

# ASTRAZENECA VACCINE FATWA AND NETIZEN'S RESPONSES: Indonesian Experience

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**Abstract:** This study is aimed to unravel the *da'wah* communication delivered by the Indonesian Ulema Council (MUI) regarding the legal status of Astrazeneca Covid-19 Vaccine (AZD1222) in digital media. This study used qualitative descriptive research design with a virtual ethnographic approach. The AZD1222 Vaccine press conference broadcast online via Youtube channel was the research subject. The research object referred to the effectiveness of MUI *da'wah* communication in terms of its communication elements. Data was collected through observations in virtual communities and documentation. The results encompassed five components of digital *da'wah* in the press conferences, namely *da'i* (communicator), *mad'u* (communicant), *maddah* (message), *wasilah* (channel) and *athar* (feedback). The digital media offer people an opportunity to build opinions. Most of them gave negative sentiments because of their misunderstanding of fiqh reasoning. However, *mad'u* pragmatism and low fiqh literacy were the main factors for lesser public acceptance of the vaccine. This study recommends further research to examine the vaccine fatwa construction model and fiqh literacy for public.

**Keywords:** *da'wah* communication, vaccines, halal, Muslim

## **Introduction**

Since it has occurred and turned into a global pandemic, COVID-19 cases are not over yet. The Indonesian government declared the COVID-19 pandemic is in an emergency situation through Presidential Decree Number 11 of 2020.<sup>1</sup> WHO, at the same time, also declared it as a global health emergency issue on January 30, 2020. This warning must be initiated as soon as possible to help increase global cooperation, sustain countries' ability to develop, collect global financial aid, quickly generate vaccines, and review global health plans.<sup>2</sup> The SARS-CoV-2 virus spreads from human to human and its chain of transmission can be cheated by creating herd immunity.<sup>3</sup> Herd immunity refers to the fact that the more people who are immune to a disease, the harder the disease spreads due to fewer people infected.<sup>4</sup> WHO confirms that the vaccine is expected to be both a preventive and a mitigating solution to cut off the transmission process of COVID-19.<sup>5</sup>

Thousands of scientists from various countries struggle to conduct research to accelerate the discovery of safe and effective vaccines. Vaccines provide protection not only for people who have not been infected but also for the wider community by reducing the spread of the disease.<sup>6</sup> The generated vaccines must obtain recommendations from health care providers with the following criteria: guaranteed vaccine safety, no harm to health, minimal side effects, and proven vaccine effectiveness based on clinical evidence. The Indonesian government has officially announced seven types of Covid-19 vaccines,<sup>7</sup> including (1) Covid-19 vaccine produced by PT. Bio Farma, (2) Covid-19 vaccine produced by China National Pharmaceutical Group Corporation (Sinopharm), (3) Novavax's Covid-19 vaccine, (4) Sinovac's Covid-19 vaccine, (5) Pfizer-BioNTech's Covid-19 vaccine, (6) Oxford-AstraZeneca's Covid-19 vaccine (AZD1222), and (7) Moderna's Covid-19 vaccine.

However, the Red and White Vaccine produced by Indonesian scientists is still in its final stage.

Indonesia aims to gradually vaccinate 182 million people. Therefore, around 426 million doses of the vaccine are required to complete the plan<sup>8</sup>. To make the vaccination program successful, COVID-19 vaccines are distributed and given without charge.<sup>9</sup> However, even with such a good program, there are still lots of debates within the society whether citizens must be vaccinated or not. Among the pros, some people doubt the effectiveness of the Covid-19 vaccine and have conceived low efficacy in benefiting the vaccine. Some of them even refuse the vaccine, and others are included as anti-vaccine activists. These people have conducted many campaigns that provide invalid and irresponsible information to the public.<sup>10</sup> To increase public trust in the effectiveness of Covid-19 vaccine, the President becomes the first person to be injected the Covid-19 vaccine. Afterwards, massive vaccinations are carried out simultaneously and gradually in 34 provinces in Indonesia. The vaccines have received an Emergency Use Authorization (EUA) from the Food and Drug Supervisory Agency (BPOM) and a *halal fatwa* from the Indonesian Ulema Council.<sup>11</sup>

