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Makalah berjudul "Role of Students of Pancasila and Civic Education Program in Preventing Privately Made Marriage" ditulis secara mandiri sebagai penulis tunggal dan menjadi koresponden. Bukti koresponden dapat dilihat pada makalah di bawah ini.

Role of Students of Pancasila and Civic Education Program in Preventing Privately Made Marriage

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Abstract— **Students of Pancasila and Civic Education Study Program at Faculty of Teacher Training and Education at Lambung Mangkurat University (PPKn Study Program of FKIP ULM) are prepared to become Teachers of Pancasila and Civic Education (PPKn) in schools as a very strategic effort to help prevent privately made marriage. This research is aimed to design the curriculum of PPKn Study Program of FKIP ULM in preparing teacher candidates to prevent privately made marriage and find the kinds of student activities in PPKn Study Program of FKIP ULM in preparing them to prevent privately made marriage. This study uses a qualitative approach. The results of research showed that (1) in preparing teacher candidates to prevent privately made marriage, PPKn Study Program Curriculum have been designed by strengthening the material of marriage law and privately made marriage problems into 3 (three) forms namely: (a) inserting the material into the existing courses in the curriculum, namely Introduction to Indonesian Law (PHI), Customary Law, Islamic Law, and Law and Human Rights, (b) adding the material or syllabus about the marriage law and the causes and consequences of unofficially registered marriage into Civil Law courses, and (c) adding new course, namely: Marriage Law; (2) in preparing teacher candidates to prevent privately made marriage, student activities are directed toward increasing students' understanding of the causes and consequences of privately made marriage and providing provisions for the students to prevent privately made marriage in their environment, in the forms of activities: participating in advocacy training conducted every odd semester and conducting marriage counseling conducted every semester to the community.**

Keywords: curriculum, privately made marriage

I. INTRODUCTION

Law Number 1 of 1974 concerning Marriage, with a set of implementing regulations applicable in Indonesia, is a juridical effort to bring about changes and structuring of the marriage system in a society that deviates from the purpose of marriage namely "to form a happy and imperishable family based on the God the Almighty".

It is stated on Article 2 paragraph (2) of Law Number 1 of 1974 that "Every marriage is recorded according to the applicable laws and regulations". This marriage registration system gives rise to various interpretations and is not even recorded and the marriage is only carried out according to custom or religion and belief. It is also as stated in Article 2 paragraph (1) of Law Number 1 of 1974 that "A marriage is legal if it is carried out according to the law of each religion and belief".

Marriage registration should be done with the aim of realizing order in the community. Besides, it also aims to record the marital events clearly, both for those concerned, as well as for others. The registration of a marriage is the same as the recording of important events in a person's life, for example, birth and death which is stated in the certificate, an official deed made according to the provisions of the applicable law (authentic deed). Marriage that is not officially registered according to applicable law, in Indonesian society is called a privately made marriage or Sirri marriage.

The privately made marriage or Sirri marriage is a deviation of marriage law which often causes problems due to marriage, especially the rights and obligations between husband, wife and children do not get optimal legal guarantees from the state. Pancasila and Civic Education Study Program (PPKn), Faculty of Teacher Training and Education, Lambung Mangkurat University specifically prepares teacher candidates in schools having a very strategic role in increasing the knowledge, understanding and implementing the importance and consequences of marital law conducted under a privately made marriage or Sirri marriage. Therefore, curriculum design and activities in PPKn Study Program Faculty of Teacher Training and Education, Lambung Mangkurat University needs to be done, especially materials that are believed to be able to provide the understanding and ability to prevent a privately made marriage, which can be applied during study and post-study in the community. It is also expected that this study can give input for PPKn lecturers in designing the curriculum and in developing legal learning materials related to the marriage system and the form of student activities. To achieve the expected results, the problems that will be discussed and analyzed in this study are formulated as follows:

1. How is the curriculum design of the PPKn Study Program Faculty of Teacher Training and Education Lambung Mangkurat University in preparing teacher candidates to prevent the privately made marriage?
2. What is the form of student activities at PPKn Study Program Faculty of Teacher Training and Education

Lambung Mangkurat University in preparing teacher candidates to prevent the privately made marriage?

