

# Pancasila Perspective on The Interpretation of Peci as Symbolic Communication in Indonesian Culture

Cici Anggraini\* & Muhammad Alfikri

Universitas Islam Negeri Sumatera Utara Medan, Jl. Lapangan Golf, Kec. Pancur Batu, Kab. Deli Serdang, 20353, Indonesia

## Abstract

The purpose of this article is to learn how Pancasila interprets and views the cap as a part of Indonesian culture. The Indonesian people have been known for their rich culture since ancient times, and foreign countries regard Indonesia as a colorful country. From a historical standpoint, there is an outfit that serves as a symbol of communication, namely the cap. Because it appeared ancient and not modern, the cap was initially regarded as a symbol of discrediting the Indonesian people. Later, as a symbol of equality, Indonesian politicians began to wear the cap. This study employs the descriptive analysis method in conjunction with a literature review. According to the findings of this study, the cap symbol represents Pancasila values such as divinity, humanity, unity, democracy, and justice. The cap is a symbol of equality that forms a pattern. This pattern represents the balance of degrees, humanity, the law, and social life. The cap has a significant impact on people's perceptions and behavior.

*Keywords:* interpretation, symbolic communication, pancasila, peci

## 1. Introduction

The Indonesian nation has long been known as a culturalist nation; this argument is supported by historical evidence demonstrating that the Indonesian nation's ancestors upheld customary law and hereditary culture. This culture is always maintained to give the impression that Indonesia is a large and prosperous country (Wuryasti, 2019).

Indeed, it is culture that makes social and political processes more dynamic. Because culture and social life are inextricably linked, cultural studies are always classified as sub-social sciences. Culture has a large influence on the human mind and habits of a region, so each region has its own distinct characteristics.

Humans, as social creatures, are always dynamic and moving forward in life. Culture also plays an important role in this dynamic and process, allowing humans to develop from their thoughts and habits. Philosophically, humans cannot continue with themselves. According to (Maisarah & Nurani, 2019), humans use symbols to express their thoughts and feelings.

In terms of history, the Indonesian nation has an inherent culture, namely the cap. Several national figures, including Soekarno and Haji Agus Salim, as well as all Indonesian presidents and politicians, wear caps as a symbol of Indonesian culture. The strength of the cap symbol used by Indonesian statesmen makes the cap popular among the Indonesian people.

At this point, the cap's meaning has shifted, with the community viewing it as a religious symbol rather than a cultural symbol. The number of caps used in Islamic worship events caused a shift in meaning, resulting in a shifting stigma among the general public. During the Dutch colonial era, the use of the cap (formerly known as the songkok) was a symbol of resistance. Then, some people realize that the cap and religion are inextricably linked because the head covering is an Islamic religious requirement (Kertamukti, 2013).

The writer draws several questions that were collected as the formulation of the problem through the explanation above, namely: First, how does Pancasila see the cap as a cultural symbol? Second, how should the cap be interpreted as a symbol of communication and a representation of the Indonesian nation?

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\*Corresponding author.

E-mail address: [cicianggraini0805@gmail.com](mailto:cicianggraini0805@gmail.com)

## 2. Literature Review

### 2.1. Communication and Culture

Communication should be considered from two perspectives: general understanding and paradigmatic understanding. Understanding communication in general, and even then, must be viewed through two lenses: etymological understanding and communication terminology understanding. Communication is derived from the Latin *communicatio*, which is derived from the word *communis*, which means the same thing. The meaning of the words is the same. In this sense, communication occurs when the people involved share the same understanding of what is being communicated. In other words, if the people involved understand what is being communicated to them, the relationship is communicative. In contrast, if there are parties who do not understand what is being communicated, it indicates that communication is not working and that the relationship between these people is not communicative (Effendy, 2008).

Communication is defined as the process of delivering a statement from one person to another. This understanding informs us that communication involves a group of people or humans, so this type of communication is known as Human Communication (human communication). While there are many definitions put forward by experts, it can be concluded from all of these definitions that communication is the process of delivering a message by one person to another to inform or change attitudes, opinions, and behavior, either directly (communication. face to face) or indirectly (communication through the media).

