ABSTRACT
This article uses empiric and sociologic research. The method is qualitative-descriptive. It will analyze, discuss, understand, and opinions from the researcher. It uses Islamic and civil law as the primary literature. It takes library research and content analysis. This research discusses the laws of married by accident, the factors, and the solutions for Ponorogo society. The result shows many Married by Accident cases among youths in Ponorogo. Data from Ponorogo Religious Courts showed eight-fold cases over 2019-2021. The researcher will give thoughts on the solution to accidents and minimize them more. The writer gives some solutions are studying more about religion, talking close to Allah SWT, who gives knowledge about sex education, staring sight down, paying attention to clothes, avoiding khalwat and ikhtilath, doing ta'aruf, getting better role from family, school, and society, and fasting.

Keywords: Married by Accident, Factor, Law and Alternative

ABSTRAK

Kata Kunci: Hamil Luar Nikah, Faktor, Hukum, dan Solusi
INTRODUCTION

Allah SWT forbids His people to commit acts prohibited in the Qur’an, including one of which Allah SWT forbids committing adultery, as Allah SWT mentions in His word that it is forbidden to approach adultery. God said (DEPAG, 2014):

وَلَا تَقْرَبُوا الْبَنِيَّةَ إِنَّهَا كَانَ فَجْحَةً وَسَيِّئًا

“And do not approach the act of adultery; Indeed adultery is an abominable act. and is a bad way.” (Al-Isra’: 32)

Even though it is clear that Allah SWT mentioned in His word the prohibition of adultery, even the prohibition of approaching it. Because doing things, even in the form of imagining, can lead someone to fall into that horror. Because adultery is a heinous act and a bad way that goes beyond the limits of channeling biological needs (Shihab, 2002).

This verse expressly states that all forms of actions that draw closer to adultery are prohibited and forbidden by Allah SWT, especially when committing them. That is, the act of warming up to adultery is already prohibited, so the act of committing adultery is included in the prohibition and is also forbidden (Yaqin, 2018).

There is a prohibition of adultery because adultery causes the legal lineage (offspring) to be not maintained. Even though Islam views the importance of maintaining lineage because it is related to the family structure, whether marriage, guardianship, inheritance or other civil matters in Islam. Therefore, Islam prescribes marriage as a legal way to protect and maintain the lineage and forbids adultery (Irfan, 2016).

Even in another verse, Allah SWT confirms the matter of adultery by saying that ‘male adulterers may not marry except with female adulterers’ (An-Nur verse 3). This verse emphasizes the necessity to avoid adultery and adultery, especially if you want to make her a life partner (Shihab, 2002). This verse is considered as news from Allah SWT that male adulterers are not partners except with female adulterers or polytheistic women, in which they do not view adultery as unlawful. Likewise, the opposite applies to female adulterers. However, some scholars state that this verse has been abolished by the law (mansukh) with the revelation of the verse An-Nur: 32, which talks about recommending marriage for those who are alone among you (Al-Sheikh, 2004).

Prohibition of marriage in QS. This An-Nur verse 3 in the Tafsir Qurthubi is associated with the meaning of not having sexual relations. So that this verse can be interpreted as a man who commits adultery and does not have sexual intercourse when he commits adultery but with a female adulterer from the Muslim community or with someone better than the female adulterer, namely a polytheist woman, Al-Qurthubi said that the exhortation of this verse specifically refers to marrying a polytheist, not marrying a female adulterer (Qurthubi, 2008).

The occurrence of adultery becomes a form of evil in society, where it is a murder of society. Why is that? Because of the existence of adultery, there is ambiguity or mixing of one’s offspring and loss of honor, thus causing a weakening of human relations with one another and ultimately leading to the death of the people. On the other hand, adultery kills people from the ease of venting
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to lust, which weakens household life (Shihab, 2002).

