

Education Model in Children Prison Institutions and Social System of Children's Criminal Community

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Abstract— The purpose of this study basically is to find a comprehensive development model in the community of fostered children in the Kutoarjo Penitentiary. It was directed in the desire to describe the existence of the norms, values and goals of the informal community of foster children built from the community of foster children and their impact on the implementation of education. The research method is a qualitative method and Socio-legal approach. This approach positions the law as an empirical reality, that is, as a pattern of behavior or the results of structuring in the form of institutions or institutions. The results of this study found data that the situation of the fostered child situation as a human being (although in this case is a child) to be fostered, is one of the important elements in the whole guiding process in the Penitentiary including the Special Guidance Institute for Children in Kutoarjo. The entire correctional system design, is actually determined by the circumstances and reality of the children who want to be fostered, namely the fostered children. Besides that, the reality of fostered children who are always in the "social order" in the diversity of their communities is basically always changing. Specifically, this study found a link between the institutional realities of child prisons, with the basic elements of the Fostered Social System in all of the target children communities and existing coaching patterns. Through the analysis that has been carried out on the data that has been unearthed found that a comprehensive coaching model is a coaching that accommodates understanding including values upheld by foster children, who are able to actualize whenever they feel the need and at that point they feel protected their existence is recognized and as communities that get their self-recognition or identity understood

Keywords— *Social System, Community of Fostered Children, Development Model, Penitentiary for Children*

I. INTRODUCTION

Penitentiary as a guidance system, is a coordinated, integrated and has a purpose, namely the rehabilitation and resocialization of convicted people to become good citizens (Poernomo, 1985: 240). Correctional convict in Correctional Institutions, is nothing but a system of activities and fostering to re-populate prisoners to the midst of the community. So the aim of a child penitentiary is the focal point of correctional activities aimed at fostering and guiding those who become prisoners to become law-abiding citizens (Poernomo, 1985: 241). The guidance system itself consists of several sub-systems including: (1). The set of laws and regulations (2). Human factors (apparatus and prisoners). (3). Facilities and infrastructure, and (4). Public. All of these factors can influence the successful formation of prisoners.

Prisoners or fostered children in correctional institutions or in specialized child development institutions actually form and gather in certain communities. Each group is grouped and bound in a certain relationship framework, and has a system of shared understanding of solidarity, loyalty, affection, and respect, norms (Sykes and Messinger, 1998: 188). The convict community or the community of fostered children as a unique social system, of course, are difficult to

understand if only glimpsed from "outside". Systematic efforts are needed to know the values, norms, relationships, and goals - through which and with what they live, and to understand both their own experiences and the world in which they live. (Darmaputera, 1987:3).

It is assumed that: First, the social system of prisoners (foster children) has to do with the system of guidance in correctional settings. The two systems have a reciprocal relationship, both positive and negative. Secondly, by understanding the prisoners' social system, the implementation of imprisonment with a penal system will be more directed and effective. Without adequate understanding of prisoners' social systems, it is difficult to expect targeted and effective guidance for them. The factor of fostered children as human beings to be fostered, is one important element in the whole process of fostering in the Correctional Institution of Children. The entire prison system design, starting from the coaching program, the coaching mechanism, and the executors of the coaching, is actually determined by the circumstances and the reality of the people who will be fostered, namely prisoners. Even though humans are "convicted" living in confinement, instinctively they always want to interact with fellow inmates. This instinct is referred to as "gregariousness" (Soekanto: 1986: 73), which in the last agency will to what are referred to as "social groups".

It is in this context that social structures, social systems, sets of norms and so on are created. The characteristic of a social group according to Schwartz's research, has a detailed, concrete social system of rules that can be applied to most of them knowing, appreciating and obeying these rules (Soekanto, 1986: 75) Thus the "community of foster children" is a collection of children built "is a collection of children people (convicts) who inhabit the Penitentiary (for a while) who form none other than "a society", and therefore have characteristics as a society.

