SAYAP PALACE MEMORIAL: RECONSTRUCTION OF THE LOST MALAY CULTURE

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SAYAP PALACE MEMORIAL: 
RECONSTRUCTION OF THE LOST MALAY CULTURE

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ABSTRACT
The Sayap Palace is a relic of the Pelalawan Kingdom, located in Pelalawan Regency. This palace was built during the reign of Sultan Assyaidi Syarif Hasim. The purpose of this article is to describe the process of the establishment of the Sayap Palace, its role in people’s lives, and its use in the field of education. This article uses the historical method with descriptive analysis techniques and literature studies. After the end of the reign of the Pelalawan Kingdom, the Sayap Palace was no longer occupied and then collapsed. The Sayap Palace’s restoration took place twice, in 2003 and 2015. As a cultural heritage, the Sayap Palace has an essential meaning for the people of Pelalawan in particular and Riau in general. At the end of this article, we will also discuss how the Sayap Palace can be utilized in education.

KEYWORDS
Culture, Reconstruction, Sayap Palace.

1. INTRODUCTION
National and local policies heavily influence cultural development. The formal authority of a place, represented mainly by its level of administration, dominates many cultural changes (Ye et al. 2020). Various existing cultural relics can be used as data for reconstructing people’s lives in the past (Murdihastomo 2020). Cultural relics from the past carry legends and cultural and social values contained in people’s minds (Reshetnikova 2019). Community defines itself by means of their existing cultural heritage, which is necessary because cultural heritage assets require special consideration due to their high vulnerability to cultural loss (Sevieri et al. 2020) particularly for the prioritisation of disaster risk reduction and resilience-enhancing strategies. In this context, cultural heritage assets require special consideration because of their high vulnerability to natural hazards due to ageing and types of construction and their strong links with communities from both an economic and a historical sociocultural perspective. This paper introduces a multi-hazard risk prioritisation
framework specifically developed for cultural heritage assets. The proposed framework relies on a multilevel rapid-visual-survey (RVS).

Cultural heritage plays a significant role in human life. It has significantly contributed to the tourism industry (Navarro, Martínez, and Jiménez 2020). Cultural heritage buildings hold symbolic, sociocultural, and political meanings. Buildings represent human existence, are associated with activities and events, and indicate the existence of residences and residential areas. Palaces, in particular, are multifunctional buildings that have a unique position, depicting a specific historical period. Therefore, laws are needed to protect and manage such cultural heritage (Benjamin et al. 2020). Government policy should also prioritize the protection of cultural heritage (Cristiano et al. 2020).

One of the most challenging tasks of those assigned with managing Cultural Heritage Sites is the preservation of a cultural heritage (Sesana et al. 2020). The loss of culture causes the loss of community identity (Ye et al. 2020). Indigenous people’s claims of “cultural loss” pose problems for contemporary definitions of culture as a constantly changing process rather than something that can be damaged or lost. Preservation of cultural heritage focuses on educational activities for the community (Septa and Salim 2021), creativity (Tan et al. 2020), and attitudes of the local community towards cultural heritage (Sylaiou et al. 2020). Cultural heritage conservation is not only essential for preserving the memory of monuments, places, and regions but also for ensuring their transmission to future generations (Ribera et al. 2020).

The Sayap Palace has a long history dating back to 1892. This palace was established as a centre of government and a cultural institution located in the residential heart of the Pelalawan Kingdom. Built in typical Malay cultural architecture, the Sayap Palace holds a critical meaning in contemporary Pelalawan as a symbol of Malay customs and culture for the Pelalawan community. Today, it becomes a place for organizing cultural life and social interactions, as well as a sociocultural centre of the Pelalawan community. The Sayap Palace, symbolizing Malay politics and culture, was destroyed after the Pelalawan Kingdom came to an end. The palace, representing the customs and governance of the Malay people, now only exists as a collective memory in the form of folklore, photographs, and documents. The loss of the Sayap Palace can be interpreted as a loss of identity among the local populace.