However, what is happening in society is not in line with Allah SWT’s prohibitions in the Qur’an. In today’s social conditions, the development of technology and social media has made foreign cultures that are not based on Islam influence the process of life. The occurrence of cases of adultery is increasingly widespread, which has even led to the birth of unclear lineage. This phenomenon occurs due to the spread of promiscuity in society (Tetuko et al., 2020). The rise of promiscuity is no longer taboo and is getting out of control. Many people do things that are not allowed by religion. Even with the progress of this era, we often see things like that on social media, such as making out like a married couple in public spaces, dating, intimate relationships outside of marriage, and the like. It is not uncommon for promiscuity to end in pregnancy. Out of wedlock (Fauzi, 2020).

Pregnancy out of wedlock is the culmination and result of physical adultery. Those who have become pregnant out of wedlock usually make marriage a way to cover their disgrace. So that if generally, marriage is interpreted as a sacred contract, but now the meaning of marriage has experienced a decrease in value because the couple has engaged in promiscuity which has led to pregnancies outside of marriage (Sofiana, 2020).

Especially in the current COVID-19 era, it is undeniable that the COVID that has hit Indonesia from 2019 until now has seriously impacted the economy, health, and education sectors. However, it also affects young people’s creative spirit and mentality. Just imagine, at a very young age, counting in their teens, they desire to marry young. This can be confirmed by the data in the Supreme Court’s annual report that the number of marriage dispensations recorded in 2018 was a total of 13,822 marriage dispensation cases that entered the Religious Courts throughout Indonesia (Mahkamah Agung, 2019). Then in 2019, it increased to 24,864 incoming dispensation cases (Mahkamah Agung, 2020). In 2020, it almost tripled in Indonesia, namely a total of 64,196 marriage dispensation cases that have entered the Supreme Court (Mahkamah Agung, 2021). 2020 was the peak of COVID in the world, especially in Indonesia. There is no published annual data for 2021, but there is still a lot if you look at the Annual Reports at the high religious courts of each province or the Religious Courts at the city or district level in Indonesia that year. The high rate of marriage dispensation cases that have entered the Supreme Court in Indonesia certainly has internal causes that are not explicitly stated, whether due to pregnancy out of wedlock or not.

One area that has an increase in the dispensation rate for marriage is a district in East Java, the Ponorogo area. If we look at the Ponorogo Religious Court, they say that the majority of marriage dispensation applications are due to pre-pregnancy. In an online mass media published on Surya.co.id, Misnan Maulana (2021), PA Ponorogo Public Relations stated that pregnancy out of wedlock was the main factor in the dispensation of marriage at their agency. Other factors are only found a little.

Marriage should be used as a solution/way to justify the relationship between a man and a woman that was previously illegitimate to become a lawful bond, to make the family sakinah, give birth to regeneration, and to maintain honor in the
right way (Abror, 2018). However, in the case of marriage due to pregnancy outside of marriage, the intention of marriage to justify a relationship is also considered a way to cover up disgrace among the family because pregnancy has occurred.

There has been research that examines pregnancy out of wedlock. In this study, researchers grouped the previous studies into two groups. First, the study of pregnancy out of wedlock from a normative perspective. The research included in this group is Research of Wibisana (2017); this paper examines pregnant marriages outside of marriage by analyzing fiqh and positive Indonesian law and linking them to the legal consequences received from the marriage. Research of Syahbudi Rahim (2017), This paper is more about the study of pregnant marriages out of wedlock contained in KHI Article 53 rules analyzed using sadzhadzari‘ab. Research of Anisa Putri Alifah et al. (2021), This paper discusses the factors that influence pregnant adolescents out of wedlock using a literature study by describing the factors of pregnancy out of wedlock in general. Research of Junawaroh (2021), This paper examines pregnant women out of wedlock using an analysis of Islamic law by presenting the relationship between pregnancy out of wedlock and the legal aspects of marrying them, their divorce, and their iddah period.

Second, the study of pregnancy out of wedlock from an empirical perspective. The research included in this group is the Research of Afifah, Akhmad Syahri (2017); this paper talks about the phenomenon of pregnancy out of wedlock in Jambu Semarang, then analyses the case from the perspective of Islamic Education. Research of M. Samsukadi, Luthfiya Nizar (2019), This article talks about implementing out-of-wedlock pregnancy at the KUA (Office of Religious Affairs) Balong Bendo, Sidoarjo in 2017 and the reasons for the KUA to carry out the marriage contract.