As a group of people who are convicted, the prisoners are always under the control of the correctional officer. In addition, the life system in prisons always raises a "threat" to every prisoner, both from fellow inmates and from prison officers (Wheeler, 1969: 193). That is why, it is common among prisoners to form diverse groups with various strategies to deal with the threats they face each time (Sykes, 1971: 213). The human factor (prison officials, prisoners, and the community) is an important central point. It is said so, because the penal system implies fostering prisoners who integrate with society and lead to the integration of life and livelihood. The new treatment of prisoners must involve the participation of the community. This is related to the doctrine, that prisoners cannot be exiled from society. (Pornomo, 1986: 186). According to Hoefnagel, stigmatization from the community is one of the factors a person becomes recidivist (Muladi, 1999: 12).

As one of the central points for the successful establishment of correctional facilities, the prison community and its social system must be known and understood in detail by the correctional institutions. Because, as Sykes and Messinger (1960: 185-186) say, in dealing with correctional officers, each group of prisoners has a certain strategy, in the form of values and norms of behavior that binds each member. With the value system and norms, they are woven into a common goal. That is why, without adequate understanding of prisoners' social systems, it is difficult to expect targeted and effective guidance for them. It is easy to imagine, that the lack of understanding of the "essence" of prisoners in the context of their social system in Penitentiary, will result in difficulties in conducting coaching appropriately. It is not impossible if within the framework of the coaching process such as granting conditional leave, conditional release, remission and so on, there is a mismatch between the appraisal of officers and the actual reality of prisoners. This is more or less caused by the inaccuracy in capturing or interpreting the logic of inmates' behavior when dealing with officers.

II. RESEARCH METHOD

The research method is empirical juridical methods with data sources consisting of primary data that is data from the research site, and secondary data derived from primary, secondary and tertiary legal sources. Methods of data collection by library research and interviews. Data analysis uses quality analysis .

The essence of the problem in this study is multi-approach, in the sense that the review of this paper is based on penologies and sociology. Citing van Bemmelen's opinion,

that Penitentiary Law is a law relating to the goals, work power and organization of criminal institutions. Thus the understanding of Penology and Penitensier is almost the same. According to H Sutherland and Cresey, Penology is part of Criminology, as it says that: "criminology consists of principal divisions, as follows, (a) the sociology of law, (b) criminal etiology, and (c) penology. (Sutherland and Donald R. Cresey, Principle of Criminology, Lippincott Company, Chicago, 1960.) From the standpoint of penology-penitensier thus focuses on the issue of imprisonment. The implementation of imprisonment means appointing a prison institution, the LPKA Kutoarjo. Starting from this angle, the convicts can form a "convict community" as a social system

In understanding a community of prisoners as a social system it requires a sociological approach. Prisoners are "products" of the punishment mechanism. In L.P there is the reality that prisoners are a collection of humans, who can form a community. To understand a community of prisoners needs to be seen from other broader aspects, therefore this research is interdisciplinary in nature. This is in line with the notion that prisoners are human beings, naturally full of meaning, values, interrelationships, both prisoners as individuals and as part of the community. To understand them both as individuals and as a part of the community requires aids analysis of social theories. Therefore, the approach used is a Socio-legal approach (Wignyosoebroto. 2020: 196) In this context, law is not understood as an esoteric normative entity, but rather is seen as part of the totality of social systems that are in relation to other social variables.

III. RESULT AND DISCUSSION

Guidance Institution for Children in Kutoarjo, Purworejo, Central Java is an institution tasked with providing fostering for correctional students by carrying out a development program that includes fostering personality and fostering independence (entrepreneurship) based on Article 3 PP No. 31 of 1999 concerning Guidance and Guidance of Penitentiary Guided Communities. Initially the Kutoarjo Class 1 Special Child Development Institute (LPKA) was called the Kutoarjo Class 2 Child Institution (Lapas). These changes, among others, by eliminating the impression of prison as a scary place because children's prisons are not a scary place, and that view must be changed. In addition, the development of prison students will also prioritize the development of character, skills and academics, so that they can come out of LPKA to become successful children and not repeat their actions. The form of coaching that has been carried out by the state for lawbreakers in the category of children has so far been considered a punishment that is not easily accepted by some people. In reality, the activities of lawbreakers in development institutions can be utilized in future lives.