Various studies have been carried out to reinterpret the existence of the Sayap Palace and other vanished palaces. Notably, Silva and Sudarmin’s research (2020) found that the symbolic values of the Sayap Palace indicate local wisdom in the Pelalawan environment. These values are contained in the architecture and environment, serving as a basis for the future development of Pelalawan and the rest of Riau. Furthermore, Reshetnikova’s study (2019) states that rebuilding lost cultural heritage requires the reincarnation of residents’ memories and the creation of new hopes and experiences. Similarly, research conducted by Ferwati and El Menshawy (2021) found that the reconstruction of historical heritage can reveal the life of past community and its architectural diversity, as well as preserving the existing cultural treasures.

In this article, we see the Sayap Palace as a lost culture. The palace collapsed and disappeared from public records many decades ago. However, it has been rebuilt and now serves as evidence of the Malay people’s customs. This article intends to (1) describe the process of establishing the Sayap Palace, (2) analyse the meaning of the Sayap Palace in people’s lives, and (3) analyse the use of the Sayap Palace as a medium for teaching history. This article aims to explain the benefits of rebuilding lost culture to people’s lives.
2. METHOD
This article presents several subtopics related to the topic under discussion. This article begins with the history of the Pelalawan Kingdom which established the Sayap Palace. The concept of the Sayap Palace as a representation of collective memory is also discussed, reinforcing the need for reconstruction. The next section describes the restoration process of the Sayap Palace. It is followed by the history of constructing and reconstructing a cultural building for the Malay community. The last section analyses the economic, socio-cultural, and educational impacts of the Sayap Palace restoration.

This study used several sources. It included interviews with building residents and Pelalawan villagers, interviews with indigenous peoples and merchants around the Sayap palace, and interviews with several school students that visited the Sayap Palace. Furthermore, the author also analysed the documents and archives related to the Sayap Palace.

3. DISCUSSION

3.1 History of the Pelalawan Kingdom
In 1505, the Kampar Kingdom was founded, with Pekantua as its government centre. Pekantua is estimated to be located downstream from Pelalawan Village at this time. This kingdom experienced a setback when the Portuguese captured and imprisoned Sultan Abdullah. As a result, the royal government was only run by royal officials. Since 1530, officials who ran the government in Kampar were Black Tun, Mangkubumi, Mighty Tun, and Megat Tun. During this time, diplomatic relations with the Malay Kingdom in Johor were rekindled. Kampar sent an envoy to Sultan Abdul Jalil Syah I, the Malay king at that time.

Kampar wanted Sultan Abdul Jalil Syah I to appoint a king in Kampar to replace King Abdullah, and this request was granted. This was evidenced by the appointment of King Abdurrahman, the ruler of the Malay Kingdom in Johor, to become king in Kampar with the title Maharaja Dinda I (1590–1630). In 1590, Maharaja Dinda I went to Pekantua and received a warm welcome from Mangkubumi Tun Megat. Due to the belief that Pekantua was not strategically located as a capital and trading port and was not experiencing developments, the royal capital was relocated to Bandar Tolam on the Kampar River. Bandar Tolam is located 7 km downstream from Pekantua, which is more strategically located on the traffic lanes of the Kampar River.

The reign of Maharaja Dinda I lasted until 1630, after which he was succeeded by his son Maharaja Lela I (1630–1650). To increase trade, Maharaja Lela established a trading base in Telawa Kandis. However, the opening of this new trading base made the kingdom’s economy even worse. Maharaja Lela I was replaced by Maharaja Lela Bangsawan (1650–1675), who, in turn, was succeeded by Maharaja Lela Utama (1675–1686). During his reign, the capital was relocated to the Nilo River and renamed Tanjung Negeri. Following this relocation, the economy improved due to trade relations with Siak and Kuantan.

