



THE VALUES OF HARD WORK AND CREATIVITY IN THE BIOGRAPHY OF YUSTAN AZIDDIN AS A LEARNING SOURCES OF SOCIAL STUDIES EDUCATION

Syharuddin

syahar@ulm.ac.id

Universitas Lambung Mangkurat

Mahmudah Hasanah

Hasanah.mahmudah@gmail.com

Universitas Lambung Mangkurat

Mulia Ulfah

Muliaulfah2828@gmail.com

Universitas Lambung Mangkurat

Abstract : The low appreciation given to the local figures seems like becoming a symptom in the young generation. The local figures with a lot of roles that they have done are important to be studied, so it can be used as the inspiration source for the young generation through the education of social studies. Yustan Aziddin is one of the local figures in South Kalimantan in the literature field who has important life values to be internalized through the social studies education in the school. The purpose of this study is to describe the values in the biography of Yustan Aziddin as the learning source of social studies. This research uses the qualitative approach. The data is collected through interview and document study. The data analysis is through data reduction, data presentation, and verification/conclusion drawing. The validity of the data is through triangulation, research extension, and member checks. The result of the research shows that Yustan Aziddin who was born in Margasari on Mei 13th, 1993 is a cultural litterateur, journalist, and educator who has a nickname as “*Si Palui*”. The second result, it is found several values in the biography of Yustan Aziddin, which are (1) hard-working value, and (2) creativity value. Those values have a strategic function to the development of the learning source of the social studies education to provide the 21st century skill for the students.

Keywords : values hard work and creativity, biography of Yustan Aziddin, learning source of social studies education

I. INTRODUCTION

The study of figure’s biography consists of much value because it attempts to examine someone's example. The value as a quality to something that can be the basis of human behavior determinant is because that thing is pleasant, useful, profitable, interesting and a belief (Daroeso in Narmoatmojo, 2010: 4).

In the global context, the value of hard-work, creativity, cooperative, independent, religious, responsibility, and patriotism is an important thing to be constructed through the study of figure’s biography in social studies education so that it can create the 21th century skill for the students as a modal in facing the global challange.

The biography describes a person's life in various aspects of his life that can be used to be an example for the community. According to Kuntowijoyo (2003: 203), the biography is a record of someone's life . Moreover, Djam’an, Satori and Komariah (2007:



2014) explain that biography is a research that analyzes the history of someone's life from the birth to the adulthood, even until the person closes his eyes.

Biographical study aims to reveal the important historical domains and the identity of someone who is the object of the analysis. In America, the study on the autobiography and new biography began at the beginning of the second half of the 20th century, but they were already aware of the importance of this study, if it is seen from its history. Therefore, the study of autobiography and biography has been continuously explored, and it even becomes more prominent (Amri, 2008: 50).

The main purpose of social studies is to help the participants to be able to be good citizenship, to have the ability to live in a variety of cultural differences, and to have the ability to become democratic citizenship in a world of interdependence (NCSS, 1994: 3). Forming the good citizenship can be reached through the life values of a figure. Yustan Aziddin is a litterateur, humanist, artist, journalist, and educator who is worth to be learned and used his life to be made as the inspiration source for the young generation of Indonesia and especially South Kalimantan.

Yustan Aziddin was born at Margasari of Tapin Regency, South Kalimantan Province on May 13th, 1993. He took his higher education at the Indonesian Language and Literature Education and took the minor lecture in the Study Program of Cultural History Education of Teachers Faculty of Lambung Mangkurat University Banjarmasin (1973). Since 1955-1973, he became the teacher in Junior School (SLTP) and high school (SLTA). After that, in the 1973-1993, he became the employee at the Regional Office of Education and Culture Department of South Kalimantan. And at his end of day (1995), he served as the chief editor of *Harian Banjarmasin Post*.

His writing passion in the field of literature, such as poetries and short stories had been done since young (1966). Some media that devoted his works are "*Mercusuar*" and "*Mimbar Mahasiswa*". Since 1971, he became the editor in the *Harian Banjarmasin Post* and became the cultural rubric tutor and the rubric of "*Cerita Bahasa Banjar (Banjarese Stories)*" which later became known as the story "*Si Palui*" which is published every day.