Perpetrators are not only committed by adults, but children can also commit crimes. Regarding the understanding of children who commit crimes or who are in conflict with the law regulated in Act Number 11 of 2012 concerning the Criminal Justice System for Children. In Law No. 11 of 2012 concerning the Juvenile Criminal Justice System it is also known that there are age restrictions for children to be tried at

a child's trial. According to the provisions of Article 1 number 3 of Law No. 11 of 2012, that children who can be tried in a child's trial are children who have a minimum age of 12 (twelve) years and a maximum of 18 (eighteen) years. As one of the LPKA in Indonesia, this institution has a very important role in fostering Prisoners Children or Correctional Students and as an institution directly related to Correctional Students in accordance with Pancasila, the 1945 Constitution of the Republic of Indonesia, the main principles of correctional and the system of community development that has been determined in the Correctional Law.

Foster children in the Class I Special Guidance Institution in Kutoarjo. The average age of the children in this LPKA is 15 years - 19 years. With a variety of cases that cause them to enter the LPKA, of course there are also various periods of time in which they will be given guidance and education in accordance with their education package before being in LPKA. In LPKA there are learning classes, such as karawitan or gamelan, batik, practice room, art, and others. For a fixed bed in a cell called Wisma or used to be called Block, including Wisma Asah, Wisma Asih and Wisma Asuh. The State's goal of providing guidance to offenders who are still children is:

1. Giving guidance to correctional students by implementing a training program that includes fostering personality and fostering self-reliance (entrepreneurship) based on Article 3 PP No. 31 of 1999 concerning Guidance and Guidance of Correctional Guidance Citizens.
2. Giving guidance to prison students also promotes the development of character, skills and academics. The Development Institute for childref in Kutoarjo in realizing the goal of punishment has carried out a coaching program that includes 7 personal and entrepreneurial development. Pursuant to Article 3 of PP No. 31/1999 concerning the Guidance and Guidance of Assisted Citizens, the formation, guidance and guidance of personality and independence, include:

1. Devotion to God Almighty
2. National and state awareness
3. Intellectual
4. Attitudes and behavior
5. Physical and spiritual health
6. Legal awareness
7. Rein healthy integration with the community
8. Job skills; and
9. Work and production exercises

Based on Article 7 paragraph (2) PP No. 31 of 1999 concerning Guidance and Guidance of Correctional Guidance Citizens, the stage of Correctional Educating Students includes: (1)Initial Coaching Stage, is coaching that starts from the status of Correctional Students up to 1/3 (one-third) of the criminal period, (2) Stages of Advanced Coaching, advanced coaching consists of: (a) The first advanced stage, this coaching starts from the initial coaching stage is completed up to 1/2 (one-half) of the criminal period, (b) the second advanced stage, this coaching starts from the first advanced coaching phase has been carried out up to 2/3 (two-thirds) of the criminal period , and (3) Stages of Final Coaching is the final stage of coaching starting from the end of the second stage of coaching that is already undergoing 2/3 (two thirds) of the criminal period.

The Special Guidance Institute for Class I Kutoarjo children in realizing the goal of punishment has implemented a coaching program in collaboration with related agencies or institutions in Purworejo Regency. Coaching programs that have been implemented include: (1) teaching and learning activities, (2) religious activities, (3) skills activities, and (4) food service. The activities of the fostering program for the Correctional Students at the Kutoarjo Child Special Development Institute are carried out routinely and systematically. The coaching activities are carried out routinely and systematically so that the Correctional Students are accustomed to the actions carried out daily at the Kutoarjo Children's Special Coaching Institute so that it can be applied after returning to the community.

Guidance for Correctional Students in Kutoarjo Class I Special Guidance Institution (LPKA) in Realizing Criminal Objectives The success of Kutoarjo Class I Special Guidance Child Institution in realizing the ultimate goal of punishment can be seen from the success of coaching that has been carried out (qualitatively) and can also be known from the percentage of Penitentiary Students who become recidivists in Kutoarjo Class I Special Guidance Institution (quantitatively). According to Deddy Eduar, qualitatively the Kutoarjo Children's Special Guidance Institution was able to realize the goal of punishment because the Kutoarjo Children's Special Guidance Institute had already carried out the coaching.