On January 13, 2021, Sinovac vaccine was first used in Indonesia. This vaccine was imported from China and contained the inactivated SARS-CoV-2 virus to trigger an immune response. Sinovac has been tested and found to be safe to use.<sup>12</sup> In March 2021, Indonesia received AZD1222 vaccine produced by AstraZeneca pharmaceutical company and Oxford University. AZD1222 vaccine was developed on the principle of genome engineering (DNA Adenovirus), a process of engineering virus (Adenovirus) to prevent another virus (Coronavirus SARS-CoV-2). The European Medicines Agency (EMA) confirms that adenoviruses cannot reproduce on their own and do not cause disease.<sup>13</sup>

The *halal* certification of vaccines remains important for Indonesia, where Muslim are the majority. The AZD1222 vaccine has been a hot debate topic in many media because of the controversy of its *halal* status. The determination of *halal* and *haramly* under the authority of Indonesian Ulema Council (MUI). MUI is an institution that has the authority to issue fatwas in Indonesia. The MUI fatwa is a reference for the government in formulating policies.<sup>14</sup> The mass vaccination policy can also measure the level of community compliance with the existing law.<sup>15</sup> During the pandemic, MUI utilized digital media in providing education for the public. Digital media has been an important bridge for MUI to spread valid information, to initiate claims over untrusted sources, and to engage with the society effectively.<sup>16</sup>

A survey conducted by Internet Service Providers Association (APJII) shows that the number of internet users in Indonesia as of the second quarter of 2020 was 196.7 million. YouTube is the most used platform.<sup>17</sup> Based on digital literacy study undertaken in 34 provinces in Indonesia, the respondents stated that the internet quality is better, more affordable, and more accessible up to remote areas.<sup>18</sup> YouTube can attract more than 170 million internet users' interest whose age ranges from 16 to 64 years old. In Indonesia, 98.5 percent of the population decide to enjoy online videos or streaming.<sup>19</sup>

This study was undertaken due to the exsiting debateon AZD1222 vaccine whose production process is contaminated by pig trypsin. The contamination of pig trypsin affects *halal* and *haram* label of a consumable product. "*Halal and haram products are indeed crucial problems in society because a Muslim must only consume halal foods, beverages, cosmetics, and medicines*".<sup>20</sup> The *halal* label of vaccines has also become a hot topic in many digital media platform.<sup>21</sup> This study aimed to analyze MUI press conference held virtually related to the legal explanation of AZA1222 vaccine.

A few studies related to vaccination have been carried out using different perspectives. Rachman, F & Pramana, S explain to examined the controversial discourse of vaccination in media. The results of the analysis showed that the public gave more positive responses (30%) compared to the negative ones (26%). There were more words with positive sentiments than those with negative sentiments.<sup>22</sup> Gandryani & Hadi also explain to investigated whether vaccination was a right or an obligation of citizens. The results showed that getting vaccinated was actually a right. However, it turned to be an obligation due to the emergency situation in Indonesia. The rationale beyond its obligation was that people who had not been vaccinated could infect and even kill others.<sup>23</sup>

To the best of the researchers' knowledge, study on halal vaccine has not been conducted. Religious approach carried out by the government in succeeding vaccination program triggers the existence of debate on the controversy of *halal* and *haram* of Astrazeneca.

### **Islamic Da'wah Communication**

Communication is the process by which a person, groups, organizations, or societies create and use information to connect with the environment and other people. Along with the development of technology, communication is not only conducted by face-to-face communication, but also virtual. Now, the internet makes communication easier through cyberspace. This type of communication is well-known as digital communication.<sup>24</sup> For instance, one of the digital communication models is in a form of virtual press conference broadcasted via Youtube channel. Press conference is a public relations event organized by an organization or individual to present information to the mass media. It mostly aims to disseminate information and to make the media interested so that they become

news material. Consequently, it could be spread within a larger community.<sup>25</sup>

In regard to Islamic perspective, communication cannot be separated from the view of al-Qur'an, which mentions communication as one of human nature, referring to the word of Allah "The Most Merciful. Teach al-Qur'an. Created humans. Teach him al-Bayan" (Surah al-Rahmân, 1-4). Al-Syaukani in *Tafsîr Fath al-Qadîr* defines *al-bayan* as the ability to communicate. To find out how someone should communicate, it can be traced to the key-concept used by al-Qur'an for communication. In addition to al-Bayan, the key word for communication mentioned in al-Qur'an is "al-Qaul" in the context of the command.