"*Si Palui*" is a figure that can be "transformed" into any figures. He can be a civil servant, a seller, a businessman or other professions. The characters of "*Si Palui*" by its creator, Haji Yustan Aziddin (HYA) are situational, it can be *urang Banjar Hulu* (Banjarese native person from *Hulu*) or can be also *urang Banjar Kuala* (Banjarese native person from *Kuala*), so the use of Banjarese language have to adjust to the cultural social condition of its society (Interview, Yeyen Yanuarita, October 14th, 2018).

The works of Yustan Aziddin which have historical, cultural, and literary theme are "Perlawanan Terhadap Kolonialisme dan Imperiasme di Daerah Kalimantan Selatan (The Fight against Colonialism and Imperiasme in the South Kalimantan Region)" and "The Traditional Medicine in the South Kalimantan Region", and "Huma Land" (Poetry Anthology), and also the Banjarese language humorous story, "*Si Palui*".

The study of the value of hard-work and creativity in the biography of Yustan Aziddin is important to be a source of social studies learning when the development of the national that is produced in all areas not only give positive effect but also negative effect, such



as a shift in moral values in the life of the nation, the low appreciation of the cultural and language value, the values of social solidarity, deliberation, familiarity, politeness, shame, and patriotism are felt as if they are fading away (Desain Induk Pendidikan Karakter, 2010). This condition is both a weakness and a challenge for social scientists to improve studies related to the character building (nation and character building) through the study of figures (biography).

II. METHOD

This study used qualitative approach because it aimed to describe the values of the figure of Yustan Azzidin. According to Creswell (1998:15), the qualitative research is a inquiry process that explore the problems of social or humanity. The subject of this study are people, academics, friends and family of Yustan Aziddin. The technique of data collection was through interview and documents study. The documents are the work results of Yustan Aziddin like poetry, Banjarese stories, "Si Palui" stories in Banjarmasin Post newspaper, and the notes of Yustan Aziddin (memoir). The data analysis techniques followed the model of Miles and Huberman (1992), which are: (1) Data collection, (2) Data reduction, (3) Data Display, (4) Verification/Conclusion. The data validity checking techniques were through triangulation technique, research extension, and members check.

III. RESEARCH RESULT AND DISCUSSIONS

3.1 The Values in Biography of Yustan Aziddin as Learning Sources for Social Studies Education

The values of biography of Yustan Aziddin to be learning sources of social studies education that will be explained are: (1) the value of hard-work, and (2) the value of the creativity. The values of biography of Yustan Aziddin were collected from the interviews and documents study from his family, his friends, academics, community and Harian Banjarmasin Post in 1993 and 1995 and also personal notes of Yustan Aziddin (memoir) to be further analyzed in its relation with the values as learning sources in Social Studies Education.

3.2 The Value of Hard Work

The value of hard work is marked by the earnest character in overcoming barriers to learn and complete the tasks as good as possible. Behavior indicators are doing the things carefully and neatly and be able to utilize time effectively and trying to find information about the material from various sources (Kemendiknas, 2010).

The life history of Yustan Aziddin describes a hard-working figure. He was able to complete his studies from elementary until college. Second, his ability to produce a variety of works of literature genre, such as poetry, rhymes, short stories and Banjarese language stories "Si Palui" since his time in junior high even until the end of his life.

Yustan Aziddin finished his *Sekolah Rendah* (SR) (it is like elementary school) in Kandangan (finished in 1949). He was smart student who was able to master all the learning subjects. He always got the first rank since he was in fourth grade until sixth grade, and he got the highest score which was 9, like in the good hand writing, singing, and writing learning subject. Since elementary school, he made a lot of writing works with his own hand-writing and without any difficulties. The results of writing, such as short stories, and poetries were used as modal to pay his



own school. Because of that achievement, he was finally received in Middle Bare School of Kandangan (same as Junior High School) for 4 years. At the post independence (1950), based on the policy of the Republic of Indonesia government, this school became Junior High School with three years educational time (Interview, Marta Yusfiati, April 23th, 2018; Nortasiah Aziddin, May 5th, 2018, Kustan Basri, March 19th, 2018).

Yustan Aziddin was someone who was very focused, was serious, and did not talk much. Since junior high school, he enjoyed making poems and some were sent to "Mimbar Indonesia", a national media which addressed at Jl. Cikini Jakarta which was initially led by Ir. PM. Noor (First Governor of Kalimantan). His writing habit was even until he was in college.

