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Constitutional education related to the development of human rights as an effort to prevent radicalism

Barrayev Dand
International Islamic Educational Institutions
Barrayev_Dand@gmail.com

Abstract
Constitutional education related to the development of human rights as an effort to prevent radicalism. The principle of marriage which is based on the approval of the two prospective brides is also explained in Article 16 KHI and the legal provisions in Article 6 paragraph (1) chapter II concerning the Conditions for Marriage in Law Number 16 of 2019 concerning amendments to Law No.1 of 1974 concerning Marriage, that marriage must be based on the agreement of the bride and groom. The results of this study are, 1. the practice of forced marriage is in accordance with the concept of ijbar, namely there is no hatred between the bride and the groom, there is no hatred between the bride and the guardian, the prospective husband must be at the same level, dowry, the prospective husband will not commit acts of violence. 2. Factors are due to customs, namely taking a decision based on deliberation by considering many things. 3. Review of Islamic law, Dari (QS. An-Nūr: 3) explaining the obligation for adulterers to only marry adulterers, and taking into account several benefits, forced marriage due to adultery is justified. Whereas in positive law, in the Compilation of Islamic Law in Indonesia which is regulated in Presidential Instruction Number 1 of 1991 and Decree of the Minister of Religion Number 154/1991, it is stated that a woman who is pregnant out of wedlock can only be married to the man who impregnated her.
Keywords: Constitutional education, development, human rights, radicalism

Introduction

Islam has explained the concept of marriage with its principles, one of the principles is that it is based on consensual and there is no element of coercion. Wahbah Zuhaili stated that if there is coercion in marriage, then their marriage is considered damaged. The principle of marriage which requires the approval of the prospective bride is contained in the Compilation of Islamic Law Article 16, paragraph (1) chapter II regarding the requirements of Marriage in Law Number 16 of 2019 in Article 6 concerning amendments to Law No.1 of 1974 concerning Marriage.

Several factors of forced marriage that often occur in society, namely (1) being forced by their parents, (2) being caught committing adultery, (3) becoming pregnant before marriage. The regulation in Aceh, namely Qanun No. 6/2014 concerning the Law of the Law. Article 1 verse 23 reads that khalwat is a man and a woman committing obscenity or adultery together. Furthermore, Qanun Number 14/2003 concerning Khalwat in article 14 explains that for every person who is proven to have committed an offense a report will be made to the investigator which will be processed immediately in court. Then the sanctions for violators are caning or a fine of Rp.10,000,000.

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As happened in several parts of Indonesia, we often see news that a young couple who were caught alone both at home and on the plantation had committed obscene acts. Likewise with the case that occurred in Nagan Raya District, Aceh Province. From the preliminary data that the author got, there were several cases of youths being caught alone in a lonely place committing obscene acts. Then some were sentenced to caning according to the provisions of Islamic law in force in Aceh, but there were also those who were not sentenced to caning but were forced to marry.

RESEARCH METHODOLOGY

The type of research used is field research. This research is in the form of reviewing, explaining, or interpreting events naturally and no one intervenes from any party. Field research seeks to observe people's responses to an event, and why they decided this way. As to what is the application, and what the results are like.

DISCUSSION

A. Definition of Forced Marriage (Ijbar)

Ijbar is an act that involves responsibility. It turns out that the right to ijbar is understood by the community as the right of the family to force its will to marry off their child without prior consent or what we know is forced marriage. For that reason, ijbar is misinterpreted as a guardian's power to force members of his family into a marriage, which has the right here, the father who is the guardian of the mujbir. The meaning of this guardianship is that a marriage must have a guardian accompanying it, otherwise the marriage is considered invalid (Huda, 2009: 28). Meanwhile, in the Indonesian Islamic Law Compilation, the agreement of the prospective bride and groom is included in the conditions of marriage. A marriage must have the approval of the two prospective brides, so that this marriage runs properly and has a sense of responsibility according to its proportion. A marriage in which there is one who disagrees, the marriage cannot be carried out. If the marriage persists, it can be canceled after several months when it is free of coercion.