II. THEORETICAL REVIEW

A. Definition of Curriculum

Etymologically, the word curriculum is taken from Greek, Curere, which means the distance that must be traveled by runners from start to finish. This definition is then applied in the field of education. In Arabic, the curriculum is often referred to as al-manhaj, meaning the bright path that humans travel in their fields of life. From this understanding, if the curriculum is associated with education, according to [1], it means a clear path traveled by educators or teachers with students to develop knowledge, skills and attitudes and values. Article 1 number 19 of Law Number 20 Year 2003 concerning the National Education System stipulates that the curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used as guidelines for organizing learning activities to achieve certain educational goals.

With this important position, curriculum design and development cannot be done arbitrarily, but it must be based on various considerations, or a foundation so that it can be used as a foothold in organizing the educational process, so as to facilitate the achievement of educational and learning goals more efficiently and effectively [2]. In addition, the term curriculum is often interpreted as a plan for learning (educational plan). As a curriculum education plan provides guidelines and guidelines on the type, scope, sequence of contents and educational process [3].

B. Definition of Curriculum Design

Design is a pattern or model. Meanwhile, the term development refers to an activity that produces a new tool or method in which the assessment and improvement of the tool or method are still carried out during the activity [4]. Curriculum development is essentially the development of curriculum components that form the curriculum system itself, namely the components of goals, materials, students, media, environment, learning resources, methods, educators, and others [5]. Saylor in Reference [6] proposed eight principles when designing a curriculum, the principles are as follows:

1) facilitating and encouraging the selection and development of all types of learning experiences that are essential for the achievement of learning achievement, in accordance with the expected results;
2) consisting of a variety of meaningful learning experiences in order to realize educational goals, especially for groups of students who study with the guidance of teachers;
3) enabling and providing opportunities for teachers to use the principles of learning in selecting, guiding, and developing various learning activities in schools;
4) allowing the teacher to adjust the experience to the needs, capacity, and level of student maturity;

5) encouraging teachers to consider various children's learning experiences gained outside of school and linking them with learning activities at school;
6) providing a continuous learning experience, so that student learning activities develop in line with previous experiences and continue in the next experience;
7) the curriculum must be designed so that it can help students develop the character, personality, experience, and democratic values that inspire culture;
8) realistic, feasible, and acceptable [6].

C. Definition of Legal Education

Legal education is one form of efforts to instill legal awareness in the level of education. We cannot imagine that everyone will be obedient and aware of the law if we do not use a plan through the educational process, both formal and non-formal education.

The legal education program ideally can increase students' knowledge and awareness in respecting and obeying the law and legal institutions. Every citizen is obliged to create a democratic atmosphere by complying with the applicable legal system. Legal education does not stand alone but is part of the subjects or subjects of Civic Education. With demands for compliance and legal awareness, Civic Education must teach more about the role of citizens in the national legal system, citizens' rights, civil law, the Indonesian justice system and many more.

D. Definition of Marriage

In Indonesian, marriage comes from the word "marriage" which according to the language means forming a family with the opposite sex, having sexual relations or intercourse [7]. Marriage or marriage in Arabic fiqh literature is called by two words, namely marriage and *zawaj*. These two words are used in the daily life of Arabs and there are many in the Qur'an and the hadith from the Prophet [8]. Islamic law regulates that the marriage is carried out with a legal agreement or agreement between the parties concerned and witnessed by two men. Marriage according to Islam is a sacred agreement that is strong and sturdy to live together legally between a man and a woman forming an imperishable family, being polite, loving, loving, secure, secure and imperishable [9]. Meanwhile, Article 2 of the Compilation of Islamic Law (KHI) provides an understanding of marriage according to Islamic law is marriage, which is a very strong agreement to obey God's commands and do so is worship.

