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# IMPLEMENTATION OF IMPLEMENTATION OF PROVIDING LEGAL ASSISTANCE FOR DISAPPOINTED COMMUNITIES IN THE VIEW OF ISLAMIC LAW

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## **Abstract**

The implementation of the provision of legal aid to the underprivileged at the Legal Aid Institute (LBH) plays a very important role in providing legal assistance to underprivileged people who are seeking justice. To obtain legal assistance, submit a written application containing the identity of the applicant (KK or KTP), attach an SKTM (certificate of incapacity) and briefly describe the case, submit case documents and survey the location of the house. The duties and powers of the Legal Aid Institute (LBH) provide legal assistance through litigation and non-litigation to people who can't afford it. The inhibiting factors in providing legal aid are that not all people know about legal aid institutions and lack of legal education. The view of Islamic law on the provision of legal aid to the poor in the Legal Aid Institute (LBH) has become an order from Allah SWT in upholding Islamic law with the principles of justice, equality and mutual assistance, that is, everyone has the right to their rights and everyone has the same position before law. Implementation of the provision of legal aid to people who cannot afford it is the application of the principle of mutual help in terms of kindness and piety. This act is a worship relationship between fellow beings with the aim of benefiting the people.

**Keywords:** Legal Aid; Legal Aid Institute; Islamic Law.

## INTRODUCTION

The Indonesian legal system and the 1945 Constitution guarantee equality before the law as stated in Article 27 paragraph (1) of the 1945 Constitution which states "Every citizen has the same position before the law and government with no exceptions". One of the efforts to realize justice or equal status in the law is by having legal aid for every citizen who is involved in a legal case. According to Angga (2019), legal aid basically means legal assistance provided by experts for citizens who need to realize their rights and also get proper legal protection.

Legal aid is one of the efforts to fulfill Human Rights (HAM), especially for the poorest layers of Indonesian society (Makinara, 2013) Article 1 point 1 Chapter I Law Number 16 of 2011 concerning Legal Aid, states: "Legal aid is legal services provided by legal aid providers free of charge to legal aid recipients". While the recipients of legal aid here are people or groups of poor people and Legal Aid Providers are Legal Aid Institutions or community organizations that provide legal aid services as described in Law Number 16 of 2011 concerning Legal Aid (Azifah, 2021).

Every citizen has the right to obtain legal aid to protect economic, social, cultural, civil and political rights. The right to legal aid applies to every individual regardless of background. Based on Article 34 paragraph (1) of the 1945 Constitution, it is emphasized that the poor and neglected children are cared for by the state. Based on this provision, the state recognizes the economic, cultural, civil and political rights of the poor. The implication is that legal assistance for the poor is also the duty and responsibility of the state (Frans Hendra Winarta, 2011).

Legal aid in Islam is known as legal power. Where the attorney in Arabic is called al-wakalah fi al-khusumah. According to Sayyid Sabiq, al wakalah is the delegation of power by one person to another in matters that can be represented.

In the concept of Islamic law, human beings are equal before the law and are entitled to guarantee justice. However, what needs to be underlined is that the absolute law-making authority is in the hands of Allah SWT, while the authorities and the people are only given the mandate to complete public affairs based on revelation and the rest is determined by humans themselves through ijthihad based on the principle of deliberation. The implication is that all law enforcement processes and the purpose of law enactment should be aimed at justice and human benefit without ignoring revelation. The most popular concept of Islamic law enforcement is the theory of the purpose of syara' law (maqhasid al-shari'ah) put forward by Imam Ash-Syatibi.

In the Al-Quran, it is known that there are many verses that are used as a legal basis

for the formulation of the concept of attorney and legal aid. One of them is QS. al-Nisâ' verse 35 which is widely used as the basis for the formulation of the concept of hakam in law enforcement.

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقَ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

Meaning: "And if you are worried that there is a dispute between the two, then send a judge from the male family and a judge from the female family. If the two hakam people intend to make improvements, surely Allah will give taufik to the husband and wife. Surely Allah is All-Knowing, All-Knowing." (QS an-Nisa: 35).

