THE IDENTITY AND TAGLINE *"NEGERI SERIBU SULUK"* AS AN EFFORT TO PRESERVE SOCIETY'S CULTURE AND ACTIVITIES IN RIAU

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Abstract. This study investigated how society's culture and activities are preserved through regional identities and taglines. Negeri Seribu Suluk is an identity and tagline for a region in Riau full of historical reality formed in 1999 and provides an overview of a place rich in religious activities. The government preserves society's culture and activities through the identity and tagline of the Negeri Seribu Suluk. This is a descriptive qualitative study. The results show that the identity and tagline are taken from the activities carried out by a group of people to get closer to God. Negeri Seribu Suluk was formed based on identity processes, namely Self-esteem (regional self-esteem based on Islam), Self-efficacy (social activity in the society), distinctiveness (uniqueness which is reflected in the form of religious activities and building infrastructure), and continuity (the meaning of identity as a hereditary culture and giving rise to past and present relations).

Keywords: Identity, Tagline, Identity Process

INTRODUCTION

This study discusses how a region uses place identities and slogans to preserve culture and society activities. There has been a lot of research discussing how culture is preserved to maintain social stability in society, for example (Anggraeni et al., 2020; Asfina & Ovilia, 2016; Bleibleh & Awad, 2020; Tear & Reader, 2022) and the appointment of identities and slogans in a place (Arifin et al., 2021; Friberg et al., 2021; Larsen, 2014; Salmon-Letelier, 2022; Zou et al., 2022). However, only a few studies focused on efforts to preserve culture and society activities using place identities and slogans. Majority of research that has been conducted only discusses education, the role of museums, history, agriculture, and several other efforts in cultural preservation. This research is one of the novelties in the social science field in the development of identity and slogans to preserve cultural and societal activities that have been passed down from generation to generation in Indonesia.

The development of the times due to globalization has resulted in the existence of culture and social activities declining drastically. The clash of globalization triggers a conflict between culture and social activities in society and impacts cultural preservation (Salam, 2020: 460). The existence of culture is important today to study because it is considered less existent in society. Many humanists believe the presence of strong and aggressive globalization is a threat to culture (Salam, 2020: 461). Every developed country must pay more attention to filtering technological advances that affect the existence of culture in each region. All potentials and possibilities that refer to changes in the social order must be considered and become an essential aspect in order to maintain the continuity of a region's identity. Many ways can be done in order to reduce the bad potential that has an impact on the existence of the culture and social activities of the society. There are many causes that can influence a cultural shift somewhere, Bleibleh & Awad (2020) mentioned in their research that war can change the environment, history, culture, and social identity in conflict areas as well as the lack of authority in paying attention to culture and its objects. Friberg et al., (2021) added that the role of religion is one way to change a culture and the activities of the people in it.

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As an archipelagic country, Indonesia has many cultures and social activities of the people which are considered as hereditary heritage giving the existence of culture and society activities must be given more attention. So many cultures that are spread throughout all parts of the region in Indonesia make each region require regional autonomy to preserve their respective regions. Rokan Hulu is one of the regencies in Riau Province and was founded in 1999 according to the Undang-Undang Republik Indonesia Number 53. As a new district, which has a majority of people with ethnic Malays, Rokan Hulu Regency has cultural and societal activities according to ethnicity who occupy the area.

According to Astrini (2017), as political and economic objects, regencies/cities must have an identity that can differentiate them from other regencies/cities. This identity is formed by presenting the physical characteristics of the natural environment, location, buildings and geographical conditions or through fundamental values, society culture, local wisdom and traditions. Developments in the field of place recognition are always discussed in various parts of the world. Each region tries to attract investors, tourists and other resources that encourage local governments to think hard to be able to sell their potential and uniqueness. Local identity is considered one of the uniqueness of each region with local characteristics and local community culture (Lestari et al., 2020: 14).

Rokan Hulu carries out the concept of city branding by forming a tagline "Negeri Seribu Suluk". The meaning of Negeri Seribu Suluk is lifted from a large number of Suluk houses in Rokan Hulu. "Negeri Seribu Suluk" is the tagline of Rokan Hulu, which has been established since the establishment of Rokan Hulu. It means that Rokan Hulu Regency is rich in culture and society activities with Islamic nuances. It is because the Malay tribe is known as a tribe that adheres closely to Islamic culture. Suluk itself is interpreted as a figure of speech in which the real meaning is the way for a group of people in Rokan Hulu to get closer to God Almighty (nuansawisatariau, 2018).