This research is to strengthen existing research with before. The researcher uses the similarity of the context of this research with previous research support. Of course, there are differences between this research and existing research, where previous research generally examined pregnancy out of wedlock in terms of Islamic law, positive law, and the implementation of these marriages at the KUA. However, in this paper, the researcher tries to examine this issue by looking at events of pregnancy out of wedlock in Ponorogo Regency and looking at the study in terms of factors by looking at real data from related agencies in the form of an Annual Report in the Ponorogo area and also providing solutions to the problem of getting pregnant out of wedlock.

This article begins by briefly describing the law on pregnancy out of wedlock, what factors encourage pregnancy out of wedlock in the Ponorogo area, and data on marriages that occurred in PA Ponorogo. Furthermore, researchers provide solutions to the problem of pregnancy out of wedlock. The researcher ends this paper by providing a conclusion in the closing section.

RESEARCH METHODS

This descriptive research aims to explain the characteristics and facts that exist carefully. This type of research is classified as empirical research with a sociological approach. As material for this research, we analyzed data from Ponorogo Religious Courts regarding the number of marriage dispensations. In connection with collecting...
data from informants who work in PA Ponorogo, the resulting data were analyzed using descriptive analysis methods.

RESULTS AND DISCUSSION

Unwed pregnancy

Pregnancy should be one of the joys for married people because getting pregnant can be a blessing for them in their families. It is not uncommon for pregnancy to be one of the things that married couples look forward to. However, it turns out that not all pregnancies have a happy meaning. Pregnancy can be considered a disgrace, even something unwanted. This is because the pregnancy occurs without any underlying marital ties. It is this ‘pregnancy first’ event often makes the couple finally get married.

The terms “married pregnant,” “pregnant out of wedlock,” “married by accident (MBA),” and “forced marriage” have the same meaning, only the wording is different. In the language of fiqh, this word is called “al-ḥaml min al-ẓinā,” which means that pregnancy occurs as a result of adultery. It is said to be adultery because men and women who do not have marriage ties have a relationship like a husband and a wife without being based on marriage ties (Kau, 2021).

Pregnant out of wedlock is interpreted as a pregnancy that occurs before marriage, namely before an agreement or contract between a man and a woman to become husband and wife. In a sense, they had intercourse before the marriage relationship. If they get married because of a pregnancy, then this term is often referred to as married by accident (MBA) or married by accident. The pregnant marriage shows that the relationship (intercourse) has occurred before the marriage contract, so the marriage is carried out due to pregnancy (Rosyad, 2018).

Marriage should positively impact the actors themselves, society, and humanity (Tihami, 2013). However, marriage due to pregnancy out of wedlock raises various problems. One of them is about men who will marry pregnant women. There are various views on this issue where these differences have implications for legal differences and the status of children born from that marriage.

In this context, there are different opinions about the permissibility of a man marrying a woman with whom he has committed adultery. Imam Sya‘ī allowed him to marry her without waiting for the iddah period. He is allowed to marry an adulteress woman even though she is pregnant because such a pregnancy (because the man who gets her pregnant is the man who will marry her) is not an illegitimate reason for marriage. According to Imam Sya‘ī, such marriages are permissible because pregnancy cannot be assigned to someone because pregnancy is seen as the same as not having one. If she becomes pregnant because of adultery, her marriage is considered makruh until she gives birth to a child. Abu Hanifah allows the marriage of a pregnant woman because of adultery but does not allow sleeping with her husband (having intercourse) until she gives birth (Kau, 2021).