Islamic communication is a process of conveying Islamic values from a *da'i* (communicator) to *mad'u* (communicants) by using communication principles that are in accordance with al-Qur'an and hadith to invite people to carry out *amar ma'ruf nahi munkar*. Islamic communication is similar to preaching, encouraging people to do good deeds, and spreading virtue in order to obtain happiness in life here and the hereafter.<sup>26</sup>

In al-Qur'an, there are several verses that describe the process of communication. Da'wah communication can be a process of delivering *maddah* (da'wah material) by *da'i* (communicator) to *mad'u* (communicants) through *wasilah* (mass media) and giving *athar* (effect) to *mad'u*.<sup>27</sup> There are five main components namely *da'i*, *mad'u*, *maddah*, *wasilah*, and *athar*. This is no different from Laswell's view that a perfect communication should require several criteria namely communicator, message, media, communicant, and effect.<sup>28</sup> Da'wah communication must not only be good in terms of content or message, but also must be good in the delivery.

## **Methodology**

This study used descriptive qualitative research design. The primary data were from the virtual Press Conference: Latest Developments Regarding the Astrazeneca Covid-19 Vaccine broadcasted on March 19, 2021. The secondary data included documents, news on online media, netizen comments, and other supporting data from various sources. The study was conducted from March to July 2021. The subject of the study was the Astrazeneca Covid-19 Vaccine press conference broadcasted online through Presidential Secretariat Youtube channel, Kominfo TV, CNN Indonesia, Kompas TV, and CNBC Indonesia on 14 March 2021. The objects referred to the elements of Islamic da'wah communication and principles appeared in at the press conference. Data were collected by using documentation of the text existing on the internet on the news of Halalness of Astrazeneca Vaccine. The validity of the data was carried out by employing technical triangulation combined with theoretical triangulation by collecting some literatures as references. The data was analyzed using the theory of communication elements of da'wah.<sup>29</sup> To determine the effect of da'wah, it was analyzed using a virtual ethnographic approach to understand events in virtual communities.<sup>30</sup> Virtual ethnographic data collection focused on data obtained from observations in virtual communities.<sup>31</sup> Researchers looked at the activities and interactions between users. Researchers focused on responses from texts posted on social media also considering views, likes, comments, and even subscribe.

## **Results and Discussion**

### **Press conference from the perspective of Da'wah communication elements**

The press conference on the latest Astrazeneca Covid-19 vaccine was held virtually by the Ministry of Communication and

Informatics and the Committee for the Handling of Covid-19 and the Acceleration of National Economic Recovery on 19 March 2021. Its speakers included three resource persons from Indonesian Ulema Council (MUI), POM Agency, and the Ministry of Health. Furthermore, this study aimed to dissect the five elements of da'wah communication at the press conference.



Figure 1. AstraZeneca Covid-19 Vaccine Press Conference

The first element was *da'i* (communicator). Communication was built in an atmosphere of mutual trust created by communicators for *khidmah ummah* (serving the public). Trust was supported by the ability of communicators to explain accurately, attract attention, and provide motivation and solutions. In this case, the communicant was expected to believe in *da'i* and respect his competence on the topic discussed. The communicator in this context was MUI Fatwa Commission with its spokesperson KH. Dr. Asrorun Ni'am, Lc. The credibility of the source would increase the public's confidence in receiving the message conveyed.

In terms of public trustworthiness, Indonesian Ulema Council



(MUI) became the most trusted non-governmental organization based on the results of a survey conducted by Indonesian Survey Institute (LSI) and Indonesia Corruption Watch (ICW) from 8 to 24 October 2018. The survey, which involved 2,000 respondents with a margin of error of +/- 2.2 percent and a confidence level of 95 percent, revealed that MUI was a non-governmental institution that occupied the top rank. It had a 73 percent level of public trust. The survey used closed-ended questions that read “How much do you trust the institutions below?” This survey was not solely related to corruption, but also other general matters.<sup>32</sup>

In addition, MUI had the responsibility to protect religion from efforts to override the role of religion in society and state as well as efforts to blaspheme religion, to protect the state from efforts to deface national agreements, to protect people from deviant beliefs, and to strengthen people through empowerment in economic sector, education, and health. In coping with the health side, MUI had shown its contribution as a government partner to oversee the vaccine preparation process in terms of its *halal* provisions and to build public awareness of the importance of this vaccination. During the Covid-19 pandemic, MUI gave full support to the government in handling Covid-19 and provided directions in the form of religious *tafsir* to be followed and carried out by Muslims as well as legal explanations related to COVID-19 through *fatwa* mechanism.