On that basis, everyone is a leader who has the same rights and obligations in terms of legal authority, but every legal authority should be aimed at the general benefit (mashlahat al-'ammah) (Didi Kusnandi, 2011).

Basically, the concept of legal aid (the concept of legal aid) or (legal service) is closely related to Islamic law which teaches its adherents to protect the legal rights of each individual where everyone is equal before the law, and there is an obligation to uphold the law and justice for each individual.

The most basic problem of the very little literature that discusses legal aid in Islam is the ineffectiveness of legal aid. The idea of legal aid is assumed to come from the western legal tradition. So that needs to be discussed further.

The Pancaran Hati Cirebon Legal Aid Institute is a legal aid institution that was established on May 14, 2013 which was created by Notary Solichin, SH., M.KN and authorized by the Minister of Law and Human Rights with Number AHU-00096.60.10.2014. An institution that provides services, consultations and legal assistance to underprivileged people who need justice.

In the case of Case Number Sp. We can see from Kap/10/X/2017/Reskrim that the Pancaram Hati Cirebon Legal Aid Institute assists clients in doing the best they can until the decision is made.

In this case, it was told that Otong Sujana, a private employee who is a resident of Bojong Sari Hamlet, RT 003 RW 006 Cigobang Village, Articleeman District, Cirebon Regency, the defendant was arrested based on an arrest warrant dated 10 October 2017 carried out under arrest. Then in the excerpt of the decision of the Sumber District Court stated that the defendant had been proven guilty of committing the crime of persecution, then sentenced him to 3 months in prison.

In this case the defendant was accompanied by legal advisers Yanto Irianto, Caruda Karjaya, and Suparman, all of whom are lawyers and legal consultants at the Pancaran Hati Cirebon Legal Aid Institute. In resolving the case, no expenses were incurred starting from the making of the power of attorney up to the decision.

## **METHODS**

This type of qualitative research, for the type of approach used is an empirical juridical approach, while for data collection techniques using interview, observation, and documentation techniques (Jonathan, 2006).

## **RESULTS AND DISCUSSION**

### **A. Overview of Legal Aid**

Legal aid in Indonesia has existed since the Dutch colonial era. This started in 1848 when in the Netherlands there was a major change in its legal history. Based on the principle of concordance, then with the king's decree dated May 16, 1848 Number 1, legislation in the Netherlands also applies to Indonesia, including legislation regarding the composition of the judiciary and court policies with all changes and additions (Zulyadi, 2020). The history of legal aid in Indonesia cannot be separated from the history of advocates in Indonesia because legal aid is an integral part of the advocate profession (Fajaruddin & Pinem, 2020).

Legal aid according to Law 18 of 2003 concerning Advocates is a form of legal services provided by advocates in addition to other services such as legal consultations, exercising power of attorney, representing, accompanying, defending, and taking other legal actions for the client's legal interests. Meanwhile, the meaning of legal aid itself in article 1 number 9 is legal services provided by advocates free of charge to clients who can't afford it.

According to this law, advocates are obliged to provide legal assistance free of charge to justice seekers who cannot afford it. The provisions regarding the requirements and procedures for providing free legal assistance are then regulated in PP No. 83 of 2008 concerning Requirements and Procedures for Providing Free Legal Aid. In the PP, what is meant by free legal aid is legal services provided by advocates without receiving honorarium payments including providing legal consultations, exercising power of attorney, representing, accompanying, defending, and carrying out other legal actions for the benefit of justice seekers who cannot afford it (Hasyim, 2020).

According to Law no. 16 of 2011 concerning Legal Aid explains that legal aid is legal services provided by legal aid providers free of charge to legal aid recipients, which is stated in Article 1 paragraph (1). While the definition of free legal aid itself is legal services provided by an advocate without receiving payment in the form of honorarium or other types (Bhekti, 2013).