Therefore, quantitative data is also needed in the form of the number of correctional students who become recidivists. If the percentage of correctional students who become recidivists is low, it can be said that the coaching that has been carried out has been successful and vice versa, if the percentage of children who are high viscid, then it is said that coaching has failed. Based on the research that the author has done, there are data on the number of Penitentiary Students who have become recidivists in the Kutoarjo Child Development Institution for 12 months, namely from August 2016 to July 2017 totaling 6 (six) people. In addition, researchers also obtained data on the number of Penitentiary Students in Kutoarjo Guidance Institutions for a period of 12 months.

The Kutoarjo Children's Special Development Institute has adequate facilities and infrastructure. However, not everything is going well, there are still obstacles that often arise, as expressed by Deddy Eduar that facilities and infrastructure are indeed limited but the Kutoarjo Children's Special Development Institute is still trying to optimize what is available even though there are very few facilities and infrastructure. In addition, according to Ordinary Penitentiary Students with the initials SAN, that it has been about two months the morning winds are lacking (cell door is opened in the morning) so that morning air and sunlight in the morning are lacking, cells that make itching, and clothesline less extensive.

Third, Human Resources factors. Human Resources is one very important factor that cannot even be separated from an organization, both institutions and companies. The Special Development Institute for 4 Children Kutoarjo is also very concerned with the human resources in it. According to Deddy Eduar's statement, that in the HR department that is the guidance officer who was still lacking in quantity and quality,

the lack was because the officer did not understand what the guidance meant. Therefore, officers must receive training so that the knowledge of officers continues to increase because the education of human beings continues to develop. So, the coaching officer must have increasingly high knowledge.

IV. SOCIAL SYSTEM OF FOSTERED CHILD

Life with foster children in prison, forms its own social system. This has been stated by Gresham M. Sykes as quoted by Roger Hood and Richard Sparks (2001: 94). According to Gresham, "we must see the prison as a society within a society". In line with the statements of Roger Hood and Richard Spraks above, Donald Clemmer (2000: 192) assumes "that social relationships among prisoners are inmate and more or less similar to the relations of primary groups in a free community ...". In fact, according to Donald Clemmer (2000: 52) "the prisoners form highly integrated groups in which sentiment, morale, and solidarity ...". Therefore, understanding prisoners is not just a collection of people behind bars and high walls. It was further revealed by Gresham M. Sykes that many individuals were bound together for a period of time, such as chronic assemblages until a social system emerged that fostered social rules informally when male humans met and were interconnected.

Many individuals bound together for long intervals. Such aggregates enduring through time must inevitably give rise to a social system...not simply the social order decreed by the custodians, but also the social order which grows up more informally as men interact in meeting the problems posed by their particular environment.

Based on that, the prisoner social system is a form of informal social system (the inmate social system). Understanding the informal social system (informal social system) according to Roger Hood and Richard Sparks is is meant the pattern of social relations - relationships, norms, shared beliefs, values, lines of communication and co-operation, and so on which may develop among the members of an organization or continuing group, without being prescribed or defined by the formal rules of that organization or group. In the case of imprisonment.

The main type of prisoner social system according to Donald Clemmer is "convict code", as he said: "the principal feature of the inmate social system is the inmate code" The convict's code is interpreted as either expressly or implicitly as a unit of values and norms -normas obtained from them (prisoners), in addition to agency regulations. The form of rules or norms in association between prisoners according to Gresham M. Sykes and Sheldon L Messinger (184-185) broadly divided into 5 (five) groups namely:

1. Don't interfere with inmate interests Don't be nose, don't have a loose lip, keep off a man's back, don't put a guy on the spot, Be loyal to your class the cons
2. There is an explicit order to refrain from fighting or disputes with fellow prisoners.
3. Rules which demand that prisoners should not take advantage of each other by violence, fraud or dishonesty.
4. Rules which have the theme of self-stability,

5. Diverse rules which in principle prohibit respect for officers

Some of these rules or norms are manifestations of the prisoner's social system. The set of norms is understood as patterns of inmate behavior, so that it can be seen as the basis of social relations among fellow prisoners. Here also shows the characteristics of the strength of social groups to "structure" the behavior of individual prisoners to fit the social basis embodied in the terms mentioned above. Thus also shows the behavior patterns and social roles that must be carried out by the prisoners as a system of action.

