

## A CULTURAL-HISTORY ANALYSIS ON MALAY-ISLAMIC HERITAGE OF SIAK SRI INDRAPURA THROUGH THE HISTORICAL URBAN LANDSCAPE APPROACH IN PEKANBARU CITY

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### Abstract

*The Sultanate of Siak Sri Indrapura plays a vital role in the history of the development of Islam and Malay culture in Pekanbaru City. Pekanbaru City is a cultural-historical tourist attraction through the Malay-Islamic landscape, which can be seen from its historical heritage. The historical heritage is a Malay-Islamic cultural heritage building that still exists today. This study will explain the analysis of cultural history and its preservation management. The method used is qualitative with a Historic Urban Landscape (HUL) approach. The study's results showed 16 cultural heritage sites with varying levels of management, five sites in very well-maintained condition, three well maintained, and eight poorly maintained. Several challenges are faced: damaged buildings, incomplete historical data, regulations, and the absence of tourist programs. In addition, the distance between cultural heritage and the enthusiasm of the Malay community is a potential that needs to be optimized. The vision is to make Pekanbaru City the center of Malay-Islamic identity based on the waterfront city through the concept of preservation. The proposed preservation management is a historical tourism development program to connect cultural heritage buildings based on tourist trails that prioritize cultural and historical interpretation effectiveness and efficiency.*

*Keywords: Cultural-history analysis, historic urban landscape (HUL), Malay-Islamic, Siak Sultanate, Pekanbaru City.*

### INTRODUCTION

Indonesia is a country rich in history and culture. Each region has its unique history and culture. The various historical periods that have been passed make a city diverse in historical relics, both tangible and intangible. In each particular historical city, the landscapes of the physical environment and cityscape landscapes are closely intertwined and inseparable. The use of materials taken from the immediate environment is the physical basis of a building (Llopis, Torres, Serra, & García, 2015). One such historical city is Pekanbaru City.

Geographically, Pekanbaru City is split by the Siak River, which is also the beginning of the city's growth. Historically, the Siak River was the main trade route from Malaysia to Petapahan. Therefore, Senapelan plays a vital role in the existence of a market or week as a meeting place for traders. Thus, Senapelan became the starting point for the development of Pekanbaru City as it is now. It also shows that geography plays an important and significant role in forming civilization (Farida, Rochmiatun, & Kalsum, 2019).

Along with the development of the times, cultural history activities fade in various circles of society, especially the younger generation. Many young people are indifferent to the development of Malay-Islamic history and culture in Pekanbaru City. Historical buildings are witnesses to the city's history, reflect the uniqueness of its architecture and historical culture, and are a materially valuable human cultural heritage (Kutut, Zavadskas, & Lazauskas, 2014). The existing heritage should already be

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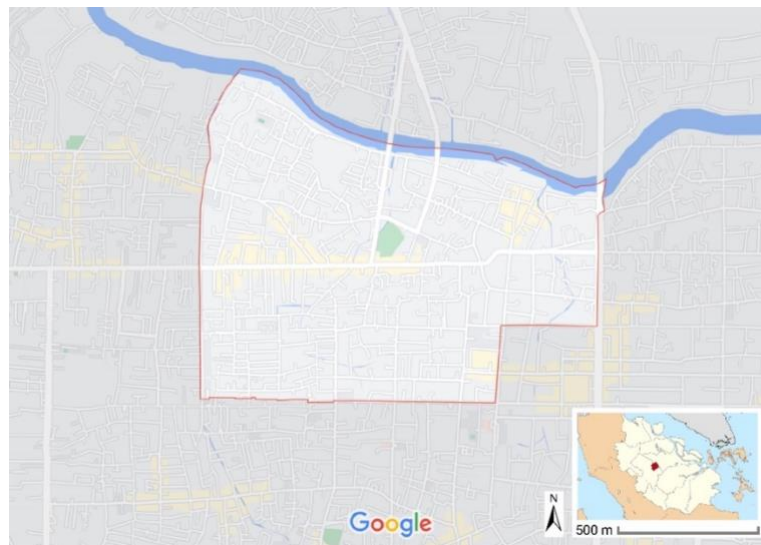
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preserved because it includes traditional cultural values, meanings, characteristics, and qualities representing public memory (Gil-Martín et al., 2012).