According to Syarifuddin (Interview, March 20th, 2018), since elementary school until junior high school in Kandangan, he was graduated in 1956. Then, he continued his study in SGA (Higher Teacher School), and it was completed in Banjarmasin, which he was graduated in 1955. During his time at SGA, he was a member of a athlete group in panca competition, he was a tennis player, music (piano), and he joint radio star in Banjarmasin, and he was a painter. During his time in junior school, his ability writing flowed with a neatly arranged structure sentence and in accordance with the rules of the language.

Yustan Aziddin worked as a journalist, artist and at the same time as one of the founders of Banjarmasin Post. As stated by Syaripudin, R., (Interview, March 21th 2018), that he knew Yustan Aziddin since the 1970s. At that time he worked as a journalist and artist. He was one of the figures who were quite famous in Banjarese community. In the working, he guided with full discipline and rigor while remaining friendly.

Yustan Aziddin was one of those who did not like to 'hang out' freely as young people generally. He just got along as needed. However, he continued to behave and relate well to the surrounding community. He was also a leader who had the character of a very "fatherhood" (protecting). In everyday life, he was very happy with anyone (Interview, Aishah, March 16th, 2018; Amka, March 22th, 2018).

The story of "Si Palui" and various works of literary genre had been written by Yustan Aziddin until his end of life. He also pioneered the rubric "Dahaga", a rubric containing literary works. In the process of writing "Si Palui" and other art works, he did face any slightly difficulty in mastering the arts and language. Even the job was quite wasting the time, it did not make him leaving his main job as an employee in the Regional Office of the Ministry of Education and Culture of South Kalimantan (Interview, Sugianto HS, March 21th, 2018; Amka, March 22th, 2018).

Yustan Aziddin was always present at various cultural and scientific meetings to update his knowledge of art and culture. He was also a judge, a teacher, even a sports enthusiast, especially tennis. The legacy of Yustan Aziddin was for many people, especially Amka, is the writing skill. He was guided directly by him. His writing then finally can be loaded in a local newspaper. Yustan Aziddin was a person who had the ability to motivate and if someone could not do certain job, he still



helped selflessly and very nice in helping other people indiscriminately (Interview, March 22th, 2018).

Hard-work is an effort of someone with persistent and determination to achieve the goal. The figure of Yustan Azzidin was a hard worker, it is clearly seen from the history of his life which describing that he always tried earnestly and successfully to achieve success. It is proved by his high learning outcomes. Learning outcomes which were obtained were not only in the field of writing but also in many ways, such as sound art, drawing, and good hand-writing even sports.

Hard-working attitude is striving diligently and earnestly to achieve success and never give up. It is also seen from the figure of Yustan Aziddin who successfully completed his education from basic education to higher education with a number of achievements were carved in it.

The value of hard-work is also seen when Yustan Aziddin with his two friends, Gusti Pangeran Rusdi Effendi and Djok Mentanya jointly built the Banjarmasin Post which has now become the largest printing company in South Kalimantan with various fields of work. This is a proof that Yustan Aziddin's hard-working attitude not only reached literary works, but also managerial skills in building printing companies. The role of Yustan Aziddin was more dominant in contributing the thought to build the Banjarmasin Post than his two friends, Gusti Pangeran Rusdi Effendi and Djok Mentaya who were materially more established. Yustan Aziddin before successfully building Banjarmasin Post, he lived very modestly, with income only from the writing and as a civil servant in the Regional Office of Department of Education and Culture of South Kalimantan (Interview, Ella Agustina, October 5th, 2018).

The information obtained from the August 1995 edition of the Banjarmasin Post, related to the attitude of hard work, it said that:

"... Even he was often sick, but it did not dampen the determination and enthusiasm of Yustan Aziddin to succeed Banjarmasin Post".

This is an illustration of the hard attitude that should be used as the example for the young generation, that task and mandate which had been charged must be carried out in a spirit of hard work even though he was in a state of pain.

The values of hard work in the biography of Yustan Aziddin to be used as a learning source of social studies will have an impact on the attitude of the students to have a work ethic in learning. The hard work attitude of Yustan Aziddin who later successfully completed his studies and was known as a national press figure, because his name was recorded in the "National Press Museum" which is located in Solo, can be a positive attitude that should be built in the social studies education. This is as the result of research by Ikhwanuddin (2012), explaining that the implementation of character education of hard work and cooperation can improve skill and learning achievements of the students. Yustan Aziddin's hard-working attitude to be used as a learning source of social studies has the potential to form the students' character as the 21st century skill in the global era.

