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THE CONCEPT OF STRUCTURAL LEGAL AID IN COMBATING CORRUPTION FROM THE *MAQASHID SHARIAH* PERSPECTIVE

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Abstract: *Corruption poses a severe threat to societal well-being, as it undermines various sectors such as education, economy, and law. Consequently, combating corruption effectively is imperative. This study aims to analyze and elucidate efficient strategies for corruption eradication, specifically through the concept of structural legal aid with a maqasid sharia approach. Employing a juridical-normative research methodology, this research integrates statutory, case, and conceptual analyses. Primary legal resources including laws, books, and journals are utilized, supplemented by interviews with key stakeholders such as the Indonesian Legal Aid Foundation (YLBHI) and MUI Medan City, alongside observations at the People's Basic Rights Advocacy Center (SAHdaR). Findings indicate that the structural legal aid framework prioritizes community engagement in combating corruption. Furthermore, by incorporating the maqasid sharia approach, this framework is deemed effective, as it not only fosters community involvement but also enhances public awareness regarding the perils of corruption. Consequently, this approach serves to safeguard state finances, ensure equitable punishment for offenders, and uphold the fundamental rights of citizens, who are often the primary victims of corruption.*

Keywords: *Maqasid Sharia; Structural Legal Aid; Combating Corruption.*

INTRODUCTION

The crime of corruption has been unanimously referred to as an (*extraordinary crime*). This is because this crime is organised in a systematic, well-patterned way so that the perpetrators of corruption can smoothly carry out their rotten actions. Furthermore, the crime of corruption can damage the system of society, resulting in the destruction of the livelihoods of many people (Pardosi & Primawardani, 2022). Such as poverty, obstruction of access to education, obstruction of infrastructure development, the economy, and so on (Faridzi & Nachrawi, 2022).

This is in line with the purpose of the independence of the KPK, explained in the explanation of the KPK Law, which basically states that widespread and systematic corruption is also a violation of the social and economic rights of the community (Wahyuningrum et al., 2020). Therefore, corruption is no longer said to be an ordinary crime but must be upgraded to an *extraordinary crime* (Habib, 2020).

The increase in this level can at least be seen from the data launched by *Transparency International* as one of the indicators. In the last five years, it can be seen that Indonesia's CPI has experienced a downward trend. In 2019, with a score of 40, it decreased drastically to 34 in 2022, and then. The 2023 CPI shows that Indonesia continues to experience serious challenges in fighting corruption. "*Indonesia's 2023 CPI is at a score of 34/100 and is ranked 115th out of 180 countries surveyed. This score of 34/100 is the same as the 2022 CPI score.*" This means that based on the sample data, it can be said that the problem of corruption in Indonesia is very worrying. Moreover, this corruption case is like a snowball that is rolling bigger and bigger (Transparency Internasional, 2024). Based on the data presented, corruption in Indonesia is still classified as alarming. Therefore, a new way is needed to solve it, namely through the concept of structural legal aid with a *maqashid sharia* perspective.

So far, a research study on handling corruption has been conducted by Albert Febryandi from the Faculty of Law at Andalas University on the Strategic Role of the Padang Legal Aid Institute (LBH) in Efforts to Eradicate Corruption. The research explained that LBH Padang, as a non-governmental organisation, has a strategy for eradicating corruption through interactive (dialogue) and persuasive (anti-corruption awareness) forms. This is done with the aim of strengthening people's knowledge, understanding the social, economic, and political losses and rights that have been corrupted. Finally, this research focuses on fostering people's critical awareness of corruption (Albert, 2016).

Other research related to structural legal aid was conducted by Fajargus Laia (dkk) in 2020 at LBH Medan. The research is entitled The Effectiveness of Structural Legal Aid Provision in the Litigation and Non-Litigation Criminal Case Settlement Process. In essence, the results of this study explain that the provision of structural legal aid refers to Law No. 16 of 2011 concerning legal aid (Laia et al., 2020). In addition, many studies have been conducted on structural legal aid to resolve legal cases.