Regarding legal aid, it includes the principles of equality before the law and access to legal space and in Indonesian positive law, it has been regulated clearly and firmly in various laws and regulations such as in Article 27 Paragraph (1) of the 1945 Constitution which emphasizes that every citizen the state has the same position before the law and the government is obliged to uphold the law and government with no exceptions. In the Instruction of the Minister of Justice of the Republic of Indonesia No. M 01-UM.08.10 of 1996 confirmed that the guidelines for implementing legal aid programs for underprivileged people were through the Legal Aid Institute. And Article 22 of Law no. 18 of 2003 concerning Advocates that advocates are obliged to provide legal services to people who can't afford it free of charge ([Frans Hendra Winarta, 2011](#)).

The purpose of legal aid is related to humanitarian aspects and legal awareness. The purpose of this legal aid program is to reduce the legal (costs) that must be borne by the poor in front of the court so that when groups of people who are unable to face proceedings in court, they still have the opportunity to get legal defense and protection. The objective of the legal awareness aspect is that it is hoped that this legal aid program will spur the level of legal awareness to a higher level. Thus the community's appreciation of the existence of law will appear through attitudes and actions that reflect legal rights and obligations ([Wibowo, 2021](#)).

In a rule of law state, everyone is seen as equal before the law (equality before the law) and everyone must be able to appoint an advocate or legal adviser (access to legal) to defend their interests. This is what is called a person who has the right to legal protection against acts of authority that violate human rights. Equality before the law is guaranteed in Article 27 paragraph (1) of the 1945 Constitution which reads "Every citizen with his position before the law and the government is obliged to uphold the government without exception" ([Frans Hendra Winarta, 2011](#)).

In order to implement a rule of law and protect the entire community, legal aid is a must in efforts to achieve justice, especially for those who cannot afford it. In other words, equality before the law must be accompanied by various facilities to obtain justice, including the fulfillment of the right to legal aid ([Mandjo & Sarson, 2021](#)).

According to Frans Hendra Winarta ([2011](#)), Legal Aid Institutions (LBH) and the Legal Aid movement can contribute to achieving a rule of law (rechstaat) in particular to achieve equality before the law (equality before law) and the right to be accompanied by an advocate (access to legal council) in the context of Indonesian criminal justice, especially for the poor ([Thamrin, M. Irsyad, 2010](#)).

In Law no. 16 of 2011 concerning Legal Aid Articles 9 and 10 state that legal aid providers have the following rights and obligations.

1. Recruitment of advocates, paralegals, lecturers, and law faculty students.
2. Perform legal aid services.
3. Organizing legal counselling, legal consultations, and other program activities related to the provision of legal aid.
4. Report to the minister about the legal aid program.
5. Report every use of the state budget used to provide legal aid based on this law.
6. Organizing legal aid education and training for lawyers, paralegals, lecturers and law faculty students who are recruited as referred to in Article 9 Letter

## B. Legal Aid in Islam

The Qur'an is the main source of Islamic law. The position of law enforcers in the Qur'an is the same as that of the government. Advocates are law enforcers who are equal to prosecutors, judges and police. In the Qur'an, many legal verses relating to legal aid and the advocate profession in law enforcement are explained, including:

The position of humans as caliphs on earth has the responsibility to uphold the law properly.

إِنَّا دَاوُدُ جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ  
عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ يَوْمَ نَسُؤِ الْجَسَابِ

Meaning: "O David! Indeed, we have made you the caliph (ruler) on earth, so judge (cases) among people fairly and do not follow your desires, because it will lead you astray from the way of Allah. Indeed, those who go astray from the way of Allah will get a severe punishment, because they forget the calculations. (QS as-Shad [38]: 26).

Encouragement to help each other in kindness and piety, namely the function of peacemaker, providing legal aid services, as well as being a professional mediator in the law enforcement process.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

Meaning: "And help you in (doing) virtue and piety, and do not help you in sin and

enmity. Fear Allah, indeed Allah is very severe in punishment." (QS al-Maidah [5]: 2).