During the reign of Maharaja Dinda II, an infectious disease outbreak occurred in the capital city of Tanjung Negeri, resulting in many victims. As a result, the royal capital was relocated to Pelalawan in 1725. The name “Pelalawan” is derived from the word *lalau*, which means a place left on the Rasau River. During the reign of Maharaja Lela Utama, two royal centres were established, namely on the Rasau River and the Nilo River.

After the power struggle in Johor and the assassination of Sultan Mahmud Syah II in 1669, Maharaja Dinda II cut all ties with the Malay Kingdom. Johor was ruled by Datuk Bendahara Tun Habib, who held the title of Sultan Abdul Jalil despite its separation from Pelalawan.

When Assyaidissyarif Ali Putera Sayed Osman ruled the Siak Kingdom, this kingdom spread its wings to the Tamiang region of Aceh. After that, they focused their attention on Pelalawan, a neighbouring
In 1806, Sayed Osman proposed that Pelalawan would voluntarily recognize Siak as its overlord. The proposal was made based on the genealogy of the Kings of Pelalawan and Siak, who were brothers and descendants of the Malay Kingdom. However, Pelalawan rejected this proposal.

The Siak Kingdom could only occupy Pelalawan with an attack led by Syed Abdurrahman and Syed Ahmad when Maharaja Lela II came to power to replace Maharaja Sinda II. Maharaja Lela II fled to Tambak Segati (Langam). Then, Syed Abdurrahman was appointed as the Sultan of Pelalawan with the title of Assyaidisyarif Fakhruddin (1811–1822).

During the reign of Assyaidissyarif Abubakar Adurrachman Fakhruddin Tengku Besar, King of the Kingdom of Pelalawan (1872–1886), the Dutch entered Pelalawan. In various ways, the Sultan finally agreed to cooperate with the Netherlands. On February 4, 1879, an agreement was signed with the Netherlands. However, the Dutch did not place their comptroller in Pelalawan but in the Long Strait (Tebing Tinggi).

The Sayap Palace was built in 1892 by Tengku Besar Sontol Said Ali who assumed the title of Sultan Syarif Ali (1886–1892). However, he died before the completion of the palace. The construction was continued by Sultan Syarif Hasyim II (1892–1930). Sultan Syarif Hasyim II named the palace Sayap (literal: ‘wing’) after it was completed in 1896. This palace had two hall-like wings located on both sides of the main building. The functions of these two halls are different. The hall on the upstream side was called the Sayap Hulu Hall and served as the sultan’s office. Meanwhile, the one on the downstream side was called Sayap Hilir Hall and served as a place for the people who want to meet the sultan. This was where dispute settlements and discussions, led by the Datuk, took place.

### 3.2 Sayap Palace Restoration

The restoration of the Sayap Palace has been carried out twice for different reasons.

#### 3.2.1 First Restoration

Over time, the Sayap Palace deteriorated significantly due to its wooden materials. The constant flooding due to its location being between two rivers and termite infestations also contributed to its collapse.

The first restoration of the Sayap Palace began when a community leader proposed an idea of maintaining Pelalawan’s historical heritage, particularly the Sayap Palace. In 1998, the people of Pelalawan submitted a request for the restoration of the Sayap Palace to the regional government of Kampar Regency, but their application was rejected.

In 2002, the people of Pelalawan proposed the restoration of the Sayap Palace to PT RAPP, which was then approved. The Pelalawan Regency government also approved the community’s proposal to restore the Sayap Palace. PT RAPP accepted the proposal as part of its corporate social responsibility for its surrounding area. This was intended as a gift from PT RAPP to local community leaders and traditional institutions as part of its cultural contribution to Pelalawan Regency. The budget for this restoration was IDR10.3 billion.

The restoration of the Sayap Palace began with the drafting of the Sayap Palace, chaired by Tenas Effendy. These designs were made to replicate the original shapes of the Sayap Palace, preserving the philosophy and values contained in its various architectural features, including the carvings both inside and outside the palace. After the design was finished, Tenas Effendy travelled to the Netherlands to match the design with that of the original palace.