However, this research is different from the others in that structural legal aid is used to deal with corruption issues from the *maqashid sharia* perspective. So far, from the existing scientific works, no one has examined the latest concept to solve the problem of corruption. That is, to mobilise the community to be active in combating corruption (prosecution, prevention, and education), especially advocating for the rights of the community to be fulfilled from the *maqashid sharia* perspective. This is because corruption issues and cases can simply disappear if the community is not consistent in guarding them. So the participation of the community as social control is needed to solve it.

The problem of corruption must be resolved in a systematic, well-organised, concrete, and far-reaching manner. Moreover, the crime of corruption is not only about state finances that are scorched or lost to be enjoyed by corruptors. However, speaking of corruption, one must use the perspective of restoring the object that has been corrupted. For example, when there is a case of corruption of school buildings, the perpetrators of corruption must be punished to return the state money that has been corrupted, pay compensation and restore the building so that students can learn perfectly (Birahmat, 2018).

When this is corrupted, there are human rights in the education sector that are not fulfilled; students cannot improve the quality of human resources, and teachers cannot carry out teaching and learning activities to the fullest. This means that corruption is not only about the object that is corrupted, but when corruption occurs, it involves all parties, both directly and indirectly (Faridzi & Nachrawi, 2022).

It is fitting that the crime of corruption should be eradicated and scorched. Of course, this statement will be realised when using the correct concept or method. That is, using the concept of structural legal aid. This concept, in plain sight, is interpreted to mean the provision of legal aid to people who need legal assistance. If understood simply, this is indeed the concept, but the concept of structural legal aid is far more than just legal assistance. Rather, this concept involves the community actively carrying out social action activities, legal assistance to achieve rights that are not fulfilled (*Verboden Voor Honden En Inlanders And Born LBH*, 2012).

Furthermore, the concept of structural legal aid encourages justice to be provided equally without favouritism. Then, when a legal event occurs, the community is required to be active in making breakthroughs so that the law enforcement process can run based on the established corridors. In relation to corruption crimes, structural legal aid involves the community actively carrying out anti-corruption social movements in order to take action against corruption cases through investigative reports, anti-corruption counselling, or assistance on issues surrounding corruption crimes (Swardhana & Setiabudhi, 2016).

Moreover, there is an order to eradicate the crime of corruption, which is an abominable act. This is done not only based on the regulations that have been passed through the Corruption Act. However, the command is also regulated by religious teachings. One of them is the religion of Islam. As Allah SWT has commanded, call to goodness and prevent evil, one of which is to stay away from the crime of corruption. The command is stated by Allah SWT in Q.S Al-Baqarah :188 :

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ وَتُدْخِلُوا بِهَا إِلَى الْحُكْمِ لِنَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ
تَعْلَمُونَ

Meaning : And do not eat of the wealth between you by means of falsehood, and do not bribe with it the judges, that you may eat of the wealth of others by way of sin, knowing that you have no right to do so. (Depag, 2007).

M. Quraish Shihab and Wahbah Zuhaili explain in detail in this verse that there is corruption in bribery. In addition, the textual meaning is an order not to approach or do corruption (bribery) (Hikmah, 2022). Therefore, human beings who have been given by Allah SWT reason and mind should try to find concepts to prohibit or take action against corruption. Of course, the concept used is structural legal aid, which is actually applied for the good (*maslahat*) of many people for the sake of justice, expediency, and legal certainty (Sunggara et al., 2021).

The crime of corruption is seen as not just an ordinary case. In fact, this case has a great risk impact both in the context of the perpetrator himself, the victim, and even those who advocate for or assist in this case. So it is not uncommon when corruption crimes are handled with the concept of structural legal aid, resulting in great risks and challenges and even the emergence of the mafsadat. However, without the concept of structural legal aid, corruption crimes will continue to occur (Riki Afrizal, Iwan Kurniawan, 2020).

