

**Vaksin: Haji dan Umrah dalam masa Pandemic Covid-19
(sebuah editorial)*****Vaccine: Pandemic Covid-19 during Hajj and Umrah
(an editorial)*****Zuardin ¹⁾, Sofyan Sukwara Akfan ²⁾**¹ Fakultas Psikologi dan Kesehatan (UIN Sunan Ampel, Surabaya)² Fakultas Pertanian (Universitas Muhammadiyah Buton, Baubau)Email : zuardinarif@uinsby.ac.id**1. Introduction**

The Hajj is an annual Islamic pilgrimage to Mecca, Islam's holiest city, which Muslims must attend at least once in their lives. This requirement is fulfilled by adult Muslims who are physically and financially moveable and can support their families while they are overseas [1] [2] [3]. Hajj is one of Islam's five pillars, along with the Syahadat, Salat, Zakat, and Sawm. The Hajj pilgrimage is the world's biggest annual gathering of people. [4][5]. About the previous few years, over 3 million pilgrims from over 180 nations have journeyed to Makkah, Saudi Arabia, to attend the Hajj [6]. According to statistics from the Ministry of Hajj and Umrah in Saudi Arabia, there were more than 7 million pilgrims in 2019. Over the previous 10 years, the number of pilgrims completing the Hajj has increased drastically, reaching more than 1.7 million [7].

Besides Hajj, Muslims all around the world attend Umrah as well. The worship seems related to pilgrimage has several ceremonies conducted in Mecca's holy city, specifically in Masjidil Haram. At Shari'ah terminology, Umrah means conducting tawaf in the Kaaba and sa'i between Shofa and Marwah while dressed in ihram obtained from the miqat. Umrah is also referred to as the little pilgrimage. The only difference between Umrah and Hajj is the time and location. Umrah can be conducted at any time (every day, every month, and every year) and only in Mecca, but Hajj is only conducted between the 8th and 12th of Dzulhijjah and is conducted outside the city of Mecca. [8][9].

The number of pilgrims crowding during the Hajj and Umrah rituals is identical to the worship process. It is a key risk factor in the spread of infectious diseases, particularly in pathogen exchange between nations [10] [11]. The Covid-19 pandemic epidemic causes substantial problems inside the Hajj and Umrah pilgrimages due to the impacts for public health. As a result, on February 26, 2020, Saudi Arabia suspended Umrah travel because of the fast spread of Covid-19 [12]. Following the initial reports of Covid-19 cases, the Riyadh government restricted Umrah to the Holy Cities of Medina and Mecca for Saudi citizens and residents who living on the kingdom's territory [13].

Since the current Covid-19 epidemic present a challenge for researchers and academics to conduct a comprehensive study in order to find policy orientations, Hajj and Umrah are still conducted in a pandemic condition.

2. The Situation of Hajj and Umrah During the Covid-19 Pandemic

The Government of the Kingdom of Saudi Arabia stated on 12 June 2021/2 Zulkaidah 1422 H that the Hajj 1442 H/2021 C is exclusively for Saudi citizens and

residents of other countries who have been in the country. Due to the COVID-19 epidemic, the Hajj quota in 2021 is just 60 thousand people for candidates of pilgrims who are currently in Saudi Arabia [13][14]. In addition to Umrah, the Saudi government has stated that pilgrims from within the kingdom would be legally allowed, then progressively accept Umrah requests from other countries around the world which expected to begin August 9, 2021[15][16]. The decision to limit Hajj and Umrah pilgrimages in Saudi Arabia, as well as the cancellation of departures of Indonesian Hajj pilgrims and pilgrims from other countries has been taken for the safety of Hajj pilgrims with all current considerations in the previous two years (2020 and 2021) [17].

According to the law of the Republic of Indonesia number 8 the year 2019 on the Implementation of Hajj and Umrah, there is a trilogy of guidance, service, and protection for Hajj and Umrah pilgrims. Protection might include travel circumstances while in the holy land, and the most crucial thing is to be safe and secure. Meanwhile, the uncontrolled COVID-19 epidemic endangers the health, security, and life safety. The government has to ensure individuals' safety both domestically and overseas [18].

3. Vaccination Policy

The Covid-19 vaccination will be required for doing Hajj and Umrah, worshipping at Masjidil Haram, and pilgrimages to Masjid Nabawi for pilgrims from the kingdom [19]. Tawakalna's implementation of the three vaccination categories (immunity for pilgrims who have received two doses of the Covid-19 vaccine, or who have been vaccinated for 14 days after receiving the first dose of vaccine, or vaccinated people who recover from infection) for all age groups vaccinated for Umrah pilgrims from within the kingdom [20].