According to Peter G. Garabedian (2001: 487) that various social roles in prison life although each is distinguished and integrated in their internal issues, the engagement between the various roles combines what is known with the prisoner's social system. Peter G Garabedian further said, that these roles do in fact exist and that they represent alternative modes of adjustment to problems of prison life. Thus the prisoners' social roles emerge as alternative ways of adjusting to prison life problems.

The main role in the prisoner's social system was later developed by Schrag, who classified prisoners as "Right guys" (anti-social) "Square john" (pro social), "Politican". Also mentioned in the writings of Gresham M. Sykes and Sheldon L Messinger in his "Inmate Social System" which revealed if there is a role of alliance between prison staff and prisoners called "Square john" this social role is seen as ridiculous and ridicule among fellow prisoners. Whereas inmates who are deemed to meet all norms (informal) inmates are called "The Right Guy" or "The Real Man" who are seen as heroes for fellow inmates and their existence is interpreted as violators, such as the rat, the gorilla, the wayward, the merchant. (Gresham M. Sykes and Sheldon: 187) A more detailed explanation of the prisoner's social role was put forward by Peter G. Garabedian in his article entitled "Social Roles and Processes of Socialization in The Prison Community". That: "Square john" has behavioral characteristics (a) has little involvement in crime, (b) actively participates in programs sponsored by staff or officers and has a considerable relationship with prison officials, (c) subject to conventional norms, (d). collective-oriented, tendency to provoke personal interests. Instead "Right guys" (a). show rather extensive behavior in delinquency and crime, (b). subject to illegal norms, (c). oriented towards the collective and the tendency to provoke personal interests as well.

Whereas "Politican" (a). Tends to commit relatively sophisticated crimes that involve the manipulation of victims through skill and deception, (b). they become actively involved in programs sponsored by staff or officers and have extensive relationships with officers and prisoners, (c). neutral, and (d). understanding of the norms that are valid cognitively good enough. Whereas "Out Law" tends to (a). commits a crime in which the victim is confronted with force and / or coercion, (b). they are isolated from relations with staff or officers and prisoners, because of their destructive behavior, (c). neutral in relation to group norms, (d). against legitimate norms that their cognitive knowledge is lacking, (e). Therefore, in adjusting the existing situation, especially to legal norms and norms of prisoners, these lawbreakers think superficially. (f). they generally think for their own interests

over the interests of the group. As is well known prison life or fostered in isolated homes causes a child who has been guided to lose freedom of movement. Isolation of a prisoner can be frustrating, lonely, boredom and loss of emotional relations with friends, family, relatives, etc. The feeling of torture in prison (the pains of imprisonment) as stated by Gresham M. Sykes (2001: 484-485) includes loss in several ways, among others:

1. The deprivation of Goods and services
2. The deprivation of Heterosexual
3. The deprivation of Autonomy
4. The deprivation of Security

Meanwhile, according to C.I Harsono H.s (1996: 86) it is said that psychologically the impact of incarcerated prisoners will lose 9 (nine) things namely:

1. Loos of Personality
2. Loos of Security
3. Loos of Liberty
4. Loos of Personal of communication
5. Loos of Good and service
6. Loos of Heterosexual
7. Loos of Prestige
8. Loos of Belief
9. Loos of Creativity

The connection between the existence of informal norms as prisoners' codes in prisons with a sense of torture in prison life is the desire to create an atmosphere of mutual respect between fellow prisoners so as not to cause disputes or quarrels so as to create calm. Their hopes in undergoing the criminal period need to be done in the management of frustration so that it can be controlled so as not to cause a commotion, such as "like selling mouths", or "committing violence and extortion of fellow inmates". This is actually the meaning of the emergence of a balance. Besides that they are trying to be strong so as to create self-confidence.

