

## Soeman Hs as a Leading Lead of Education in Pekanbaru, Riau 1954-1963

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### Abstract

*This study, entitled "Soeman Hs as an Educational Motivator in Pekanbaru, Riau in 1954-1963" raises the issue of how Soeman Hs' role in contributing and contributing to the advancement of Education in Pekanbaru, Riau deserves an award, but there is no complete biography about him. This study aims to determine the background of life, role in education and the works of Soeman Hs. The method used is historiography method with a qualitative approach, while the data collection techniques are observation, interviews and documentation. Based on the research, the following results were obtained: Soeman Hs is a teacher who writes various works in the form of novels. Soeman was the driving force behind the establishment of the first junior high school and university in Pekanbaru, Riau. Soeman's family life is a noble family, his father is a descendant of the Mandailing kingdom, because there was a struggle for the throne which left Wahid disappointed, Soeman's father caused Wahid to leave the Mandailing land and choose Bengkalis, Riau as a place to stop and start a new life as a farmer and teacher of the Koran. Because Soeman's father often met merchants for copra buying and selling transactions, Soeman also often interacted with merchants who would make Soeman aware of the different conditions that existed at home and abroad. Soeman aspires to be a teacher to educate the nation's life. For Soeman intelligence will be able to create a national movement. Soeman Hs has received many awards from the novels written, even Soeman Hs is called the father of education in Pekanbaru, due to his simplicity and pattern of thinking that always encourages young people who are not in school to take education to a higher level.*

### Keywords

Soeman Hs; biography; motivator of education; Riau



## I. Introduction

Human beings have three functions in their life; as God creations, as individuals and as socio-cultural beings. However, in historical perspective, humans always act themselves as objects and subjects of history. In the subjective sense, history is a construction compiled by the author as a description or story. Human beings have always been historical actors who can create creative ideas and create culture.

Education is one of the important aspects to examine the progress of a particular area. We can see the progress of an area with the level of educational progress in the area; with the establishment of a school in the area, it will produce quality Human Resources (HR) and can build the area even more advanced. The more and higher the level of educational institutions established in a particular area, the faster that area will progress. This shows that education is

the basic key of a country. Education is often likened to a symbol of the greatness of a nation anywhere in the world.

Education is essentially a human need, not least in Indonesia. This deficiency arises due to the lack of attention of educational personnel printing institutions that pay attention to these skills (Waluyandi, 2020). Learning is essentially a cognitive process that has the support of psychomotor functions (Arsani, 2020). It is stated in paragraph 4 in the preamble of the 1945 Constitution that the purpose of the state is to contribute to the intellectual life of the nation. Then in Article 31 of the 1945 Constitution, it is also stated that every citizen has the right to education and teaching (Di & Sri, 2007).

The progress and retreat of education, both oral and written, is often associated with the main character because the main character who creates education plays an important role in the stage of educational development. Therefore, it is very important to know and understand the role of figures in the past as drivers, supporters and creators of the nation's intelligent generations and can build a nation. The role of a figure in the world of education can be seen from the traces of contributions, movements, and works left by the figure both visually and in thought. Every work and thought produced can be an inspiration motivation for the next generations, such as Soekarno, who is known as the father of the proclaimer, Hatta as the father of Cooperatives and K.H Dewantara as the father of education.

These national figures are already known to the public and the younger generation through written biographies about the roles of these figures. However, apart from national figures, there are also local figures who contribute to the progress of a region and play an important role in the world of education as a unifier of the nation's movement. These figures are often unknown to the public or the younger generation, even though they come from their respective regions.

Therefore, it is very necessary to write in introducing biographies of education driving figures who come from the region in addition to maintaining the local wisdom of their respective regions as well as strengthening cultural literacy and love for local wisdom found in the region, in order to preserve and develop this cultural wisdom. As the father of the trail, it can be in the form of written and oral information from those people if they are still alive or from people who know them.

A synchronic, diachronic, and comprehensive approach is required in writing a biography. It needs to be supported by robust data, facts, and references to reconstruct the past reality that is being built. It should also be realized that every effort made will ensure that there is a probability that something will not be accomplished completely. There is an opportunity for the improvement of the results of the writing.