Etymologically (grammatically) the principle is the basis, beginning and basic rules. The principles of Islamic law include specific principles. Meanwhile, etymologically, principles are universal truths that are inherent in Islamic law, which are the starting point for its development, namely the principles that make up the law and all its branches.

Among the principles of legal aid in the process of enforcing Islamic law are as follows. First, the principle of justice (al-'Adalah) in Arabic, *salaf* is a synonym for *al-mizan* (balance/moderation). The word justice in the Qur'an is sometimes equated with *al-qist*. *Al-Mizan* which means justice, justice in Islamic law covers various aspects. The principle of justice when interpreted as the principle of modernization. Second, the principle of equality (al-Musawat), the principle of equality implies that there are no differences between fellow human beings, but that does not mean that Islamic law requires a society without class communism, that human glory is not based on race and skin color. Islam has a tendency towards equality, but does not want equality (Usman, 2015).

### **C. Profile of the Radiant Heart Institute (LBH) Pancaran Hati Cirebon**

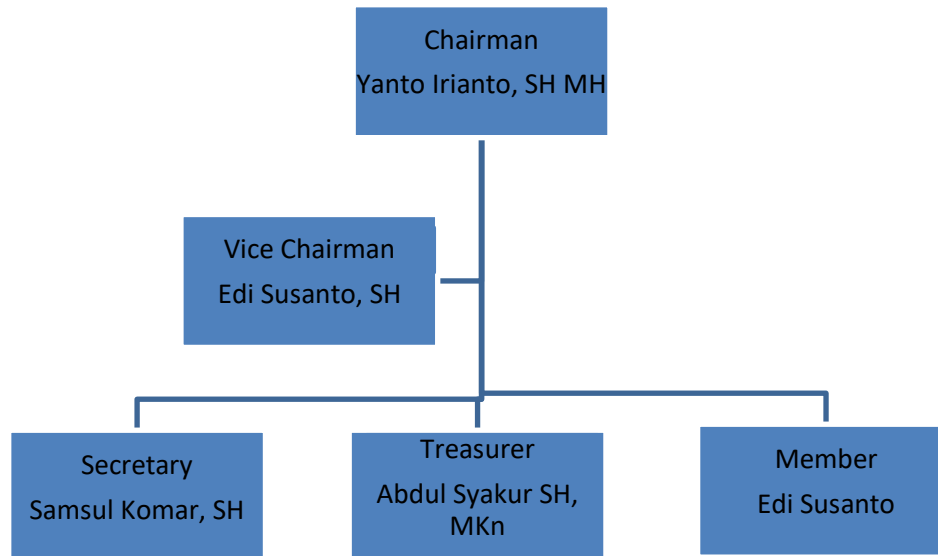
The Radiant Heart Institute (LBH) Radiant Heart Cirebon was formed on the sole idea of Mr. Yanto Iriyanto, SH., MH, who then now serves as the Director or Chair of the Pancaran Hati Cirebon Institute.

The Pancaran Hati Cirebon Institute (LBH) Pancaran Hati Cirebon was then applied for with Registration Number 6014050932100021 and was determined on May 9 2014 in accordance with the requirements for validation of the Association Legal Entity and the issuance of the Legal Entity Deed on May 14 2013 with Deed Number 216 made by Notary Solichin, SH., M.Kn domiciled in Cirebon Regency.

