

Cultural Reserve of "Siak" Dutch Prison as a Learning Resources of Local History

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Abstract. *The State Palace of Siak Sri Indrapura, indeed has a lot of priceless cultural heritage objects as a reflection of the glorious history of Malay in the past. In addition to palace relics, there are other historical sites that have no less high historical value, such as the Syahbuddin Mosque, the Tomb of King Kecik, and the Dutch Barracks and many others. The Dutch colonial in historical records as one of the western nations that colonized Indonesia for quite a long time. It is undeniable that the Malay kingdom centered in Siak Sri Indrapura was also the territory of the Dutch at that time. Evidence of the position of the Dutch in the Malay Archipelago is the establishment of a Dutch military barracks located on Jalan Benteng Hulu, Mempura District, Siak Regency. The location of this Dutch barracks is right across from the center of the Siak Sri Indrapura Kingdom which is only separated by the Siak river. Prison is a term for a Dutch building complex whose function was as a place of protection and defense for the Dutch army. In the barracks there are several types of buildings consisting of dormitories, offices, armory, logistics and prisons. Inside the barracks there is also a prison with a size of 2-3 meters with a capacity of 4-8 people, to detain Indigenous people, especially the people of Siak who are against and disobedient to the Dutch Colonial. Now the Dutch prison not only functions as a cultural heritage but is also transformed into a beautiful tourist destination. Concerns began to arise, that in the future the community would only regard the Dutch barracks building as a mere symbol, without trying harder to be curious and learn more about the history behind the establishment of the building. Based on this, the authors are interested in this research as a learning resource of Local History with literacy study and data collection techniques used are observation, literature study and documentation through data analysis based on analysis and comparison of various existing data.*

Keywords: *cultural reserve; dutch prison; learning resources; local history*

INTRODUCTION

Historical sites are cultural heritage objects that must be well maintained and preserved. Some historic sites hold so many stories to remember and learning media for today's and future generations. A historical site can be a place, monument, inscription, or building. In (Nurlina et al., 2018) explained that historical buildings are a national asset as the nation's cultural heritage because they include historical relics that have high historical value, rich artistic and architectural value, as well as social and cultural values that shape and describe the characteristics of a nation.

Riau Province is one of the regions that has a Malay majority cultural entity. Until starting in 2020 the tagline The Homeland of Malay was promoted as a form of statement that Riau is “Bumi Melayu”, the most famous land with all the lords and glory in the past. Based on historical records, the position of the Center for Malay glory in the past is well recorded in the Palace Country. The land of Siak Sri Indrapura Palace does hold a lot of priceless Cultural Heritage objects as a reflection of the history of Malay glory in the past. As well as the Siak Sri Indrapura Palace named "Asserayyah Hasimiyah" which means East Sun Palace, it stands tall and firm in the middle of the city center. In addition to the relics of the palace, there are still other historical sites that no less have high historical value such as the Syahbuddin Mosque, the Tomb of King Kecik, and the Dutch prison and many others.

Dutch colonial in historical records as one of the western nations that colonized Indonesia for a long time. It is undeniable that the Malay kingdom centered on Siak Sri Indrapura was also a Dutch fiefdom in its time. According to Sufi 2018 in (Nurlina et al., 2018) evidence of the Dutch position in the Malay Earth is the establishment of a Dutch Military prison located on Jalan Benteng Hulu, Mempura District, Siak Regency. The location of this Dutch prison is right across from the center of the Siak Sri Indrapura Kingdom which is only separated by the Siak river flow.

Prison is a term for a Dutch building complex that functions as a refuge and defense for the Dutch army. In the prison there are several kinds of buildings consisting of dormitories, offices, armories, logistics and prisons. This prison became a gathering place for the Dutch Army and its supporting component in carrying out the mission of colonizing the people around where the prison stood. Even in the prison there is also a prison with a size of 2-3 meters with a capacity of 4-8 people, to contain the Indigenous people, especially the Siak people who are resisting and disobeying the Dutch Colonial.