The MUI *fatwa* was a decision or opinion given by MUI on legal issues arising in the lives of Muslims. The position of MUI in Indonesian state administration was in the element of constitutional infrastructure because it was an organization of Muslim scholars who had duties and functions to empower the Muslim community. In other words, MUI was an organization that existed in the community, not a state-owned institution or representing the state.<sup>33</sup> The MUI *fatwa* did not include the type

and hierarchy of legislation in Indonesia. Thus, the fatwa was not a state law that had sovereignty that could be imposed on all people. The MUI fatwa also had no sanctions and did not have to be obeyed by all citizens. As a socio-political force that existed in the constitutional infrastructure, MUI fatwa was only binding and obeyed by the Muslim community who felt they had ties to the MUI itself.<sup>34</sup> This MUI fatwa became a reference for the government to decide on the use of the AZD1222 Covid-19 vaccine. For the Muslim community, the *fatwa* was a legal explanation so that people did not hesitate to be vaccinated.

Second, *maddah* (message content) means that communication must be in accordance with reality. The confusion of news about AZD1222 vaccine, both from the safety and *halal* aspects, had hit the community. This press conference provided answers to the various rumors circulating. In general, MUI explanation regarding the AZD1222 vaccine could be classified into four components namely introduction, content, recommendations, and appeals.

The introduction illustrated that the issuance of a *fatwa* as a religious responsibility carried out by MUI. This was in accordance with the purpose of the establishment of MUI that accommodated all problems of Muslims and became a bridge between Muslims and the government. Contemporary problems that did not find references in the al-Qur'an and *hadith* required MUI to provide legal studies and constructions in the form of *fatwas* and solutions for the sake of people.

The explanation included the contents of the *fatwa* Number 14 of 2021 concerning the law on the use of Astrazeneca Covid 19 vaccine.<sup>35</sup> MUI expressly stipulated the illegal status of the AZD1222 vaccine. This stipulation was based on the findings of the use of pig trypsin in the production stage. At this press conference, MUI did not explain in detail what was meant by *pork trypsin* and at what stage the pork trypsin was found. The next explanation was

the permissibility of using the AZD1222 Vaccine with five reasons or causes. In addition, the use of vaccines was temporary due to an emergency.

Furthermore, the provision of special recommendations to the government with the diction of the word “The government must....” indicated the strong position of MUI in providing religious advice and advice to the government. Afterwards, the government that had received MUI directions and recommendations was expected to act quickly and swiftly in providing *halal* and safe vaccines.

The fourth element was the appeal that became the closing part of the press conference. There were two messages conveyed namely: (1) improving the spiritual quality of Muslims as a form of inner effort to face the pandemic, and (2) willingness to participate in vaccination as a form of outward effort to get out of the pandemic. Figure 2 shows the flow of fatwa submission.