Organizational Structure of the Pancaran Hati Cirebon Legal Aid Institute



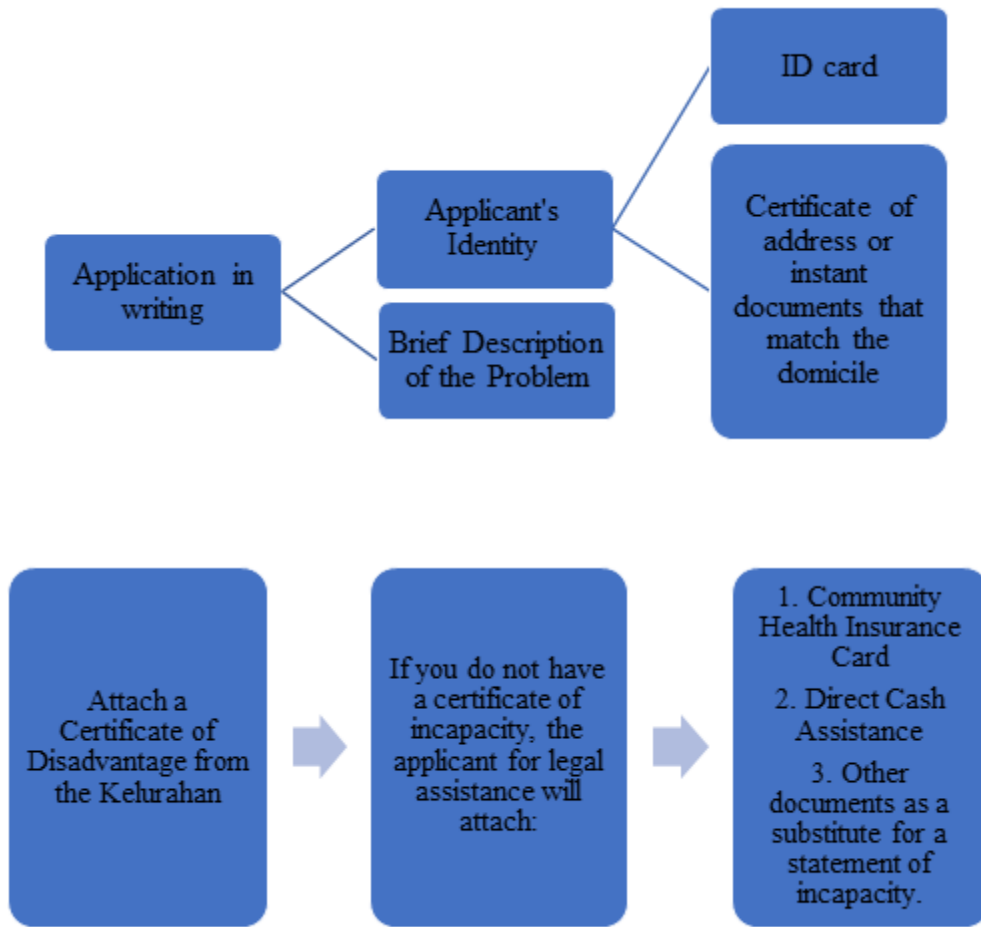
**Figure 1.** Organizational Structure of LBH Pancaran Hati Cirebon



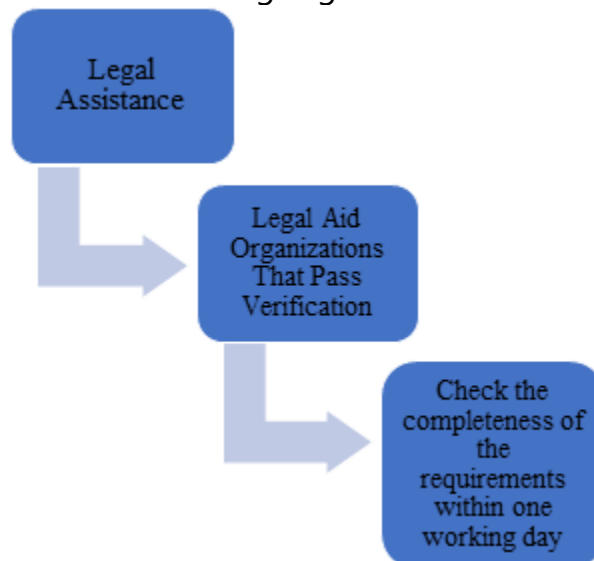
#### **D. Implementation of Provision of Legal Aid for Poor Communities at the Pancaran Hati Cirebon Legal Aid Institute**