The restoration of the Sayap Palace began with the laying of the first stone, known as the “pillar of principle”, on August 3, 2003. The first stone was laid out by the Chief Minister of Malacca, Datok Seri Mohd. Ali Mohd. Rustam. The first stage of the restoration was carried out by CV Bulian Soko.
The restoration was continued with the establishment of the central pillar of the Sayap Palace. To address the issue of frequent flooding, the position of the central pillar was adjusted slightly away from the river to prevent water stagnation and increase the material's durability. In the first restoration, the same type of wood as the original building was used, namely teak imported from Lampung.

During the first restoration, there was a challenge in transporting the building materials to the Sayap Palace due to roads which were still unpaved and frequently flooded. Therefore, transportation was carried out gradually after the roads were sufficiently dry and robust.

The restoration site itself was also not in a good shape. The majority of the Sayap Palace area was inundated with water due to its proximity to the Kampar and Rasau Rivers. During the restoration process, there were various obstacles as rising water levels submerged the area around the palace, making it
challenging to install pillars and conducting other works due to large pools of water. Therefore, the work could only continue after the water receded.

The installation of the Sayap Palace framework started with the floor, walls and roof trusses. Once everything was in place, the next step was installing the floors and stairs within the Sayap Palace. The carvings on the building were made based on predetermined designs. The carving work started from the outside, adhering to its original form and imbued with the meanings and symbolisms of the Malay tradition. After the exterior work was finished, the work continued on the inside and completed with the painting phase. The restoration of the Sayap Palace was completed in 2006.

Following the completion of the first restoration, delays occurred in the handover of the Sayap Palace building from PT RAPP to the Pelalawan Regency government. This was because of the small numbers of historical objects from the Pelalawan Kingdom era found during the restoration. To address this issue, a team was formed to search for the remaining historical objects in the Sayap Palace. This search involved traditional leaders, community leaders, and other figures who owned historical objects from the Pelalawan Kingdom. When a historical item was found, the owner would be asked whether s/he would be willing to donate it to the government. If the owner declined the request, the item would be temporarily borrowed to create a replica. In honour of their cooperation, some were given monetary awards from the Pelalawan Regency government. After being collected, these objects were then placed in special rooms within the Sayap Palace.

The handover of the Sayap Palace by PT RAPP was conducted by Tomas Handoko, the Director of PT RAPP, to the Pelalawan Regency government. This event took place on June 19, 2009, at the Pelalawan Regent’s office. The ownership was symbolically handed over to H. Rustam Effendi, the Acting Regent of Pelalawan Regency, and the ceremony was attended by other influential figures.

3.2.2 Second Restoration
On February 12, 2012, an unexpected disaster occurred as fire burned down the Sayap Palace, leaving only a few buildings on the right wing. Thus, community, traditional, and cultural leaders gathered to call for a second restoration.

![Figure 3. Condition of the Sayap Palace after the Fire. (Source: Archives and Libraries Office of Pelalawan Regency).](image)
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Requests from those local leaders were finally responded by the government, which approved the second restoration. Once the approval was obtained, they held several meetings to discuss the restoration plan. During that discussion, the government proposed to rebuild the Sayap Palace using more durable materials, replacing wood. The proposal was controversial because some feared that this would mean losing the philosophy, meaning, and values contained in the original Sayap Palace. After long deliberation, community leaders, traditional leaders, and cultural observers finally accepted the proposal. The next step was determining the budget allocated to the renovation. This restoration plan, known as a multiyear restoration plan, spanned from 2014 to 2016, and was funded by the regional budget (amounting to IDR25 billion) with a three-year development target.

In this second restoration, the design of the Sayap Palace remained the same as before. However, this time the buildings were made of stone or other durable materials. The carvings, meanings, and traditional Malay philosophies represented in the original Sayap Palace building were preserved by copying the original wooden structures as much as possible. This second restoration project was awarded to Spectratama Perkasa, selected by the Pelalawan Regency government.