If the definition is compared with what is stated in Article 1 of Law Number 1 of 1974 (Marriage Law) and KHI, then basically the definition of marriage according to Islamic law and according to Marriage Law there are no principal differences [10] because the definition of marriage according to Law Number 1 of 1974 is: "inner and outer bonds between a man and a woman as husband and wife with the aim of forming a happy and imperishable family (household) based on the God the Almighty ". In the opinion of experts, among others, Reference [11] stated that marriage is an agreement entered into by two people, in this case, an agreement between a man and a woman with a material purpose, which is to form a happy and imperishable family (household) that

must be based on the God Almighty, as the first principle in Pancasila [11].

E. Legal Requirements for Marriage

In the Republic of Indonesia, the legal requirements for marriage have been determined in the marriage law which includes material and formal requirements. Formal requirements are conditions relating to formalities that must be met before a marriage takes place and at the time of the marriage. Whereas the material requirements are the conditions concerning the person of the prospective husband and wife. In Article 2 of Law Number 1 of 1974 the validity of marriage has been arranged as follows:

- marriage is legal if it is carried out according to the law of each religion and belief;
- each marriage is recorded according to applicable laws and regulations.

F. Definition of Privately Made Marriage and Sirri Marriage

The term "Privately Made Marriage" is a marriage without a record in an institution that has been determined by statutory regulations. Privately made marriage arises after the entry into force of the Marriage Law effectively in 1975. The law is valid according to Islamic law as long as there is no "sirri" motive, of course, it also fulfills the correct *syari'ah* provisions. Therefore, privately made marriage can be interpreted as a marriage that is not registered at the relevant agencies but carried out according to their respective religions and beliefs. Meanwhile, Sirri marriage is a marriage that is secretly without being known by people in the surrounding environment.

Sirri marriage which is interpreted according to fiqh terminology is prohibited according to Islamic law because there is an element of sirri (the marriage is kept secret from many people). This kind of marriage is contrary to the teachings of Islam and can invite slander, and can bring severe risk to the culprit and his family. Reference [12] explained that the Sirri marriage is actually not in accordance with the "*maqashid syari'ah*", because there are several *syari'ah* objectives that were omitted, including:

1) the marriage must be announced (known to the general public)
2) the existence of the protection of rights for women, in their marriages under the hands of many women their rights are impaired, because in the event of divorce the woman does not get anything from her ex-husband;
3) for the benefit of humans, in marriage under the hands more harm than the benefit.
4) the requirements in polygamy marriage must get permission from the first wife, second, third and so on marriages that do not get permission from the first wife are usually done underhanded, so that the first wife does not know that her husband has remarried to another woman, this household is full of lies and lies [12].

G. As a result of Privately Made Marriage

Marriage is a legal act, so everything that results from marriage is legal. Given that Siri marriage is legally flawed, there is no legal protection for husband, wife or children. The problems that arise are the majority are legal problems that might never have been imagined when someone first decided to marry Siri.

1) Legal consequences for the wife

The negative impacts of marriage on women (wife) legally are as follows:

- Not recognized as a wife,
- Neglected rights and obligations.
- Not entitled to living, inheritance and sharing of shared assets.
- Does not provide legal certainty.
- Difficult to identify the status of someone married or not.
- Social sanctions from the community against underhand marriages.
- Difficult to socialize.
- Divorce is easy.

Based on the description above if there is a privately made marriage or Sirri marriage, the wife is very disadvantaged while the husband does not have any losses. As a religiously legitimate wife, a wife cannot claim the birth and birth rights of inheritance rights in the event of a divorce, the right of complaints in the event of domestic violence, or the right to legal protection if left without leaving a message. The position of the husband who is not touched by law.

Privately made marriage must be realized, that it only benefits the husband, because:

- Husband is free to remarry, because the marriage is considered never existed legally,
- Husband can get around and avoid their obligations to provide for their wives and children,
- Husband is not to mess around with the distribution of assets, inheritance, wife's living rights or living rights and children's education rights when a divorce occurs.

2) Legal consequences for children

The negative impacts of privately made marriage on children are as follows:

- The child only has a civil relationship with the mother and mother's family.
- Children are not entitled to living, inheritance and other rights.
- Children from Sirri marriage are vulnerable to being victims of exploitation.