The formation of identity is the decision of several important figures, which became the cornerstone of the establishment of Rokan Hulu. Identity is also used as a slogan and strengthened by Peraturan Daerah No. 3 of 2018 concerning Rokan Hulu Negeri Seribu Suluk. The entire purpose and intention of forming an identity and tagline are clearly stated in the PERDA. The formation of the identity and slogan in accordance with the decisions of the stakeholders involved is to provide regional identity so that it is easily recognized with a unique and symbolic Malay cultural wealth (PERDA Kabupaten Rokan Hulu No. 3 Tahun 2018 about Rokan Hulu Seribu Suluk, 2018). The formation and history of taking the name Negeri Seribu Suluk is explained as a form of appreciation from the government for the role of the Muslim society in Rokan Hulu, especially the Thareqat group, where the name "Suluk" is taken from the form of their activities.

This study aims to see how the efforts of stakeholders in preserving culture and society activities by using the identity and tagline "Negeri Seribu Suluk". Identity Process Theory (IPT) is used to see specifically whether identity and tagline can prove the preservation of culture and societal activities in Rokan Hulu. Place identity is described as the individual incorporation of place into a more significant self-concept (Proshansky et al., 1983: 57). Place identity is a substructure of self-identity, such as gender and social class, and consists of cognitions about the environment. Breakwell (2014) formulated an Identity Process Theory (IPT) which has proven useful for research on identity in relation to the physical environment. Breakwell in Twigger-Ross & Uzzell (1996) argues that place is an essential source of identity elements. The aspect of identity that comes from where we come from arises because places have symbols that have meaning and significance for us. In the discussion of social psychology, Breakwell in Ernawati (2011) presents an "identity process model". The model developed by Breakwell provides four principles of identity, namely:

1. Self-Esteem

    Self-esteem is a positive self- or group evaluation for individuals to identify themselves. Several studies suggest that individual assessment of the local environment and positive evaluations of the environment by others generate pride and therefore contribute to self-esteem. For example, Devine-Wight, Lyons and Laili (1992) mention that living in historical places is a way to gain and build self-esteem.

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2. Self-Efficacy

    Self-efficacy is an individual's belief in their ability to meet situational demands. It is used as a measure of personal agency. Therefore, an individual wants to maintain a reasonable level of self-efficacy. It is increasingly crucial for psychological well-being (Jespal & Breakwell, 2014: 209).

3. Distinctiveness

    "Distinctiveness" causes a person to have a special relationship between himself and his environment, which is different from other types of relationships. (C. L Twigger-Ross et al., 2016: 207).

4. Continuity

    Breakwell in Bardi et al., (2012) shows that the desire to maintain the continuity of self-concept is the second action motivator. It is defined as continuity over time and has a situation between past and present self-concepts.

Identity process theory is widely used in the efforts of a person and a place to negotiate with the identities around them. Jaspal & Takhar, (2016) and Jaspal, (2022) use the identity process as a way of negotiating identity in a situation that can discriminate against someone. Identity process theory is also used to see identity threats in an interpersonal conflict Jaspal & Cinnirella, (2012: 503). Nowadays it is very difficult to find research that discusses the role of identity in various fields of science, especially using identity process theory. The theory of identity processes researchers think can describe the phenomena that occur in the process of establishing identity and taglines owned by Rokan Hulu. After knowing the processes that occur, the results of the research will be analyzed, whether the efforts made around identity and tagline can be used as an effort to preserve the culture and activities of the people that have been passed down from generation to generation.

Several related studies have examined place identity in influencing culture and societal activities, such as Spielmann et al. (2021), who examined how a company implements a marketing strategy by utilizing a culture of drinking wine. Several previous studies are in line with this research. Arifin et al., (2021), Salam (2020), and Salmon-Letelier (2022) conducted studies which investigated the role of education in schools in maintaining cultural identity. Zou et al., (2022) found that the existence of museums and exhibitions is one of the things that can maintain and introduce culture. Moreover, Lestari et al., (2020) found that the majority of identities and slogans formed in Indonesia paid little attention to cultural elements and aspirations of local people. In addition, Anggraeni et al., (2020) explores at cultural preservation through radio broadcasts in Indonesia, Dameria et al., (2020) analyze the application of a sense of place in preserving cultural heritage, etc. Unlike previous studies, this research is one of the novelties that discusses the role of identity in preserving culture and societal activities in an area.