In connection with the educational movement, Soeman Hasibuan started in 1930 as a teacher at HIS Siak Sri Indrapura. In 1956 he founded the first High School (SMA) in Riau, located in Pekanbaru and the first university in Riau, namely the Islamic University of Riau. (UIR) in 1963, until the end of his life, Soeman devoted his life to being a writer and driving force for the establishment of the University of Riau (UR) and the supervisor of the YLPI operation. The author wanted to conduct a research about "**Soeman Hs as an Education Motivator in Pekanbaru, Riau in 1954-1963**". Based on the description of the background above, the formulation of the problem in this study includes;

- 1) What family background and childhood shaped Soeman Hs' personality as a driving force for education?
- 2) What is the role of Soeman Hs as a driving figure for education in Pekanbaru, Riau, namely establishing the first SHS to the First University in Riau in 1956 - 1963?
- 3) What are Soeman Hs' works and awards from 1956 - 1963?

## II. Review of Literature

### 2.1 Theoretical Benefits

This research is expected to provide knowledge of the historical science of Biography and also enrich the development of historiography about the Biography of Soeman Hs as an educational driving figure who can develop education in Pekanbaru, Riau and can also be a source of reference and documentation for the people of Pekanbaru, Riau.

### 2.2 Practical Benefits

The practical benefits of this research include: for students, it is expected to provide information to students in general and students of the History Education Program, especially about Biography. For the community, it is hoped that they can provide information about Soeman Hs' Biography and get to know Soeman Hs as an educational figure who has contributed a lot to Education in Pekanbaru, Riau. And for the Government, this research is expected to provide an understanding for the government to pay more attention to regional figures and appreciate figures who influence the development of the Pekanbaru, Riau area. In addition, this writing can be used as input for the development, study, and writing of biographies in Pekanbaru, Riau. For writers, it can increase knowledge about writing biographies and provide insight into writing biographies of other characters.

## III. Research Methods

The approach used is qualitative. Danzin and Lincoln (1987) in Maleong Laxy (2007: 5) say that qualitative research utilizes open interviews, observations, and documents to examine and understand attitudes, views, feelings, and behaviors of individuals and groups of people.

Biographical research or honor figure studies, namely research on a figure's life concerning society, characteristics, character, and work. In biographical research, it is necessary to describe the personality of the character, social strength, historical paintings of the era, and the luck and opportunities that come, all of which require a descriptive approach. Therefore a qualitative approach was chosen as the approach in this research. Process and meaning are highlighted in qualitative research tend to use analysis with an inductive approach.

In this study, the historical method was used since historical method used records of observations of others that could not be repeated. This is very different from experimental research methods on natural phenomena, where experiments can control observational data.

In historical research, biographical research is needed because, in this study, the characteristics, character, influences, environmental influences, and the influence of thoughts and ideas of the research subject in his lifetime, and the formation of character figures are accepted during his life. Historical data for biographical research includes personal letters, diaries, someone's work, essays about the figure being investigated, or notes from the friend being researched.

The purpose of the historical method itself is to make an objective and systematic reconstruction of the past by collecting, evaluating, explaining, and synthesizing evidence to establish facts and draw appropriate conclusions.

## IV. Discussion

### 4.1 The Overview of Pekanbaru, Riau

Initially, the development of this city could not be separated from the function of Siak River as a means of transportation in distributing agricultural products from the village and the Minangkabau highlands to the coastal areas of Malacca Strait. In the 18th century, the Senapelan area on the Siak River banks became a market (weekend) for Minangkabau traders. Over time, this area developed into a bustling residential area.

On June 23, 1784, based on the deliberations of the "Council of Ministers" of Siak Sultanate, which consisted of four tribal ancestors (Pesisir, Limapuluh, Tanah Datar, and Kampar), the area was renamed Pekanbaru and later commemorated as the anniversary of this city.

Based on Besluit van Het Inlandsch Zelfbestuur van Siak No.1 dated 19 October 1919, Pekanbaru became a district of Siak Sultanate. However, in 1931, Pekanbaru was included in the Kampar Kiri area, headed by a controller based in Pekanbaru and had landscape status until 1940. Then it became the capital of Onderafdeling Kampar Kiri until 1942. After the Japanese occupation on March 8, 1942, Pekanbaru was headed by a military governor called gokong.

After Indonesia's independence, based on the Decree of the Governor of Sumatra in Medan dated May 17, 1946 Number 103, Pekanbaru became an autonomous region called Haminte or Kotapraja. Then on March 19, 1956, based on Law Number 8 of 1956 of the Republic of Indonesia, Pekanbaru (Pakanbaru) became an autonomous small town within Central Sumatra. Furthermore, since August 9, 1957, based on the Emergency Law Number 19 of 1957 of the Republic of Indonesia, Pekanbaru entered the newly formed Riau Province.