Article 42 paragraph 1 of Law Number 1 of 1974 concerning Marriage states, "Legitimate children are children born in or as a result of a legal marriage." The state still has objections to recognizing children from siri marriages to hold the legal status of children. Not infrequently the children of Siri marriage are referred to as extramarital children. They

are still struggling in managing legal rights, such as living, inheritance, even birth certificates.

Likewise, with the fate of children from the results of a sirri marriage, their lives can be uncertain, because they cannot get a birth certificate while a birth certificate is very necessary in sending children to school. Likewise in prosecuting rights in inheritance, the child cannot get the right of heirs because there is no legal basis between father and mother.

III. RESEARCH METHOD

The method used in this study is analytical descriptive, which is describing the object that is a problem that is reconstructing curriculum and activities in PPKn Study Program Faculty of Teacher Training and Education, Lambung Mangkurat University in order to be able to prevent privately made married in the community. The research phase is carried out on secondary data through document study techniques relating to the object of discussion. Then the data analysis is done qualitatively.

IV. RESULTS AND DISCUSSION

A. Curriculum Design of PPKn Study Program Faculty of Teacher Training and Education, Lambung Mangkurat University in Preparing Prospective Teachers to Prevent Privately Made Marriage

Curriculum design of PPKn Faculty of Teacher Training and Education Lambung Mangkurat University in preparing teacher candidates to prevent underage marriages is done by strengthening marriage law material and privately made marriage into 3 (three) efforts, namely:

1) inserting the concern in courses that already exist in the curriculum

Inserting the material of the importance of marriage registration and the consequences of unregistered marriage (privately made marriage) in the PPKn Study Program, namely:

1.1 Introduction to Indonesian Law,
1. Definition of PHI
2. History of Legal Procedure in Indonesia
3. Legal sources
4. Legal diversity
5. Types and Differences of Laws and Regulations
6. Definition of National Law Reform
7. National Legal Reform Sources
8. Civil Law Field
9. Constitutional Law Field
10. Criminal Law Field
11. Legal Law Field
12. Customary Law Field
13. Field of Islamic Law
14. Legal issues in Indonesia
   - Civil Law (high divorce, privately made marriage, underage marriage, labor rights, etc.)
   - Criminal Law
   - Constitutional Law
   - Procedural Law

1.2 Customary Law,
1. Understanding of law, custom and customary law
2. History and Process of the formation of Customary Law
3. The basis and position of Customary Law
4. Customary Law Principles
5. Customary Law Sources
6. Characteristics of Customary Law
7. Customary Law System
8. Customary Marriage Law
   a) Definition of Customary Marriage
   b) Customary marriage system
   c) Principles of traditional marriage
   d) Forms of traditional marriage
   e) Customary Marriage Procedures
   f) Importance of Marriage Registration and Privately Made Marriage Effects
   g) Divorce in Customary Law
9. Customary Inheritance Law
10. Customary Land Law
11. Customary Civil Law
12. Customary offenses law
13. Customary Judicial Law
14. Customary Law in Jurisprudence

1.3 Islamic law,
1. Relationship Syari'ah, With Fiqh And Usul Fiqh
2. The scope of Islamic law
3. Sources of Islamic Law
4. Framework of Islamic Legal Methodology
5. History of Growth and Development of Islamic Law
6. Flow of Islamic Law
   a. Update of Islamic Law
   b. Islamic law in Indonesia
   c. History of the Development of Islamic Law in Indonesia
   d. Position of Islamic Law and Crystallization of International Law
   e. Role of Islamic Law in Thought of National Law
7. Islamic law about the state
   a. Principles of State Establishment and Administration
   b. Religious Relations with the Negar
   c. Principles of State Administration
8. Islamic law about justice
   a. Principles about Justice
   b. Judges and their Requirements
   c. Proof
   d. Religious Courts in Indonesia
   e. Mechanism of Events in Religious Courts
9. Marriage Law
   a. Definition of Marriage
   b. Marriage Law
   c. Principles of Marriage law
   d. Marriage terms and harmony
   e. Importance of registration in marriage
   f. Legal consequences of marriage without registration / Sirri marriage
   g. Marriage Prohibition
   h. Rights and Obligations of husband and wife
   i. Divorce
10. Inheritance Law