In its application, structural legal aid involves community participation in combating corruption in the form of activities, namely taking action against corruption cases through reports based on in-depth independent investigations, monitoring corruption trials, conducting legal counselling and education, and playing an active role in improving or reforming the bureaucracy through criticism based on academic studies as a form of prevention. Therefore, a *maqashid sharia* perspective is needed. This is done so that the concept of structural legal aid can be in line with the objectives of Islamic law. Not only in the context of safeguarding but also for development, recovery, and respect for the consequences of corruption cases. Moreover, measuring and weighing this concept can be relevant to the realisation of the common good, namely efforts to eradicate the crime of corruption.

RESEARCH METHOD

The method used in this research is juridical-normative (Eka N.A.M Sihombing dan Cynthia Hadita, 2022). Furthermore, by rule referring to Article 41 of the Anti-Corruption Law and supported by additional data, namely conducting interviews with the with the Indonesian Legal Aid Foundation, the Indonesian Ulama Council (MUI) of Medan City, and observations at the Centre for Advocacy of Basic People's Rights (SAHdaR) institution. This research was conducted for approximately 3 months. Then, the object highlighted in this research is the concept of structural legal aid in combating corruption from the perspective of *maqashid sharia*. This object is supported by the structural theory put forward by Prof. Paul Moedikdo and Adnan Buyung Nasution (*Verboden Voor Honden En Inlanders And Born LBH*, 2012). The *maqashid sharia* theory refers to the opinions of Al-Syaithibi, Al Yasa' Abu Bakar, and Jasser Auda. Furthermore, this research also uses a sociological approach, the rules of the law, the cases described in this research, and a conceptual, namely the concept of structural legal aid. (Marzuki, 2021). Types and sources of primary data obtained from laws and regulations, legal books and articles, legal journals, legal dissertations, and others relevant to the research theme. Then, it is supported by additional secondary data obtained from sources that have been interviewed and the results of observations at SAHdaR institutions. Based on the existing methods, researchers measure how the concept of structural legal aid can be used in combating corruption from the perspective of *maqashid sharia*. Because, seeing that corruption cases are increasing every year, another way is needed to solve it. Therefore, the *maqashid sharia* perspective can be used as an analytical tool for the concept of structural legal aid. Then this research is processed with qualitative data analysis patterns and described in detail and in depth to get maximum research results.

RESULT AND DISCUSSION

Understanding Concept Structural Legal Aid in Legal Case Management

Adnan Buyung Nasution, conveyed his ideas through a piece of paper in which he outlined the purpose of structural legal aid as a method of handling legal cases. It is

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specifically intended for the poor, marginalised, and law-illiterate whose political and legal rights are not maximally fulfilled (Maulana, YLBHI).

Around 1976, Adnan Buyung Nasution was visited in the Netherlands by Novib, a donor organisation in the Netherlands that characterised legal aid institutions rather than structural legal aid as a method of handling legal cases (Hereinafter abbreviated as LBH). Adnan was asked to give a speech explaining LBH and its programmes to the Dutch community. Prof. Dr. Paul Moedikdo Muliono, a criminologist and sociologist and founder of the Institute of Criminology at the University of Indonesia who lives in the Netherlands, was also present to raise funds for LBH's work (*Verboten Voor Honden En Inlanders And Born LBH*, 2012). He was there to listen to Adnan Buyung Nasution's ideas through his speech. As it turns out, the two of them are old friends, and Adnan Buyung Nasution mentioned Prof. Moedikdo as an academic expert who understands structural inequality (Huang & Sharifa, 2019).

Moedikdo explained that the process of resolving legal cases must be seen from various aspects, ranging from social, economic, cultural, and so on, or what is called structural case handling.

"Buyung, I noticed earlier your story about the limping social, economic, and cultural conditions in Indonesia, and the legal struggle should be directed there to lift the dignity of the oppressed. That's what structural legal aid is all about. You were already doing it when the theories of structuralism were just being thought of. I don't know how to do it myself, but you are already doing it." (Nasution, 1982).