Different opinions emerged from Ibn Umar, Ibn Mas‘ūd, and Jabir, who did not allow it. Ibn Mas‘ūd claimed, “If a man commits adultery with a woman and then marries her, both of them are adulterers forever.” Therefore, the marriage of a pregnant woman is invalid, even if the man who fertilized her is married. The two can
only enter into a marriage contract after birth. Imam Ibn Taymiyah, Ibn Al-Qayyim, and Ibn Hazm also justify their ban. Those who forbid in the end allow it, on condition that the culprit has repented. Imam Ahmad allowed the marriage on condition that the person has repented and his iddah period has ended, namely after giving birth (F. N. Hasan, 2018). Abu Yusuf and Zufar prohibit pregnant women from carrying out akad because of adultery, the reason being that being pregnant prevents someone from having intercourse, so on that basis also carrying out a marriage contract is also prohibited (Candra, 2021).

Whether there is an obligation of iddah for women who commit adultery also has implications for the permissibility or prohibition of this pregnant marriage. The MUI of West Java has issued a Fatwa which prohibits the marriage of pregnant women to give a deterrent and embarrassment effect to the perpetrators. But in fact, the Fatwa did not work effectively; it even caused controversy because men who get pregnant feel that they are not obligated to be responsible, which encourages them to commit adultery (Wahyudi, 2009).

The Compilation of Islamic Law (KHI) formulated a new rule that did not exist before in the Indonesian Marriage Law, namely pregnant marriage by adopting the opinion of the ulama, which allowed marriage between a woman and the man who impregnated her (Muhammad Tahmid Nur, Anita Marwing, 2020).

This is stated in the Instruction of the President of the Republic of Indonesia Number 1 of 1991 concerning the Compilation of Islamic Law in Chapter VIII of Pregnant Marriage, Article 53, paragraphs 1-3, namely:

1) Pregnant women out of wedlock can be married to the man who got her pregnant.
2) The marriage referred to in paragraph (1) can take place without waiting for the child's birth.
3) If the marriage occurs when the woman is pregnant, there is no need for remarriage after the birth of the child she is carrying.

Article 53 KHI does not require an iddah for women who commit adultery, so in this sense, the KHI allows marriage while in a state of pregnancy (Wahyudi, 2009). In this view, the condition of being pregnant, as referred to in the KHI, is associated with iddah for a pregnant woman (i.e., until she gives birth) and is deemed inappropriate because iddah in the Qur’an provides wisdom for maintaining the purity of lineage. Therefore, its use in cases of pregnancy outside of this is deemed inappropriate if it continues to use the verses of the Koran (Irfan, 2016).

Based on the provisions of the KHI, the permissibility of marrying a pregnant woman is limited to the man who gets her pregnant without waiting for the birth of the child in the womb and without the need to repeat the marriage contract after the woman gives birth (Muhammad Tahmid Nur, Anita Marwing, 2020). In this matter, KHI tries to consider the benefit of the child being born by taking the middle way from fiqh thinking by summarizing the opinions of different schools of thought, by taking the middle way, namely marrying the woman to the man who got her pregnant (Rosyadi, 2022).

The next problem concerns the lineage of children born to pregnant women due to adultery. There are fundamental differences between fiqh law and KHI in Indonesia. Imam Syafi’i is of the opinion that a man...
may marry his daughter from the result of adultery, sister, granddaughter, both of his sons and daughters. According to him, adultery does not cause the prohibition of mushaharah. They are people who, according to, Syari’i, are people who are not mahram and cannot inherit from each other. While Imam Hanafi, Hambali, and Imamiyah stated that it is forbidden to marry girls resulting from adultery, this refers to the prohibition of marrying legitimate girls. According to them, adultery before the marriage ceremony causes the prohibition of mushaharah. Because the child born is still his own flesh and blood, if syari’i does not recognize the child in terms of inheritance and maintenance law, it does not mean that he is not his biological child in essence. In this matter, Imam Malik has two narrations: the first is in line with Shafi’i’s opinion, and the second is in line with Hanafi’s opinion (Mughniyah, 2011), inheriting or being inherited property. Imam Hanafi, Maliki, Syafi’i, and Hanbali think that the child resulting from adultery is cut off from the father’s side, inherited, and disconnected from the father’s relatives. He can only be inherited from the mother’s side or maternal relatives (Irfan, 2016).