B. Types of Marriage Guardians

A marriage must have a guardian, the guardian has an important position when the marriage takes place. Imam Syafi'i and Imam Malik stated that one of the pillars of marriage is the existence of a guardian. A woman who is getting married but without a guardian will then the marriage is canceled. According to Asnawi, there are several types of marriage guardians, namely (Asmawi, 2009: 61):

1) Guardian ratio of someone who has a family relationship with the bride. There are two types included in this guardian, namely:

a. The guardian of the regular ratio is a person who has the right to become a guardian because of a blood relationship (Syarifuddin, 2009: 75)

b. A mujbir guardian is someone who has the right of consent to enforce his will in a marriage without having to ask for the approval of a female candidate (Syarifuddin, 2009: 61)

2) Wali qadhi, namely someone who has a position as a ruler in a government both at the village and court level.

3. Guardian tahkim, someone who is trusted by the prospective bride to be her guardian in a marriage even though she has no blood ties.

4. Wali maula, namely ajikan who is willing to become a guardian to marry off his slaves or subordinates.

C. Marriage Law

Religion recommends getting married immediately for those who are able, after the marriage contract takes place, the relationship between a man and a woman is allowed, which has been forbidden to touch each other between the opposite sex if there is no legal relationship. Basically, the law of marriage is permissible, but one person with another is not the same. It all depends on the conditions and a person's personality. According to Sahroni, the law of marriage can change into 5 legal provisions, namely: (Sahroni, 2009: 11)

a. May or Mubah, this is the basic provision;

b. Sunnah, is mandated for someone who has mental readiness and wealth;

c. Compulsory, marriage is mandatory for someone who is ready mentally and materially and or for those who are unable to control their desires, if they do not get married it is feared that they will fall into disgraceful acts;

d. Haram, it is haram to marry if the goal is to do evil to the prospective marriage partner, or because of a grudge against one of them;

e. Makruh, preferably someone who can still control his desires and is not able to psychologically and materially not immediately close the marriage.

According to the Imam Syafi'i, forced marriage is allowed as long as it meets several requirements, namely (Mas'udi, 200: 99-100):

1. Male and female candidates are not hostile;

2. The prospective bride is not hostile to her guardian;

3. Men and women have equal social status

4. The prospective bride and groom are able to prepare a wedding dowry properly.

D. Forced Marriage Factors

There is no word on agreement regarding forced marriage, from the past until now there have always been pros and cons. All of this is due to a misinterpretation of the rights and obligations as guardians of study, according to Mujanah, there are several factors of forced marriage, including (mujanah, 2019: 52):

a. Mistakes in interpreting which are rights and which are obligations, often parents only ask for rights without giving the children the obligations that must be accepted.

b. The parents' blessing is used as an absolute benchmark for determining candidates for children.

c. The thought of parents will definitely give and will not let their children suffer, so the choice of parents is always considered to be the best for their children.

d. A stigma about women not being successful makes parents choose a mate for their daughter.

e. A tradition that exists in society to marry or match someone with the choice of their parents, clerics or certain people who are respected in an environment A. Analysis of Forced Marriage due to Adultery in Nagan Raya District from the Perspective of Ijbar Rights

From the data obtained, the requirements for ijbar determined by Imam Syafi'i have all been fulfilled. As the author will describe as follows:

a. The bride and groom must be in harmony, there is no hostility. There is no hatred on the part of the bride and groom in this case of forced marriage, because most of those who are caught are lovers who are having a husband and wife relationship. Basically, they love each other because of one thing, so they do this despicable act over and over again, eventually getting caught by the residents. If it was not consensual, they would not commit the act, especially in the Aceh region. Aceh is one of the regions in Indonesia which is famous for its implementation of Islamic law. So that violations of Islamic law in Aceh will be punished by caning.