Pekanbaru officially became the capital of Riau Province on January 20, 1959, based on the Decree of the Minister of Home Affairs numbered December 52/I/44-25 previously the capital was Tanjungpinang (now the capital of the Riau Islands Province).

### 4.2 Biography of Soeman Hs

Soeman was born to a father named Wahid. Wahid is often called Lebai Wahid, "lebai" is a title given to Wahid as someone good at reciting the Qur'an and the teachings of Islam. Soeman's father came from Tapanuli and came from the Mandailing tribe with the Hasibuan surname, so Soeman's father Hs was known as Lebai Wahid Hasibuan. Mrs. Soeman Hs named Tarumun Pulungan or the name of the Pulungan clan can also be called the Lubis clan.

In the Batak tribe, the Pulungan and Lubis clans come from the same lineage. Soeman's parents are from Hutanopan Village, South Tapanuli (Mandailing). The majority of the Mandailing Batak are Muslim as well as the Soeman family who adheres to Islam. Hutanopan Village is one of the villages in the Barumon sub-district, located on the banks of the Barumon River in the Simago-mago Hill Valley area, Gunungtua. Currently this village is a border area between North Sumatra and Riau Province.

In those village there used to be a kingdom surnamed Hasibuan and the family of Soeman Hs's father was part of the royal family of the kingdom. Wahid was once a curia, namely the traditional head in the community of Hutanopan Village. However, since 1979 this village has been converted into a coconut plantation and people left this area. Floods and natural disasters caused the displacement of residents from Hutanopan Village.

Historically, Soeman Hs's father and mother left Hutanopan Village this was due to an internal dispute within the Wahid family related to the struggle for power, this was related to dignity and worth that was difficult for Wahid to forgive. As a result, Wahid

decided to leave Hutanopan Village and was determined never to return to the village. even when Soeman Hs' grandfather asked his parents to come back. This also applies to Wahid's children who cannot return to Hutanopan Village.

The journey required by Soeman Hs' parents from Sibuhuan village to Bengkalis took two years by foot, by boat (in an interview with Tempo reporter, Yulizar Kasiri with Soeman which was published in Tempo, March 16, 1991 with the title: Memoar Soeman Hs. : Guru with Guru Spirit) Soeman Hs was born with the name Soeman Hasibuan, later shortened to Soeman Hs.

He is the sixth of seven children born in 1904 in the South Tapanuli area, North Sumatra. His father, Wahid, was a descendant of the King of Mandailing, and his mother, Turumun Lubis, also came from South Tapanuli. After marriage, Soeman Hs' parents left Tapanuli and moved to Bengkalis, Riau and settled there. In this place, Soeman Hs' father became lebai (according to the KBBI, lebai was a mosque employee or someone who took care of a job related to Islam in the hamlet (village) Wahid was also a farmer and taught the Qur'an.

Bengkalis, at that time, was part of East Sumatra as a Malay population. However, most Chinese people in the Bengkalis area are also quite present in large numbers. Historically, the city of Bagansiapi-api, known as the largest fish-producing fishing town in the world before the Second World War, was once dubbed the Hong Kong of Indonesia.

In addition to the crowds, there are also so many Chinese people in this area, that make area got the nickname. In addition to the Chinese, in Bengkalis, there are also many people of overseas Javanese ethnicity. Even today, many Javanese villages are found in Bengkalis.

The Bawean people in the Malay peninsula were called Boyan people, and many also came to Bengkalis. The Boyan people like to migrate to Singapore, where they work as drivers or other jobs. The occupation usually working in the fields and gardening.

On the journey to find a place to live by Soeman's father and mother, it could be said they moved from one place to another became travelers until finally they decided to live in Bantan Tua village and were given a land large by one of the people there.

After working managing a pineapple field while in Bantuta, Soeman's father finally managed to build a house with income from the area, until finally Soeman's father also managed coconut (copra) which could be processed into cooking oil.