Figure 1. Garnizoen Siak Sri te Indrapoeri
(Source: Digital Collections – universiteitleiden.nl)



Figure 2. Kazerne te Siak Sri Indrapoera
(Source: Digital Collections – universiteitleiden.nl)

Although the Dutch Military Parson building is a witness to dark historical events for the Malay community, now this building functions as one of the iconic tourist destinations of Siak Regency. After going through a series of Revitalizations, the Dutch Military Parson building now presents a variety of uniqueness with the characteristics of European-inspired buildings, and there is even a cafeteria in it as a hangout place for young people.

The concern about the function of the Dutch Military Parson Historic building, which has become a destination for crowded tourist attractions, is the emergence of public perceptions, especially young people who think that the Dutch Military Parson is just a symbol and does not make them curious about the history and learning behind the establishment of this building. The crisis of curiosity about the historical values contained in this parson will result in the lack of nationalist sense and patriotism of young people towards the nation and the State, "because a great nation is a nation that does not forget history" Ir. Soekarno the First President of the Republic of Indonesia.

METHOD

The research method used is a qualitative method with a literature study approach through a series of processes to critically analyze the various literature found to produce a new thought that can be useful for the development of historical learning. Data collection techniques are proposed with literature studies and documentation related to research topics. The purpose of this study seeks to find information relevant to the problem to be studied and examines several basic theories that are relevant to the problem to be studied, namely related to making cultural heritage a learning resource for local history.

RESULTS AND DISCUSSION

The history of the establishment of the Dutch Military Parson building is closely related to the history of the establishment of the Siak Sri Indrapura Kingdom. Based on research (Nurlina et al., 2018) it is explained that Raja Kecik was the First Sultan of the Siak Kingdom with the title Sultan Abdul Jalil Rahmat Syah Putera Raja Johor succeeded in establishing the Siak kingdom in 1723 AD. Siak Kingdom which at that time, under the rule of the Johor Kingdom government in Malaysia with the Buntan Kingdom City Center. The center of this kingdom has several times experienced a move from Buntan to Mempura then to Senapelan Pekanbaru City and finally back to Mempura. During the reign of the 9th Sultan (1827-1864 AD) of the Siak Sri Indrapura Kingdom, namely Sultan Assaidis Syarif Ismail Abdul Jalil Jalaludin at the helm, history has it that the center of the Kingdom from Mempura was moved to the City of Siak Sri Indrapura and remained until the end of the reign of Sultan Siak.

The arrival of the Dutch was already beginning to be detected when the first Siak Kingdom Government during the time of King Kecik served as Sultan. Dutch colonial interference began to appear when the second Sultan of Siak ruled, namely Sultan Abdul Jalil Muzaffar Shah (1746-1765). The Dutch Parson was built in 1860 AD but only operated actively in 1868 AD during the reign of Sultan Assaidis Syarif Ismail Abdul Jalil Jalaludin. The location of the Dutch parson is directly opposite the Siak Kingdom and is only separated by the Siak River, Based on Research (Siak, 2022), the establishment of the Dutch Parson to control the Siak Sri Indrapura Kingdom completely. The Dutch wanted Sultan Siak to be only a symbol of the Kingdom and intended to take power into the hands of the Dutch Colonials. This can be seen from the influence of the Dutch Colonial on the field of trade and the people's economy, even at the time of the appointment of the Sultan of Siak it had to be based on the Dutch approval first. In addition, the establishment of the Dutch parson was also motivated by several reasons. Among them:

1. As a center of defense;
2. The Dutch wanted to monopolize trade;
3. The Dutch wanted to change the government system of the Siak kingdom with the government system of the Dutch East Indies; and
4. The Dutch wanted to scout the sultan's movement for this reason, the location opposite the center of the Siak Sri Indrapura kingdom was chosen.



Figure 2. Dutch Parson Front View

(Article Photo: Flashback to the History of Dutch Parson in Siak Regency - Kompasiana.com)

The Dutch Military Parson Building has 7 main buildings consisting of office buildings, libraries, museums, exhibition halls, kitchens, multipurpose areas and warehouses, prisons and several small buildings and there is an old well with a diameter of 2.5 meters in the courtyard of the building. The well was one of the places of torture followed by the discovery of many indigenous bodies with backgrounds as forced laborers. In addition to the well, the prison room is also a silent witness to the detention of Malay people who do not understand and disobey the Dutch Colonial.