Meanwhile, the Presidential Instruction of the Republic of Indonesia Number 1 of 1991 concerning the Compilation of Islamic Law needs to provide a time limit. This can be seen in Article 99, which states: “Legal children are: (a) children born in or as a result of a legal marriage, (b) the result of fertilization by a legal husband and wife outside the womb and born by the wife.” The consequence of the KHI Article is that whenever a child is born, as long as a legal marriage has taken place, the child has bloodlines with the husband from the mother, as well as other civil rights, namely being able to become marriage guardians and being able to inherit from each other. So it can be said that if a woman who was pregnant before marriage was married, in the morning, she was married by the man who impregnated her. Her marriage contract was declared valid, then in the afternoon (on the same day), the woman gave birth to her child, and the child born was still assigned to the husband from the mother.

In this case, there are differences of opinion among the ulama and KHI. Scholars state that adultery does not result in a kinship relationship at all. However, what is seen in the KHI is the opposite; the child born has a bloodline relationship because a valid marriage contract has taken place. In this case, it is as if the KHI does not provide punishment for the adultery act but instead provides a way out that seems ‘easy’ (Millah & Jahar, 2019).

**Marriage Dispensation Figures in Ponorogo**

Cases of marriage due to pregnancy outside marriage are increasingly happening as if this were common law. These cases occur in almost all regions in Indonesia. One occurred in one of the regencies in East Java, to be precise in Ponorogo Regency, which is the object of research in this paper. When viewed from the data that entered the Ponorogo Religious Court for 2019-2021, the number of dispensations for marriage at the Ponorogo Religious Court continues to experience a significant increase. This increase was not only due to changes in regulations governing the minimum age limit for marriage but, on the other hand, pregnancies outside of marriage triggered the increase.

The following is data on the number of marriage dispensations in PA Ponorogo...
from 2019-2021. In 2019 a total of 32 marriage dispensation cases (Pengadilan Agama Ponorogo, 2020), then in 2020, there will be 241 marriage dispensation cases (Pengadilan Agama Ponorogo, 2021). Finally, in 2021 there were 266 cases (Pengadilan Agama Ponorogo, 2022). If we add up the multiple cases that have come in, there have been eight times as many as three years ago before Covid hit; that number can no longer be underestimated.

<table>
<thead>
<tr>
<th>Year</th>
<th>Marriage Dispensation Data</th>
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<tbody>
<tr>
<td>2019</td>
<td>32 cases</td>
</tr>
<tr>
<td>2020</td>
<td>241 cases</td>
</tr>
<tr>
<td>2021</td>
<td>266 cases</td>
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Judging from these data, Public Relations of PA Ponorogo in 2022, in the interview the researcher quoted from beritajatim.com, Sukahatta Wakano (2022), stated that one of the reasons for the increase in the dispensation rate for marriage in PA Ponorogo was the increase in the minimum age limit for marriage to 19 years which was part of the reason for the increase in the dispensation rate. However, even so, most of them were already pregnant or had two bodies; even at 15, some were pregnant. The number of cases of the dispensation of marriage due to pregnancies outside of marriage in PA is dominated by 65% of cases, while the other 35% are based on having had sex with husband and wife for fear of adultery and slander.

This data is not strange if you look at the data on adolescent reproductive health conducted by the Indonesian Ministry of Health. The data states that the largest proportion of teenagers who date for the first time are aged 15-17. As many as 33.3% of female and 34.5% of male adolescents are dating at the age of not even 15 years (Pusat Data Dan Informasi - Kementerian Kesehatan Republik Indonesia, 2015). At that age, teenagers tend to engage in unhealthy dating behavior, such as disturbing their thoughts while still at school, spending money inappropriately, fighting their parents, lying to teachers, harming their girlfriends who are both still at school, and even having sexual intercourse before marry (Walgito, 2017).