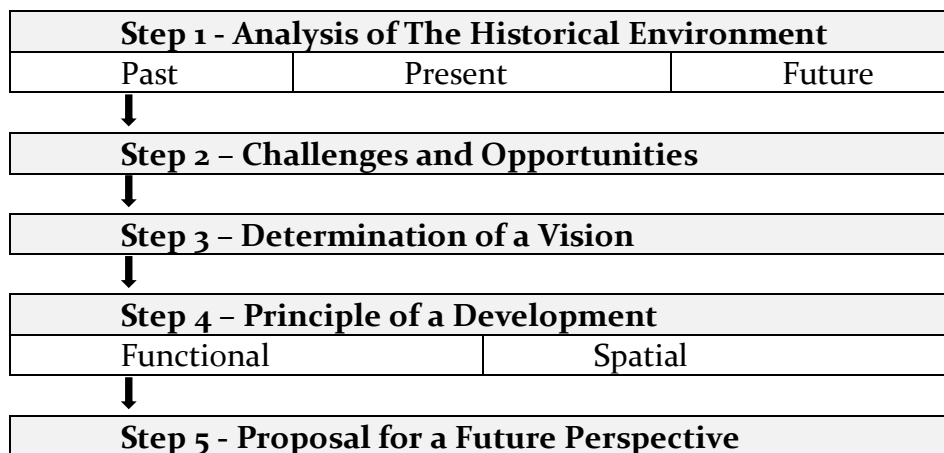
Currently, historical preservation in Pekanbaru City faces various obstacles. For example, the structure and components of the building are gradually aging due to its long history and are also faced with various disasters (Wang, Yang, Lu, Wu, & Xu, 2020). This can also be seen in the massive infrastructure development in urban landscapes making aspects of cultural history less considered. Therefore, this research aims to analysis of cultural history on Malay-Islamic heritage and its preservation management in Pekanbaru City.

**RESEARCH METHOD**



**Figure 1. Research Location Map**

The study was conducted in Senapelan Subdistrict, Pekanbaru City (Figure 1). Senapelan Subdistrict is the oldest subdistrict in Pekanbaru City. This research was conducted for 6 (six) months in the field, starting from December 2021 to May 2022.



**Figure 2. HUL Quick Scan Method**

The method used is the historic urban landscape (HUL) quick scan method analysis. This method is a practical tool to generate ideas for future historical heritage preservation in urban landscapes and encourage everyone to participate in sustainable historical heritage (Damayanti et al., [2021](#)). This method is a model of historical heritage preservation and sustainable development. The HUL Quick Scan Method steps can be seen in Figure 2. The HUL Quick Scan Method steps are:

- 1) Step 1 is to deepen the urban area's historic environment in the past and present context. These elements of the urban environment can include spatial, functional development, and analysis of cultural-historical factors that influence urban landscapes.
- 2) Step 2 includes identifying the challenges and opportunities of the selected area, which will be filtered from the results of step 1. This step includes weak and strong points and attributes or themes that may convey the potential for future development.
- 3) Step 3 determines the general vision for the area involved based on the results of previous steps. This vision will provide a solid foundation for subsequent development.
- 4) Step 4 involves the formulation of fundamental principles that follow the vision. It includes tangible and intangible features in the form of functional and spatial elements that can be used as a basis for development or rebuilding in the context of the parameters set by the vision.
- 5) Step 5 involves elaborating basic principles in the form of proposals and ideas on conservation through the development of historical landscapes. The focus can be on conservation and intervention, development opportunities, socioeconomic development, and landscape.