11. Legal Endowments, Grants, Wills, Zakat, Infaq, and Alms
12. Sharia Economic Laws
13. Islamic Criminal Law
14. Islamic Law and Human Rights
15. Islamic law and contemporary issues

1.4 Human Rights
1. History of the development of human rights in the United Kingdom, France and the United States
2. International Charter on Human Rights
3. HAM in the Indonesian constitution
4. Differences in the concept of human rights between the West, Islam and the 1945 Constitution
5. Human rights sources in Indonesia
6. Human Rights and Legal Formation in Indonesia
7. Protection of Wife Women through marriage registration
8. Position and Authority of Human Rights National Commission
9. Allegations and Events of gross human rights violations
10. Law enforcement of gross human rights violations

2) Adding material or syllabus
The second effort is by adding marriage materials, namely the importance of recording marriages and the consequences of unregistered marriages (privately made marriage) in Civil Law courses that has been in the curriculum of the PPKn Study Program namely:
1. Introduction
2. Laws on People
3. Family Law
a. Marriage
  a) Marriage legal requirements
  b) The Importance of Marriage Registration
  c) Reasons for Unregistered Marriage
  d) Unlawful Marriage Law Consequences
  e) Marriage Endorsement (Marriage License) (understanding, legal basis, reasons and procedures)
  f) Prevention of Marriage
  g) Marriage Cancellation
  h) Marriage Agreement
  i) Rights and Obligations of Husband and Wife
  j) Position of the Child
  k) Rights and obligations between parent and child
  l) I fear parents and guardianship
b. Marriage assets
c. Marriage Break
d. Law of Things
e. Law of Engagement

3) Adding new courses
Other efforts to ideally prepare teacher candidates to prevent privately made marriage include adding new courses in the curriculum of the upcoming PPKn Study Program that is namely Marriage Law course, with the following syllabus:
1. Introduction
  a. History of marital law
  b. Definition of marriage
  c. The purpose of marriage
  d. Marriage principles
  e. Basic marriage law

2. Marriage Requirements
  a. general
  b. specifically
  c. The Importance of Marriage Registration
  d. Unregistered legal consequences of marriage
3. privately made marriage (Sirri marriage)
  a. Definition of privately made marriage
  b. Reasons for privately made marriage
  c. Legal consequences of privately made marriage
  d. Solutions to couples who are married with privately made marriage
  e. Efforts to prevent Intermarriage
4. Underage Marriage
  a. Definition of Underage Marriage
  b. Reasons for Underage Marriage
  c. The legal consequences of underage marriage
  d. Solutions to underage marriages
  e. Efforts to prevent underage marriages
5. Married more than one wife
6. Marriage Dispensation
7. Mixed Mating
8. Prevention of Marriage
9. Marriage Cancellation
10. Marriage Endorsement (Marriage License)
  a. Definition of Marriage Endorsement
  b. The legal basis for Marriage Endorsement
  c. Reasons for Marriage Ratification
  d. Marriage Endorsement Procedure
11. Marriage Agreement
12. Wives' Rights and Obligations
13. Marriage Break
  a. Cause of marriage termination
  b. Understanding Divorce
  c. Type of Divorce
  d. Divorce Requirement
  e. Divorce reasons
  f. Divorce Procedure
  h. Divorce legal consequences (waiting period, joint assets, refer)
14. Position of the Child
15. Rights and obligations between parent and child
16. Parental power and guardianship

B. Forming Student Activities PPKn Study Program FKIP Lambung Mangkurat University in Preparing Teachers Candidates to Prevent Privately Made Marriage

1) Advocacy training

Advocacy is a defense, help, provide support, recommendations or improvements with communication that is persuasive. From the definition of advocacy, it can be said that advocacy is a strategic and integrated action taken by individuals or groups to put a problem on the policy agenda. Ultimately, advocacy aims to work towards solutions to a problem through the enforcement and application of public policies to overcome these problems.