For those who violate Islamic law, of course they are aware of the risks of their actions, but the uncontrolled rush of youth in the form of adultery is difficult to avoid for those who have close intimate relationships with the opposite sex. With the risk of being arrested, paraded around the village, bathed in sewage, until the punishment of caning is waiting for adultery perpetrators in the Aceh region. It turns out that all this does not scare offenders of adultery, because everyone who is caught does not say that it is his first act. They have done this many times. From this data, it can be ascertained that there is no hatred between the two brides.

b. There are no problems with the guardian and the bride, this has not been found in cases of forced marriage due to adultery. All women have a good relationship with their guardians. The problem here is, the perpetrator of adultery is not ready to get married, but he has already repeatedly engaged in conjugal relations secretly, until in the end they are caught. What happens in this case is not the hatred of the bride and the guardian, but rather the guardian's disappointment with the bride's actions because she has committed an insulting act so that the whole family becomes ashamed of the surrounding community.

c. The groom must be equal in social status to the bride, in this case there also seems to be no problem, because the prospective husband is mostly the girlfriend of the bride. Before they were forced to marry because they were caught, they had actually been in an affair for a long time. Because it is impossible for only one day to know that they already want to have a husband and wife relationship, moreover they have done this many times. So with this the third condition set by Imam Syafi'i has also been fulfilled.

d. The male party must prepare a dowry accordingly which acts like a woman in general. In every wedding, the dowry is always the main thing that always makes young people delay their marriage. On the pretext that they still do not have the capital to prepare a sufficient dowry. Nowadays, the dowry decision no longer refers to religious provisions, in which the dowry does not have to be burdensome, but also does not embarrass women. Aceh is one of the regions that is known to be expensive in

determining dowries. In Aceh the average dowry for a wedding is at least 10 mayam or 33 grams, an amount of money, and a set of room equipment.

B. FORCED MARRIED FACTORS DUE TO ZINA

There are several factors of forced marriage that often occur in society, namely (1) coercion from parents, when parents do not ask permission from their daughter before the marriage takes place, many things like this cause many disputes in the future because the bride feels forced do a marriage and every time there is a dispute in the household, the parents will be blamed because all this happened as a result of force from them. (2) a marriage because they are caught committing adultery, a man and woman who are committing a despicable act and are then forcibly married by the village apparatus as a form of their responsibility for the adultery they have committed. (3) pregnant before there is a marriage bond, pregnancy outside of marriage is caused by having a husband and wife relationship without marriage ties, so that when pregnant, the womb becomes a disgrace for the perpetrator and the family.

RESEARCH METHODS

In completing this study, researchers used a qualitative research approach. A qualitative approach is a research process that aims to understand the phenomena experienced by research subjects, for example about perceptual behavior, motivation for actions and so on, descriptively in the form of words. This study also focuses more on investigating a series of facts that occur in everyday life, for example about how to work and live interactively, or social interactions that occur in everyday environments. (Lexy j Moleong, 2005: 6).

Meanwhile, for this type of research, researchers used descriptive research. Descriptive research itself is not intended to test a particular hypothesis, but only to provide an explanation as it is about a variable or a situation. (Suharsimi Arikunto, 2005: 234). Meanwhile, the purpose of descriptive research is to make systematic, factual, and accurate descriptions of the facts and characteristics of a particular population or area. (Sumad Suryabrata, 2005: 75)

The presence of researchers is an instrument of the research process. This affirms that the researcher acts as an observer, interviewer, data collector as well as the author of research reports. Thus, the researcher as a research instrument is intended as a means of collecting data in the field. (Lexy j Moleong, 2011: 168)

The data in this study come from two doors, namely the primary door and the secondary door. Primary data is the first data obtained by researchers directly from the source, then recorded and observed in depth. Meanwhile, the secondary data referred to is complementary data obtained by researchers from other sources located outside the research area, for example from the publication bureau of newspapers, magazines, tabloids and so on. (Sukandarrumidi, 2006: 69).

In the research process, researchers took data from several data sources, namely the three "P". The three "P's" are person, paper, and place. with the confirmation of the following terms: 1) Person. The source of this data is the entire academic community at Raden Rahmat Islamic University (UNIRA) which includes: Chancellors, Vice Chancellors, Deans, Lecturers, especially lecturers in Aswaja and Khaira Ummah

courses, and students. 2) Paper (paper / document). This source provides a presentation of the appearance of the researcher, both moving and stationary. a data source that presents a view in the form of a stationary and moving state. Movable papers include performance, the resulting data is in the form of recorded images or photos, and so on. As for those that are silent, for example the appearance of the room, the completeness of the facilities and infrastructure or anything that is static in nature. 3) Place (place). The source of this data is the location or place where the research was conducted, namely at Raden Rahmat Islamic University (UNIRA) Malang.