## RESULT AND DISCUSSION

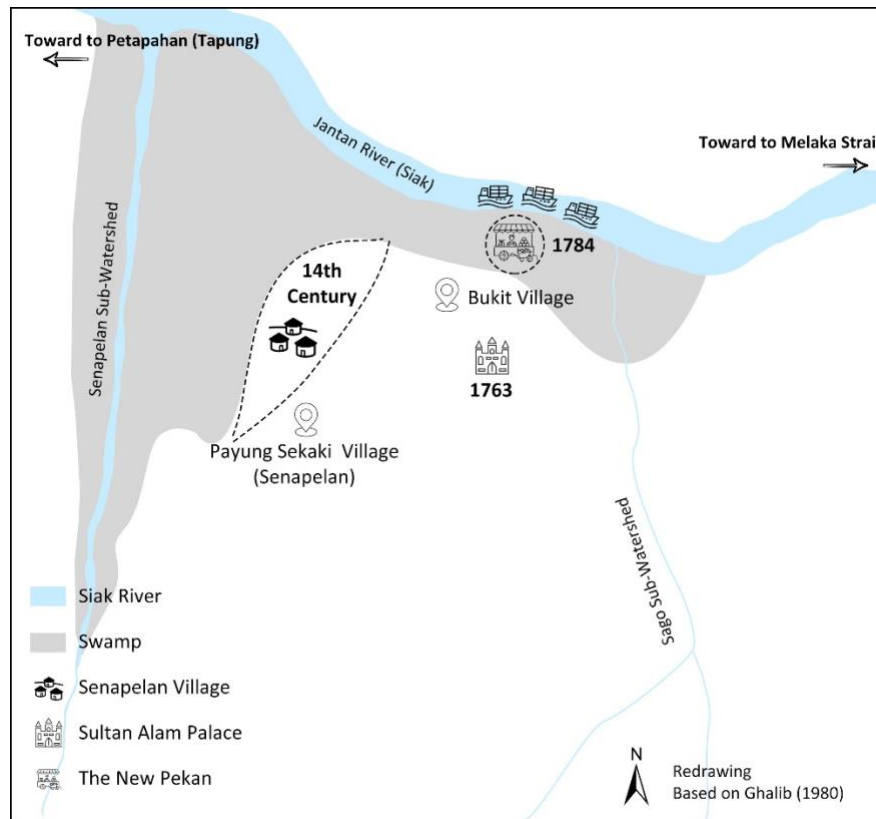
### Analysis of The Historical Environment

Pekanbaru City started from a small village located on the riparian of Siak River. This village was established around the 14<sup>th</sup> century and called Kampung Payung Sekaki or Senapelan (Figure 3). The name Senapelan is derived from the tree word "Sena". The village is led by a chieftain whose title is "Batin" functions as a regional ruler (Suwardi, [2006](#)).

The location of Senapelan Village is very strategic because it is in the middle between the trade routes from the Melaka and Tapung areas. Senapelan village was briefly controlled by several sultanate before in 1722, Senapelan was in the territory of the Siak Sultanate, which was centered on Buatan. The center of the sultanate had moved to Senapelan during the time of Sultan Siak IV, namely from 1766 to 1782, to avoid the influence of the Dutch, who at that time wanted to monopolize trade.

Seeing the potential of Senapelan as a trading route, Sultan Siak IV had the idea to establish a market or week in Senapelan. The first week was established, but it was not so successful because the sultanate's center had to move to Mempura. On June 23,

1784, Raja Muda, Sultan Siak V, returned to Senapelan to continue his father's ideals by establishing a the new pekan. Therefore, this date is commemorated as the birthday of Pekanbaru City. The Siak Sultanate experienced two periods of colonialism, namely in 1858 by the Dutch and 1942 by japan, before finally becoming independent in 1945. Pekanbaru City officially became the capital of Riau Province through Ministerial Decree Number 52 in 1959 until now.



**Figure 3. Early Map of Pekanbaru City Development**

Source: (Ghalib, [1980](#))

The entry of Islamic civilization into Pekanbaru City is inseparable from the influence of the Siak Sri Indrapura Sultanate. The civilization can be seen from the construction pattern of sultanate buildings, consisting of palaces, mosques, markets, rivers, and settlements. Malay culture is so closely connected to Islam that the mosque was built adjacent to the palace as a place of worship for the Sultan of Siak and his people. Important figures of the sultanate strongly prioritized the rules of Islam so that people who were good at Islam from the past until now are often called the "Siak People."

During this period, a historical heritage was directly involved in the formation of Pekanbaru City. Some of these historical buildings were designated by the Pekanbaru City Government through the Decree of the Mayor of Pekanbaru Number 712 of 2018 to become Cultural Heritage by the provisions of Law (UU) Number 11 of 2010. Distribution maps of historic sites are presented in Figure 4 and documentation of historical heritage buildings in Figure 5. Some of the relics of historical buildings found in Pekanbaru City and its history, namely:

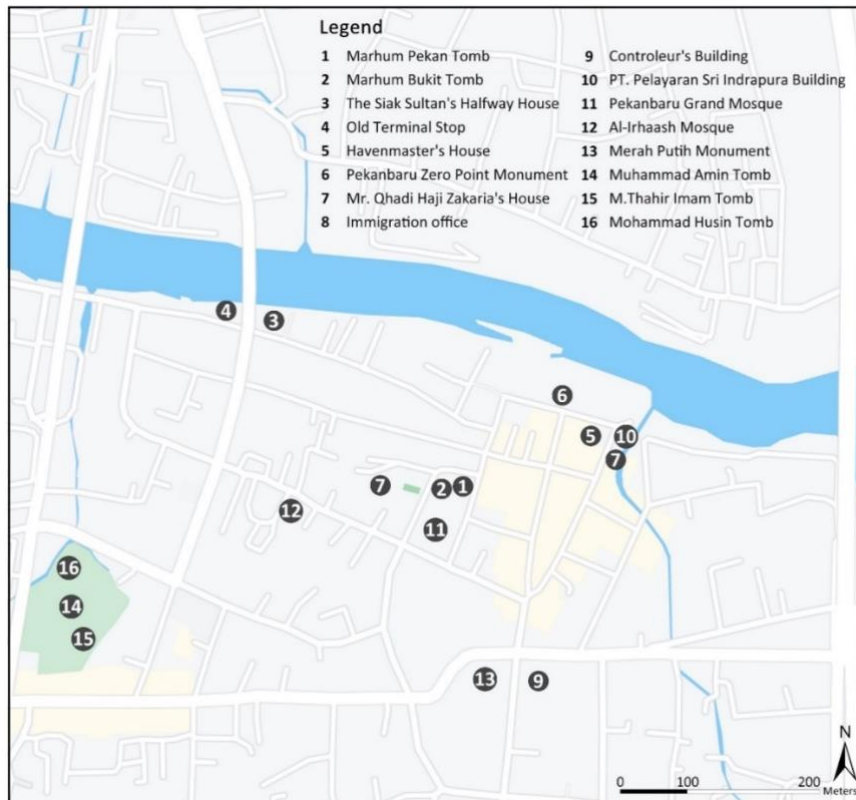


Figure 4. Map of Distribution of Cultural Heritage Sites

1) Marhum Pekan Tomb

The tomb of Marhum Pekan is located next to the Pekanbaru Grand Mosque. Marhum Pekan has the real name sultan Muhammad Ali Abdul Jalil Muazzam Shah. He was the Vth Sultan of the Sultanate of Siak Sri Indrapura with a reign from 1780 to 1782. In addition to the Tomb of Marhum Pekan, there is the Tomb of Marhum Bukit, his children, grandchildren, and son-in-law. The condition of the Marhum Pekan Tomb has been very well maintained until now. The Pekanbaru City Government currently manages Cultural Heritage Building.

2) Marhum Bukit Tomb

Marhum Bukit's tomb is next to Marhum Pekan's tomb. Marhum Bukit has the real name of Sultan Abdul Jalil Alamuddin Shah. He was the IVth sultan of the Sultanate of Siak Sri Indrapura with a reign from 1766 to 1780. The condition of Marhum Bukit's tomb when is well maintained by the Pekanbaru City Government.

3) The Siak Sultan's Halfway House

This house is located about 20 meters from the riparian of the Siak River, precisely under the bridge of Sultan Muhammad Ali Abdul Jalil Muazzamsyah. This house is a stopover place for Sultan Siak if he visits Senapelan. Based on interviews with the social community, the architecture of this building is still the original. The Pekanbaru City Government very well maintains the condition of the building.