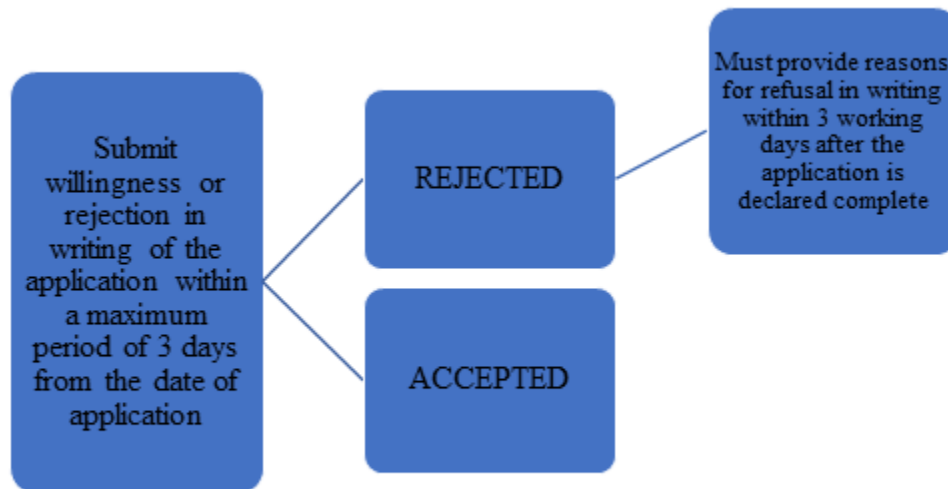
As for the implementation of the provision of legal aid at the Pancaran Hati Cirebon Legal Aid Institute (LBH), that is by fulfilling the requirements, namely by fulfilling formal requirements such as: (1) A Certificate of Inadequacy (SKTM) can be from the police, sub-district and authorized officials. If you do not have a certificate of incapacity, the applicant for legal assistance will attach a Community Health Insurance Card, Direct Cash Assistance and other documents as a substitute for a statement. (2) Family Card (KK), Identity Card (KTP) and other information. (3) Submit case documents. (4). Survey to the location of the house. In the implementation of the provision of legal aid, to obtain legal assistance must first meet the requirements as described above. However, when the formal requirements have been fulfilled, there is one more thing, namely a survey to the location of the house. The purpose of the survey to the location of the house is to provide certainty whether the recipient of legal assistance is eligible to receive legal assistance.

Flow of Providing Legal Aid to Poor Communities.  
**Figure 2.** Flow of Providing Legal Aid to Poor Communities



Flow of Providing Legal Aid to Poor Communities  
**Figure 3.** Flow of Providing Legal Aid to Poor Communities





The main task and authority of the Legal Aid Institute (LBH) is to provide legal assistance to someone who is undergoing a legal process. Meanwhile, based on Article 1 point 3 in the Law on Legal Aid, the legal aid in question is legal services provided by legal aid providers to legal aid recipients.

The duties and authorities of the Pancaran Hati Cirebon Legal Aid Institute (LBH) are to provide legal assistance in resolving cases in court (litigation) and outside the court (non-litigation) such as arbitration, mediation, negotiation and conciliation to people who can't afford it.

According to Nurhayati (2022) as a paralegal and staff at the Pancaran Hati Cirebon Legal Aid Institute said that, the budget for legal aid for people who can't afford it will be reduced per year, and usually depends on the above policies.

The budget for legal aid for the underprivileged from the Ministry of Law and Human Rights will be reduced per year by a nominal amount of several million, for three years in accordance with accreditation. Because the Pancaran Hati Cirebon Legal Aid Institute has been accredited C, the budget for funds is reduced once a year for 3 years.

In carrying out the provision of legal assistance to people who cannot afford the Legal Aid Institute (LBH) Pancaran Hati Cirebon, budget funds were obtained from the BPHN Ministry of Law and Human Rights, the Provincial Government of the West Java Legal Bureau and the Regional Government of the Kuningan Legal Bureau of West Java.