Survey data conducted by the Ministry of Health in 2015 also showed that out of 1,000 women under the age of 20, 54.2% of them had given birth, and 46.7% of all married women had their first marriage at the age of under 20 years. This data shows the high rate of early marriage in Indonesia. The result of this early marriage then creates opportunities for many cases of high-risk pregnancies because young mothers pose a greater risk when pregnant and giving birth (Mies Grijns, 2018).

The increase in the rate of dispensation for marriage for adolescents under 19 years of age has a greater risk than those who marry at a mature age due to the insufficient readiness of these youths both from the health aspect, pregnancy, and birth rates to mothers aged less than 20 years more vulnerable to the risk of death, pregnancies in their teens are prone to premature births, bleeding during childbirth which can cause the death of the mother and baby, unsafe abortion; unstable mental and emotional aspects; the educational aspect, namely that there are not a few teenagers who have dropped out of school/education because of
marriage at a young age; the socio-economic aspect relates to how to manage the household, where usually those who marry at a young age still depend on their parents; reproductive aspects where adolescents are considered not mature enough (Linda Fitriani, 2020).

Factors Causing Pregnancy Out of Marriage

Many factors influence a man and a woman to commit adultery, resulting in getting pregnant out of wedlock. In general, cases of pregnancies outside of marriage are carried out by young couples who are still under the minimum age for marriage, so when they want to get married, they must apply for a dispensation from marriage at the Religious Courts.

Sexual deviance committed by someone, especially teenagers, is not only due to their factors, but some factors influence it so that the act occurs. Cases of pregnancy out of wedlock are common due to promiscuity between men and women. Uncontrolled freedom of action, lack of understanding and knowledge, bad environment, and weak faith also influence a person’s actions to fall into promiscuity, unhealthy emotional development, and lack of attention from the family environment (Al-Ghifari, 2005).

Especially in the current social conditions during the pandemic that hit the whole world, including Indonesia. In this phase, where people are more in touch with activities that use technology, such as doing WFH, online schooling, and so on, the use of social media which is increasingly ageless and with advances in technological facilities that are already very rapid, make it easy for non-Islamic foreign cultures to enter and affect life, for example, there are more and more shows that contain pornographic elements that are easy to get anywhere and anytime, even things like that are easily accessed by those who are still under parental supervision. This, of course, can affect the morale and morals of teenagers in particular; if they cannot control themselves, they will certainly fall into these negative things.

This is also in line with Sukahatta Wakano’s statement (2022) in beritajatim.com that, according to him, in PA Ponorogo, the marriage dispensation rate is dominated by the reason Married by Accident (MBA), where the reason for those who apply for marriage dispensation, for this reason, is influenced by the curiosity factor. Then they try to have intercourse, which results in pregnancies outside of marriage.

The above factors, when adjusted for survey data from the Ministry of Health of the Republic of Indonesia, show a statement that is in line, where the survey results found that the reasons for pre-marital sexual relations carried out by adolescents were mostly based on great curiosity with a percentage rate of 57.5% men, 38% of women had sex that just happened (without coercion) and the remaining 12.6% of women had pre-marital sex because their partners forced them. This figure seems to reflect that Indonesian adolescents lack understanding about the skills of healthy living, the risks arising from sexual relations, and the ability to refuse relationships they do not want (Pusat Data Dan Informasi Kementerian Kesehatan Republik Indonesia, 2015).

Based on the statement above, the pregnancy factors outside of marriage can be grouped here. These factors can be grouped into four parts, viz: First, internal factors or
factors originating from oneself can be in the form of low awareness of education, even though, in reality, not all cases of marriage due to pregnancy are carried out by those who have low education. However, the educational factor is one of the triggers for marriage due to pregnancy. Furthermore, being unable to control oneself is one of the causes of pregnancy before marriage. A lack of awareness of sexual education can also cause this inability to control oneself. When young men and women have received a good household education, they will be calmer and able to control themselves and understand each other’s rights and obligations as partners (Mahmud, 2014).