According to this definition, the purpose of communication in a paradigmatic sense is to have an effect on the communicant. According to (Effendy, 2008), the effects of message exposure can be classified into three levels: cognitive effects, affective effects, and conative/behavioral effects. Cognitive effects are effects that occur on the communicant that cause him to be aware of something communicated by the communicator. In this case, the communicator simply wishes to influence the communicant's decision. The affective effect outweighs the cognitive effect. The communicator's goal here is not only to tell the communicant about something, but also to try to move his heart by eliciting certain attitudes or feelings, such as pity, sadness, emotion, joy, anger, and so on. While the conation effect or behavioral effect has the highest level, it is the change in the communicant's behavior or attitude after receiving a message from the communicator.

The author assumes in this explanation that communication is a social process in which humans exercise their essence as social beings by interacting. Then, humans communicate in two ways: verbal and nonverbal. Verbal communication is a type of communication that results in a direct meaning. Nonverbal communication, on the other hand, is a form of communication that aids verbal communication in the formation of meaning. This is consistent with culture, in which cultural symbols are an attempt to convey human messages.

Culture is a broad term that encompasses all human power, creativity, taste, and initiative. Culture can take the form of buildings with beautiful architecture, science and technology, arts and literature, and so on. Literally, the term culture derives from the Latin word *Colere*, which means "land management," and refers to everything produced by the human mind (mind) with the goal of managing the land or place of residence. It can also be interpreted as a human effort to carry out and keep life in the environment alive (Poespowardojo, 1993). Culture is derived from the Sanskrit word *buddhayah*, which is the plural form of *buddhi* (mind or reason), which is defined as matters concerning human reason and mind (Aw, 2010).

Humans have cultural potential in the form of thought (copyright), taste and will (intention), and work. Culture is the outcome of the four potentials of culture. In other words, culture is the result of people's creativity, taste, intention, and work in order to live their lives. Develop your natural thinking and scientific abilities as well. Culture is amorphous. Because he includes an idea system or ideas contained within the human mind. While the patterns of behavior, language, living equipment, social organization, religion, art, and others that help humans carry out social life are the embodiment of culture (Kertamukti, 2013).

The earliest definition of culture, proposed by Edward Burnett Tylor in his book *Primitive Culture*, is a complex of all knowledge, beliefs, arts, laws, customs, and any other capabilities and habits possessed by humans as members of society. As (Hebding & Glick, 1992) put it, culture can be seen in both material and non-material ways. Material culture manifests itself in material objects created and used by humans. For example, hand, neck, and ear jewelry accessories, household appliances, clothing, computer systems, architectural designs, automotive engines, and even instruments for large investigations. Non-material culture, on the other hand, refers to the elements intended by the concept of norms, values, beliefs/beliefs, and language.

## 2.2. *Peci as Symbolic Communication and Culture*

Peci is another term for a head covering worn by a Muslim man for religious and other official occasions. The cap has a long history in Indonesia as a head covering for Muslims, evolving from a religious value to a national ideological value. Peci entered the realm of symbolic thought of Indonesian leaders during the country's journey. The way a Peci becomes a “moving visual” to symbolize that its wearer is a nationalist as well as a religious leader, particularly with Soekarno as the originator of Pancasila and the person who popularized the cap as a symbol of nationalism, makes the cap a very interesting thing. It is fascinating to consider the relationship between a cap and Pancasila, which has five precepts as the foundation of the Republic of Indonesia (Kertamukti, 2013). It begins with the story of how a cap is used in Indonesian society, as well as the historical story of Soekarno as a national leader who wanted to make the cap a symbol of national identity, and then links it to Pancasila as the foundation of the Indonesian state.

In Indonesia, wearing a cap during community activities is a type of symbol of equal and simple association. This equality and simplicity can be seen in the shape of a cap, which is like a tube following the user's head and consists of only one black element. In Indonesia, the use of the cap or skull cap is considered a cultural product. Culture is a coherent system in the form of symbolic forms in the form of words, objects, behaviors, myths, literature, paintings, songs, music, and beliefs that are closely related to the epistemological concepts of the community's knowledge system. The Peci has long been used in Indonesia, as documented in the book *National History of Indonesia III* by Marwati Djoened Poesponegoro and Nugroho Notosusanto. Peci is already well-known in Giri, one of the centers of Islamic spread in Java. When Ternate's King Zainal Abidin (1486-1500) studied Islam at the Giri madrasa, he brought back a skullcap or cap as a souvenir. Giri's cap is considered magical and highly respected, and it is traded for spices, particularly cloves (Isnaeni, 2010).