Regarding the origins concerning the culture of prisoners, according to Roger Hood and Richard Sparks, quoting the opinions of Cressy and Irwin that concerning the values of a prisoner's social system are largely a criminal subculture owned by a prisoner before he goes to prison and they bring it into prison life. (Roger Hood and Richard Spraks, 220:) It seems that there is a difference in understanding between the subculture (subculture) which is more on understanding the conditions and situations of life that are different from the "outside" and subculture of crime (a criminal sub culture) that convicts bring before entering prison and or growing up in prison. This understanding of the subculture of imprisonment may be more about changing one's "status" when he enters the prison gate.

According to Romli Atmasasmita (2003: 92) that since someone (new) entered into the institution imposed strict prison rules, the obligation of officers to search every prisoner, shave long-haired, giving identification numbers and all kinds of administrative procedures must be passed it all contains the nature of oppressive nature and make a prisoner is a second class citizen. The same thing as stated by Donald Clemmer:

Every man who enters the penitentiary, undergoes prisonization to some extent. The first and most obvious integrative step concerns his status. He

becomes at once an anonymous figure in a subordinate group. A number replaces a name. He wears the clothes of the other members of the subordinate group. He is questioned and admonished. He soon learns that the warden is all-powerful. He soon learns the ranks, titles, and authority of various officials. And whether he uses the prison slang and argot or not, he comes to know its meanings. Even though a new man: may hold himself aloof from other inmates and remain a solitary figure, he finds himself within a few months referring to or think in, of keepers as "screws," the physician as "the roaker" and using the local nicknames to designate persons. He follows the examples already set in wearing his cap. He learns to eat in haste and in obtaining food he imitates the tricks of those near him.

V. PRISONIZATION

Regarding prisonisation, Donald Clemmer in his book "Prisonization", which was first published in 1940, provides the meaning of prisonisation as follows: prisonization to indicate the taking on greater or lesser degrees of the folk ways, morals, customs, and general culture of the penitentiary. (free translation: prisonization as the level of receiving or taking, less or greater, than the customs, habits, and general culture concerning prison)

Donald Clemmer was further cited as quoted by Roger Hood and Richard Spraks that universal values accepted in prison life included a lower role, facts about prison organization, introduction of new habits in prison life such as how to eat, dress, work, sleep, understand local languages. According to the opinion of the author, perhaps this is what is meant as a sub-culture of prison that is universal. In the sense that whoever goes into prison for the first time will be faced with this sub-culture of the prison, therefore it is universal or general. The socialized and internalized values among prisoners are the values of the prison subculture and the criminal subculture brought from outside the prison and which exist and grow in prisoners' lives. Likewise, according to Romli Atmasasmita in his book "Imprisonment in a Potpourri" my conclusion in connection with the understanding of the term "prisonization" is that "prisonization" and "socialitation" basically have the same meaning with different nature and purpose. Socialization is a process of interaction for someone to be a good and law-abiding citizen, while Prisonisation is a process of interaction to be more criminal than before someone goes to prison.

According to the author, Romli Atmasasmita's opinion about prisonisation makes a person more criminal, this view is relative, why? because, as Donald Clemmer has said, a person is personified or not dependent on certain factors, he makes a hypothesis in 2 (two) terms: (a). The lowest level of imprisonment (likely not to be colonized) and (b). The highest level of imprisonment (meaning that the likelihood of being colonized is huge)

The explanation can be stated, that the lowest level of imprisonment will occur, if: (1). Punishment that is served in a short time, (2). Personalities that are not so stable are made

stable with a lot to do with society, (3). Continuation of positive relations with outsiders (prison), (4). Rejection or inability to integrate with the main prison group, while he is still in contact with outsiders, (5). Blatant rejection of dogma and community values in prison and willingness to help officers, (6). Placement of coworkers and cellmates who do not have leadership qualities and who are not fully integrated in prison culture, (7). Abstain from abnormal sex offenders, excessive gambling, attempts to do things that are truly creative at work