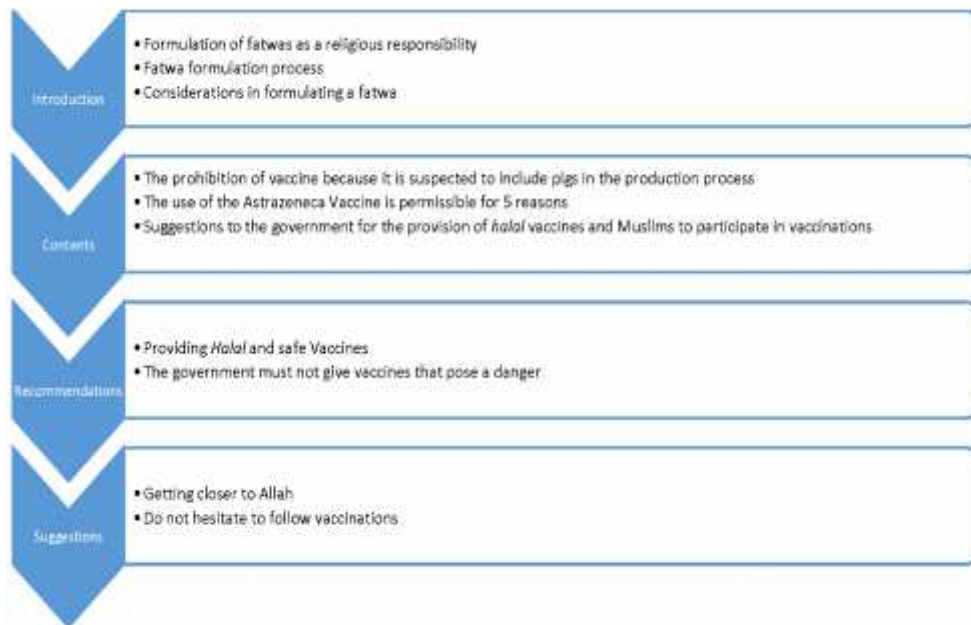


Figure 2. Fatwa Submission

This press conference was the most awaited agenda by the public. Several TV stations broadcasted the press conference live. After the explanation from MUI, this issue became a trending topic in digital media and became the subject of discussion in television talk shows, dialogues, seminars, and virtual webinars. Communication was carried out repeatedly by MUI with various topics. The Haram label of AZD1222 vaccine was still tolerated due to emergency considerations. Such explanations were continuously spoken up by MUI in other media, both online news, television, and Youtube. In addition, MUI completed its argument by uploading an explanation of the ingredients and the vaccine production process on The Assessment Institute for Foods, Drugs, and Cosmetics page.<sup>36</sup> The third was *wasilah* (media). The use of the right channel and different media according to the target audience was important to be considered when conducting da'wah communication. The communication of the Halal vaccine *fatwa* was officially broadcasted through Presidential Secretariat's Youtube and the Ministry of Communication and Informatics TV with the title "Press Conference: Latest Developments Regarding Astrazeneca Covid-19 Vaccine" and was still continued by several television channels and other non-government channels. Table 1 shows various Youtube channels that broadcast the press conference.

Table 1. Press Conference Impressions on Youtube Channel

Channel	Title	Views	Durations (minutes)
Kemkominfo TV	<i>[Konferensi Pers] Perkembangan Terkini Terkait Vaksin Covid-19 dari Astrazeneca</i>	1.300	28.45
Sekretariat Presiden	<i>Konferensi Pers: Perkembangan Terkini Terkait Vaksin Covid-19 dari Astrazeneca, 19 Maret 2021</i>	8.400	25.58

CNN Indonesia	<i>Konferensi Pers – Perkembangan Terkini Terkait Vaksin Covid-19 Dari AstraZeneca</i>	2.800	26.35
Kompas TV	<i>Penjelasan MUI: Vaksin AstraZeneca Boleh Digunakan Meski Mengandung Unsur Babi</i>	63.441	6.21
CNBC Indonesia	<i>MUI: Vaksin AstraZeneca Haram Tetapi Boleh Dipergunakan Karena Darurat</i>	56.950	1,231
Metro TV	<i>MUI: Vaksin AstraZeneca Tidak Halal, Tapi Boleh Digunakan</i>	17.000	2.44
Berita Satu	<i>MUI Tetapkan Vaksin AstraZeneca Haram Tapi Boleh Digunakan</i>	3.400	2.33
Berita Satu	<i>MUI Tuding Vaksin Covid Astranexeca Mengandung Unsur Babi</i>	3.200	2.32

Researcher's Data on August 30, 2021.

There are three types of news on AZD1222 vaccine press conference. First, the news of the press conference included three speakers from the Central MUI, BPOM, and the Ministry of Health. Second, partial press conference coverage was broadcasted only focused on the Central MUI speaker. Third, the press conference news had been packaged with news. Of the three types, the second one was more watched by the public with a total of more than ten thousands of views.

The number of views in the second type could be examined from the aspect of duration and focus of information. The second type broadcasted press conferences with a relatively short duration of 5-6 minutes, in contrast to the first type that spent 25-26 minutes. The majority of the audience tended to get bored when viewing longer videos. However, long videos could provide complete and detailed explanations. The duration of a video was very influential on the interest of video viewers.

In regard to the aspect of information focus, the second type focused on the *halal* issue presented by MUI, whereas, the first type showed all speakers who explained AstraZeneca vaccine from the aspect of halal, safety, and health. Halal issues became the center of the news, so the public preferred to pay attention to the explanation from MUI as in the second type. While the third type, although the duration of time was shorter, the journalist's preparation of the press conference had an impact on the lack of pure information. Furthermore, this study would dissect the second type of press conference.