3.3 The Value of Creativity



Creativity conception according to the statement of Kemendiknas (Ministry of National Education) (2010) is the attitude to think and do something that produces in a new way or result based on something that has been held. Creative, if related to the origin of its word, which is create, it has a meaning to "create", it is clear that the creative is effort of a person to create something new. Creative means the thinking ability of someone to develop imaginative, aesthetic, and innovative ideas that he/she has to create something new. Creativity is always associated with the work results because without creativity, there will be no attainments. The masterpiece related to the aesthetic value is called art (Suhaya, 2016). Creativity ability is defined as the discovery or creation of a new idea or idea that has never existed before (Budiarti, 2015).

Yustan Aziddin's most popular creativity is in making stories in the Banjarese language, "Si Palui", which was published since the first publication of the Banjarmasin Post on August 2nd, 1971. There are many versions of how the creativity process emerged the story of "Si Palui". The information gathered from several speakers explained that the story "Si Palui" appeared when Yustan Aziddin got along together with his family and friends and saw the situation outside the house and inside the house and when they talked stories about different things, so he could listen and made an interesting story.

At the leisure time in every day, the friends of Yustan Aziddin were hanging out in a stall on the edge of the street of S. Parman Banjarmasin. They talked story about their daily lives. It made Yustan Aziddin inspired to create a story "Si Palui" through fragments of the stories from his friends (Interview, Yulis Hadiati, March 23th, 2018).

The story of "Si Palui" was emerged from the stories of people around or looked at the environmental situation which he was in. In other words, he portrayed about people's daily life from what was a trend of the warm conversation in that society, such as politics that was heating up. That story obtained from his from in the gardu-gardu (pos jaga malam) and coffee stalls that was recorded and made into interesting stories. It could be also when he attended the recitation at the mosque or mushala, he then wrote it in a story.

Another version of the emergence story of "Si Palui", was started when he and his friends hang out at Taman Budaya Banjarmasin. At that time, among his friends there was someone who liked telling stories. Yustan Aziddin, who was since elementary school had intelligence in various ways then recorded with a strong memory power. His creativity was continuously ongoing and always everytime they were hanging out, he made a new story. Until finally many people gave the nickname to Yustan Aziddin as "Si Palui".

The characters in the story of "Si Palui" are dominated by three people, namely: "Si Palui", "Si Garbus" and "Tulamak". Sometimes the name of "Tukacut", "Tukacil", "Tuganal" also appeared. It is not clear what the names mean, maybe "Tulamak" means "Si Utuh Lamak" (Fat Man), (lamak: fat) because it appears in a caricature that "Tulamak" is the fattest (Banjarmasin Post, July 27th, 1993).



According to his daughter, Yenni Yanuarita (Interview, October 14th, 2018), that the depiction of "Si Palui" was made in the form of a story arranged in Banjarese Language, the figure was made into an caricature. In his caricature, "Si Palui" was embodied a medium-sized man, not tall, not short, big-eyed, ear-clenched, which seemed to be taken from the creator, Haji Yustan Aziddin (HYA) who had such statures. "The Palui", which was described in the *Harian Banjarmasin Post*, was the image of an innocent man, funny and humorous when in real life the figure was a taciturn, had so much knowledge, as the place for sharing by family and closest people, he was the appropriate moving dictionary, in addition to a lot works that must be carried out.

There is a difference in the story of "Si Palui" now with "Si Palui" from Yustan Aziddin's work which was from 1971-1995. One of them is on the literature, which was more polite, wiser and more structured and also it explores more in the aspects of the socio-cultural life of the Banjar people. The generation of "Si Palui" after Yustan Azzidin which written by Abi Karsa who has a background as a politician, so that the results of his writings referred more to the hustle and bustle of the community political organization. Then, the next generation is H. Husni Thamrin who is a social worker that is more absorbing the inspiration of the story to be more characterized on the community (Irhamyiah Safari, Interview, April 13th, 2018).

The Banjarese language story "Si Palui" has inspired many people since its publication in *Banjarmasin Post* in 1971, as Bambang Subiyakto stated (Interview, September 28th, 2018), he explained that his only daughter has been able to read since the age of three. The story was he and his wife always read newspapers when they went to bed. At that time, the daughter always asked to be told a story of fairytale. The father tried to offer a Banjarese language story, "Si Palui". Apparently the daughter was very happy, and every time she wanted to sleep, she asked his father to read "Si Palui". Because the father was tired of reading the story of "Si Palui" every night, so he asked his daughter who was 3 years old to read for herself. Finally, the daughter learned to read through the story of "Si Palui". And she was able to read "Si Palui".