To collect data about the implementation of the concept of khaira ummah in shaping the character of students at the Raden Rahmat Islamic University (UNIRA) Kepanjen Malang, the researchers used the following methods:

1) Observation (Observation). Observation is the process of observing and recording what researchers do to an object systematically in a particular phenomenon (Sukandarrumidi, 2006: 69). In this study, researchers used non-participant observation techniques (just observing without testing entangled in the phenomena that occur), or in other words, the researcher is outside the research subject and is not directly involved with the activities carried out by individuals or groups. So that, researchers will be more flexible in observing and recording what really happened (Nazir, 2011: 193-194). In this study, researchers came directly to the Raden Rahmat Islamic University (UNIRA) Kepanjen Malang to obtain data through observation and recording and data collection through documentation from the research location. Of course the data that the researcher wants is data that is really related to the implementation of the concept of khaira ummah in the institution.

2) Interview (interview). In this study, also utilizing the interview method (interview). Interviewing is the process of obtaining information for research purposes by means of face-to-face question and answer between the questioner or interviewer and the respondent or respondent by using a tool called an interview guide. (Nazir, 2011: 193-194). This interview method is used by researchers as a method that helps the previous method, namely the observation method. With this interview method, researchers not only get data from observations, but more than that, researchers can also get data from related parties who are respondents directly.

3) Documentation. namely the process of collecting data by observing, viewing, and recording data from a document that is already available or provided by the research subject (Ahmad Tanzeh, 2009: 66). Meanwhile, the function of this documentation method is to obtain data related to the implementation of the khaira ummah concept applied by UNIRA in the form of images and writing. So that in this study, the researcher collected data that came from notes or pictures etc. that had been provided by the research subjects. This is intended so that researchers or even readers and connoisseurs of this research are more confident in the truth of the results of this research. The steps taken by the researcher were to record the data completely, precisely and quickly and to put it as it was in the form of a report so that the authenticity and validity of the data were really maintained. Therefore, researchers actively and continuously record and document, and will end it if there is a saturation because nothing new is found by researchers from

the research location. So from this process the researcher will get a deep understanding of a phenomenon that occurs in the research location.

For data processing and analysis, researchers carried out interactively through concrete steps. Namely data collection, then data reduction, followed by data presentation and drawing final conclusions. Miles and Huberman argue that the provisional conclusions are only temporary and will probably still change if researchers do not find supporting or corroborating evidence. However, if the conclusions put forward by the researcher at the initial stage have been strengthened by consistent and valid evidence when the researcher returns to the research location, then these conclusions can be said to be the final conclusions that are credible (can be justified). Meanwhile, the design applied in this research is a case study research. So that the researcher takes an important step in analyzing the data, namely the analysis of individual site data.

DISCUSSION

Development of the Khaira Ummah Concept

The concept of Khaira Ummah developed by Raden Rahmat Islamic University (UNIRA) Malang is the result of an exploration of the verses of the Al-Qur'an Surat Ali-Imran Verse 110.The verse states that the essence of the khaira ummah includes three elements, namely ta'muruna bi al-ma. 'ruf (those who invite goodness), tanhauna' ani al-munkar (those who forbid doing evil), and tu'minuna bi Allah (believing in Allah). In line with the framework of thinking that is derived from the Al-Qur'an verse, UNIRA develops three main elements of the khaira ummah which are broader and applicable to society.