RESEARCH METHOD

This research is qualitative research with a descriptive method, which aims to describe the phenomena that occur, both man-made and scientific, through various facts analyzed and presented as they are without manipulation. The research was conducted in Rokan Hulu, Riau province, in March 2022. The data sources used are primary data sources: observations and interviews with 14 stakeholders who influence the identity and slogans of Rokan Hulu Regency, and secondary data sources: research relevant to this research. Data collection techniques used are observation and interviews. The informant determination technique uses purposive sampling and snow ball. Purposive sampling was used to select the right informants and believed to be able to answer the problem formulation in this study. Snow ball is used to strengthen data in research until the data found is saturated. Interviews were conducted with 14 people who are stakeholders in Rokan Hulu Regency, namely the government, traditional and religious figures, political figures, business actors, and the society. Research results related to this study are used as secondary data to

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complement the results and research analysis. Data collection techniques used were participant observation and direct interviews. The data analysis technique was carried out through several stages, data classification, data description and then drawing conclusions.

RESULT AND ANALYSIS

Based on the results conducted on the identity and tagline of Rokan Hulu as the Negeri Seribu Suluk, several forms of identity were found in accordance with Islamic principles. To more easily find out how identities and slogans are constructed and implemented in Rokan Hulu, the researcher presents them in the following tabular form:

Table 1. Form of identity of Negeri Seribu Suluk

Identity	Description of Findings
Language	The common everyday language is Riau Malay The majority of immigrant communities can speak Malay Rokan Hulu Malay language needs to be preserved by the society It is necessary to build pride in using Malay as the language identity of the Rokan Hulu
Character	Friendly, moral, noble in accordance with Islamic religious guidelines
Tourism	Air Hapanasan, Goa Mata Dewa, Air Panas Suaman, Danau Cipogas, Air Terjuk Aek Martua, Air Terjun Dan Pemandian Alami Rura Limbat, Danau Kembang, Danau Kobu, Pantai Rengas, Danau Puar, Air Terjun Berseri, Air Terjun Sungai Tolang, Danau Ombak, Gua Tujuh Serangkai, Bukit Suligi Hill, Arung Jeram, Huta Sikapir, Air Terjun Rura Pamontasan, Air Terjun Bukik Peninjauan, Air Panas Rokan, Air Terjun Hujan Lobek, Air Terjun Landasan, Georpark Sungai Rokan, Gua Sei Nigi, Gua Sei Puo.
Traditional art	Tari Persembahan, Joged Hitam Manis, Lukah Gilo, Gondang Berogong, etc. The traditional dances in Rokan Hulu are ussually taken from customs and society activities.
Costum	Muslim clothing that reflects the Malay society Application of traditional and Muslim clothing in educational institutions and local government The use of Songket cloth
Historical Relics and Symbolic Identity of Negeri Seribu Suluk	Batu Serombow house, Islamic Centre mosque, Luhak Rokan IV Koto with the cultural tourism center of King Rokan, Rantau Binuang Sakti royal complex, fort and Surau Syekh Abdul Wahab Rokan, tomb of the Guru and king of Rantau Binuang, Surau Suluk Nawsyabandiyah, Benteng Tujuh Lapis, Luhak Tambusai, Luhak Rambah, Batang Lubuh bridge as a traditional center welcoming the month of Ramadan, the house of Sultan Zainal Abidin, Nogori Tingga, the royal complex and tombs of the kings of Rambah, the Surau Suluk complex Ismailiyah, Luhak Kepenuhan, Luhak Kuntodarussaalam, cultural and historical area of Lubuk Bendaharo, Harangan house, tomb of Suri Andung Jati, royal palace and Masjid Tuo Kunto, customary density institution building, traditional architecture house, Sopo Godang house, Janji Raja monument, sites of Bukit Langgak' king, Kersik Putih palace. The entire form of the historical heritage above symbolizes that the Rokan Hulu area was overflowing with the culture of the Islamic empire in the past.
Visual Communication	All regency ornaments and decorations are shaped with Malay symbols with roofs using fern shoots motifs, and red, yellow and green decorations as a symbol of the Malay rokan hulu color.
Artificial Identity	Artificial identity is an identity that is deliberately created to distinguish Rokan Hulu from other districts in Riau Province. This identity comes from creativity and takes into account local wisdom and culture of the Rokan Hulu Regency. For example: in the field of infrastructure (Tugu Ratik Togak, entrance gate to

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	Rokan Hulu district, Suluk house, Islamic Center Mosque), religious activities (reciting maghrib, Ratik Togak, Haul, Munosah, dan and Suluk activities which cannot be mentioned), physical appearance (muslim clothing according to syar' i) and many more.
Institutional	Balai Adat Melayu, Membaga Adat Melayu Riau (LAMR), Organisasi Islam, A group of religiosity as Thareqat, Organisasi Perangkat Daerah (OPD), Lembaga Kerapatan Adat (LKA). The entire institution above is an Islamic institutionalization that operates under the government of Rokan Hulu.