There are several inhibiting factors in the implementation of providing legal aid to the poor, namely the lack of knowledge about Legal Aid Institutions (LBH) and the lack of education about legal education.

## E. Views of Islamic Law on Providing Assistance to Poor Communities at the Pancaran Hati Cirebon Legal Aid Institute

In the study of Islamic law legal aid is the same as an advocate or lawyer, in Arabic the advocate is called al-mahamy which means lawyer. In Arabic, the work of this kind of advocate is called al-mahamah, which means the equivalent of advocacy (Didi Kusnandi, 2011).

The term legal aid is called wakalah which means delegating to another person or giving authority to another person to act on his own behalf. The nature of wakalah representing other people's affairs is synonymous with someone's representation to help resolve disputes, especially in the judicial process (M Rafirsa Agung Pratama, 2020).

Etymologically, the meaning of legal aid and lawyers or advocates in the history of Islamic law can be seen from two aspects. First, legal aid is a legal service or legal profession aimed at upholding the law of justice or helping clients get justice before the law. Second, the terms mahamy, hakim, mufti, mushalaih alaih are almost equivalent to the position of the advocate profession in providing legal consulting services that act as legal service providers. The legal services provided can be in the form of legal consultations, exercising power of attorney, representing, accompanying, defending, and taking other legal actions for clients to resolve disputes, reconcile disputes or provide advice.

To the parties so that they carry out their obligations and legally return their rights to other parties. and voluntary (Didi Kusnandi, 2011). Based on the principles of Islamic law in guaranteeing law enforcement in relation to legal aid including the principles of justice, equality and mutual help.

Humans are social beings who cannot meet their own needs without interacting with others. As social beings, humans want to develop and interact well. In the Qur'an, humans are described in two dimensions, namely the positive dimension and the negative dimension. In the positive dimension, the Qur'an describes humans as noble beings who have the potential to manage and prosper the earth. In the negative dimension, the Qur'an describes humans as stupid, tyrannical and other creatures.

Legal aid whose aim is to create benefit and uphold justice, its existence cannot be separated from society itself. That the principles of Islamic law must be balanced and run smoothly in a harmonious and dynamic manner. Without this balance, the law will not run smoothly and will seem far from the purpose of the law itself, namely benefit. Honest Muslims who understand religious instructions have reached the peak of equality, because they understand that equality is determined on the basis of the original unity of human creation as stated by Allah SWT.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ  
أَتْقَنُكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: O people! Indeed, we have created you from a male and a female, then We made you nations and tribes so that you may know one another. Indeed, the most honorable among you in the sight of Allah is the one who is the most pious. Indeed, Allah is All-Knowing, All-Aware." (QS al-Hujurat: 13).

In the verse above, the principle of equality means that every individual has the same degree as a citizen without considering origin, taste, language and social status. Everyone has the same thing in suing and being sued, demanding rights and being asked to carry out obligations.

The purpose of law in the principle of equality is to uphold justice based on the will of human creators so that social order and peace are realized. Equality in the field of law guarantees the same legal treatment and protection for all people regardless of their position, whether they are from the lower class or from the upper class (Hamzah K and Hamsah Hasan, 2019).

In case Number 328/Pid.Sus/2020/PN sbr with the classification of the Narcotics case in the name of Agus Sugianto alias Ulo bin Hasan. And the results of the decision of the Sumber District Court with a sentence of 5 years in prison, a fine of Rp. 800,000,000.00 and a subsidiary of 3 months imprisonment. Then an appeal to the High Court becomes 5 years, then at the cassation appeal level to the Supreme Court it becomes 1 year and 6 months.

According to Mr. Yanto Irianto, chairman of the Pancaran Hati Cirebon Legal Aid Institute (LBH), the reason for the judge's lightening of this charge was to look at the Criminal Procedure Code in Articles 112, 114 and 127.

Article 112 regulates the crime of possessing, storing, controlling or providing Narcotics Category I. Article 114 regulates the act of offering to sell, selling, buying, receiving and intermediary in buying and selling or handing over/giving narcotics. Whereas in article 127 abuse of narcotics Category I for oneself is the act of a person using narcotics for himself without rights or against the law.