First, Ta'muruna bi al-Ma'ruf (Social Enterprise). Salmadanis, quoting from Qadi lbdil Jabbar, he emphasized that ma'ruf is all actions that the perpetrator is aware of and understands for their goodness or something that shows goodness (Salmadanis, 1999: 87-88). As for the term munkar, jalaluddin Rahmat revealed that munkar is something that is considered bad, hated and punished as haram by religious law (Jalaludin Rakhmat, 2010: 227). After understanding the terms ma'ruf and munkar, we can define the scope and differences of each. By knowing the meaning of ma'ruf and munkar, we can determine the differences and scope of each. For example, monotheism, founding prayers, fulfilling Zakat, behaving trustworthy, and likes to help anyone who is in trouble, are examples of good deeds. On the other hand, actions that are contrary to religious law are behaviors that are munkar or munkar (Yunahar Ilyas, 2000: 241).

Researchers found that the elements of Ma'ruf or kindness applied in the UNIRA Malang paradigm emphasize the Social Enterprise aspect. Social Enterprise is meant as a social company created in the midst of people's lives in order to build an independent society and not stagnate as consumers. UNIRA started the concept of independence by encouraging its academic community to become human beings with entrepreneurial characters.

To get to an independent society that has entrepreneurial character, UNIRA illustrates that at least people have three main characters, namely: 1) Entrepreneurship which has the aim of cultivating and developing an entrepreneurial spirit at the middle to

lower and upper middle levels of society. So that things can be realized, there is a very simple way, namely by behaving as an entrepreneur is. 2) Financial Inclusion. UNIRA is developing a financial inclusion system. Financial Inclusion is an indirect financial system. Not like a conventional bank, but like the baitul mall wa at tamwil cooperative that comes from the community, is managed by the community and for the community. 3) Community Development developed by NGOs. This theory is a theory of community empowerment or empowering the community.

Second, Tauhauna 'ani al-Munkar (Smart Technology). This element is interpreted as an effort of the Smart Technology movement by UNIRA. In an era like today it is not enough to prevent or prohibit evil deeds if only lecturing the people with naqli arguments. In this era of technology 4.0, smart use of technology will greatly help the application of the concept of tauhauna ani al-munkar.

The Smart Technology movement initiated by UNIRA produces three important elements, namely: 1) Green Technology, which is a concept about technology that is developed into a human aid in life. This concept was initiated and designed based on operating symptom theories, applications, and technologies that are environmentally friendly and efficient in their use of existing energy. The embryo of this concept is concern for the environment and human life. 2) Healthy Environment, is a collaboration between physical conditions which include flora and fauna that grow on land or land or in water or oceans as well as the state of natural resources such as land, water, solar energy, minerals. smart technology, people must have a healthy environment. 3) Food and energy self-sufficiency, the community must be able to create barns for food supplies. So as not to become stagnant consumers.

Third, Tu'minuna bi Allah (Peace Education). This element does not only have a textual meaning of "faith in Allah". UNIRA applies this concept to "Peace Education" or "Peace Education". This term was deemed suitable by UNIRA to explore the concept of khaira ummah from the element tu'minuna billah (believing in Allah). Peace Education which was initiated by UNIRA has three important elements contained in it, namely: 1) Local Wisdom, which is a guide in society. This concept includes many things, including laws, norms or rules and customs adhered to by the local people, so that the values of local wisdom are truly preserved from generation to generation and do not change. 2) Quality Education (Quality Education), quality education should be understood comprehensively and deeply. Not only cognitive problems, but more on the emphasis on the attitude and behavior and motor skills of students. 3) Spirituality, is an individual or individual effort that aims to provide an understanding of the meaning of spiritual practitioners. The meaning referred to here is the human essence in the afterlife. This affirms us that as God's creatures who are gifted in the form of reason, we must always be aware of death. Thus, we will continue to be enthusiastic in carrying out worship or spiritual activities for future provisions in a more eternal life.

Implementation of the Khaira Ummah Concept in Forming Student Character

The concept of Khaira Ummah which is applied and developed by UNIRA Malang aims to shape the character of students as agents of change into individuals who are able to play an important role and compete in the midst of people's lives. This concept is considered to be the only concept that is right for realizing this goal. The

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implementation of the khaira ummah concept to build student character at UNIRA has passed 3 important stages. The three stages are planning, implementing and evaluating.