Second, is the family factor. As we know, the family is the smallest scope in the social structure of society. So the family function has a big impact on someone to act in society. One the causes of pregnancy before marriage can be caused by family factors, such as weak parental supervision of children, parents who give too much freedom to children without providing good assistance, and qualified education regarding sex, morals, and morals education. The broken home factor in the family is also the cause of a child committing forbidden acts. Those who should receive love from the family, protection, and education, but due to a problem in the family that makes a child mentally and psychologically disturbed so that he seeks pleasure outside the scope of the family, but loses control, causing things that are prohibited.

Third, environmental factors that cause pregnancy out of wedlock, such as the influence of increasingly rampant associations, the negative influence of technological advances, which, in current conditions, is difficult to filter all information, shows and social media also affect this, mass media such as cinemas, radio, TV, newspapers, magazines, books, comics and others (Abdullah, 2019). Then the lack of social control in society also influences the rampant cases of pregnancy outside of marriage.

Fourth is the promiscuity factor. Adolescence is a transitional period, namely the movement from childhood to adulthood. At this point, they are trying to find things they have never done before. High curiosity makes them do all the things considered unreasonable and inappropriate at their age. Like using drugs, they are drinking alcohol, and even committing adultery.

The Solution to Avoid Getting Pregnant Outside of Marriage

The creator gave humans a pair instinct. This instinct will only be felt when it reaches puberty. This period is called adolescence. Adolescents have strong emotional levels, unstable feelings, and unorganized selfishness. This has indeed been the provision of Allah SWT to humans. Humans are also given Ghazirah Insaniyyah (human instinct). One of the needs of this instinct is the need to marry. If this ghazirah cannot be controlled properly, humans will look for shortcuts so that they can lead them down the wrong path, namely adultery (Junaidi, 2013).

To the results of the study above, it is known that getting pregnant out of wedlock is included in one of the consequences of adultery, which is a dirty and heinous act that cannot be accepted by reason and is prohibited by religion. Adultery can have a very complex negative impact, such as unclear lineage, breaking of blood ties, destruction of household life, the spread of
venereal diseases, the decline in youth mentality, the spread of viruses, and so on. Allah forbids humans to commit adultery, as explained in Al-Isra’ verse 32, that even approaching adultery is prohibited, let alone committing it.

The Prophet SAW narrated the threats for people who commit adultery: “O all Muslims, be afraid of you from committing adultery. Indeed, he has six threats; three in this world and three in the hereafter. Threats in the world, namely: reducing sustenance or prolonged poverty, shortening of life due to illness, dimming the charisma of the face. Threats in the afterlife, namely: getting the wrath of Allah SWT, the difficulty of reckoning or calculation of charity, and the punishment of hell (Asy-Syafi’i, 2007).

Therefore, there are several steps or efforts to avoid committing adultery, including deepening religious knowledge and drawing closer to Allah SWT. Because the act of adultery is caused by the weakening of one’s faith and lack of knowledge and understanding of religious knowledge, being close to religion will also give you inner and outer peace in facing all the problems in life that we experience, whether it is a difficult time during a pandemic or an easy time when the pandemic has passed someday.

Second, marry young. Islam does not prohibit early marriage or positive laws in Indonesia. It is just that when you love each other, you should hurry up to get married so you do not fall into the abyss of humiliation. By marrying young, the couple can focus more on work, be enthusiastic about completing unfinished education, be smarter at managing joint finances by being thrifty, mature more quickly, especially when they have children, and get more sustenance because meeting their needs is no longer an individual. Moreover, they are calmer and more serene when carrying out activities that interact with the opposite sex because they already have a life partner (Aizid, 2014).

Third, provide sex education from an early age. Sex education is an effort to teach, guide and direct about sexual issues. So that when he is a teenager, a child already knows the boundaries of what is allowed and what is forbidden. This is because adolescent knowledge about reproductive health is inadequate. This statement is based on the percentage of adolescents who know that a woman can get pregnant with just one sexual intercourse, which is still low, namely 35.5% of female adolescents and 31.2% of male adolescents aged 15-19 who still know this (Pusat Data Dan Informasi - Kementerian Kesehatan Republik Indonesia, 2015).