The table above presents the forms of identity that exist in Rokan Hulu. Most of the identities possessed by Rokan Hulu originated from the society's culture and activities. The culture adopted comes from the habits and activities of the Rokan Hulu Malay tribe. The Malay tribe adheres to religion very closely because it was an area controlled by an Islamic empire in the past. From the description above, many Islamic kingdoms once occupied various regions of the Rokan Hulu. The rapid development of the Islamic religion influenced the formation of a culture dominated mainly by Islamic culture. The evidence of the Islamic empire existence in the past be seen from the use of language, clothing identity, the character of the society which adheres to morals and ethics, and traditional arts which are mostly pioneered by the religious activities of the society, historical relics found, artificial identities which are creations humans to align reality with identity, and the institutional field which is dominated by Malay customary inertia. All these are forms of activities carried out by the society from generation to generation.

Many assumptions describe the Place Identity Theory. In this study, the researcher focused on the use of Place Identity Theory according to Breakwell's assumptions. Jespal & Breakwell, (2014) in the discussion of social psychology, presents an "identity process model". The model developed by Breakwell provides four principles of identity, namely: Self-esteem, Self-efficacy, Distinctiveness, dan Continuity. From the context of the identity principle, it can be illustrated that the environment plays a role in identity dynamics. The four identity principles have to do with place, and each individual treats different principles differently.

Place identity is used by a region to discuss planning, regional development, cultural preservation, cultural appreciation, tourism, environmental management, and local conflicts (Nugraha et al., 2022: 219). Today, research on place identity has developed rapidly as an interesting topic. According to Breakwell, place identity is considered an important thing to develop, to process a place so that it looks more self-respect and distinctive in the minds of others. An identity is a flexible tool that always changes from time to time. Therefore, the existence of humans becomes a tool for processing the identity in a place. The researchers see that the identity of Rokan Hulu is based on the existence of social activities from humans in the area. This causes the formation of habits that are adhered to continuously. Therefore, the identity and tagline of Rokan Hulu, known as Negeri Seribu Suluk, are formed from the existence of social activities that are adhered to continuously. Same as Breakwell said, identity is formed from humans, social and the environment of the place.

Place identity does not always relate to the physical condition of an area, but includes the social construction of the area. Place identity is also formed based on objective components, the quality of the place and also the community (Nugraha et al., 2022: 220). The identity of places in Rokan Hulu Regency is an example of the many identities that are formed based on the culture and activities of the society.

In this study, the assumptions of Identity Process Theory are used to see how identity is in Rokan Hulu and what supports the process of its formation. In order to further explain the discussion of the results in this study, several sub-headings are raised to help provide a partition for each different item as follows:

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1.1. Self-Esteem in the Identity and Tagline of Rokan Hulu Regency

Self-esteem refers to one's identification with positive or group evaluations and relates to one's feelings of worth or social value. The desire to maintain a positive conception of self-worth has been considered a central motive in much of the writing on identity (Gecas, 1982: 3; James, 1890: 190), particularly in the social identity theory proposed by Hogg & Abrams (1998). Regarding the environment, Korpela (1989) shows how the environment can affect self-esteem. Through living in a historical city, one can feel a sense of pride in one's surroundings (Lalli, 1992: 285; Clare L. Twigger-Ross & Uzzell, 1996: 208). This is different from simply judging a place positively because it shows that the person gets an increase in self-esteem from the quality of the place. This difference is explained as "I like Rokan Hulu" with "staying in Rokan Hulu makes me feel comfortable subjectively".

The identity of Rokan Hulu is considered to have been introduced and known by other districts in Riau province so that the name Negeri Seribu Suluk has been known both inside and outside Rokan Hulu regency. An identity that is considered by each stakeholder as a special pride for the individual society in Rokan Hulu. The identity formed based on the culture that has been embraced by the majority of Malay people in Rokan Hulu has given Rokan Hulu the tagline as the Negeri Seribu Suluk. Several cities hold the city branding concept in which all programs and identities need to be reconstructed to reach the relativity stage of the identity of an area. In contrast, Rokan Hulu has also implemented the city branding concepts by forming a tagline, strengthening regional identity, and constructing an identity symbol. Moreover, Rokan Hulu has an identity as a country with areas rich in religious characteristics. So, it can be concluded that the identity and tagline of the Rokan Hulu is a form of appreciation for cultural values in the Rokan Hulu.

Furthermore, each stakeholder was interviewed to examine how the identity of Rokan Hulu is considered to have their interests according to their social influence and function. For example, some stakeholders, including the government, traditional figures, religious figures, political figures, and society, feel proud of the tagline of Rokan Hulu as the Negeri Seribu Suluk, which this tagline strengthens the true identity of Rokan Hulu. On the other hand, the presence of unscrupulous business actors that stakeholders considered as an obstacle in interpreting the Negeri Seribu Suluk. Therefore, they ignored the identity and tagline but consciously conveyed that Rokan Hulu has an identity in which the area adheres to strong Islamic principles. From this it can be concluded that each stakeholder is fully aware that the pride of Rokan Hulu is very strong and is maintained by each stakeholder.