On February 3, 2015, the first stone of this second restoration was laid by the Regent of Pelalawan, H. M. Harris. The event was attended by H. Tengku Kamaruddin Haroen, the titular Sultan of Pelalawan as the heir to the Pelalawan Kingdom, and other figures. After the foundation stone was laid, it was officially stated that the second restoration would be carried out soon.

After all the tools and materials were gathered from various places, the restoration was immediately carried out. For building materials, stones and stone pillars were transported from Pekanbaru, while the teakwood was brought from Lampung. The transportation of these materials was much easier than before, because they used alternative asphalt roads, eliminating road-related challenges of the first restoration. Thus, there was no delay in delivering the materials.

The poles in this second restoration were made taller than the previous ones made by PT RAPP. A solid foundation was built, followed by the installation of floors, building frames, and pillars for the walls. Then, the walls of the Sayap Palace were constructed using bricks.
The upper frame was constructed using iron, followed by the installation of the roof framework using a combination of steel and wood. Next, the roof was installed, the walls were plastered, and the ceilings were put in place. The staircases were built using cast iron to ensure durability, while the doors and windows were still made from wood. The carvings in the Sayap Palace building were adapted to match the design from the first restoration.

The lost or damaged historical objects were replaced with the remaining items. These additional items were sought by community leaders to replace the burned items. A team was formed to accelerate the inventory process of these historical items. The search for missing items was halted upon the inauguration, but efforts to find them continue to this day.

The new Sayap Palace was officially handed over from the Pelalawan Regency government to H. Tengku Kamaruddin, the Sultan of Pelalawan as the heir of the Pelalawan Kingdom, by H. M. Harris, the Regent of Pelalawan, on May 28, 2016.

3.3 Impact of the Restoration of the Sayap Palace

Cultural heritage in the form of historic buildings have important architectural and cultural values (Garcia-Castillo, Paya-Zaforteza and Hospitaler 2023). The reconstruction of historic buildings is an effort to preserve history and community identity. For example, the reconstruction of the Palace of Culture in Slantsy (Reshetnikova 2019) aims to preserve history, legends, cultural and social values, and collective memory. This Palace of Culture symbolizes socialist beliefs, the commonwealth, and the democracy of the Russian people. The reconstruction of the Indragiri Palace in the Rengat City, Indragiri Hulu Regency, Riau Province, aims to preserve historic buildings, while the Indragiri Malay Arts and Culture Centre was built to accommodate all Indragiri Malay arts and culture, including dances, literature, theatre arts, and so on. The reconstruction of the Sayap Palace has also had a considerable impact on the community, both around the Sayap Palace and the entire community of Pelalawan Regency. The restoration of the Sayap Palace has helped encourage the local people to learn and love their culture. It has impacted on various aspects of the Pelalawan society as follows.

3.3.1 Economy

Tourism is one of the most critical industries affecting the country’s economy (Esmaeili, Rostamy-Malkhalifeh, and Lotfi 2021). Leveraging culture is important to enhance economic development (Giordano 2020), where significant cultural assets are fully utilized. Various cultural dimensions affect the financial sector’s development, thereby increasing individualism and group economics (Khan et al. 2022). The restoration of the Sayap Palace has had a tremendous effect, especially on the local economy. The palace opens up many job opportunities as it offers a complex tourism industry, raising many opportunities to create new businesses. Many local people have opened businesses around the Sayap Palace. They can install stalls or stands for selling food, drinks, clothes, and miniatures of cultural objects around the Sayap Palace. These community-based local products can promote local culture and economy (Zhu, Rahman, and Wenhong 2022). This local wisdom has a significant meaning and attracts visitors’ attention (Čirić et al. 2021).