The author makes several arguments in this article that the cap and Pancasila are related items. During the Dutch colonial period, the people were divided into several castes, which were distinguished by head coverings, according to history. This is even more apparent when viewed through the eyes of a student. Students of Dutch descent wore hats that depicted them as colonials. While the nobility wore blangkon as a symbol of their identity. While the commoners lacked the markings on their headgear that the nobility and colonies wore.

## 2.3. *Pancasila Principles*

Pancasila is the result of excavations from the assimilation of Indonesian society, which was formed by the ideas of great Indonesian figures such as Soekarno, Yamin, and Soepomo, among others (Wiratmaja et al., 2021). Pancasila, as the state ideology, the nation's way of life, and the foundation of the Republic of Indonesia, has strength in each of its values when properly implemented in daily life. This is demonstrated by reviewing this perspective on the history of Indonesian independence. Pancasila is a source of soul strength for all Indonesians seeking independence by preparing Pancasila as the foundation of the state, that is, as a fundamental foundation in the implementation and administration of the state (Aridhayandi, 2018). Pancasila is the Indonesian way of life; that is, every value of Pancasila becomes the determination of the heroes to unite in expelling the invaders who, when viewed through the lens of the weapons, Indonesia will lose. What can be demonstrated at this time is that, as a result of the effective implementation of Pancasila values, Indonesia has achieved its own victory, with the ability to fight together against the invaders. Then, as Pancasila became the state ideology of Indonesia. This occurred because the people were aware of the great power possessed by the existence of Pancasila's values at the time. The general public is aware of the compatibility of Pancasila's values with the characteristics of Indonesian culture. This is because Pancasila is essentially made up of cultural values, traditional values, and religious values that exist in the mix of Indonesian society itself. In fact, colonizers have always attempted to destabilize Pancasila's position. This is due to colonial awareness of Pancasila values, which are essentially a resilient shield that can lead the Indonesian nation to progress if properly implemented in life.

Pancasila is the foundation of the Indonesian state, which consists of five precepts. The existence of Pancasila provides the Indonesian people with an idea or example that is contained in Pancasila's values. The word Pancasila derives from Panca, which means “five,” and Sila, which means “the main or pillar of the rules of good and right attitude.” As a result, Pancasila contains the contents of guidelines or rules concerning good and correct behavior. Pancasila is the main theme and leitstar, the main strength and road sign, according to Abdul Gani in (Jannah & Dewi, 2021). If there is no such understanding, the state's power will crumble. As a result, various forms of deception must be combated by emphasizing Pancasila as the philosophical and moral foundation.

A country will not be able to stand on its own without a strong national foundation. It is impossible to know where the goal will be achieved if there is no view of life. A country will not face internal or external problems based on its

nationality. Pancasila contains fundamental aspects, so its role and function are critical in this day and age. Pancasila is also a tool for the Indonesian people's overall security and prosperity. However, the specific implementation has not been carried out properly because the Indonesian people's justice and prosperity have yet to be realized. Pancasila must also be used to represent the personality of all Indonesians.

Pancasila essentially possesses five values: divinity, humanity, unity, democracy, and justice. Pancasila is a way of life that encompasses all aspects of social and political life. The author assumes that the cap and Pancasila are the result of culture, so there is a connection, so it is interesting to examine the role of the cap as a culture within the context of Pancasila values.

### 3. Methodology

This paper describes the approach using conceptual studies that are based on the type of literature review (Creswell, 2014). The analysis process is carried out by looking at several communication science studies in order to form a perspective devoted to viewing literature from the DEDUCTIVE - INTERPRETIVE perspective.

Denzin and Lincoln argue in (Rorong, 2019) that descriptive perspectives tend to focus on how to view reality (usually social or psychological reality), which in its order always refers to structured approaches. The literature review in this paper was chosen because it has the potential to be studied in order to understand the theoretical perspective in research that there are numerous approaches to conducting a study.

This understanding is seen because not all studies must be studied with a research approach; the author's approach is to borrow a qualitative research study that stands on the type of literature review; this study is also able to stand with the baton on various supporting perspectives traditions, such as communication science, which has seven perspectives in its tradition. It is critical to understand that different approaches imply different "worldviews," and adopting a specific approach can influence how or in what way this Deductive-interpretive perspective is used to view constructivist-based literature studies.

The literature review will reflect a methodological approach with a broad perspective on determining the process and flow of thought using full interpretive thinking. As can be seen from the list of references in the form of secondary data formed based on historical studies, archives, and documents to supplement the theoretical approach, many methodological approaches are described in terms of the type of analysis carried out. Different approaches also involve various assumptions about what type of information (or knowledge) is important. This paper's literature review discusses published information in specific subject areas within the realm of communication science from a theoretical perspective of high complexity.