Fourth, Keep the view (ghad al-bashar). Guarding one’s gaze is one of the efforts to prevent someone from committing adultery. Someone who can maintain his views will be saved from lust and lust from other people or the environment around him.

Fifth, pay attention to how to dress. As we know, the meaning of adultery is not just sexual relations but includes adultery in the senses. Therefore, paying attention to how to dress is one way to avoid adultery. Women are the most basic in paying attention to how to dress, such as covering all limbs except the face and palms, being thick and not transparent, not inviting slander, loose and not using perfume, not resembling men’s clothes, and not dressing like non-Muslimah, and not flashy (M. Hisyam, 2019).

Sixth, feel free to be alone. Islam has regulated interaction between the opposite sex, one of which is not being alone with
them. A woman is not allowed to be alone with a man who is not her mahram without anyone other than the two of them. People who are secluded or dating often believe their boyfriend is their soul mate, even though it is not certain. Dating is just a love adventure gone wrong, and commitment in dating has a shaky foundation. Therefore dating should be avoided (Rahmah, 2019).

Seventh, do not mingle with non-mahrams. Eighth, Ta'aruf avoids dating under the pretext of knowing the partner before heading to marriage. Ta’aruf is a sticky process with the opposite sex to get to know each other before heading to the level of engagement and marriage. Islam regulates the procedure for ta’aruf to avoid getting close to adultery; that is, it is not permissible to have khulwat unless the woman is with her mahram, and she is not allowed to have sexual intercourse. In the process, it involves a third person, parents/guardians, being able to see the people you want to marry to get to know each other, but with the condition that they are without lust and see only what seems ordinary, knowing the clarity of the vision of marriage according to sharia or religion. After going through the stages of ta’aruf, the next is khithbah, even though it is not obligatory, and then marriage (Hatta, 2013).

Ninth, Creating a good family. The presence of a family is also a determinant for adolescent maturity; a good example from parents is discipline, harmony, good finances, and education taught by parents also determine how their children are outside. Strict supervision must also be carried out properly so the teenager does not have time to consider dating. An intact family is also a good start for preventing MBA. It is common to find naughty teenagers coming from incomplete families, namely teenagers whose parents have divorced.

Tenth, Make the school a social guide. School attendance also contributes quite a lot to the prevention of an MBA. Schools should provide examples, teaching, and appropriate lessons for students, such as good examples from school teachers. These positive activities can take up youth’s free time, as well as an open relationship between students and teachers so that when problems occur in adolescents, they can be identified and resolved heart to heart with the teacher. Then sharing experiences with teachers can give birth to positive attitudes and habits. Experience is gained from studying other people’s experiences to change dating attitudes or habits into better activities (Mubarok, 2014).

Eleventh, Creating a positive society. Society or the environment is also very influential on the development of adolescents. The government must make the environment safe from promiscuity, criminal acts, and uncontrolled dating. A good, moral, and educated society can prevent an MBA from happening.

Twelfth, Fast. For someone who can get married, it is advisable to get married. However, for those who cannot afford it, fasting is recommended because fasting can restrain one’s lust or act as a shield not to commit prohibited acts.

CONCLUSION

In this paper, it has been written that in the Ponorogo area, East Java, there are indeed many cases of Married by Accident which is not a good thing for Indonesia, which upholds the value of personal purity. The data obtained from PA Ponorogo also
have cases that jumped up to 8 times the cases from 2019-2021. Moreover, this is happening to young people who are supposed to be agents of change for men and the basic foundation of the State for women, so it is urgent to be given a study of the causal factors and solutions by science activists in order to reduce existing cases.

The solution offered is deepening religious knowledge and getting closer to Allah SWT. So that it will be easy to provide sex education, to keep an eye on, to pay attention to how to dress, not to be sedentary, not to be sincere, to choose ta'āruf, to have a good role in the family, school, community, and fasting, this is a rejection of the case that was feared earlier.

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