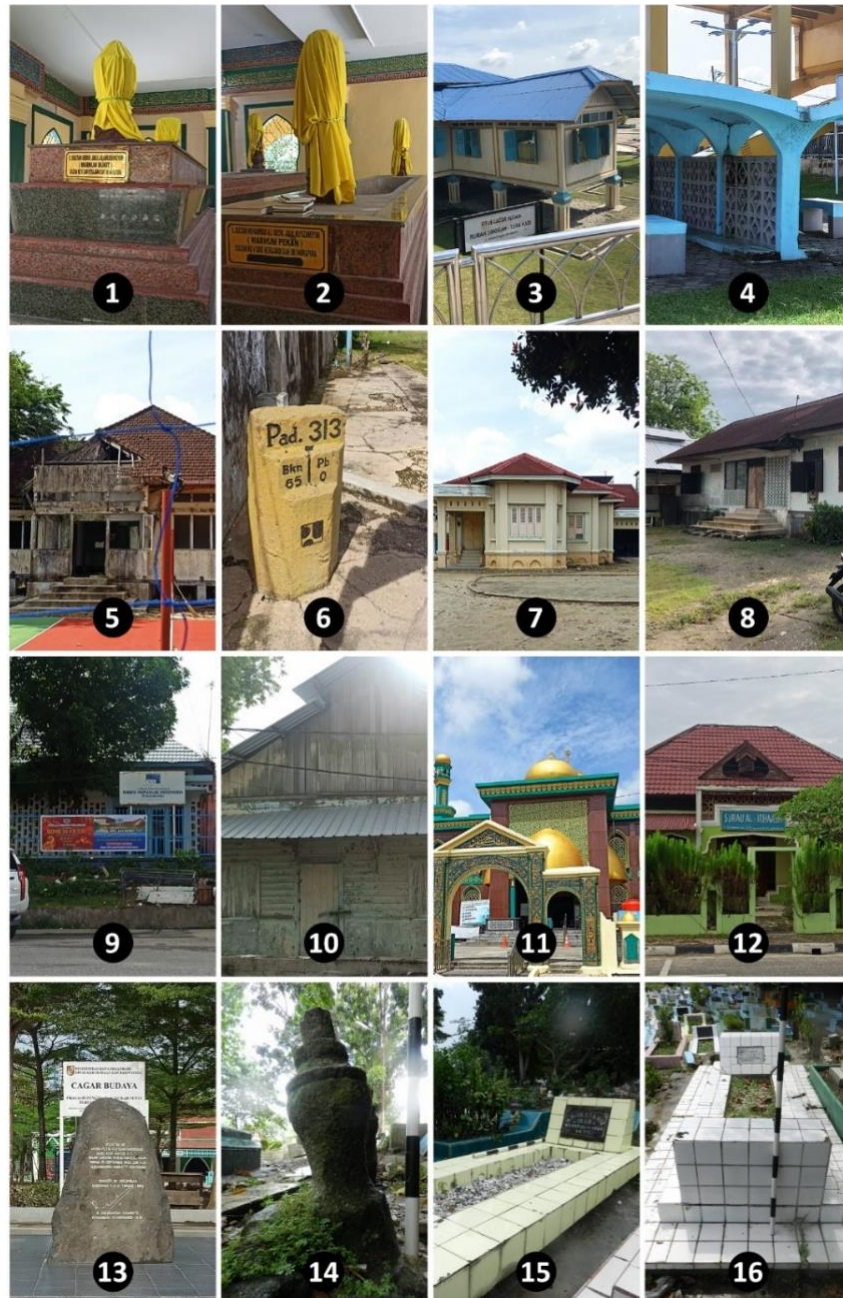


Figure 5. Historical heritage buildings in Pekanbaru City

4) Old Terminal Stop

This bus stop is located adjacent to the Sultan Siak Halfway House. Initially, this bus stop was an entrance to Pekanbaru City from Rumbai District, split by the Siak River using a pontoon bridge. Currently, the bus stop area is managed by the Pekanbaru City Government and is used as a park and is in poorly maintained condition.

5) Havenmaster House

This house is located within the Pelindo Port area. This building is the office of a Dutch official assigned to guard the port and collect excise taxes for ships passing

through the Siak River. This building has colonial architecture in the form of a wooden stilt house. Currently, the relics of this cultural heritage are managed by Pekanbaru Customs under poorly conditions. Some parts of the house have been damaged and cannot be accessed directly by the community.

6) Pekanbaru Zero Point Monument

This monument is located within the Pelindo Port area. The function of this monument is as a benchmark point for the distance between Pekanbaru City and other adjacent cities, namely the cities of Padang and Bangkinang. Unfortunately, the monument is currently managed by PT. Pelindo with a poorly maintained condition.

7) Mr. Qhadi Haji Zakaria House

This house belongs to a high priest in the Sultanate of Siak Sri Indrapura, established in 1929. This house is also referred to as the palace perch of Sultan Syarif Kasim II if visiting Senapelan. This building was built by architects from the Netherlands who are European and Turkish. The current condition of the building is still maintained by descendants of Haji Zakaria.

8) Immigration Office

This office is located next to the office of PT. Pelayaran Siak Sri Indrapura. This building was a government office during the colonial period. At present, the condition of the building is not maintained, and some parts of the building have been damaged.

9) Controleur House

The building was first built in 1930 as the Dutch Controleur Office until 1942. After entering the Japanese colonial period, this office was used as the Military Governor's Mansion of Japan until 1945. Now, this building functions as the Pekanbaru Radio Broadcasting Museum of the Republic of Indonesia (RRI) and has undergone various shape changes. The condition of the building is well maintained by the Pekanbaru City RRI.