The form of community houses in Bengkalis was still terraced made of wood, and the roof was made of thatched leaves. The construction of houses was cooperation with the people there and took turns from building one house to another. Soeman's father and mother work in farming and gardening at day, while at night, Soeman's father teaches the children to recite the Qur'an. Usually, as many as 5-6 children aged about 5-6 years as Soeman came to Soeman's house to recite the Qur'an, and Soeman also participated in the Qur'an with them. In addition to reciting the Qur'an, Soeman's father also studied teachings and problems in Islam.

In the evening, after studying the Qur'an, Soeman usually also learning to read books that match Soeman's education level at the Malay School. However, Soeman's reading habit made Soeman have a broad horizon of knowledge, and this habit was increasingly in demand by Soeman when he was in fifth grade. This prompted Soeman to involved in the education world, aspiring to become a teacher and a writer.

### **4.3 The Role of Soeman Hs in the World of Education**

Apart from being a writer, Soeman Hs is an educational figure. His work in preserve for the education world, especially Riau, is not in doubt. Soeman Hs's role began to be seen when Soeman served as a teacher at Siak Sri Indrapura.



His struggle in education did not go smoothly because Soeman was always at contradictions with the Dutch East Indies colonial government. Therefore, in 1930 Soeman Hs was exiled to Pasirpangarayan. There, Soeman Hs became the principal at Bumi Melayu School. Then, in 1942 Soeman was appointed superintendent of the school (Shinaku).

After Indonesia's independence, Soeman Hs moved to Pekanbaru, and he was increasingly recognized by the people of Riau. In 1954 Soeman founded SMA Setia Dharma, the first high school in Riau. After Soeman's effort to establish the school with several other figures, such as Dt. Wan Abdul Rachman, M. Yoebhaar and Johanis Junid.

Not long after the school was established, the Minister of Education and Cultural Development whom Muhammad Yamin then held came to visit and deliver a speech. After Yamin finished his speech, Soeman went up to the stage and conveyed his inspiration about education in Riau. The content of Soeman Hs' speech really surprised Yamin. Soeman said that the people of Riau were only seen as "stepchildren" by the central government.

One of the reasons Soeman put forward was that Riau did not (yet) have any state high schools. Even though Indonesia has become independent, there is no state high school in Riau yet. This is different from North Sumatra, Aceh or other areas. On the same occasion, Soeman requested Yamin to be willing to provide government (state) teachers to Setia Dharma High School. Soeman made this statement because Soeman was sad to see education in Riau, lagging.

After hearing Soeman's speech, Yamin felt offended and did not say a word until he returned to Jakarta. Yamin then sent a letter to the Governor of Central Sumatra, Marah Ruslan. Soeman's position was threatened at that time, but Soeman was not worried about it because he wanted to fight to establish a public school in Riau. Yamin said that "as a government employee, Soeman should not use the term stepdaughter" in the letter.

Soeman Hs' effort and speech at that time were not in vain, Moh. Yamin helped the local government establish the first public high school in Riau. Then, Soeman Hs taught at public high school because the school had a shortage of teachers, while Soeman continued to teach at Setia Dharma High School.

In 1961, seven years after establishing SMA Setia Dharma, Soeman Hs founded the first university in Riau, namely the Riau Islamic University (UIR). Not long after UIR was established, the Riau government established the University of Riau (Unri).

Soeman Hs founded the Islamic Education Institute Foundation (YLPI) in 1963 and served as general chairman. YLPI is a foundation that manages various educational institutions, such as: Kindergarten, Elementary School, Junior High School and University (Riau Islamic University).

Soeman's concern for education in Riau is real and has a major impact on the progress of society and the region. The Ministry of Education and Culture of the Republic of Indonesia appreciates Soeman's "struggle" in advancing education in Riau by giving an award (a charter of appreciation) on August 29, 1981.

Soeman's effort in the world of education is indeed extraordinary. However, this thin and tall figure was "bloody" in fighting for education and against the invaders with courage and a high spirit of defending the country.

Soeman, born in 1904, felt that he was living under the Dutch and Japanese colonies. During his time as a teacher in Siak, the Dutch colonialists had entrenched and ruled the area for decades. Soeman wanted independence in his own country. He is active in holding meetings that promote nationalism. He moved against Dutch colonialism by raising the people's national spirit in various villages in Siak. He carried out an underground movement aimed at strengthening the power of the people against the Dutch colonialists.

The Dutch detected the underground movement. As a result, Soeman was exiled to Pasir Pengarayan, a 10-day journey from Siak. He was kept away so that he no longer carried out underground movements. However, Soeman's zeal for fighting never faded. While still on duty at Pasir Pengarayan, there was a power transfer from the Dutch government to the Japanese government.