In this case, the self-esteem that Rokan Hulu owns can affect every individual in Rokan Hulu. It is shown by the efforts made by carrying out infrastructure development that symbolizes Islamic characteristics such as mosques, mystical houses, religious tourism, and the development of historical objects, as well as controlling every element of society that has the potential to disrupt regional pride. The self-esteem of Rokan Hulu was also formed based on the social activities carried out by the people of Rokan Hulu so that it creates a sense of pride for every society living in Rokan Hulu, especially for the Muslim society, which is the majority in Rokan Hulu.

Malays, an indigenous people whose majority holds strong Islamic culture, have created self-esteem in Rokan Hulu Regency. The evaluation of each and several traditional and religious groups made this area rich in Islamic nuances, so Rokan Hulu was known as an area that holds culture and is rich in Islamic nuances as the main pride.

1.2. The Identity and Tagline of the Negeri Seribu Suluk as a Reflection of Social Activities

Self-efficacy is an individual's belief in their ability to meet situational demands. It is used as a measure of personal agency, therefore, an individual wants to maintain a reasonable level of self-efficacy. It is increasingly important for psychological well-being (Clare L. Twigger-Ross & Uzzell, 1996: 208). According to Winkel in Clare L. Twigger-Ross & Uzzell (1996: 208), a manageable environment is one in which residents of an area can organize information from the

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socio-physical environment to develop a predictive system that allows them to judge whether an environment supports their goals. It can be concluded that self-efficacy is the ability of each individual to function properly in a particular physical environment and social situation, which is then associated with the human need to control the environment (Belk & Proshansky, 1992: 77).

Each individual who is part of several stakeholder groupings, namely the government, religious & traditional figures, political figures, business actors, and society, in general, has achieved the level of attaining self-efficacy in the identity of Rokan Hulu. It can be seen from the influence and role of each individual or group in constructing the true meaning of identity. On the other hand, the existence of several business actors who are considered unable to place themselves in a position according to the proper function according to the identity and tagline that Rokan Hulu carries. The presence of liquor and nightlife business makes other stakeholders think that its presence is inappropriate in Rokan Hulu, which adheres to Islamic culture. In the end, it affects the social harmony of the society and the construction of the physical environment, which is disrupted when viewed by the identity and tagline they have.

Broadly, each group and individual has implemented functions in the physical and social environment that are considered to follow the provisions and objectives of Rokan Hulu. The government, in this case, has implemented a function to realize identity and tagline in the form of physical and social construction in society. Indigenous and religious figures have placed themselves in the proper position as an observer and evaluator of the identity of Negeri Seribu Suluk. Political figures have bridged as much as possible to achieve the goals of Negeri Seribu Suluk, and the society has tried to foster a sense of enthusiasm for the identity construction and tagline of Rokan Hulu in the form of social, religious and cultural activities.

The Malay tribe is known as a tribe that adheres closely to Islamic culture. The Malay tribe as an indigenous tribe in Rokan Hulu is considered as one of the main supporting factors in preserving culture. Taking the name Suluk is a form of activity that is rife in Rokan Hulu. The existence of identity is really needed to show the existence of a place (Salam, 2020: 460). One activity that is highly promoted in terms of identity and is unique in society activities is Ratik Togak, which is an activity carried out by the Thareqat group in Rokan Hulu to encourage the community to do dhikr.

1.3. Distinctiveness in the Identity and Tagline of Rokan Hulu Regency

The first principle of identity is the desire to maintain personal distinctiveness or uniqueness. Residential identity research (Feldman, 1990: 183) and society identity has focused on the uniqueness related to supporting a region's formation. Another principle in the concept of identity is distinctiveness, namely the desire to maintain the difference from others. Distinctiveness relates to a positive perception of the uniqueness of a place and the use of a place that is different from other people in other areas of the city (Lalli, 1992: 292). "Distinctiveness" causes a person to have a special relationship between theirselves and their environment, which is different from other types of relationships (Clare L. Twigger-Ross & Uzzell, 1996: 207). That identity with a particular territory causes the identification of a person with other people who live in that space.