10) PT. Pelayaran Sri Indrapura Building

This office is located within the PT. Pelindo. This building is made of wood that serves as a place for port officers. There is no further explanation regarding the history of this office. The condition of this building is not maintained, and some parts of the office have undergone weathering.

11) The remains of Pekanbaru Grand Mosque

Pekanbaru Grand Mosque is located not far from the House of Mr. Qhadi H. Zakaria. This mosque was built in 1927 during the reign of Sultan Abdul Jalil Alamuddin Shah and has undergone several changes from its original form. There was such a significant change in 2010 that it only left the original part of the pulpit and the main mast. This mosque has a Malay-Islamic architectural style dominated

by yellow. The condition of the Pekanbaru Grand Mosque is currently well maintained, but restoration is needed to return to its original form if possible.

12) Al-Irhaash Mosque

Al-Irhaash Mosque was built in 1925 in Senapelan District. This building is the first mosque in Pekanbaru City as a place of worship on the *waqf* land of the Bukit Village community. Surau Al-Irhaash was the headquarters of *fisabilillah* fighters during the colonial era. The current condition of the building is well maintained, although there have been some changes from its original shape.

13) Merah Putih Monument

This monument was built on November 10, 1978, as a memorial to the event of the first red and white flag raising in Pekanbaru City on September 15, 1945. The monument is made of andesite stone with the inscription, "Around this, the first Red and White were hoisted on the roof of the PTT office in an atmosphere of a power struggle on September 19, 1945, at 14.00 by the younger generation of PTT Pekanbaru". The current condition of the monument is very well maintained and is used as a focal point for Tunjuk Ajar Integritas Green Open Space.

14) Muhammad Amin Tomb

This tomb is in the area of the Senapelan Cemetery Complex, which is managed by the local community. Inside this complex are several tombs of community leaders who had a significant influence on the formation of Pekanbaru City, namely pioneers of independence, government, education, religion, women, and culturalists. Muhammad Amin was a pioneering figure of independence who fought and was imprisoned with Ir. Soekarno and Batin Senapelan in the Netherlands. Unfortunately, the condition of the tomb is currently poorly maintained, and there are no markers that make it easier for pilgrims to find this tomb.

15) M.Thahir Imam Tomb

Muhammad Thahir is a religious figure from Senapelan who was born in 1892. He was the State Imam of Pekanbaru appointed by the Sultanate of Siak Sri Indrapura during Sultan Syarif Kasim II, who served in the religious field. The current condition of the tomb is poorly maintained.

16) Mohammad Husin Tomb

Mohammad Husin was a figure of the independence movement. In 1916 he established the Siak Sultanate Branch of the Islamic Union in Pekanbaru. The condition of the tomb is currently poorly maintained.

Intangible aspects, there are still Malay-Islamic traditions that are active today, such as:

- 1) *Petang balimau*, is an annual tradition carried out by the indigenous Malay-Islamic community in Pekanbaru City. This tradition is a form of gratitude and



self-purification when welcoming Ramadan. This tradition begins with a grave pilgrimage at the Marhum Pekan Tomb Complex to pray for heroes who have contributed as the founder of Pekanbaru City. Furthermore, the community will jointly perform the *Ashar* Prayer at the Senapelan Grand Mosque. After the prayer, a parade was carried out accompanied by *kompang* and tambourine to the Siak River. The last event is the core event, which is to take a *balimau* bath using a squeeze of lime juice together in the Siak River.

