

Reference:

The glorious Qur'ān. Translation and commentary by A. Yusuf Ali (1977). US: American Trust Publications.

Ḥadīth

In-text:

(i) Al-Bukhārī, 88:204 (where 88 is the book number, 204 is the ḥadīth number)

(ii) Ibn Hanbal, vol. 1, p. 1

Reference:

(i) Al-Bukhārī, M. (1981). *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār al-Fikr.

(ii) Ibn Ḥanbal, A. (1982). *Musnad Aḥmad Ibn Ḥanbal*. Istanbul: Cagri Yayinlari.

The Bible

In-text:

Matthew 12:31-32

Reference:

The new Oxford annotated Bible. (2007). Oxford: Oxford University Press.

Transliteration of Arabic words should follow the style indicated in ROTAS Transliteration Kit as detailed on its website (http://rotas.iium.edu.my/?Table_of_Transliteration), which is a slight modification of ALA-LC (Library of Congress and the American Library Association) transliteration scheme. Transliteration of Persian, Urdu, Turkish and other scripts should follow ALA-LC scheme.

Opinions expressed in the journal are solely those of the authors and do not necessarily reflect the views of the editors, or the publisher. Material published in the *Intellectual Discourse* is copyrighted in its favour. As such, no part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, or any information retrieval system, without permission in writing from the publisher.

IIUM Press (Marketing Unit)
Research Management Centre
International Islamic University Malaysia
P.O. Box 10, 50728 Kuala Lumpur, Malaysia
Phone (+603) 6196-5014, Fax: (+603) 6196-4862
E-mail: intdiscourse@iium.edu.my; intdiscourse@yahoo.com.
Website: <http://iiumpress.iium.edu.my/bookshop>

In This Issue

Note from the Editor

Research Articles

Zubaida Nusrat & Adibah Binti Abdul Rahim

The Existentialist Conception of Man: A Comparative Analysis between
Muhammad Iqbal and Jean-Paul Sartre

Nuzulul Qadar Abdullah

Equal Before Allah, Unequal Before the Prophet?
Ongoing Discourse on *Matn* Criticism and Its Influence on Muslim Feminist Thought

Bachar Bakour & Homam Altabaa

Critical Thinking as a Mechanism for Situation Handling and Problem Solving:
Examples from Ḥadīth Literature

Nath Aldalala'a & Syaza Shukri

Shifting Geopolitics: The Gaza War and the Contours of a Nascent Middle East Security Community

Nadira Brioua & Rahmah Binti Ahmad H. Osman

Power of Knowledge vs. Self-Knowledge Production:
The Protagonist's Journey towards Embracing Islam in Umm Zakiyyah's *If I Should Speak*

Raihan Rosman

A Muslim Female Bildungsroman:
Quest for Identity and Sisterhood in Islam in Leila Aboulela's *Minaret* (2005)

Amrah Abdul Majid

Freedom as Connection to God: An Analysis of Two Novels
by Muslim Women's Writers in the Western Diaspora

Norhafiza Mohd Hed

'The Politics of Fear': How It Affects Youth Political Participation in Malaysia?

Norhaslinda bt Jamaudin

Perceived Determinants of Child Poverty in Malaysia: A Preliminary Analysis

Burcin Demirbilek

Türkiye's Climate Change Policy: An Evaluation of Its Transition to Low Carbon Policies

Gustina, Syukri Lukman, Muhammad Rizki Prima Sakti & Mohamad Fany Alfarisi

The Role of *Ulama* in Shaping Attitude, Subjective Norms, Digitalisation and
Trust Towards Cash *Waqf* Behaviour

Moh. Sugeng Sholehuddin, Isriani Hardini, Muhammad Jaeni, Eros Meilina Sofa & Thi Thu Huong Ho

The Role of Local Wisdom in Shaping Internationalisation Strategies of
Islamic Higher Education Institutions in Indonesia

Syed Arabi Idid & Rizwanah Souket Ali

Perceptions of Three U.S. Presidents (Obama, Trump, and Biden) – A Malaysian Perspective

Tengku Siti Aisha Tengku Mohd Azzman Shariffadeen, Aini Maznina A. Manaf & Nerawi Sedu

International Students' Direct and Parasocial Contact, and Attitude Towards Malaysian
Host Nationals: The Mediating Roles of Cultural Identification and Islamic Identity

Hafezdzullah bin Mohd Hassan, Rizalawati binti Ismail & Awan binti Ismail

Artificial Intelligence in Sinar Harian: Embracing Readiness or Addressing Anxiety?

**Zeti Azreen Ahmad, Aini Maznina A. Manaf, Mazni Buyong, Sofiah Samsudin, Fuad Sawari
& Hanani Ahmad Yusof**

Healthcare Workers' Challenges in Managing Disease Outbreaks:
A Systematic Review from an Islamic Perspective

**Wan Norshira Wan Mohd Ghazali, Ahmad Muhammad Husni, Shafizan Mohamed, Mohd Helmi Yusoh,
Kamaruzzaman Abdul Manan & Nur Shakira Mohd Nasir**

Faith-Based Approaches to Vaccine Misconception: A Systematic Literature Review of Religious
Messaging

Book Reviews

ISSN 0128-4878 (Print)

ISSN 2289-5639 (Online)