Instead there will be a process of prison, if there are factors that have a strong influence, including: (1). Years of punishment are thus bound to the factor of universal imprisonment, (2). An unstable personality is made unstable through lack of socialization relations before the time in prison, but has strong beliefs and loyalties, (3). Lack of positive guidance with people outside prison, (4). Readiness and ability to integrate with the main prison group, (5). Blind acceptance of the dogmas and rules of the main group and prison inmates in general, (6). Providing opportunities with other people who have the same orientation, (7). Willingness to participate in gambling and deviant sexual behavior. From this understanding Muladi (2002: 224) says that usually the benchmarks used to measure the existence of prisonization are:

- (a) Special vocabulary.
- (b) The existence of social stratification such as elite groups (those who are smarter, from urban and modern), middle-class and hoosier groups (backward people, perpetrators of sexual crimes and so on).
- (c) Primary group growth.
- (d) Leadership Informal leadership on the basis of champion etc

According to Donald Clemmer, (479) in prison, assimilation actually occurs, namely an unconscious process that occurs slowly but surely as long as a person learns the culture of a community where he is to make him adapt to his new group.

This assimilation process also includes how prisoners adjust to the prison environment. This began when he first entered the prison, inmates were not allowed to contact each other. With the end of segregation, prisoners will have the opportunity to contact one another. This interaction process has become an opportunity for prisoners to form a branch of prison culture (sub cultur inmate). Thus it can be said that the sub-culture of the prison culture (sub-culture inmate) is the transition status of a person from a free human being a "jailed" human being with all the procedures and attributes of imprisonment that accompany it, the new prisoners who face the prison culture sub-branch, through a socialization process that is what meant by prisonization

Donald Clemmer distinguishes 2 (two) phases in the prison. At first they became unknown figures, but were replaced with numbers, he wore the same group clothes, interrogated his identity and background, confronted powerful officers, from here he learned about the status, title and authority of prison officials. Secondly in various other ways new prisoners plunge into existing patterns, they learn to gamble, or new ways to gamble, for the first time in their lives engaging in abnormal (deviant) sexual behavior, learning to distrust and hate prison officials, and sometimes to each other,

and they become friends with fellow prisoners who are in the prisoner's community.

Furthermore Donald Clemmer said that the change in the second phase did not happen to everyone, but each convict would submit to the first phase as a factor of influence that is universal. They can also affect both at once even in stages.

It can be said that the first phase is what is referred to as a sub-culture of prison (sub-culture inmate) while the second phase is a sub-culture of crime (sub-culture crime) that grows within the prisoner community. The phase that gets attention is the influence of the second phase which can increase the occurrence of criminality and instill criminalistic and anti-social ideology in prison society. Perhaps this is what is commonly referred to as the "school of crime" within the prison community of prisoners

Whether or not a prisoner process occurs in individual prisoners can be influenced by several factors including: The prisoner himself (his personality and sensitivity to adjust to a culture that depends on the type of relationship he had before he was in prison ie on his personality) 2. The type and level of relationship experienced by inmates with people outside the prison 3. Is he a member of a main group in prison 4. Depends on the opportunity, the opportunity to place it in work groups, cells, and play or make friends in prison 5. The degree or degree to which it accepts codes or dogmas concerning prison culture. (481)

Socialization is a form of adjustment between new prisoners who enter the community of prisoners who have long lived in the prison. In fact there is an adjustment of new prisoners to the values, new norms that exist in the prison.

Based on research by Stanton Wheeler, (197) explains, a characteristic of prisoners is their participation in criminal activities (before entering prison). The capacity of their involvement in criminal action at least suggests some level of support taking from unconventional values (in prisons), this is seen as an indication of opposition to conventional norms and values. This indication can be seen from the beginning of the 24-hour life together of individuals who have deviated from conventional norms, on the other hand prisons offer opportunities for joint empowerment of criminal values. Prisoners who occupy prominent positions in hereditary prisoners mostly use their time to interact with their followers, this position being the basis of organization and culture in the life of narapaidana, they are the most competent to (form) a criminal value system (crime sub culture)

According to Sue Reid Site (435) experts have developed 2 (two) analysis models of the emergence of inmate sub-culture branches in prisons, namely: (1) Importation Model and (2) Deprivation model. According to the Deprivation model, the prisoner's behavior pattern is an adaptation to their environment. Prisoner's social system is functional for inmates, enabling them to minimize, through cooperation reducing the pain of imprisonment.