- 2) *Zapin Siak*, is one of the traditional dances of the Siak Sultanate that serves as entertainment in the palace. This dance has the peculiarities of tradition and upholds the values of Islamic culture. In the sultanate period, this dance could only be performed by men and accompanied by musical instruments such as gambus, dumbuk, marwas, violin, flute, drum, and others. *Zapin Siak* is always presented at major events such as religions, weddings, and other events.
- 3) *Bandar Senapelan* Festival, Kampung Bandar is one of the oldest villages in Senapelan District. To foster a sense of love and promote Malay culture, the Pekanbaru City Government held a contested art festival, including tambourine, *barzanji*, reply rhyme, dance creations, Malay cuisine bazaars, and others. This festival is located on the riparian of the Siak River adjacent to the zero-point monument, which is held for one day from morning to night.
- 4) The *lampu colok* festival, is an annual activity initiated by the Malay-Islamic community in Pekanbaru City to welcome the arrival of Eid al-Fitr. To preserve the tradition, the Pekanbaru City Government holds a *lampu colok* competition between sub-districts which will be assessed by a special team every year. This festival is held every 27<sup>th</sup> of Ramadan for three days until Eid al-Fitr as a sign of victory day for Muslims.
- 5) *Songket*, comes from the word '*sungkit*,' which means to bring up or hook. The process of making this *songket* is produced from hooking gold and silver threads made in various Malay motifs. According to history, *songket* was first brought by a woman from the Sultanate of Terengganu to the Siak Sultanate, Wan Siti Binti Wan Karim. During the sultanate, the *songket* was only used for the nobility. Nowadays, *songket* is used by all levels of Malay-Islamic society in commemoration of national holidays as well as traditional ceremonies.

## Challenges and Opportunities

Several challenges must be faced in realizing the preservation of historic landscapes in Pekanbaru City. In addition, some opportunities should be utilized optimally with good management. These challenges and opportunities result from observational studies and interviews with the community and related agencies. These challenges and opportunities are presented in Table 1.

**Table 1. Challenges and Opportunities**

	<b>Challenges</b>	<b>Opportunities</b>
1	There are still abandoned and poorly managed cultural heritage buildings	Senapelan Subdistrict includes planning as a potential for the development of historical tourism destinations and cultural heritage
2	Lack of data and literature on the history of Pekanbaru City	The existence of the river as a link to the relics of the Siak Sri Indrapura Sultanate
3	Environmental problems such as flooding, unmanaged waste, and changes in environmental conditions	The location of the cultural reserve is adjacent and can be accessed by public transportation or cycling
4	Regulations for keeping historic buildings	The location of cultural heritage that is included in the waterfront city area is a tourism potential
5	Lack of appreciation for the founders of Pekanbaru City	There is a community or team that fights for the preservation of the relics of the Siak Sultanate
6	Lack of interest of the younger generation to study history	Introduction of the history of the development of Pekanbaru City to the younger generation through social media
7	Absence of markers and directions of the heritage area	A society that is religious and supports the idea of preservation
8	Absence of historical and cultural tourism programs	Pekanbaru Smart Madani program to utilize the Siak River
9	There are still intangible cultures that have not been registered by the Ministry of Education and Culture	There is Senapelan Old Market as the first market in Pekanbaru City
10	Limited access and public transport	Adjacent distance between historic buildings and public spaces

## **Vision**

In supporting the preservation program, it is necessary to formulate a vision to achieve these goals. Therefore, the vision that was established was to make Senapelan tourism for cultural history preservation based on a waterfront city, namely:

- 1) Strengthening Senapelan identity based on Malay-Islamic historical and cultural heritage.
- 2) The revitalization of the Siak River has become an icon of Blue Open Space (BOS) in Pekanbaru City. Revitalization may include efforts specifically designed to create multifunctional spaces that improve society through the protection, improvement, or restoration of the natural environment (Angradi, Launspach, & Wick, [2022](#)).
- 3) Community-based sustainable historical tourism development.
- 4) Strengthening connectivity between historical and cultural heritage.

## Principles of Development

In achieving the vision, the development principles through spatial and functional management are needed. Spatially, Senapelan Subdistrict is proposed to be designated as a cultural preservation zone in Pekanbaru City. Conservation zoning is a protected area approach to reduce conflict by establishing the management status and use of a landscape (Geneletti & van Duren, 2008). This zone is used as a cultural heritage preservation activity with a perspective of protection and the addition of insight into past, present, and future historical values. Functionally, the management of the development of historical landscape preservation in Pekanbaru City can be done with several strategies, namely:

- 1) The revitalization of cultural heritage buildings that have been damaged returns to their original form. It is rebuilding the physical building while still paying attention to its facade as the original shape and prioritizing its historical values.
- 2) BOS infrastructure development in cultural heritage tourism includes bio retaining walls, landfills, pedestrians, and seating. This infrastructure is vital to maintain the BOS from cleanliness and silting problems (Arkham, Arifin, & Kaswanto, 2014).