This paper's literature review is a simple summary of the source, but it usually follows an organizational pattern and combines summary and synthesis. A summary is a recap of important information from a source, whereas a synthesis is a reorganization of that information as well as providing a new interpretation of old material by linking several interpretations that have enough synthesis for a single study. This review of the literature, particularly in the Deductive-interpretive perspective, examines the intellectual development of the field, including the complexity of the theoretical perspective (communication).

A literature review can assess sources and advise readers on which are the most relevant. The primary goal of this literature review method perspective is to create new arguments in the context of communication theory, and an article that includes a literature review as part of it. This literature review employs the second and third literature dimensions as a foundation and support for new insights. In this paper, the focus of the literature review method is to summarize and synthesize arguments and ideas without adding new contributions. The author's methodology for this study focuses on a narrative analysis of theoretical perspectives, particularly in the study of communication. This study also employs a chronological review, with subsections for each theoretical perspective study beginning with the introduction and ending with the process of describing the sub-sub content. Thematic review subtopics will be based on descriptive analysis related to the theme, specifically in the Deductive-interpretive order.

## 4. Result and Discussion

### 4.1. Result

Pancasila is a way of life for the entire Indonesian population. Pancasila is a social benchmark that must be followed because it is the foundation for the formation of the Indonesian nation's identity. Pancasila was born from a feeling that reflects the Indonesian nation, so protecting Pancasila is synonymous with protecting the Indonesian nation's dignity.

Pancasila has many subcultures that shape the quality of the state as a way of life, such as the 1945 Constitution, the Pancasila legal system, the Pancasila economic system, applicable norms, and others. Pancasila is a life philosophy that is very compatible with Indonesian society. Essentially, the ancestors of the Indonesian nation were a culture-respecting nation, so the birth of Pancasila would preserve the essence and existence of the existing culture (Sulianti et al., 2020).

Pancasila promotes the following five values: divinity, humanity, unity, democracy, and social justice. In terms of history and culture, the cap is a symbol and identity of the Indonesian nation that was influenced by Malay culture. The presence of the cap as a cultural symbol is very interesting to examine from Pancasila's point of view because it is regarded as a reflection of the Indonesian nation.

The value of divinity is found in the first precept, which collects the other four precepts. The essence of the divine aspect is to preserve the religiosity of the Indonesian people's ancestors, who have always practiced animism (Al-Mujtahid et al., 2022). Because it is always seen in religious events, the cap is inextricably linked to divinity (especially Islam). As a head covering, wearing a cap demonstrates human nature; this argument is supported by a hadith that states that covering the head is Sunnah in Islamic religious rituals.

The history of the use of the cap during the Soekarno era contains the human values contained in the second precept. The use of the cap as the president's identity shows a symbol of the Indonesian nation's resistance in ancient times. From the Dutch colonial occupation to the Japanese occupation, the cap has been considered the common people's identity. There are even Japanese caricatures depicting people wearing caps as illiterate. Soekarno, a prominent political figure, helped to strengthen the re-identification of the cap, so that it was no longer considered inferior and was adopted as a political culture to this day.

In terms of the value of unity, the cap plays an important role in the defense of the Indonesian nation. Several Indonesian figures, including H. Agus Salim and Soekarno, are seen wearing the cap in political activities both at home and abroad. H. Agus Salim, dubbed "the gentleman from Indonesia," uses the cap as a display case for the Indonesian nation, creating the impression that the cap is Indonesia and that it is the cap that unites the Indonesian people's differences (Isnaeni, 2010).

The cap, as a symbol of Indonesian culture and identity, plays an important role in reviving the populist values enshrined in the fourth precept. Soekarno's cap reflected his values of simplicity, whereas the head coverings of Dutch and Indonesian aristocrats were more luxurious at the time. Soekarno's populist form was resistance through the simplicity of the cap to raise the class of the cap so that it gave the impression of luxury because it was worn by high-ranking politicians.

The fifth precept is about justice, which means equality in social, legal, and other areas. Of course, the cap that embodies the values of divinity, unity, populism, and justice restores equality, welfare, and social justice to the Indonesian people. The cap, which is a cultural symbol, depicts a very visible equality in which people and leaders wear the same outfit to ensure that there is no social segregation in Indonesia.