Other inspiring story of "Si Palui", which was as reported in the *Harian Banjarmasin Post* August 1995 edition, that was: "... I am as a person from outside of South Kalimantan, in order to accelerate the Banjarese language skill as well as make it as entertainment, every day I read the story of Si Palui".

Based on those information, it can be interpreted that there are many people inspired by the story of "Si Palui", both for learning Banjarese language, as entertainment reading, and even inspiring people of early age to learn to read. It is off course because the story of "Si Palui" was packed very funny and the story came from the social and cultural life of Banjar that was very close to the social environment. Moreover, it was written with neat and attractive language, with easy to understand sentence structure and Banjarese language used is very common but still pay attention to the diction (choice of words) that is appropriate so that it is easily understood by the readers.



The creative value in the biography of Yustan Aziddin to be used as a learning source of social studies has functions to the form of character for the students. The research result of Budiarti (2015) explained that the creative educational world is very important thing in understanding a lesson or interpreting of all the activities to be carried out. Creativity is the experience of expressing and actualizing the individual identities in an integrated form in relationships with oneself, with nature, and with others.

IV. CONCLUSION

Based on the results, it can be concluded as follows: First, Yustan Aziddin was born on May 13th, 1933 at Margasari, Tapin Regency, South Kalimantan Province. Yustan Aziddin completed his basic education in Sekolah Rendah (SR) (it is like elementary school) and Midle Bare School (it is like junior high school) in Kandangan. He was very intelligent student at the school. He mastered almost all subjects and always got high marks or scores.

While he was in junior high school, he was pleased to make Banjarese story and sent to the local media even national, such as "Mimbar Indonesia". He has worked and created since adolescence until he was studying at Study Program of Local Language and Literature FKIP Unlam Banjarmasin. His most famous work result is the Banjarese language story "Si Palui", other works were poetries, folklores and researches "smelled" the history and culture of Banjar.

Yustan Aziddin was a person who is quiet, discipline, friendly, neat, smart and not arrogant. He was also a hard worker and creative in developing his writing talent but he did not leave his main job as a civil servant in the Regional Office of the Ministry of Education and Culture of South Kalimantan Province.

In the eyes of the family, he was a figure who became a role model for his children to be disciplined in various ways. An independent character that had been practiced since adolescence became a "spirit" in educating his family until the end of his life. In the eyes of friends and subordinates, Yustan Aziddin was a person who nurtured, motivated and inspired. That whole characters made people felt "lost".

On Saturday, August 12th, 1995 at 5:00 a.m., Yustan Aziddin died at the Suaka Insan Hospital in the age of 62, who at that time was still serving as chief editor in the Harian Banjarmasin Post. During his life, he had dedicated himself to banua, through four professions at once, namely as a writer, humanist, journalist, and educator. His death was not only leaving sorrow to the local press but also for the national press. Yustan Aziddin's name is recorded on the "National Press Monument" located in Solo, along with R. Bakrie Soeriaatmadja, Fuad Muhammad Syafruddin, and H. Anang Abdul Hamidan.

He was a press figures at the beginning of the New Order through the IPMI bulletin (Indonesian College Student Press Association). By accompanied with several other press colleagues, including Djok Mentaya, Anang Adenansi, Djohar Hamid (three had first passed away), Gusti Rusdi Effensi, Alwy AS, Mas Abi Karsa, and M. Husni Thamrin. In the year of 1968-1971, Yustan Aziddin and colleagues together built "Mimbar Mahasiswa" which was the pioneer of Banjarmasin Post newspaper which is the largest printing company in South Kalimantan nowadays and is the result of hard work of Yustan Aziddin, Djok Mentanya and Gusti Rusdi Effendi.



Second, in the biography of Yustan Aziddin, it is found the values of life, which are: (1) the value of hard work. The spirit of learning to get a bachelor's degree, and his ability to write literary genre is the result of Yustan Aziddin's hard work. (2) the value of creativity. Yustan Aziddin's ability to produce literary works, especially the Banjarese language story "Si Palui" is a value of creativity that should be proud of. Those values can be used as a source learning of social studies to make the students to have hard-working and creative characters as the 21st century skills in a global era which is full of challenges and competitions.

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