Figure 3. Dutch Parson Looks Deep

(Source: Parson Belanda, Historic Building in Siak Sri Indrapura - RiauMagz)

Before the Dutch Parson was established between the Dutch Colonial and the Siak Sultanate, it established cooperation under the name "Siak Treaty". The cooperation contains agreements in the agricultural, plantation and mining sectors because as we know with Siak is very rich in natural resources, oil and gas and spices. In addition to these three sectors, cooperation also includes the economic sector with the principle of Mutualism Symbiosis. Conflicts between the Dutch side and the Siak Sultanate began to emerge in 1753 AD during the Guntung War. Since the military war won by the Siak Sultanate under the leadership of Tengku Buang Asmara, there is no other historical record that proves the Dutch military conflict and the Siak Sultanate.

Based on the inner historical record (Nurlina et al., 2018), Sultan Syarif Kasim II in his reign strongly fought against the Dutch Colonial position in Siak. The Sultan argued that the right form of resistance was not frontal but vague and hidden. In order to fight the Dutch Colonial, Sultan Syarif Kasim II built strength and formed a line of honor through conscription for young men who were equipped with martial arts and trained to use sharp weapons and rifles left by Sultan Syarif Kasim I.

However, in its implementation, this activity was smelled by the Dutch Colonial. The Dutch parson were soon reinforced with the addition of a battalion of soldiers and equipped with Cannons which were now located in the fortifications of the old palace under the influence of the Bintan tribe. Every day even Dutch soldiers patrol the villages to scare the people.

Over time and the collapse of Dutch glory, the parson building was also occupied by the Japanese including business interests and others were also taken over by the Japanese in 1942 AD. when in 1945 with approximately 3.5 years of Japanese control of the Dutch Parson after the

Proclamation of Independence of the Republic of Indonesia the Dutch Parson Building was taken over by the Indonesian Government but has not been functioned properly. The Dutch parson building was also once the site of the People's School but only based on the narrative of the local community, with a lack of traces of historical evidence.

This Dutch military parson is one of the real sources of historical learning for the community. By entering one by one the inside of the building, you can imagine how miserable the indigenous and cruel Dutch are. The solid buildings that live well on the foundation give us all an idea of how heartbreaking the history of Malays being tortured on the Malay earth in defense of the honor of sovereignty and dignity. It cannot be forgotten, history is indeed capable of teaching, it is enough to study earnestly and glorify glory in order to be able to become a sovereign and honorable nation of all time.



Figure 4. Dutch Prison Nighttime View
(Source: GoRiau.com)

The transition of the function of cultural heritage into a tourist attraction is one of the efforts to preserve historical buildings so that they are not damaged and not maintained. The Siak Regency Government together with the Tourism Office revitalized the building and used it to increase historical, economic and social value. Through the variety of beauty presented, our common hope is that the Dutch Military Prison is not only used as a hangout but also an appeal for visitors who come, in order to feel and reflect on how the history of the Malay community maintains its glory from the influence of Dutch Colonialism.

CONCLUSIONS AND SUGGESTIONS

The Dutch established Prison as a defense center, monopolized trade, especially on the Siak river, changed the government system of the Siak Kingdom with the Dutch East Indies Government system and wanted to spy on the movement of the Sultan and his people. The architecture of the Dutch Prison building has a European nuance with small rooms as a place for weapons rooms, offices, prisons, kitchens, and other spaces. The function of the Dutch Prison is now not only as a

cultural heritage, but also has been functioned as a tourist destination. After being revitalized the building became very beautiful and there was a cafeteria inside. This idea is one of the efforts of the Siak regency government together with the local Tourism Office to preserve the cultural heritage of historical relics so that it can continue to be a source of learning in an innovative and creative way and is directly focused on young people. So that historical knowledge of the Dutch Prison as a source of learning historical relics in Siak Regency can run optimally. Hopefully, not only the beauty will be enjoyed, but there will be further efforts to learn the history of the Dutch Prison. In addition to functioning as a tourist attraction in the Dutch Prison building, important records around the building should also be given about the history of the Dutch Prison, so that visitors can not only shop and enjoy the beauty, but also be able to learn and understand firsthand how the history of the Dutch Military Prison stood.

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