Candidates for Umrah pilgrims from outside the kingdom must provide a vaccination certificate that has been validated by a licensed official in their own country. Furthermore, there is a need for acknowledgment of the integrity of information, as well as a commitment to institutional quarantine processes for pilgrims who arrive at the kingdom through a system sanctioned by the appropriate authorities [21].

The Indonesian government is still negotiating with Saudi Arabian authorities for Umrah. Saudi Arabia has not yet to implement a new policy for Indonesian Umrah pilgrims. Saudi Arabia's most recent policy is to lift the previously suspended ban on direct flights from some nations. Unfortunately, the suspension is only lifted for foreigners with resident permission in Saudi Arabia, including Indonesian people. Although the ban has been removed, Saudi Arabia has imposed many restrictions, including the completion of a full vaccination (two doses) of the vaccine licensed by Saudi Arabia. Furthermore, vaccination must be given out in Saudi Arabia before the foreigner returns to his country of origin. When they arrive in Saudi Arabia, they must obey the Saudi Arabian government's health protocols [22].

4. Vaccination Challenge

Time restrictions make it difficult for the government to speed up Covid-19 and meningitis vaccines for the candidates' Hajj and Umrah pilgrims. Furthermore, the sequence of vaccines, inspections, and quarantines required of Covid-19 patients will very probably increase the costs of future Hajj and Umrah [23]. Meanwhile, the Saudi Arabian Aviation Authority (GACA) required that all Umrah pilgrims have a

complete vaccine certificate (two doses) suggested by Saudi Arabia government [24].

Saudi Arabia's government recognizes four types of vaccines: Pfizer, AstraZeneca, Moderna, and Johnson & Johnson. Before entering the holiest city, candidates of pilgrims from India, Indonesia, Pakistan, Turkey, Egypt, Argentina, Brazil, South Africa, and Lebanon must complete a 14-day quarantine in a third country [25]. Furthermore, the candidates of pilgrims who have received the Sinovac vaccine are required by Saudi Arabia to receive a booster vaccination with the vaccine suggested by the Saudi Arabia government [26].

Reference

- Berkley Center for Religion, Peace, and World Affairs (2011). "Islamic Practices". <https://berkeleycenter.georgetown.edu/>
- Davidson, Helen; Rawlinson, Kevin; Weaver, Matthew; Gayle, Damien. (2020). "Trump puts Pence in charge of US virus response – as it happened". Retrieved <https://www.theguardian.com/world/live/2020/feb/26/coronavirus-latest-updates-who-mission-director-warns-world-is-simply-not-ready>.
- Friedler, A. (2021). Sociocultural, behavioural and political factors shaping the COVID-19 pandemic: the need for a biocultural approach to understanding pandemics and (re) emerging pathogens. *Global Public Health*, 16(1), 17-35.
- Gannon, M. J., Baxter, I. W., Collinson, E., Curran, R., Farrington, T., Glasgow, S., ... & Yalinay, O. (2017). Travelling for Umrah: destination attributes, destination image, and post-travel intentions. *The Service Industries Journal*, 37(7-8), 448-465.
- Goni, M. D., Hasan, H., Deris, Z. Z., Arifin, W. N., & Baaba, A. A. (2021). Hajj Pilgrimage amidst covid-19 pandemic: a review. *Bangladesh Journal of Medical Science*, 20(4), 732–740. <https://doi.org/10.3329/bjms.v20i4.54127>.
- Katz, A. (2013). "As the Hajj Unfolds in Saudi Arabia, A Deep Look Inside the Battle Against MERS". Retrieved <https://science.time.com/2013/10/16/as-the-hajj-unfolds-in-saudi-arabia-a-deep-look-inside-the-battle-against-mers/>
- Long, M. (2011). *Islamic Beliefs, Practices, and Cultures*. New York: Cavendish Square.
- Mohamed, M. N. (1996). Hajj & 'Umrah: From A to Z. United States: Amana Publications.
- Mosher, L. (2005). Praying: The Rituals of Faith. Church Publishing, Inc. hlm. 155. ISBN 9781596270169.
- Nigosian, S. A. (2004). *Islam: Its History, Teaching, and Practices*. Indiana: Indiana University Press. hlm. 110. ISBN 0-253-21627-3.
- Shahul H Ebrahim, MD, PhD, Ziad A Memish, MD, FRCPC, Saudi Arabia's drastic measures to curb the COVID-19 outbreak: temporary suspension of the Umrah pilgrimage, *Journal of Travel Medicine*, Volume 27, Issue 3, April 2020, taaa029, <https://doi.org/10.1093/jtm/taaa029>
- Wilson, B. A., Winkler, M., & Ho, B. T. (2020). *Bacterial pathogenesis: a molecular approach*. John Wiley & Sons.