

Implementation of Pancasila On Prisoners At The Medan City Polrestabes

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Abstract: Pancasila is a way of life in society and nation and the implementation of the values of Pancasila is not yet optimal. It is hoped that through this writing, we will be able to understand the meaning of Pancasila values and be able to apply them to prisoners at Polrestabes better and to love their nation and state with Pancasila characteristics more. In a general context, the impact of violations of Pancasila Values can cause social, political and economic damage which ultimately affects the welfare of society. Therefore, it is important for every individual and society to maintain and commemorate Pancasila Values in everyday life. This writing research has had a positive impact on the prisoners themselves. The results of this writing research are the role of the Medan Police in implementing the application of Pancasila which is interconnected with the rule of law and restorative justice. The democratic values in Pancasila must also be implemented in prison institutions. Prisoners' participation in making decisions that affect their lives needs to be accommodated. Restorative Justice finds its footing in the basic philosophy of the fourth principle of Pancasila.

Keywords : Pancasila Values, View of Life, Prisoners

INTRODUCTION

Socialization regarding the implementation of Pancasila to prisoners has a complex background and is important in the context of their social, humanitarian development and recovery as productive members of society. Pancasila is the basic ideology of the Indonesian state which is a guide in social, national and state life. Pancasila values such as social justice, unity, unity, democracy and humanity are a strong foundation for building a just and harmonious society. Prisoners are part of society who have violated the law and are punished according to applicable regulations. However, they also have the potential to be rehabilitated and guided so that they can become productive and responsible members of society again. Socialization regarding the implementation of Pancasila aims to support the social reintegration process of prisoners after they have finished serving their sentence. By understanding the values of Pancasila, it is hoped that prisoners can more easily adapt back into society and live a positive life.

Through socialization, prisoners are given the opportunity to change their mindset and attitudes towards the norms of national and state life. They are invited to understand the importance of the moral and ethical values upheld in Pancasila, so that they can avoid behavior that violates the law in the future. By understanding and implementing the values of Pancasila, prisoners are expected to be more active and contribute positively to community development. This can be done through various social, educational and economic activities that help them get their rightful place in society.

Socialization about Pancasila can also be a means of developing a broader understanding of religion and culture, so that prisoners can find common values between religious teachings, local culture and Pancasila principles. Taking into account this background, socializing the implementation of Pancasila to prisoners is a strategic step in their positive rehabilitation and social reintegration efforts into society.

Pancasila education teaches the basic principles of the Indonesian state, including tolerance, justice and equality. It promotes inclusive attitudes and respect for differences in society. By integrating Pancasila well, prisoners can certainly create an attitude that upholds the values of Pancasila in harmony where after passing the prison period they can further develop the values of respecting and appreciating human values.

METHOD

In this research we used a qualitative descriptive approach. By conducting descriptive research, researchers will explain the picture of the problem that occurs. This descriptive research aims to obtain information regarding "Socialization related to the implementation of Pancasila among convicts at the Medan City Police", actions in the form of words and language related to the concept of mutual cooperation, namely cooperation in preventing radicalism in the social environment.

RESULT AND DISCUSSION

Background of Pancasila in Society

The legal rules in the Republic of Indonesia are the order of Pancasila. Law as a tool for realizing norms or decency according to Roadburg, the source of the law's enactment should not be seen as being due to the will of an outside party, but the law is valid because of the ethical obligations that exist in the person known to the regulation while the law can only come into force if it is based on its enactment. decency, its validity is due to the moral personality of a person who considers the regulation to be an ethical regulation. In other words, the ethical basis of the law is in accordance with the ethical basis recognized by the legal regulation. Law (UU) Number 12 of 2011 concerning the Formation of Legislative Regulations emphasizes that Pancasila is the source of all sources of state law. Thus, all laws, including statutory regulations, must be based on Pancasila. Furthermore, to understand the scope of the law, there are several substances as described below:

Law and Decency

As is known, law and morals (decency) are two institutions that have a very close relationship. This close relationship is because the function and task of the two institutions is solely to carry out an assessment (order) of human behavior. For clarity, first state what is meant by decency (morals). Decency (morals) is called "mores" in Latin, which means: mos = will, mores = good behavior, good customs. By Prof. Mahadi, SH, formulates morals in English as follows: "Morals have to do

with human activities, that are looked upon as good or bad, right or wrong, correct or in correct." It means: Morals are something that has to do with human activities, namely activities that are considered good or bad, right or wrong, appropriate or inappropriate. Next: Morals are conformity to accepted rules about what is right and what is wrong. Morals are valuable, quality. Qualities that cause morals to be important for someone or to behave consciously. Thus it can be said that morals are bad, right or wrong, right or wrong. Meanwhile, the law itself is a human action that occurs in society. However, the two institutions can be differentiated based on several factors:

The morals of the Indonesian nation tend to decline from year to year due to the increase in Pancasila in society which leads to attitudes of radicalism, and so on. In the world of education, factors that can encourage a person or group of people to commit acts that violate the implementation of Pancasila can be related to several factors, namely:

- a. Lack of appreciation and respect between individuals, nowadays, this phenomenon is often seen where many individuals tend to consider themselves superior to others, and this situation creates an environment that does not support the development of attitudes.
- b. Lack of understanding of the values of Pancasila, sometimes prisoners may not fully understand or really know the importance of attitude. This could happen because they don't get enough lessons or there isn't a strong enough emphasis on values such as harmony and respect for differences. This could create a risk of radicalism emerging.