According to Yohanes Irwin and Donald R. Cressey (436), that the pattern of behavior brought by a prisoner to prison, this is called the Importation Model, is an important model. Furthermore, Yohanes Irwin and Donald R. Cressey refuted the overemphasized opinion of the explanation of the cultural influence of prison inmates. The branch of prison culture is really a combination of several types of branches of

culture brought by inmates from past experience and using them to make adjustments to deprivation of life in prison. The Importation Model and Deprivation Model research conducted by Charles W. Thomas at the maximum-security prison in America shows the importance of both importation and deprivation variables. When a prisoner is in prison, both formal organizations and the prisoner community compete for allegiance, these two things present are opposites in the process of socialization. Thomas called the effort that involved him as a formal socialization organization of prisoners in the prison. One's success requires another person's failure, prison is a closed system. In explaining prisoner culture, one must examine all of these factors: experience at the beginning of imprisonment, whether criminal or non-criminal; expectations of prison inmates and staff; quality relating to prisoners' relations with people or groups outside the walls; hopes after being released from prison and the problem of adjustment that immediately appeared on the faces of prisoners

Charles W. Thomas argued that the greater the degree of equality between pre-convict activities and attitudes to the cultural branch of prison values, "the greater the receptivity to the influence of prison." Thomas also found that prisoners of lower class compared to the upper social class were more likely to be highly prisonized, those who had the highest level of contact while those who contacted the outside world had the lowest degree of prison level in prison; and those who have a higher degree of prisonisation are those who are the pale after being imprisoned. In the opinion of the author Charles W. Thomas opinion above is almost the same as what was stated by Donald Clemmer. While Leo Carroll found support regarding the Importation Model, in a study of the relationship between his tribes in a maximum-security prison found support for the importation model, although he concluded that the model needed improvement

VI. CONCLUSION

The prisoner's social system is characterized by social roles and often also involves the development of a special vocabulary. Specific language is not developed primarily for secrecy, nor is it a symbol of the convicts' loyalty to one another. Guards use language too, but more as a symbol of differentiation. Special terminology addresses the social role played by inmates. Although these words differ somewhat from institution to institution, the roles they adopt are the same thing. It can be concluded that the empowering model is directed at freeing prisoners from: (i). Structures that inhibit the introduction of the virtues of life, (ii). Structure that supports his pride, and (iii). Structures that inhibit the fulfillment of their needs Substantively, the philosophical principles above are in line with philosophical values in Pancasila. The principles of Pancasila actually also contain the main ideas that can guide the formation of prisoners more comprehensively. The Divine Principle as the ontological framework of the Indonesian nation, can be the basis for religious moral and religious-based guidance to deliver prisoners to respectful attitudes as God's creatures (*honeste vivere*). Fair and civilized humanity, as a normative framework of the nation, can be the basis for fostering

oriented respect for universal human rights without discrimination in any form. From here, it is possible for prisoners to achieve a just and civilized attitude towards others (*neminem laedere*). The principle of unity can be the basis of national solidarity-based coaching. That way, coaching takes place by upholding unity as a child of the nation (*unity*). Democracy, can be the basis for fostering based on people's interests. In this case coaching must lead to awareness of civic responsibility. Meanwhile, social justice can be the basis for fostering an attitude of justice in living together. In this case, coaching is directed at fostering a sense of social justice

The principles of the Pancasila, *mutatis mutandis* are contained in the four points of the Preamble to the 1945 Constitution which are agreed by scholars as the ideals of Indonesian law. These four principles determine how Indonesian law should be, and should simultaneously work. The four principles are: (i). Protection of all elements of the nation for the sake of national integration, (ii). Embodiment of social justice in the economic and social fields, (iii). Realizing democracy and 'nomocracy' in state life. *Nomos* (law) becomes "ruler over ruler", as well as (iv). Creating an honored life as a creature of God on the basis of humanity and civilization. All of this is the general consciousness of this nation - which can be used as a starting point for fostering prisoners in Indonesia

VII. REFERENCE

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