Advocacy is not only for people who are educated in law, but it is also important for anyone to do it in an effort to help overcome problems in society and increase public legal

awareness. In organizing advocacy, it needs to be planned and carried out with the right strategy, so that an advocacy framework that consists of setting goals, functions and monitoring, determining who will carry out, and the need to develop networks for advocacy.

Planing, the most important part of advocacy is the planning aspect. Complete planning that we call an advocacy framework includes the results of case analysis according to issues, activities and situations that have a role in advocacy. This framework is needed considering that advocacy is a fabric of interaction from various parties, activities and situations. The advocacy framework consists of several activities, namely:

- Identifying and understanding the problem, which will be raised as a strategic issue, for example the prevalence of privately made marriage in the community. The criteria for determining strategic issues include 1) the most priority problem felt by local stakeholders and getting public attention, 2) the problem is urgent (actual) and it is very important to be given immediate attention, if it is not resolved it will be fatal in the future, 3) relevant to real and actual problems faced by society.
- Utilization of data as advocacy material. At this stage, data collection and analysis needs to be done to be able to identify and select problems and be developed in advocacy goals, broaden the base of support and influence policymakers. Data from academic research conducted supports the implementation of advocacy activities, especially to obtain a general picture of the situation and problems.
- Identifying the target audience. This aspect is related to the problem that communicators want to overcome through advocacy, namely the target audience, or groups representing the general public, community leaders or policymakers. We need to do an analysis of their interests and their level of influence so as to produce a matrix of who supports, can be convinced, might oppose, and must be neutralized.
- Identifying cooperation opportunities. Organizations/ groups that can become partners:
  1. Institutions/ organizations or individuals who are committed to the same goals
  2. Experience in communication (communication specialist).

This collaboration opportunity is intended to build constituents in terms of supporting the success of advocacy. The greater the support base, the greater the chance of success. We need to build alliances with various groups and utilize various media, including building networks with organizations through joint activities, public meetings, social media, and using internet-based networks. Agenda/ advocacy activities and compiling strategic plan documents

- Preparation of a detailed agenda of activities, consisting of: Implementation plan: the objectives to be achieved per activity, time of implementation, what to do by whom, as well as supporting information.
- Develop messages and choose communication channels.

- Activity budget, resources needed for the development and dissemination of material, the journey of the research team members to meet with decision-makers and generate support, communication costs, and other logistical needs.

The implementation of advocacy includes many activities, both sequential and simultaneous. One goal can be achieved by doing several things simultaneously and supporting each other. Various communication model approaches to defining advocacy in influencing public policy and each have a different process, as follows:

- Legislation, efforts taken are at the legislative level by establishing a legal umbrella, for example, legal drafting and judicial review.
- Bureaucracy, carried out to propose and improve the administration of a regulation/ legal umbrella at the executive level of government (through lobbying, mediation, hearings, capacitation, etc.) so that there is an increase in services.
- Socialization and mobilization, carried out to build a culture (especially legal culture) in the community as the main stakeholder (through the development of participatory communication programs, campaigns, mass-based support/ networking, social pressure, etc.).

Evaluation and monitoring activities occur during the advocacy process, before implementing advocacy it is necessary to determine how to monitor the implementation plan. In this case, indicators as measures of progress and results achieved need to be prepared. Then, advocacy if related to the scale of the problem at hand can be categorized into 3 types, namely:

- Self-advocacy, which is advocacy carried out on a local scale and even very personal
- Case advocacy, namely advocacy carried out as a process of assisting people or groups who do not yet have the ability to defend themselves and their groups
- Class advocacy, which is a process of pushing public policy or the interests of a group of people (in this case students and adolescents) with the ultimate goal of creating systematic change that results in policies that protect or change legislation that is considered unfair.