The fourth was *mad'u* (audience). Communicators must pay attention to the ability of the communicant (receiver) in receiving messages, so that misunderstandings do not occur. This press conference was held for all Indonesian people with various social and educational levels. Society as the object of *da'wah*, both individually and in groups, had diverse views on values, rules, and perspectives on Islam. There were at least three *mad'u* groups in terms of the level of religious knowledge: lay people/group, person/group of learner, and specialist people/groups who had an established religious understanding and mastered *fiqh* reasoning. *Mad'u*, who came from various backgrounds, had different perspectives in understanding the issue of vaccination, so that it often triggered a response conflict.

The fifth was *athar* (the effects of the message). There were three dimensions of the effect of mass communication, namely cognitive, affective, and conative. A cognitive effect was a result of the informative communicant.<sup>37</sup> Affective effect referred to the emotional or feeling aspect. This affective effect could be in the form of comments from the audience that showed feelings of emotion, anger, sadness, or pleasure towards a content. Conative effect related to behavior and intentions to do something in a certain way. Audiences tended to directly comment on a news report, even if their comments might lead to cyber bullying.<sup>38</sup>

The effects that arose from the message were known from the netizens' responses in the comments column. Netizens were a new form of modern society struggling with internet-based media. In the comments feature, netizens were free to write comments on the information obtained. The comment column became a virtual space for free expression for them and led public opinion on issues. Netizens' responses were focused on the Youtube channels of Kompas and CNBC Indonesia because these two channels fully covered the explanation of the Chairman of MUI Fatwa Commission. Incoming comments were analyzed using a virtual ethnographic approach. Researchers looked at the activities and interactions of users and between users. Researchers also considered the views, likes, and comments.

Table 2. Press Conference Impressions on Youtube Channel

Channel	Views	Comments	Likes	Dislikes
Kompas TV	63.441	564	395	448
CNBC Indonesia	56,950	1,231	453	151

Researcher's Data on August 30, 2021.

Netizens through this comment feature could discuss or even debate the issues raised. The comments submitted had the potential to contain subjective sentiments. In general, netizen sentiment was divided into three types. First, positive sentiment was generally indicated by sentences of praise or approval. Second, negative sentiment was indicated by sentences of reproach, disagreement, or even hate speech. Third, neutral sentiment was indicated, for example, by asking for information about the submitted uploads as well as answering questions from other netizens.

There were 1,200 comments in the comments column of CNBC Youtube channel and there were 490 comments in Kompas channel. Some of the comments received other netizens' replies. The high level of netizen activity in commenting on this press conference was assumed to be due to the controversy over the topic. Netizens who followed this conference had a great attention to the issue of vaccination. The results of the comment mapping showed that the majority of netizens tended to give negative sentiments compared to the positive and neutral ones.

Table 3. Excerpts of Netizen Comments on the Press Conference

Comments	Positive	Negative	Neutral
<i>People who make lawful what Allah has forbidden, do you think I believe? Even if it is what MUI says, I won't want.</i>	-	Distrust of MUI	-
<i>My vaccine is enough with the words Laailaahaillallah.. Life and death, health and wellness, fortune, mate, I only leave it to Allah Rabbul Alamin ....!!</i>	-	Rejection of the Az vaccine	-
<i>The prophet said people who need a care, people who understand the Shari'a but are manipulated by stupid people who have power... that's what KH Zainuddin MZ said.</i>	-	Power intervention	-
<i>That's right, getting here, people will be given strange vaccines. Nowadays, there is no such thing as an emergency. And no one can be trusted. Everyone is afraid of power.</i>	-	Power intervention	-



<i>What is the emergency? How many years has covid been in Indonesia? And, without a vaccine, there are still more people living than dead. In fact, now it's as usual.</i>	-	Questioning emergency standards	-
<i>As far as I know, if there are still halal ones, they have to use halal ones. While, this is how it is. Sorry, Sir, where is the emergency, Sir? Logic please</i>	-	Questioning emergency standards	-
<i>Every time MUI issues a fatwa, it always makes a lot of noise.. It's better not to give a fatwa forever...</i>	-	Distrust of MUI	-
<i>What a great theme. Health recovers. Economy rises.</i>	Supports	-	-
<i>Just give it to me. I want to be vaccinated as soon as possible, but it's hindered by the priority of the circle.</i>	Willingness to be vaccinated	-	-
<i>In Islam...something that is not allowed but for the sake of self-safety and the livelihood of many people.. is allowed.. The beauty of my religion.. The beauty of my Islam.</i>	Support for fatwas	-	-
<i>The good thing is that the vaccine is for non-Muslims, there are a lot of non-Muslims who need it.</i>	-	-	Giving alternative