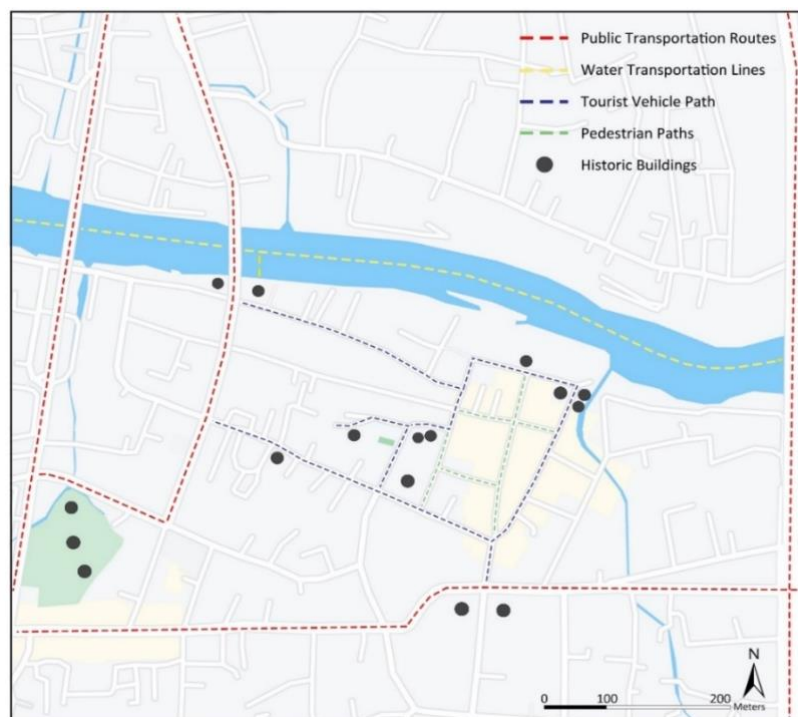


Figure 6. Tourist transport routes

- 3) Optimization of public transport with city buses and tourist boats. Electric vehicles are recommended as tourist vehicles that are carbon emission-friendly vehicles. This is also made easier by cultural heritage centered in Senapelan District. In this area, it is expected to be free from private vehicles by optimizing mobility through pedestrian lanes. An illustration of tourist circulation can be seen in Figure 6.

- 4) The submission of Pekanbaru City as a heritage city is an effort to preserve the assets left by the Siak Sri Indrapura Sultanate. In addition, an assessment of the awarding of the title of national hero to the founding figures of Pekanbaru City is needed.
- 5) Re-data collection of historical and cultural assets that the Ministry of Education and Culture has not officially registered. Based on interviews with community, historical assets are still not officially registered by the government. Thus, there is no historical asset protection program.
- 6) Increasing the socialization of Malay culture through social media, books, magazines, and research to increase the enthusiasm of the younger generation to study history and culture. In preserving these historical tourist objects, it is necessary to have cooperation from various parties, namely the management, central and regional governments, and the community (Kencana & Arifin, [2010](#)).
- 7) Reviving the business of local communities around the Senapelan Old Market area with the theme of the Malay-Islamic cultural landscape.

### **Historical Tourism Development Program**

Based on the analysis of cultural history, Pekanbaru City has the potential to be developed as a center of culture by prioritizing the unique values of Malay-Islamic culture. In addition to the attraction of tourist attractions, efforts are needed through the physical maintenance of building architecture and the creation of the historical tourism development program. The historical tourism development program aims to connect historical heritage buildings that visitors can enjoy in interpreting historical and cultural objects based on predetermined paths. This program makes tourism much more effective and efficient with tourism estimates. According to Kusudianto Hadinoto ([1996](#)), tourist routes in the form of trips made from one point/object to another place sequentially form a groove/link and end by returning to the starting point of the journey with a system that is easy to do because of the distance between objects that are close to each other. This development must also include adequate facilities for historical tourism activities, such as interpretation boards, directions, souvenir centers, counters, toilets, and tourist vehicles. In developing this tourism program, the enthusiasm of the community of history activist is needed through the socialization of multi-stakeholders.

### **CONCLUSION**

Pekanbaru City is a city that has an essential value in the development of Malay-Islamic history and culture. Senapelan Subdistrict, as the initial area of Pekanbaru City's growth, has 16 historical sites. The management level of historical landscapes is diverse; five sites are in a very well-maintained condition, three are well maintained, and eight are poorly maintained. Further management actions are needed to revitalize buildings while still paying attention to the value of the form of authenticity and history. The proposed preservation management is a historical tourism program that connects historical sites effectively and efficiently.

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