In the hands of the Nippon invaders, the people suffered even more, the Japanese forced the people to pay tribute, and they also hid the produce. This resistance movement angered the Japanese. Soeman was also included in the black list of people whom the Japanese will kill. The invaders of the land of sakura outsmarted Soeman by inviting Soeman to hunt, even though the plan to kill Soeman, at that time Soeman Hs survived the assassination plan because thunderstorms struck violently. Everyone at that time saved themselves and Soeman survived both attacks, both the assassination planned by the Japanese and the natural disaster.

Soeman's struggle was also manifested in the organization. He was a member of the Indonesian National Committee (KNI) in Rokan Right/Left and the Guerilla Base Command (KPG). After independence, Soeman was active in education and politics by becoming a member of the Riau Provincial Government Agency (1960-1966) and a Riau DPRD (1966-1968). His struggle during the independence period was to voice the people's aspirations to the government covering various aspects of life.

#### **4.4 Soeman Hs's Work**

Many of Soeman's works are contained in novels and short stories. Although the results of these thoughts are expressed in the form of literature, each of these novels has a learned moral message. Generating inspiration and horizons so that the people of Riau at that time had an open mind to foreign cultures and the value of women's position, which was strongly opposed in education. Soeman encouraged that, whether women, people with disabilities, all Riau people can take education from low level to university.

His writing talent began with his love of reading books. His favorite books are detective stories, translations from French by Sir Arthur Conan Doyle. Conan Doyle's work that he wanted to write detective stories. Therefore, he is called the pioneer of writing Indonesian detective stories. The authorship emerged because he got encouragement from M. Kasim, a teacher who often shared his experiences in writing. Soeman Hs. started writing while living in Siak Indrapura. The 1930s was the heyday of Soeman Hs.

His works are

1. Kasih Tak Terlerai (Unbreakable Love), Balai Pustaka, (novel, 1930)
2. Mencari Pencuri Anak Perawan (Looking for the Thief of the Virgin Child), Balai Pustaka, (novel, 1932)
3. Percobaan Setia (Faithful Experiment), Balai Pustaka, (novel, 1932),
4. Kawan Bergelut (Battles of Comrades), Balai Pustaka, (collection of short stories, 1939)
5. Tebusan Darah (Ransom of Blood), Balai Pustaka, (novel, 1939).

His works are not in the form of novels and short stories but also in the form of poems published in the magazines *Pandji Poestaka* and *Poedjangga Baroe*. Some of his poems were published in *New Poetry* (Anthology of Poetry, ed. S. Takdir Alisjahbana, 1946). In 1993, his first novel, *Looking for a Thief for a Virgin Child*, was brought to the television screen to be made into a soap opera. This means that the emergence of Soeman Hs. and his work contributed to Indonesian literature development. The novel *Looking for a Thief for a Virgin Child* tells the story of a person's tenacity in looking for a girl thief. Soeman Hs. is one of the novice short story writers.

Soeman and M. Kasim wrote a short story with a Malay cultural background. Several factors are not paid attention to by Indonesian literary authors, one of which is the lack of public attention to Malay. Malay is the mother language of Indonesia. According to Soeman Hs., each of his essays tries to "break down" the orthodoxy of Malay customs so that the customs are looser. In addition, he also believes that the world of literature must be cultivated with a clear mind, carefree, and honest. Literature is expected to be a mirror and be able to act as a compass. As a writer, Soeman Hs. writes many works.

However, in almost 60 years, he no longer writes. He was busier with his activities as an educator in his old age, especially at the foundation he founded. As a Muslim, he has performed the pilgrimage. Soeman Hs. died at the age of 95 years, to be precise on Saturday, May 8, 1999, at his home on Jalan Tangkubanperahu, Pekanbaru. He is left six children, 21 grandchildren and 28 great-grandchildren. His death shocked people because he did not get sick first. At around 11.00 WIB, he suddenly fainted while sitting on a chair on the veranda of his house. His body was buried at the Senapelan Public Cemetery, Riau, next to his wife's grave.