Netizen's negative sentiments were mostly conveyed in the form of sarcasm and negative words in a frontal and vulgar manner. The issues conveyed in their messages led to the views of netizens who understood that *haram* is still forbidden. The legal status was *haram but allowed* were unfamiliar with the fiqh

discourse. On the other hand, Netizens who understood *fiqh* reasoning were less active in commenting, only occasionally giving rebuttals.

Netizens' active participation in commenting on the press conference often encouraged the occurrence of a comment conflict among fellow netizens, as in the following comment *"Told to get closer to Allah SWT. but was told to get a vaccine that has the essence of a pig....the level of faith"*. This comment received a reply from other Netizens with the response *"Emergency! Do you understand!?"*, *"If you don't know the science of Fiqh, it's better to be silent bro"*, and *"Just let people be like this, they have little religious knowledge but they are acting to know."*

Most of the positive sentiments in the comments were conveyed by Netizens who had a relatively established religious understanding. Meanwhile, many negative sentiments were conveyed by netizens who were textual in understanding a case, either commenting directly on the uploaded content or to other netizens who also commented on uploads that had different opinions. Figure 3 conveys the flow of da'wah communication.

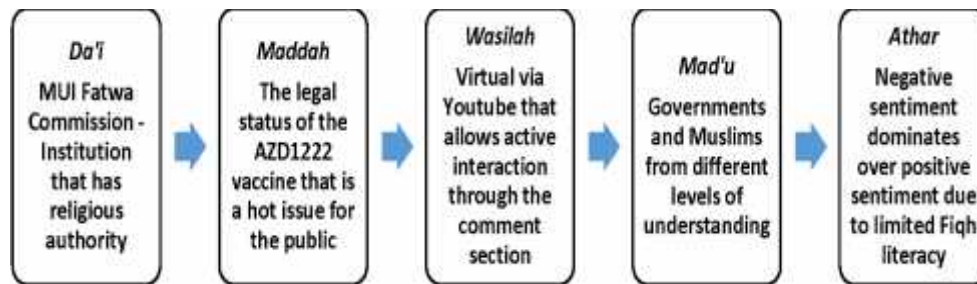


Figure3. AZD1222 Vaccine Press Conference Communication Flow

In digital media, netizens played a significant role in leading opinions and creating new streams of issues. The concept of an

active audience that is reflected through three roles namely the giver, complement, and supporter of information reflected the significance of netizens as vital figures in the process of transmitting information in the new media era. The next challenge was on the issue of digital literacy. The widespread of messages with negative sentiments indicated that digital literacy was a necessity. Digital literacy was believed to be able to be the key in creating a good digital environment. So far, netizens' religious literacy has not been enough. The issue of SARA and the justification of personal opinions without being supported by established *fiqh* reasoning often came to the fore. In the end, it was necessary to strengthen the capacity of digital literacy and religious literacy for the community to create a healthy virtual space.

## Conclusion

This study reveals five components of digital da'wah in the press conferences namely *da'i*, *mad'u*, *maddah*, *wasilah*, and *athar*. The digital media gives *mad'u* (netizens) breadth to build opinions. Most of them give negative sentiments because of their misunderstanding of *fiqh* reasoning. Netizens can't accept the discourse "Haram, but can be used because of an emergency". *Da'i* is effective in providing knowledge about the legal status of the AZD1222 vaccine. However, it has not been optimal in building attitudes and public acceptance of the AZD1222 vaccine because of *mad'u* pragmatism and low *fiqh* literacy. Low Fiqh literacy has an impact on black-and-white normative understanding, does not see any exceptions in emergency conditions. This research is limited to understanding the form of netizen's responses. While netizen interaction and dialogue in the comments section for responding to issues have not been reviewed. This study recommends further research related to the construction of pandemic fatwas and *fiqh* literacy for the community.

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