The existence of the identity and tagline of Rokan Hulu as Negeri Seribu Suluk has changed many physical conditions and social conditions in Rokan Hulu. It shows that each stakeholder makes enthusiasm and effort to realize the tagline and identity that belongs to Rokan Hulu. According to researchers, the identity construction process carried out by Rokan Hulu was thoroughly encouraged by the presence of regional figures. In this case, the Rokan Hulu, whose role and influence were very large in influencing the existence of the Negeri Seribu Suluk.

The name of Negeri Seribu Suluk is taken from the word Suluk, which means a path or method carried out by Muslims to purify themselves, both physically and spiritually through the guidance of a person named murshid/guru in a certain place called Menosah, to purify themselves in the context of get closer to Allah Almighty. Menosah is also referred to as a suluk surau which is used as a place of seclusion. Negeri Seribu Suluk can be literally interpreted as describing the enthusiasm of the people who carry out Suluk activities. So, it can be concluded that the land of

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Negeri Seribu Suluk has an implicit meaning, which means a country in which many enthusiastic people carry out religious activities and ultimately create a religious nuance.

Figure 1. Suluk/Nosah House

The picture above is an example of a Suluk house in Rokan Hulu. The Suluk house is a place used by the Thareqat group for activities. The function of a Suluk house is almost the same as a mosque, prayer room, and the like, it's just that there are some Suluk houses that are not intended for the public, and are only used for the tareqat group that owns them. The Suluk house is privately owned which in Malay is known as Mursyid and the Suluk house will be continued by future children and grandchildren with blood ties. Based on the results found in the field, there are more than 300 Suluk houses which are still active in Rokan Hulu to date. This Suluk house has been known for a long time and is a heritage and object that describes the culture and activities of the people in Rokan Hulu.

Rokan Hulu is one of the many regions in Indonesia that uses Islamic taglines, such as Aceh, Pekanbaru and other districts in Indonesia. The existence of the identity of Negeri Seribu Suluk is what researchers call a manifestation of social and physical conditions in Rokan Hulu. Negeri Seribu Suluk was first compared to Rokan Hulu since the establishment of Rokan Hulu in 1999, in accordance with law number 53 of 1999 concerning the establishment of Rokan Hulu. The mention of the Negeri Seribu Suluk was taken based on the decisions of several stakeholders, namely the government and traditional and religious figures. Based on the joint decision, a tagline, as well as the identity of Rokan Hulu, was to make Negeri Seribu Suluk as a differentiator and characteristic and ideals of Rokan Hulu from other districts in Riau province.

Negeri Seribu Suluk reflects good social life based on Islamic principles, which continues to be done for several groups in Rokan Hulu. The many religious activities and enthusiasm of the people make Rokan Hulu have a lot of Islamic overtones, starting from regulations, regional autonomy, clothing, buildings, regional symbols to the morals of the people in Rokan Hulu. The Malay tribe, as the majority and local natives makes almost all the culture that emerges and is absorbed in Rokan Hulu offensive to Islamic culture because the Malay tribe is identical to practically the entire society who adhere to Islamic teachings. Rokan Hulu is also one of the districts/regions still maintaining a very strong indigenous culture and preventing foreign cultures from entering. This is shown by the lack of ethnic groups outside Indonesia located in Rokan Hulu and the lack of foreign investors in the business.

The majority of the cultures in Rokan Hulu Regency are based on activities carried out by Malay tribes, including Surau Suluk. Rokan Hulu highly upholds Malay customs which are based on religion. One form of activity that is used as a characteristic is Ratik Togak. Ratik Togak is an

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activity carried out by the Malay tribe in Rokan Hulu, the activity carried out is dhikr by standing in a circle and is carried out by a number of people. This is done to encourage society to remain consistent in drawing closer to the Allah Almighty. The activity of Ratik Togak is an icon that symbolizes society activities in the form of a monument in the centre of the capital city of Roka Hulu Regency. Society place memory is influenced by the location of the building, the function of the building, and the characteristics of the existing buildings in a certain place (Nurhijrah & Fisu, 2019: 63).

Figure 2. Ratik Togak Activity (Hartono, 2020: 6)

Figure 3. Ratik Togak Monument

The construction process carried out by all stakeholders in order to realize the identity and tagline of Negeri Seribu Suluk continues to be carried out, starting from the maintenance of the object of the Suluk house and those related to it. The maintenance of cultural heritage and the formation of identity infrastructure and taglines are believed to be able to trigger the perception of outsiders in defining the identity of the area (Chng & Narayanan, 2017: 1078). In the process of

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realizing identity and taglines, emotional and psychological reactions are needed between people and places so that they don't just become mere identities and geographical formations (Ginting & Wahid, 2017: 41). There are many other forms of culture and efforts made by the government to preserve culture and social activities in Rokan Hulu and cannot be explained one by one in this study.