## V. Conclusion

Based on the results of the research that has been done, several conclusions can be drawn, namely:

Soeman Hs is a figure in education, literature and the movement in politics who has a simple appearance demeanor, Soeman is the sixth of seven children. He was born in April 1904 in the Sibuhuan area, Kotanopan, South Tapanuli, and North Sumatra. His father's name was Wahid, a descendant of the King of Mandailing, his mother's name was Turumun Lubis. After marriage, his parents left Tapanuli and emigrated to Bengkalis, Riau, and settled there. In this place Soeman's father Hs. He became Lebai that make his name was known as Lebai Wahid. Apart from farming, Wahid also teaches the Qur'an. Education taken by Soeman Hs. is a Malay school (SR level), graduated in 1918.

He attended the Normaalschool (junior high school level) in Medan during the Dutch government era. In that place, Soeman Hs. learn while teaching. In 1920 he was selected to continue his education to a teacher's school at the Normaalschool (high school level) in Langsa, Aceh, and graduated in 1923. After graduating from Normaalschool, he was appointed a HIS teacher until 1930. Soeman Hs. succeeded in establishing a school in Riau in 1930.

In 1930-1942 he served as principal of the sekolah rakyat (SR) in Pasir Pangarayan. In 1943-1945 Soeman Hs. was appointed as superintendent of public schools in Rokan Kanan and Rokan Kiri. His service to the Indonesian state and nation was not only in education. For his services in education, he was awarded an award (certificate of appreciation) from the Ministry of Education and Culture on August 29, 1981. He also tried to defend the nation and state from the Dutch and Japanese invaders.

In the Japanese era, Soeman Hs. was almost sentenced to death for forbidding the people to pay tribute to the Japanese Government. He "inspired" Riau people to hide the corps. This act of Soeman Hs. known by the Japanese Occupation Government that make Soeman Hs. on the list to be "killed" in the forest by hunting alibi. May God Almighty still protect him because it was raining continuously so that the invitation to hunt was canceled and Soeman was saved from the assassination plot. During the Japanese Occupation Government he was appointed as a member of the Sagikai Giin (DPR made by Japan) for Riau Region and a Committee member as Chairman of the KNI (Indonesian National Committee).



In the Second Dutch Military Aggression War in 1948, Soeman Hs. served as Commander of the Guerrilla Base and concurrently Wedana Rokan Kanan. In 1954 Soeman Hs. served as head of the Office of Education, Teaching, and Culture of Kampar Regency and Pekanbaru Municipality. His last position was Head of the Ministry of Education and Culture until his retirement in 1950. His writing talent began with his love of reading books. His favorite books are detective stories, translations from French by Sir Arthur Conan Doyle. Conan Doyle's work that he wanted to write detective stories. Therefore, he is called the pioneer of writing Indonesian detective stories.

His writing skills emerged because he got encouragement from M. Kasim, a teacher who often told his experiences in writing. Soeman Hs. started writing while living in Siak Indrapura. The 1930s were the prime day of Soeman Hs. His works are (1) *Unrequited Love*, Balai Pustaka, (novel, 1930), (2) *Finding the Thief of the Virgin Child*, Balai Pustaka, (novel, 1932), (3) *Faithful Experiment*, Balai Pustaka, (novel, 1932), (4) *Battles of Comarade*, Balai Pustaka, (collection of short stories, 1939), and (5) *Ransom of Blood*, Balai Pustaka, (novel, 1939).

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Soeman Hs. is one of the novice short story writers. He and M. Kasim wrote a short story with a Malay cultural background. He also argues Indonesian literary authors are ignored several factors, such as public's lack of awareness of Malay language. Malay is the mother language of Indonesia. According to Soeman Hs., each of his essays tries to "break down" the orthodoxy of Malay customs so that the traditions are looser. In addition, he also believes the world of literature must be cultivated with a clear, unburdened, and honest mind. Literature is expected to be a mirror and be able to act as a compass. As a writer, Soeman Hs. produced many works. However, in almost 60 years, he no longer writes. He was busier with his activities as an educator in his old age, especially at the foundation he founded. As a Muslim, he has been going to pilgrimage.

Soeman Hs. died at the age of 95 years, to be precise, on Saturday, May 8, 1999, at his home on Jalan Tangkubanperahu, Pekanbaru. He left six children, 21 grandchildren, and 28 great-grandchildren. His death shocked people because he did not get sick first. At around 11.00 WIB, he suddenly fainted while sitting on a chair on the veranda of his house. His body was buried at the Senapelan Public Cemetery, Riau, next to his wife's grave.

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