At the planning stage, this concept emerged from one of the founders and chairman of the UNIRA foundation, KH. Mahmud Zubaidi. He always conveyed the concept of khaira ummah as contained in the QS. Ali Imran: 110 on every occasion, such as remarks and at other official events. His persistence in proclaiming the concept of khaira ummah was continued by the rector who held a meeting with the foundation. In the end, the formulation of this concept had a permanent team and was inaugurated as a concept for UNIRA's foundation in carrying out the Tri Dharma of Higher Education. This concept was introduced to all students with the compulsory subject of the Khaira Ummah concept in the third semester.

The next stage is the application of the concept in character building. At this stage, UNIRA first determines what characters it wants to form. Then determine the methods, approaches and strategies that will be used in realizing the formation of these characters. There are 9 characters that want to be formed towards students from the concept of khaira ummah developed by UNIRA, namely: 1) Tasamuh, 2) Tawazun, 3) Ta'awun, 4) Spirit, 5) Visionary, 6) Independent, 7) Creative, 8) Efficient and 9) Humanist. At this stage, the researcher classifies it into three parts. First, from the aspect of the approach in student learning, the two strategies used in applying the concept, and the third concrete practice of the concept of khaira ummah which is applied by students after studying the concept of khaira ummah in 1 semester.

To introduce the concept of khaira umah to the UNIRA academic community, especially students, there is a Khaira Ummah course in the third semester in all study programs. Researchers found that to introduce and insert this concept, lecturers have various ways but still one goal. As one example, a lecturer allows students to make observations and mingle with the community as a form of completing assignments for given courses. This suggests that to foster students' understanding of khaira ummah and shape their character, they can use various approaches and strategies, starting from learning, exemplary from lecturers and implementing activities that lead to community service.

Among the leaders, the concept of khaira ummah is used as a basis for making decisions or policies. For example, when the leader makes an open laboratory or what is commonly referred to as a fostered village. One example is making Palaan Village, Ngajum Subdistrict, a village that is fostered with the concept of khaira Ummah. UNIRA also synergizes with the Ministry of Health of the Republic of Indonesia in developing villages that will be guided by the concept of khaira ummah. Even the Ministry of Health of the Republic of Indonesia has provided a fund of 1.5 billion to support the program. This proves that UNIRA is very serious in applying the concept of khaira ummah for the benefit of society.

Apart from the leadership and lecturers, students are also required to apply the concept of khaira ummah. Among students, one example of the application of the khaira ummah concept is when they carry out KKN. This is because the KKN program is one of the moments for students to mingle with the community. Of course with this concept

students are expected to become individuals who are able to develop the concept of khaira ummah and practice it.

After applying the concept of khaira ummah in the campus environment, the next stage is evaluation. Evaluation is the process of examining the realization of the concept of khaira ummah, whether it has been running optimally or not, also whether the application is in accordance with what was desired, then whether there is need for improvement and follow-up. The evaluation carried out at the Raden Rahmat Islamic University (UNIRA) was divided into two types. Namely the evaluation carried out by the leader to the subordinates and the evaluation carried out with discussions between several related parties. The evaluation of this second model is carried out after every activity that rests on the concept of khaira ummah. For example, KKN activities carried out by students.

Implications of the Concept of Khaira Ummah on Student Character

By implementing the concept of khaira ummah, it will have implications for the character of the entire academic community in UNIRA, especially students. The implementation of the khaira ummah concept is able to direct and shape student character. In addition, this concept also has an impact on the way students think in taking actions and steps when mingling with others on campus and in the community.

Implementation of the concept of khaira ummah at UNIRA has 9 character building targets for students in UNIRA, namely: 1) Tasamuh, 2) Tawazun, 3) Ta'awun, 4) Spirit, 5) Visionary, 6) Independent, 7) Creative, 8) Efficient and 9) Humanist. This implication can be seen from the changes in the character of UNIRA students before getting to know the concept of khaira ummah to getting to know the concept of khaira ummah.