It can be concluded that the name Negeri Seribu Suluk is used as a differentiator from other regions in Indonesia, especially in the province of Riau. Surau Suluk may also be found in other areas besides Rokan Hulu and have different names and designations, but the amount and enthusiasm given by the people in it are not as much as in Rokan Hulu, which is one of the birthplaces of great Islamic scholars in Indonesia. The existence of infrastructure buildings for Suluk houses are spread in almost all areas in Rokan Hulu, the culture of Muslim clothing that is polite and closed, regional regulations in implementing non-halal businesses, the rise of religious activities, the existence of religious tourism, historical objects, the rise of religious institutions/groups, the rise of traditional institutions/groups, language, and moral society regarded as the characteristics that Rokan Hulu has which is not owned by other districts in Indonesia.

With the name Negeri Seribu Suluk, the majority of people who live in these groups and environments will generally be influenced by that environment's culture. The distinctive and unique construction of Rokan Hulu has continuously been developed and maintained by almost all stakeholders, especially the government and traditional and religious figures. This principle is embedded in each generation from time to time to preserve and protect what is considered the ownership of Rokan Hulu.

1.4. Continuity in the Identity and Tagline of Rokan Hulu Regency

Breakwell (2003) demonstrates that the desire to maintain self-concept was the second action motivator. It is defined as continuity over time and has a situation between past and present self-concepts. Continuity of place references discussed by Csikszentmihalyi & Rochberg-Halton (1981), Graumann (1983), Korpela (1989), and Lalli (1992), suggesting that for some people, places act as references to self and past actions, maintaining a connection with that place lends a sense of continuity to their identity.

In using the term place-reference continuity, the physical environment is conceptualized as a reference to past actions and experiences. Devine in Clare L. Twigger-Ross & Uzzell (1996) mentions the role of historical sites in maintaining national identity, indicating that historical places play a role in maintaining the continuity of group identity. Likewise, Lalli (1992) found that the degree to which a city provides continuity with one's personal past is related to a measure of general identification.

Identity also requires the need for continuity (principle of continuity) in the context of time and situation. Breakwell in Clare L. Twigger-Ross & Uzzell (1996) put forward two forms of continuity in relation to the environment, namely: (1) the "place-referent continuity", i.e. when the place acts as a reference for the past and actions resulting in a relationship between past identities and present identities. (2) the "place-congruent continuity", namely the mismatch between the environment and the desires and values of the local society.

According to Breakwell, continuity is used as the second process after Distinctiveness of the principle of identity, and this is because identity can change and develop over time. Therefore, it makes sense when looking at an area's development, where research results state that the reality of identity in the district develops in accordance with changes in society, both due to the times and an increase in the population in Rokan Hulu. According to several informants, the development of the times can cause changes in the field, which can affect how individuals interpret identity.

The identity of Rokan Hulu, known as Negeri Seribu Suluk, is considered something that society embraces from time to time. The identity raised from the origin of the word Suluk is an activity carried out by the majority of the people in Rokan Hulu to get closer to Allah Almighty. This activity is made a habit that eventually becomes a culture for the people in Rokan Hulu. The continuity and decline of this culture relate to how social activities were and are still adhered to

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and carried out by a number of communities in Rokan Hulu Regency. In this case, Thareqat is used as a religious group which is considered to have contributed greatly to naming the tagline of Rokan Hulu Regency.

Most of the religious activities still being carried out in Rokan Hulu are a reflection of the activities held in the past. The existence of the identity of Negeri Seribu Suluk in Rokan Hulu allows religious groups and traditional institutions to develop and live under the auspices of this tagline and identity into the future. Religious groups and traditional institutions can also influence the intensity of identity growth and development in the future. Therefore, it can be concluded that the identity of Negeri Seribu Suluk was formed based on the culture that existed in the past which continues to be adhered to and maintained until now until the future based on the objectives set out in Peraturan Daerah Number 3 of 2018 concerning Rokan Hulu as Negeri Seribu Suluk.

The identity of Rokan Hulu is also used to regulate people's lives and all of its elements, both from a social perspective, business actors, to the individual morals of every society in Rokan Hulu. It is shown by the majority of the population in Rokan Hulu, who unconsciously follow the culture practised by the majority of Malay people, such as seclusion and the application of social life under Islamic foundations.

The history of the formation of Rokan Hulu and the process of assigning taglines to the application of identity is a desire mutually agreed upon by stakeholders. It shows that the identity and tagline of Negeri Seribu Suluk is a form of relationship that continues to occur from time to time, from the past to the current identity. Cultural preservation through the identity and tagline of Negeri Seribu Suluk is still carried out today by every stakeholder in the form of traditional activities, people's parties, and several other major activities. This continues to be pioneered by traditional leaders and the government. Every stakeholder has a stake in this preservation process in order to create meaning according to the purpose and characteristics of the place (Nurhijrah & Fisu, 2019: 63).