Furthermore, this has also led to the opening of new jobs, thereby reducing unemployment. Petruzzi et al. (2020) said that the positive impacts of the development of local tourism include more interactions with tourists, nature conservation, increased business opportunities, and new employment opportunities. In the same vein, Zhou, Qian, and Kim (2020) emphasized that a better understanding of the integration of the
cultural industry and the tourism industry as a process of complementarity can produce positive synergy effects that benefit economic development.

Community businesses around the Sayap Palace help tourists find food, drinks, and other needs, boosting the surrounding community’s economy. As a result, the government should provide good accessibility for tourists, such as well-built roads. Tourism, reliant on great infrastructure, has prompted an increased focus on infrastructure improvement, such as the availability of clean water, lighting, places of worship, security posts, and healthcare units.

3.3.2 Sociocultural Aspects
The restoration of the Sayap Palace has revived the spirit of community cooperation and ignited a passion for preserving historical relics. The practice of gotong royong or communal work is a regular occurrence when a formal event is held at the Sayap Palace. Furthermore, the community has also begun to revive traditional events that have begun to fade, such as the sultan’s coronation, traditional ceremonies, the awarding of the title of Datuk to the elected Regent, and other traditional events. At the Sayap Palace, traditional art performances and art creation events are often held by the community. Performing various cultural art events will increase social interaction and establish good relations between the people of Pelalawan Regency and the newcomers who take part in enlivening the event. The existence of art tourism at the Sayap Palace has resulted in the preservation of Pelalawan’s customs. Regular art performances help pass down the cultural arts and customs. The community realizes that traditional arts and ceremonies can be used as a tourist attraction, drawing visitors to the area. This is in line with Zhang, Cenci, and Becue (2021) who stated that each region has unique cultural characteristics that form spontaneously based on existing social resources.

The Sayap Palace’s restoration has also resulted in the emergence of many community organizations. The most prominent one is the “tourist awareness group”. This group conducts a lot of training, including first aid (P3K) training, management training, and English proficiency training. These training programs have contributed to the improvement of people’s skills. In addition, tourism awareness groups also use web and blogs as their marketing media. These various things can create a competitive cultural tourism ecosystem, while preserving the original sociocultural order (Henche, Salvaj, and Cuesta-Valiño 2020).

Tourism awareness groups put various efforts to attract tourists and ensure their satisfaction. However, in order to attract tourists, some aspects of the original art performances have been modified to some degree. For instance, traditional ceremonies are no longer carried out at traditionally designated times, which can diminish the religious value of the art and culture. Therefore, the government must carry out regular analyses of the social effects of policies on tourist areas (Chen et al. 2020).

3.4 The Sayap Palace as an Educational Material
Culture is a core concept in multicultural education as it is a factor in implementing education in social life (Silva 2022). Culturally-relevant and protective education has a positive impact (Wei et al. 2020). The restoration of the Sayap Palace has had a tremendous impact, especially on education. The government has collaborated with the Education Office to incorporate the history of the Sayap Palace into Riau Malay Culture subject taught at local schools. The aim is to spark students’ interest in the Sayap Palace, which leads to increasing awareness and recognition of this palace among the young generation.

The Sayap Palace holds a significant importance for the local community, and one of its positive aspects is its educational value for visitors (Čirić et al. 2021). Many teachers use the Sayap Palace as a
learning medium; for instance, they can organize field trips to the palace, create videos and presentation slides about the palace, and assign students to write papers about the palace using the mass media and the internet.

From the educational point of view, the Sayap Palace can be used as a learning tool for the public, such as visitors and students. This can take the form of field trips, wherein the Sayap Palace serves as a learning resource. The Sayap Palace can be an alternative option for teachers at various levels of formal education to support students’ learning activities. As time passes, more and more schools and colleges incorporate a visit to the Sayap Palace into their curricula. Therefore, the development of teachers’ knowledge and creativity is important in effectively utilizing the Sayap Palace as a learning resource. The palace’s impacts on education can be seen in how educational institutions (schools and universities) include information related to the palace as part of teaching and learning activities.