Therefore, Adnan Buyung Nasution, a former prosecutor who chose the advocate profession, established LBH-YLBHI as a forum to devote himself to the legal field and initiated the concept of structural legal aid in handling legal cases.

"Structural legal aid was born as a consequence of our understanding of the law. The legal realities that we now face are the product of social processes that occur on top of certain patterns of relationships between the existing infrastructure structures of society. Then, the law is actually a superstructure that is constantly changing and which is the result of interactions between the infrastructure structures of society. Therefore, as long as the pattern of relationships among the infrastructures shows symptoms of unequal 70, then such a thing will further complicate the realisation of a just law." (Nasution, 1982).

In short, around the 1970s, the handling of legal cases was very chaotic. So the structural legal aid thinkers felt uneasy because of the law enforcement, which tended to be corrupt and authoritarian (*Verboten Voor Honden En Inlanders Dan Labirlah LBH*, 2012). In other words, a corrupt system is the core of the problem that must be resolved. So the structural legal aid concept was formed as a solution to solve the problem of corruption, which at that time in the context of law enforcement tended to disrespect the applicable legal process (Triwulandari, 2020).

The Concept Structural Legal Aid in Corruption Eradication Efforts

From the beginning, the concept of structural legal aid was created and intended to deal with legal cases or legal issues that are structural in nature. That is, legal cases that intersect between the lower middle class and the upper middle class are legal cases that are faced with people who have weak or strong power relations. Moreover, in corruption cases, the community is the main victim who is classified as having full rights and is faced with intellectuals who have power relations and commit corruption. Their actions are systematically organised and well conceptualised. Therefore, a social movement is needed through the concept of structural legal aid, which involves community participation in eradicating corruption.

Then, at the practical level of the use of structural legal aid, it is strongly recommended not to be too rigid. Because structural legal aid has a dynamic nature, namely only as a settlement of ordinary legal cases, Like scorching corruption cases that are resolved through litigation, which is limited to prosecution. Instead, it involves community participation by using the structural legal aid concept to eradicate corruption at the level of prosecution, education, and prevention. This is because, in terms of the structural legal aid mission, it is guided by the main values of the struggle, which see a condition of the legal system that stands upright when in a corrupt system, an unequal, unfair situation, and sees the condition of the socio-legal problems of society as a common problem (Yusuf Al-Qaradhawi, 2022).

This is in line with Zubedi's research, which states that the purpose of applying the concept of structural legal aid is to make convince or raise the critical awareness of citizens to move towards changing the unjust legal structure to a more just one consistently. Not only that, when opening the critical consciousness of citizens, a new force emerges or *community power* (Zubedi, 2013). This is done to confront power that tends to have an unjust or oppressive structure (Maulana, 2023).

Especially the problem of corruption that often occurs in the power sector, so that it becomes one of the common enemies. Of course, structural legal aid users do not agree with corruptive behaviour. Both corruption in the judicial sector, education, health, government administration, banking, infrastructure development, and so on. Not infrequently, the use of structural legal aid is intended to save state money for the sake of a brighter community's survival in the future. The general public, which has different social stratifications, certainly does not like it when their rights are not fulfilled due to corruption (Riki Afrizal, Iwan Kurniawan, 2020). Moreover, when people seek their rights through the judiciary, they must be willing to deal with the "Judicial Criminals" who easily corrupt this noble institution. It is not uncommon for people to have to deal with people who have large capital, power and easily get access to justice only with money. These problems must be resolved through the concept of structural legal aid (Sari, 2023).

Utilizing Structural Legal Aid for Corruption Eradication: Implementation Perspectives

Translating structural legal aid in practice is not limited to providing legal aid services or conducting court hearings. Rather, it initiates programmes to create a new power, a new way, and a new order that is better and more just. In the context of application, eradicating corruption when using the concept of structural legal aid serves to strengthen the community movement in terms of reporting cases of suspected corruption, conducting anti-corruption counselling or activities, and applying anti-corruption values in everyday life (Wiratraman, 2016).