The findings above explain that the identity is formed and constructed by all stakeholders. This is an effort by the government to show the culture in Rokan Hulu to the outside world. Therefore, another reason that is considered relevant is to form an effort to preserve culture in Rokan Hulu.
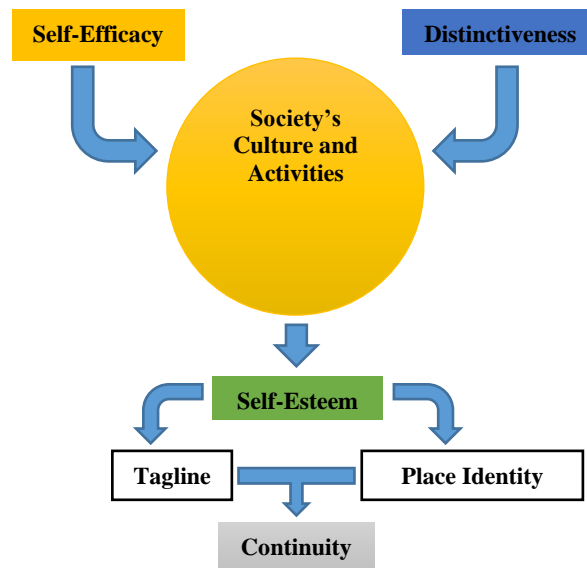
Figure 4. Identity and tagline processes of Rokan Hulu Regency as Negeri Seribu Suluk

The picture above is a form of the findings of this research, which describes the process of identity and slogans formed based on the arrangement of the theory used. The culture in Rokan Hulu is formed based on existing uniqueness. It is the result of social activities in society, which

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are then adhered to continuously for several generations and create a culture in society. The culture that was formed then created the self-esteem of Rokan Hulu, which is full of Islamic nuances, reflected through infrastructure, society activities, and social character. When self-esteem was formed, it was then agreed that Negeri Seribu Suluk became the identity as well as the tagline for Rokan Hulu in 1999 at the same time as the formation of Rokan Hulu. The last stage is still being carried out. It must continuously be improved to maintain the reality of these identities and taglines so that they can describe self-esteem, culture, society, social activities, and the uniqueness of Rokan Hulu so that, in the end, there is a bond between the past and the present. The entire process that occurs above is the flow of cultural preservation and societal activities through the identity of Negeri Seribu Suluk in Rokan Hulu.

The process of preserving culture and activities carried out by stakeholders in Rokan Hulu is a form of pride. All that is done is to provide awareness of the importance of maintaining the nation's cultural identity. The concept of sense of place is needed to understand the relationship between places and people in a place (Dameria et al., 2020: 139). Society understanding of the identity and tagline of Negeri Seribu Suluk is an important part of achieving sustainable heritage preservation. Providing an understanding of the meaning of identity and tagline to society and the younger generation is one way to continue the relationship between the past and the future. The historical and cultural background makes the people of Rokan Hulu more emotional in participating in preserving culture without any pressure from the government.

CONCLUSION

The identity of Rokan Hulu as Negeri Seribu Suluk is taken from the word Suluk which means activities carried out by a group of people to get closer to God Almighty, and the meaning of Negeri Seribu Suluk means that Rokan Hulu is full of nuances and religious value. Place identities and taglines can prove to be a way to preserve culture and societal activities. Preservation is carried out in the form of customary activities and religious activities. In addition to building a social mentality, cultural preservation and social activities are also applied through infrastructure development and maintenance of identity symbols and place taglines. The culture that exists in Rokan Hulu is a form of society activity that is adhered to continuously until it becomes a cultural heritage. Regional self-esteem is a characteristic that reflects the place and is formed based on the active role of all stakeholders who occupy the area. The existence of place identities and taglines can present perception characteristics of the place in the minds of the public. The active role of all stakeholders becomes mandatory when identity and taglines are instilled in individuals so that the concept of preservation emerges in their activities. The identity and tagline of Negeri Seribu Suluk is clear evidence that its existence is the key for all stakeholders in Rokan Hulu to take action. Identity and taglines can be important in increasing a sense of love for culture. It is hoped that all regions will pay attention to culture and characteristics of places in determining identity so that cultural heritage is not overlooked.

It is hoped that this effort will continue to be carried out by the government in order to create a relationship between identity and place taglines to the reality in the field. Further research is recommended to focus more on the specific way of determining the identity of the right place to find out how identity is formed without neglecting the culture and characteristics of the region.

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