3.4.1 Elementary School-Level Field Trips
Communication between teachers and the management of the Sayap Palace is important when planning a field trip for elementary school students. This communication ensures that the staff is well-prepared for the visit as they need to arrange their resources. Teachers should explain in advance about the purpose and the expected outcomes of the field trip. In addition, the management of the Sayap Palace can also actively communicate, work together, or collaborate with schools to invite their students to visit the palace. In this context, the creativity of the teachers and management staff is needed to make the palace a really affective means of communication or learning. Communication between the Sayap Palace management and schools can promote the development of Sayap Palace tourism.

Teachers must identify learning objectives and make plans for the visit. These learning objectives may vary depending on the learning objectives and the school subject in question. School teachers and the management staff can discuss the learning objectives and activities that can be carried out when the students visit the palace, including materials or information about the palace’s history, the purpose of the palace, the names and roles of figures in the history of the Palalawan Kingdom, various cultural objects in the palace, and many other creative activities.

During a field trip, it is important for teachers and the Sayap Palace staff to provide explanation and guidance. Students should follow the plan and rules set by the management. To maintain discipline, the students should only walk around the palace with a designated guide. Therefore, dividing students into groups when visiting the palace is an option for teachers or wing palace staff to maximize students’ learning experience.

3.4.2 Middle School- or High School-Level Field Trips
At high school level, the lesson plan in the Sayap Palace starts with teachers’ creativity. They can design materials about the Sayap Palace’s history or the collections in the Sayap Palace. The Sayap Palace has various types of cultural collections. From this, the Sayap Palace can be explained through the lens of various fields, such as history, sociology, and anthropology. To arrange an effective visit, teachers should collaborate with the management. This ensures that the staff can prepare the required materials for the learning activities.

At secondary school level, visits to the Sayap Palace can be carried out in various ways, including group or individual assignments. Teachers can instruct the students about the requirements for the assignments. In
addition, the Sayap Palace guides can provide information and create various activities based on students’ needs, ensuring exciting learning activities that align with schools’ expectations and goals.

3.4.3 University-Level Field Trips
At university level, a visit to the Sayap Palace often involve individual or group assignments that incorporate historical aspects of the Pelalawan Kingdom and the Sayap Palace itself. Lecturers must ensure that these activities align with the learning objectives that are related to the palace. Generally, research is a tertiary-level activity that encourages students to conduct a study of the palace. Students can explore various topics related to the palace, such as its history, cultural background, visitors’ behaviour, collection layout, and application of information technology.

4. CONCLUSION
The Sayap Palace symbolizes cultural preservation in Pelalawan, Riau. After the end of the Pelalawan Kingdom, the Sayap Palace has never been occupied. The original wooden Sayap Palace fell into ruin due to age and frequent flooding. The remains of the Sayap Palace then turned into a historical relic. In 2003, the local people of Pelalawan Regency collaborated with PT RAPP to restore the Sayap Palace building using archives and photographs from a Dutch library. The first restoration of the Sayap Palace still applied wood and retained the shape of the old palace. Unfortunately, this newly-restored palace caught fire in 2012, leaving only a few buildings on the right wing. In 2015, the Regional Government of Pelalawan Regency renovated the Sayap Palace again. This second restoration was completed in 2016. The restoration of the Sayap Palace has tremendous impacts on the lives of Pelalawan residents in particular and Riau residents in general. The Sayap Palace can improve the surrounding community’s economy through tourism that develops around the palace area. Various commercial activities, such as trade, crafts, and cultural events are organized by the local community around the Sayap Palace. The Sayap Palace also serves as a meeting place for the Pelalawan community to establish and adopt customary laws in the area. The Sayap Palace also has educational value for students as it can be used as a learning tool during field trips, as an object of interest in tutorials or research projects, and as an interesting topic for essays or articles.

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