The psychological development of prisoners, in the developmental phase of prisoners with their psychological and emotional changes can cause prisoners to become more vulnerable to conflict and disagreement over differences. Lack of showing an attitude of mutual cooperation between members of the community, when prisoners are less involved in mutual cooperation activities or do not appreciate the importance of cooperation and collaboration with fellow prisoners. This can influence their ways interacting and communicating with fellow prisoners who may have different backgrounds, religions or cultures can result in prisoners tending to be more selfish, less empathetic and less concerned about the feelings or needs of other people.

Impact of implementing Pancasila

In a national context, the impact of violations of Pancasila Values can cause various problems and losses for Indonesian society. Some of the impacts that arise include:

1. Lack of social harmony: Pancasila values are the background for building a harmonious national unity. If these values are respected and studied consistently, society will be more harmonious and tolerant. However, if violated, cultural, religious and ethnic differences will emerge which can trigger conflict and violence.
2. Lack of social justice: Pancasila promotes social justice as a key value in decision formation and resource management. If the value of justice is respected, then the

government and society will focus more on equitable and increasing development. However, if violated, hunger and lack of social welfare will emerge.

3. Disadvantages of democracy and clean government: The values of freedom, justice and the relationship of hope (Pancasila) build democracy and clean government. If violated, conditions of despotism, corruption and oligarchic influence will emerge which can worsen people's quality of life.

In a general context, the impact of violations of Pancasila Values can cause social, political and economic damage which ultimately affects the welfare of society. Therefore, it is important for every individual and society to maintain and commemorate Pancasila Values in everyday life.

Application of Pancasila Values in Social Life

Assessment of the application of Pancasila in the social life of prisoners can be done in several ways, including:

1. Education and Development: Education and development programs for prisoners can teach prisoners the values of Pancasila and help them understand the importance of these values in social life.
2. Implementation of Rehabilitation Programs: Rehabilitation programs designed to help prisoners return to being productive and responsible members of society can include aspects of Pancasila as part of their development.
3. Application of Pancasila Values in Social Activities: Prisoners can be asked to be involved in social activities inside and outside prison detention that are based on Pancasila values, such as mutual cooperation, concern for others, and participation in community development.
4. Behavior Evaluation: Evaluation of prisoners' behavior and social interactions in the prison environment can also be an indicator of how well they understand and apply Pancasila values in their daily lives.

This assessment aims to ensure that prisoners are not only given punishment, but also the opportunity to improve themselves and return to being useful members of society, in accordance with the values of Pancasila. Examples of the application of Pancasila in social life:

1. Upholding family values and mutual cooperation in the community
2. Respect the human rights of every citizen and their obligations.
3. Do not use religious differences as a basis for hatred
4. Does not discriminate between citizens, based on ethnicity, religion, race, class and level of education
5. Implementation of Pancasila for prison detainees (convicts)

The implementation of Pancasila for prison inmates in the life of community institutions is very important to ensure that human rights and human values are respected, even in difficult conditions such as in prison. The following are several examples of the implementation of Pancasila towards prison inmates:

1. Justice: Pancasila teaches to uphold justice for all citizens. In the context of prison detainees, this means providing fair and decent treatment to detainees. A transparent and non-discriminatory judicial process needs to be guaranteed.
2. Humanity: The human values upheld in Pancasila must be reflected in the treatment of prison inmates. They are still considered human beings who have dignity and human rights that must be respected.
3. Unity: Pancasila encourages the creation of unity and unity among all elements of society. In the prison context, the implementation of the value of unity can be seen in efforts to rehabilitate and resocialize prisoners so that they can become productive members of society again.
4. Democracy: The democratic values in Pancasila must also be implemented in prison institutions. Prisoners' participation in decisions that affect their lives needs to be accommodated.
5. Divinity: Even in a prison context, divine values can be interpreted as compliance with applicable religious and moral norms. Worship facilities and spiritual support need to be provided for prisoners who need them.

The main challenge in implementing the socialization of Pancasila to prisoners

1. Prisoner Resistance: Some prisoners may have different views or resistance to Pancasila values, making it difficult to get full support from all parties.
2. Limited Resources: Prisoners often face limited resources, including funding, personnel, and facilities, which can limit their ability to provide effective socialization programs.
3. Environmental Conditions: The environment in prison inmates may not always be conducive to effective socialization. Factors such as overcrowding, security and the psychological condition of prisoners can become obstacles.
4. Communication Skills: Not all officers in Polrestabes prisoners have sufficient communication skills to deliver socialization material effectively to prisoners.
5. External Interests: Influence from external groups or certain political factors can also influence the implementation of Pancasila socialization among Polrestabes prisoners.
6. The presence of extremist groups or other internal disturbances that can hinder the socialization process.

To overcome this challenge, several countermeasures that can be taken include:

1. A comprehensive approach involving psychosocial approaches and religious education to overcome prisoners' resistance to Pancasila values.

2. Providing special training for officers on guard at the location of Polrestabes prisoners to improve their ability to deliver Pancasila socialization material.
3. Collaboration with civil society organizations and educational institutions to provide additional resources and support in organizing outreach programs.
4. Strengthening supervision and security among Polrestabes inmates to prevent interference from extremist or internal groups

CONCLUSION

Through the analysis process of writing this article in the form of a field at the Medan police station, it is a way to increase prisoners' understanding of Pancasila values so that they can apply Pancasila values to prisoners, that Pancasila is the nation's way of life and the application of Pancasila values in everyday life. . Pancasila values are fundamental, absolute, universal and eternal and are values that originate from the noble culture of society spread throughout the archipelago.

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