In the case above apply the principle of helping fellow creatures. Provision of legal assistance to people who can't afford it by helping to reduce criminal punishment for the humanitarian element in order to make them aware of being better than what the defendant has done. However, the actions committed by the defendant were prohibited by religion because they contained elements of harm.

The principle of at-ta'awun please help in upholding Islamic law as the Word of Allah SWT.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

Meaning: "And help you in (doing) virtue and piety, and do not help you in sin and enmity. Fear Allah, indeed Allah is very severe in punishment." (QS al-Maidah: 2).

From the verse above, it can be seen that Islam strongly encourages helping each other, especially in something positive and good. In this verse there is the word al-birr which means kindness and the word al-itsmu which means forbidding giving any form of help that leads to negative things that are prohibited by religion, such as acts of drug abuse and others.

The word al-birr (virtue) and the word at-taqwa have close meanings, each of which refers to the understanding of upholding all commands and avoiding all prohibitions of Allah SWT and Rasulullah SAW. The word al-birr means goodness, goodness in this case goodness as a whole, covering all kinds and varieties recommended by religion including providing legal assistance to people who can't afford it.

This verse contains encouragement to help each other, one of which is to provide legal assistance to people who can't afford it. Providing assistance to underprivileged people is a form of helping behavior in terms of kindness.

The concept of legal aid in Islam teaches its adherents to protect the legal rights of each individual, that everyone is equal before the law and that there is an obligation to uphold justice for each individual (Yunita, 2019).

From the description above, it can be concluded that the view of Islamic law on providing assistance to disadvantaged people at the Pancaran Hati Cirebon Legal Aid Institute (LBH) in Narcotics cases by mitigating criminal charges is an element of humanity in order to awaken awareness of their actions. But in terms of his actions are strictly prohibited in religion because they contain elements of keudharatan. The implementation of the implementation of the provision of legal aid at the Pancaran Hati Cirebon Legal Aid Institute (LBH) is in accordance with the law. In upholding justice the principles of Islamic law become a guideline in the implementation of the provision of legal aid, by applying the principles of justice, equality of law and mutual assistance in terms of goodness and piety. In this case the basis for the theory of legal aid with the aim of justice, goodness, with the provision of legal assistance, it is certainly very influential, especially for people who are unable to resolve cases to seek truth and justice.

## **CONCLUSION**

The implementation of the provision of legal assistance to disadvantaged communities at the Pancaran Hati Cirebon Legal Aid Institute (LBH) plays a very important role in providing legal assistance in litigation (resolving cases in court) and non-litigation (resolving cases outside of court) especially for people who do not capable of those who are in litigation to seek justice. This has become a stipulation in the Law on Legal Aid No. 16 of 2003. And to obtain legal assistance, namely by submitting a written application containing the identity of the applicant (KK or KTP),

attaching an SKTM (certificate of incapacity) and briefly describing the case, submitting case documents and a survey to the location of the house. Budget for providing legal assistance from BPHN Ministry of Law and Human Rights, The Government of the West Java Legal Bureau and the Government of the West Java Legal Bureau of Kuningan. The duties and authorities of the Pancaran Hati Cirebon Legal Aid Institute (LBH) are to provide litigation and non-litigation legal assistance to people who can't afford it. The inhibiting factors in providing legal aid are that not all people know about legal aid institutions and lack of legal education.

The view of Islamic law regarding the provision of legal aid to the poor at the Legal Aid Institute (LBH) Pancaran Hati Cirebon is that it has become an order from Allah SWT in upholding Islamic law with the principles of justice, equality and mutual assistance, that is, everyone has the right to their rights and everyone equal standing before the law. Implementation of the provision of legal aid to people who cannot afford it is the application of the principle of mutual help in terms of kindness and piety. This deed is a worship relationship between fellow creatures (*hablum minannas*) with the aim of benefiting the people

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