Concretely, the concept of structural legal aid was used by YLBHI when establishing the KPK institution and strengthening and maintaining the KPK institution. Of course, in establishing and maintaining the institution, the role of the community is needed in the form of social movements. Furthermore, the background of the social movement to re-strengthen the KPK can be seen from the historical story of the early establishment of the KPK. Until now, there have been efforts to weaken this anti-corruption institution. The forms of weakening can be seen in the media, including the criminalization of Novel Baswedan, the unprocedural dismissal of 57 KPK employees, and the revision of the KPK Law as a form of weakening the KPK through regulation (Maulana, YLBHI).

Seeing this problem, the structural legal aid concept is used to solve it. Such as inviting the involvement of academics, civil society, LBH-YLBHI, public figures, religious leaders, and students, various paths were taken both in litigation and non-litigation. This was done to keep the KPK from being destroyed. So the use of structural legal aid is actually dynamic, not only in the context of the case but also in advocating for outstanding issues, especially corruption issues (Ramadhan et al., 2021).

In addition to its role in establishing an institution, structural legal aid also played a role in giving birth to corruption laws. The birth of the corruption regulation came from structural legal aid thinkers who incorporated structural legal aid values into several articles, one of which is Article 41 of the Corruption Act on community participation (Adji, 1983). The thinkers who gave birth to the corruption law saw that corruption was widespread, so it required the participation of the community to carry out social movement activities to eradicate corruption (Maulana, 2023).

The explanation above is in accordance with Triwulandari's statement in her research which emphasizes that the concept of structural legal aid plays a role in inviting people to think critically. This means that through structural legal aid, the community is maximally empowered, both in terms of knowledge and practice in combating corruption. Because the community in particular has a direct interest in the problem of corruption. As a result of corruption, many people's rights are not fulfilled, so it is necessary for the community to be critical of their rights to be fulfilled in the form of education and community empowerment (Triwulandari, 2020).

The use of the structural legal aid concept is very comprehensive, especially when used when handling legal cases related to corruption. Issues of injustice, law enforcement, and human rights are acts of injustice against society and violations of human rights. Therefore, one of the prioritised patterns to solve this problem can certainly use the structural legal aid concept approach. However, it is important to note that when using structural legal aid, based on its typology, it is more inclined to legal aid in terms of assisting victims rather than perpetrators. Therefore, the use of structural legal aid must prioritise the interests of victims (the general public) who have been harmed by corruption offences (Huang & Sharifa, 2019).

Furthermore, the government must ensure a just legal order for victims in terms of providing their rights or recovering the consequences of corruption. For example, if there is an act of corruption in social assistance, of course the community is a victim. So as a result of this act, the community does not get their rights in the form of social assistance, nor can the community directly recover from someone's corrupt actions. This means that the community does not get the benefit of the law's purpose at all. This should be encouraged so that remedies for corruption offences can be applied.

The use of structural legal aid in combating corruption requires careful preparation. The goal is to get happiness from the results of using structural legal aid itself. Do not let the structural legal aid concept do not provide maximum results. This structural legal aid concept focuses on encouraging the community to play an active role. Especially when solving corruption problems, the choice of work method or work ideology uses the structural legal aid concept (Maulana, YLBHI).

When the concept of structural legal aid is used properly, it will result in satisfying success. Because the purpose of implementing structural legal aid is to create and encourage changes in the order that are not fair to be fair. Encouraging critical consciousness of change means that community education and empowerment are

maximised. Finally, it encourages social movements as a tangible manifestation of social change. So from these objectives, the concept of structural legal aid is needed to be used to eradicate corruption (Dimpos Manalu (NOMENSEN), 2023).

The use of the structural legal aid concept must prepare cadres who have the value of struggle as the successors to the structural legal aid movement itself. Because the structural legal aid concept encourages social, economic, cultural, and political conditions to be better and fairer, to achieve the success of the structural legal aid concept at the practical level, a joint movement of various parties who are pro-change, strengthening ideology and argumentation, and media movements are needed (Maulana, YLBHI).