The backgrounds of students who have just joined UNIRA are heterogeneous in many ways. Be it in terms of science, economy, and diversity. Similar information was also conveyed by Dr. Saifuddin Malik, M.Pd. as the dean of the Faculty of Islamic Sciences (FIK), he said that not all new students at UNIRA are students who have mumupuni knowledge, especially religious sciences. So that it will be a little difficult and become an obstacle in the process of implementing the concept of khaira ummah. Because students must learn the concept from the basics such as term recognition and vocabulary.

Many of the new students still don't know what khaira ummah is, what characters are embedded in a person who has a khaira ummah personality, and so on. Their ignorance of the concept of khaira ummah, especially the concept developed by UNIRA, certainly gives an indication that the character of the khaira ummah as explored by UNIRA has not been formed in students before they study.

CONCLUSION

As the author has explained in the previous chapters, the following conclusions can be drawn:

1.the implementation of forced marriage because adultery is in accordance with the concept of ijbar, namely by fulfilling the requirements set by the Safi'i priest there is no between the prospective groom and bride, the guardian and the bride are not hostile,

the prospective husband must be at the same level of social status, the man gave the dowry accordingly which was like a woman in general

It is certain that the husband-to-be will not commit acts of torture and violence against women.

2. There are several factors of forced marriage that often occur in society, namely (1) coercion from parents, when parents do not ask permission from their daughters before the marriage takes place, many things like this cause many disputes in the future because of the bride and groom. Feeling forced to marry and every time there is a dispute in the household, the parents will be blamed because all this happened as a result of their coercion. (2) a marriage because they are caught committing adultery, a man and woman who are committing a despicable act and are then forcibly married by the village apparatus as a form of their responsibility for the adultery they have committed. (3) pregnant before there is a marriage bond, pregnancy outside of marriage is caused by having a husband and wife relationship without marriage ties, so that when pregnant, the womb becomes a disgrace for the perpetrator and the family.

1. Review of Islamic law on forced marriage due to adultery, the first is to see from the legal basis, that the perpetrator of adultery is included in the group of people who are obliged to get married, that is, they are obliged to marry are people who are feared that they will not be able to refrain from disgraceful acts if they do not get married immediately, second, in terms of benefit, marrying offenders of adultery is good, because it is a form of responsibility for these acts, while from the source of Islamic law based on surah an-nur verse 3 explains that adultery perpetrators can only marry adultery as well, that way it should be the perpetrator. adultery is only married to fellow adulterers. Islamic law only gives news about the ability to marry offenders who commit adultery.

Whereas in positive law, responding to this in the Aceh MPU fatwa, based on fatwa No. 03/2009 concerning the Law of Marriage for Meusum Offenders, states that it is possible to marry offenders who are perverted, but marriage is not a punishment, because there is no penalty in the form of marriage. In addition, the KHI is regulated in Presidential Instruction No 01/1991 and the stipulation of the Minister of Religion's decision No 154 of 1991 states that women who are pregnant out of wedlock can only be married to men who impregnate them.

The authors suggest this to the local government especially Nagan Raya and the entire young generation to:

1. For the Nagan Raya District Government, it must be even more active in providing socialization about the dangers of this act of adultery, because it has a very large impact on life and reviewing regulations regarding the implementation of marriage due to adultery. Because public awareness is higher about the implementation of marriage due to adultery. so that violators of jinayah law will not always be flogged.

2. Youths throughout Indonesia, especially in Nagan Raya, must be more aware that adultery is not good. Because it will cause many problems if this adultery is committed. Even though we know that this act of adultery has actually occurred in almost every corner of the city, maybe even countries around the world. However, in this study the authors only focus on the area of Nagan Raya Regency. Hopefully in the future there

will be fewer cases like this, although it cannot be denied that cases of adultery are difficult to eliminate, as long as the pacara culture still exists in society.

ill want to be invited to go there, because indeed each person has a different subjectivity. But the understanding that must always be embedded in our souls especially and the wider community in general, that being a khaira ummah is the culmination of our happiness when living in society, and that is a very commendable achievement.

From the explanation above, the researcher is interested in trying to explore the concept of community in the Qur'an, especially Surah Ali imron verse 110, which mentions the best community concept, using the term khaira ummah and researching the concept developed and applied by the Islamic University. Raden Rahmat Malang.

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