The five precepts and their values have been incorporated into the cap, which serves as a cultural symbol. As a symbol of communication, the cap has a wide range of interpretations. The cap is a symbol of nationalism, and Pancasila's argument is bolstered by the Indonesian nation's long history with the cap and the Indonesian people's resistance to invaders (Hebding & Glick, 1992).

The cap represents the Indonesian nation's national identity. The cap was used as a form of discredit by colonizers during the colonial era. The resistance and rise of the Indonesian nation's dignity through the symbolic message of the cap brought the Indonesian nation together. Resistance is very real in this culture, and it can still be felt today, where the cap has become a 'washer' of names for politicians. As a result, the cap is an undeniable symbol of national identity.

The cap also describes a balance pattern as a form of symbolic communication. This pattern represents the balance of degrees, humanity, the law, and social life. The cap plays such an important role in shaping people's perceptions and behavior that it is now inextricably linked to Indonesian culture.

#### 4.2. Discussion

Pancasila is the result of the values that Soekarno felt in the Indonesian people; he felt the diversity of the people, their misery, their diversity, and the economic imperialism that colonized them. The value of taste distinguishes those who think from those who do not. Soekarno was well aware that, as social beings, humans cannot avoid cultural elements (Regiani & Dewi, 2021). Human values in cultural elements become an intrinsic part of human existence that cannot be separated. It becomes a paradigmatic element that demonstrates the morals, ethics (in Islam: akhlaq), and etiquette of specific cultural communities. These values serve as the foundation for understanding people's ways of thinking, spirit, ideals, and way of life. Pancasila is the end result of everything. Pancasila is an Indonesian cultural product. ST. Alisjahbana saw culture as activity, activity, and even struggle when it came to understanding it. According to him, culture shapes humans rather than humans shaping culture. He sees culture as a creative activity based on the power of reason. As a result, culture is explained by the theory of values rather than empirical theories. Values are formal aspects of culture that have been derived from facts, realities, situations, and events and transformed into ideal goodness in the form of spirituality, justice, welfare, the rule of law, and so on.

Values have become extremely important in terms of cultural dignity. Without values, cultural life will deviate from the course of life itself. Culture is then defined as the creation, organization, and processing of human values, referring to the perfection of sense-intentions and works. ST. Alisjahbana saw culture as activity, activity, and even struggle when it came to understanding it. According to him, culture shapes humans rather than humans shaping culture. He sees culture as a creative activity based on the power of reason. As a result, culture is explained by value theory rather than empirical theories.

Pancasila is the result of culture, whereas the Peci is the message contained (signified) in the object (Pancasila-nationalism) formed from the relationship between the signifier (signifier), in this case Soekarno, and the true function or nature of the object, which is a head covering (mind) and religious value. So when someone wears a cap as a fashion accessory. The Peci symbol clearly shows nationalism and religion, but it can also describe an abstract idea where there is no resemblance between form and meaning. As a result, if there is no community convention for the symbol, the community is unaware of its meaning.

When used by Malay-Malaysians, the Peci is described as a person who is Pancasila, just as the Peci is described as a person who is Pancasila in Indonesian society. Malaysians wear caps to show that they are Muslims, or that they follow Islam. In fact, the cap is not only a symbol of nationalism; when elections and elections are approaching, and also the defendants in the corruption case, these “figures” use the cap as a ruse for “exploitation of religious symbols,” hoping to influence public sentiment and the law. Even with only a cap symbol on the head, the cap saves the rest of the face that was destroyed in the midst of public opinion (Sulianti et al., 2020).

As a solution, the author proposes several forms of action for the Indonesian people in the discussion chapter of this article. The cap is a symbol of Indonesian culture that is inextricably linked to the lives of the nation and state. The cap also contains Pancasila's five values, making it very closely related to the life pattern. The author proposes establishing a special national day through the cap as a form of resistance so that people do not forget the Indonesian nation's history. Furthermore, Pancasila seminars and symbolic messages of resistance, such as the cap, are required so that society and culture are not separated. Furthermore, in today's popular culture, Indonesian culture, including the cap, has been abandoned and regarded as ancient.

#### 5. Conclusion

The writer concludes from the above explanation that the cap, as a symbolic communication item, is closely related to culture. Furthermore, Pancasila and caps have a history of struggle, and caps live Pancasila values as part of their culture. Furthermore, as a form of symbolic communication, the cap describes a balance pattern. This pattern represents the balance of degrees, humanity, the law, and social life. Peci continues to influence people's perceptions and behavior to this day.

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