As an institution Centre for Advocacy of Basic People's Rights (Hereinafter abbreviated as SAHdaR) invites the media to be actively involved in investigating corruption cases. In addition, SAHdaR also encourages students and civil society to carry out anti-corruption activities in their environment. The activities carried out by SAHdaR are an application of the structural legal aid concept. This is because SAHdaR involves the participation of the community in being actively involved in eradicating corruption. SAHdaR was established in 2003 and is one of the non-governmental organisations in North Sumatra that works in the field of anti-corruption. In carrying out advocacy work on corruption issues, SAHdaR involves many parties, such as academics, students, civil society, journalists, and religious leaders. Of course, SAHdaR uses the concept of structural legal aid to carry out advocacy work to eradicate corruption (SAHdaR, 2023).

In 2023, SAHdaR investigated Mujianto's corruption case. He was found guilty by the Supreme Court on June 20, 2023, that he was proven to have violated Article 2 paragraph 1 Jo Article 18 Jo Article 55 paragraph 1 of the Criminal Code. In addition, he also violated Article 55, paragraph 1, of the Law on Money Laundering and paid restitution of IDR 13.4 billion. After being found guilty, the convict Mujianto suddenly entered the wanted list (DPO) in early July 2023. It is known that Mujianto is one of the conglomerates in North Sumatra that was dragged into a case of bad credit at the State Savings Bank (BTN) Cab. Medan (Tempo), 2023). This case was brought to the public's attention, as it was not the first time Mujianto was caught in a criminal case..

SAHdaR, together with ICW, reporters, students, and the community, conducted investigative coverage of Mujianto's escape. After the investigation was carried out and then reported, it was not long before Mujianto handed himself in to the North Sumatra High Prosecutor's Office (Radja Malo Sinaga, 2023). The activities carried out by SAHdaR are a form of implementation of the structural legal aid concept in eradicating corruption in the Mujianto case, namely involving journalists and the community. As a result, SAHdaR has succeeded in assisting law enforcement officials in detaining the convict in the corruption case that cost the state Rp 39.5 million.

The Maqasid Shariah Perspective on Structural Legal Aid in the Fight Against Corruption

The meaning of *maqashid sharia* is actually the goal, target, or final result in the form of the ultimate benefit of the enactment of a law on humans. Another definition of *maqashid sharia* is the ultimate goal and secret, including the values, norms, and meanings of the establishment of a law. Furthermore, it is interpreted that the purpose of *sharia* is for the common interest (humans or people) (Erba & Nofrianto, 2022). In relation to the concept of structural legal aid to eradicate corruption, structural legal aid as a concept is a means of struggle to prevent and eradicate corruption. So that the concept of structural legal aid was born based on the command of Allah Swt (Pendidikan et al., n.d.).

The successful use of structural legal aid in handling corruption crimes can be said to be successful if the indicators are fulfilled, namely for the public interest, have a connection to violations of law and human rights, and can restore the original state. If it is found that the concept of structural legal aid does not fulfil these indicators, it can be said that it does not fully implement the commandments of Allah SWT. For example, the concept of structural legal aid is used for the personal interests of its users, causing riots, putting themselves in danger, and securing their security. In other words, the success of the structural legal aid concept must be in line with what Islam wants (Islam et al., 2013).

In essence, the mechanism of eradicating corruption through structural legal aid is an activity as ordered by Allah Swt and the Prophet Muhammad Saw, namely the command to uphold the good and prevent the evil. Corruption is clearly a bad deed and harms many people. This means that the command from Allah SWT contains *mashlahat* value if applied in the right way. Therefore, structural legal aid is part of the manifestation of picking up the *mashlahat* (Zainuddin, 2019). In addition, structural legal aid is also a form of *ijtihad* in the modern era as one of the main ways to eradicate corruption. However, if the concept of structural legal aid contradicts the commands of Allah Swt or is not in line with the objectives of sharia (*maqashid sharia*), namely not bringing *mashlahat*, then it is obligatory for the concept of structural legal aid to be abandoned. As said by Al-Syaithibi and quoted by Al Yasa' Abu Bakar, the consideration of *mashlahat* in a topic must be considered through reasoning (Bakar, 2016).