Specifically for student advocacy, self-advocacy or case advocacy can be carried out, for example advocating preventing underhand marriage in the community. The material for Student Advocacy Training that can be conducted by PPKn Study Program of Faculty of Teacher Training and Education Lambung Mangkurat University, one of which is advocacy to prevent privately made marriage, including:

a. Fundamentals of Advocacy
b. Mediating Penal
c. Protection of Witnesses and Victims
d. Legal Aid
e. Advocation Prevention of Privately Made Marriage
f. Advocating for the Prevention of Privately Made Marriage

g. Advocation of Victims of Domestic Violence

h. Advocating for Victims of Violence against Children

i. Advocation of Consumer Protection

2) Legal counseling

Legal counseling is the activity of disseminating legal information and understanding of legal norms and applicable laws and regulations, as well as developing the quality of legal counseling in order to realize and develop community legal awareness so as to create a legal culture in an orderly and obedient or compliant manner with legal norms and regulations that applies to the rule of law.

Legal counseling is not only done by a legal counselor but can also be done by someone else who has the knowledge and ability to deliver legal information. This is as stated in the Regulation of the Minister of Law and Human Rights Republic of Indonesia Number: M.01-PR.05.08.10 of 2007 concerning Amendment to the Regulation of the Minister of Law and Human Rights of Republic of Indonesia Number: M.01-PR.08.08.10 of 2006 concerning Pattern of Legal Education. In Article 11, it is determined that "Legal counseling is carried out by functional instructors in law and/or people who have knowledge and expertise in the field of law and are able to convey information or explanations about material that is clearly and truthfully disseminated to the counseled community". Therefore, building community legal awareness is a joint task that must continue to be carried out, including the task of tertiary institutions. Community legal awareness is a value that lives in the community in the form of community understanding and obedience or compliance with applicable legal norms and regulations. Therefore, community legal awareness is an output from the process of legal counseling activities that is characterized by a sense of respect for the law, through practice in the field, only ways or techniques of legal counseling that are communicative and able to touch the conscience of the community so that they respect the law, which can run effective at raising public legal awareness.

To achieve an improvement in the legal culture and to form legal awareness in the community, legal education activities must establish policy directions. The vision and mission of this legal counseling activity is to carry out the rule of law without causing fear of legal sanctions but rather they adhere to the rule of law due to awareness and respect for the law. In carrying out legal counseling activities it is better if the legal material to be healed is made a priority scale based on knowledge, understanding and appreciation of legal material, so that legal material which is very important for the life of the nation, state and society can be immediately healed so that it can be immediately understood and lived by the community. This needs to be inventoried and analyzed based on comprehensive considerations and based on the results of evaluations, maps of legal issues, state interests and community needs.

As a form of university responsibility towards the community, one form of community service is to provide counseling conducted by students and lecturers as a companion. Specifically counseling conducted by PPKn FKIP Lambung Mangkurat University students to the community can take a theme that is still a social problem in South Kalimantan society, namely legal counseling with the theme: "**The Causes and Effects of Privately Made Marriage Law**".

V. CONCLUSION

It can be concluded that first the curriculum design of PPKn FKIP Lambung Mangkurat University in preparing teacher candidates to prevent privately made marriage by way of strengthening marriage law materials and privately made marriage problems are done into 3 (three) efforts, namely a) inserting into existing courses in the curriculum, namely Introduction to Indonesian Law, Customary Law, Islamic Law, and Law and Human Rights courses. b) Adding material or syllabus on marriage law and the causes and consequences of privately made marriage into the Civil Law course, and c) adding a new course, Marriage Law.

Second, the forms of student activities PPKn Study Program of FKIP Lambung Mangkurat University in preparing teacher candidates to prevent privately made marriage, with the aim of increasing students' understanding of the causes and consequences of privately made marriage and providing students with provisions in preventing privately made marriage in their environment, in the form of activities: a) advocacy training conducted every odd semester and b) legal counseling conducted every even semester. It is suggested that: a. In developing the curriculum of the PPKn Study Program of FKIP Lambung Mangkurat University, lecturers can elaborate the privately made marriage material, Sirri marriage, as well as the legal and social consequences.

In conducting advocacy training activities for students, the study program can work together with advocacy organizations and the Ministry of Law and Human Rights in South Kalimantan. Meanwhile, legal counseling activities carried out by lecturers involve and the role of students, preliminary surveys can be carried out related to community targets in South Kalimantan that are still high level of marriage under the hand, and in their implementation can work together with the local district/ village, with legal counseling methods/ techniques which is able to attract the attention of the wider community.

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