Maqashid sharia does not only talk about *mashlahat* and *mudharat*, or maintaining *ushul khamsah*, namely maintaining life, property, offspring, reason, property, environment, and order. Rather, it must be developed and fulfilled. Especially when the concept of structural legal aid is used when handling corruption cases (Matsum, MUI Medan City).

It is based on the reform of Jasser Auda's thinking. The reform he offers is *maqasid sharia* from a contemporary perspective, namely *maqasid sharia*, which used to be only nuanced *protection* and *preservation*. This time, he encourages that *maqasid sharia* must change to the *development* and glorification of *human rights*. (Auda, 2015). Even Jasser Auda suggested that the development of human resources (HR) should be one of the main themes for today's public welfare (Matsum, MUI Medan City).

Jasser Auda views *maqashid sharia* as the moral foundation of Islamic law, in which there are values of justice, human dignity, luxury, social cooperation, and freedom of opinion. This value is what is upheld in Islamic law (Asa'ari et al., 2023). So this structural legal aid concept for solving corruption problems must prioritise these values. For example, the structural legal aid concept is used to resolve corruption in social assistance funds. Of course, the perpetrator must be punished as fairly as possible. However, he must be responsible so that the community can prosper, maintain his social status, and restore his authority. This is where the role of structural legal aid comes in.

The structural legal aid concept is also able to mobilise the community when their rights are not fulfilled, so they can take legal action (complaint reports). For example, when taking care of administration in the government, that should be free, but the community is charged a fee. Then the structural legal aid concept is able to encourage people to report this case to law enforcement authorities. Moreover, the government administration in Indonesia has a negative "Judgement," and it is hoped that when reported, changes will occur (Ahmad et al., 2020). In essence, this structural legal assistance is used for the common good at large.

Another example is corruption in the education sector, which disrupts the maintenance and development of the mind. The corrupted budget should have been used for the development of science but was hampered due to corruption. In addition, it has an impact on the maintenance and development of offspring (Helim, 2019). The education fund should have been used for the purpose of giving the child a bright future, but in the end, it had to be destroyed due to corruption. As a result of corruption, improving the quality of teachers is not fulfilled, and training should be replaced by counselling. So the issue of corruption is not only a matter of guarding wealth but is much broader (Matsum, MUI Medan City).

If the concept of structural legal aid is applied according to the perspective of *maqashid sharia*, according to the thinking of Jasser Auda, development and glorification must be carried out. For example, when there is an act of corruption whose perpetrator is one of the regional heads, he has tarnished the glory of the city in the local, national, or international arena. The area was once led by a corrupt person. Moreover, the cases of corruption are related to the basic rights of the people, namely health, education, environment, and law. This means that there is no perfect benefit as a result of the perpetrator's actions. If not corrupted, it should be used or developed for the benefit of the wider community.

In essence, the concept of structural legal aid in combating corruption must be used in the interests of the general welfare. In order to obtain justice, certainty, and legal benefits for the community towards the law enforcement of corruption through the concept of structural legal aid.

CONCLUSION

The use of the concept of structural legal aid in combating corruption actually be used. This is because this concept tends to involve the community in playing an active role in anti-corruption activities. The concept was originally established to fight injustice that was centralised at one point of power. So that it is not uncommon for people to become victims of an unfair legal system. Therefore, this concept continues to undergo changes that can be dynamically used in various sectors of legal settlement. One of them is the crime of corruption. When corruption crimes occur, the community is at the forefront of ensuring that the legal process runs according to the rules. Then the fulfilment, restoration, and development of community rights must also be given. which are fully charged with the perpetrators of corruption. This means that the concept of structural legal aid based on the *maqashid sharia* perspective can be used to eradicate corruption.

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