Bookworm, religious nationalists, and thinker: Bung Hatta's personality from a graphological, geographical, and historical analysis

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Abstract. The younger generation needs "examples" that will be used as role models in developing their personality. There are many ways that can be done to understand a person's character. Personality can be analyzed with a historical approach and spatial analysis where the character has undergone a process of socialization and internalization. Besides, personality can be explored with a graphological approach. Graphology is the art of interpreting a person's personality characteristics by looking at the type of handwriting and signature. The main problem of this article is "how do Bung Hatta's analysis results compare using the graphological, geographic, and historical approaches? This article takes a historical approach, geography, and handwriting analysis [graphology] approach to describe Bung Hatta's personality. The influence of West Sumatra, with its Minang culture shaped Hatta as a nationalist and religious figure. In Padang, young Hatta began to be an independent person. He learned to take care of himself, divided his time between school and organization. While in Padang, in addition to public schools, Hatta also studied the Quran from local scholars such as Haji Abdullah Ahmad and also Abdul Karim Amirullah. Graphological and historical analysis shows Bung Hatta more as a thinker, a conceiver who conveyed his thoughts through writing since he was a student in the Netherlands. The figure of Hatta is inseparable from books because he is indeed a "bookworm". Hatta's thoughts on the Indonesian economy had a far-future vision. He initiated a people-based economy. Hatta has broad insight and is also visionary. His integrity is morally and politically recognized by his friends and foes.

Keywords: Geography; Graphology; Hatta; Padang; Minang Culture; Psychohistory Bandung;

1. Introduction

Understanding the characteristics of a person's historical figure must be known as something that is obtained through a continuous process of dialogue with various life experiences. Historical figures who have certain personalities can be understood from two things, the first one is about how the social, cultural, and political environmental factors that shape them so that they have such characteristics [innate factors] and secondly, because of the social-environmental factors they had which require them to do so that matter. Thus, understanding the background of his life and its environmental conditions he faced are two things that are necessary for understanding the personality characteristics of historical figures.

There are many ways that can be done to understand a person's character, either through faces, gestures/body language, even handwriting, and historical analysis. Interpreting a person's character through handwriting can be learned through a science called "graphology" [1]. Handwriting knowledge has been used since 1000 AD, although not scientifically [1]. Modern handwriting analysis was developed by Ludwig Klages in the 1920s. His theory has been reviewed and refined by several investigators including Downey, Allport and Vernon, Lewinson, and Currer-Briggs [2]. Graphological research uses experimental methods that examine various relationships between personality and handwriting by Birge (1954), Eysenck (1948), Galbraith & Wilson (1964) [3].
In 1943, Eliasberg had studied the handwriting of Beethoven and Bismarck. The results of his research showed that there are innate assertiveness and willpower in Bismarck's handwriting as dominant characters. Bismarck's writing has rhythm and aesthetics, showing the intelligence and tension also shown in narrow letters that stick together [4]. Analysis of Beethoven's writing showed a character that is far from arrogant, rigid, and dominant character [4].

Graphology can also be used as a tool to get a test of a person's character, such as a personality test. And the uniqueness is that the graphology has a high level of accuracy above 90 percent compared to personality tests which always modify the test questions for certain purposes as well. In other words, graphology can provide an objective assessment of a person's character. Because, the results of hand analysis tend to be objective, non-discriminatory, and unbiased [1]. In the US, in the 50s, elementary school children's handwriting was used to measure and evaluate the tendency of individuals to deviate from what they first learned [5].

Many historians present Hatta as a thinker and practitioner as well. Hatta was a drafter who delivers his thoughts through writing [13, 11]. Hatta's thoughts on the people-based Indonesian economy had a far-reaching vision. Besides, researches show Hatta as the only figure who has a madness of books. Hatta's character was described as a figure who clings to his principles and idealism [13]. Historians have not explored Hatta's description from a psychological point of view. Thus the study in this article tries to look at Bung Hatta from a historical and psychological point of view, which will enrich the view of this phenomenal figure.

The main limitation of this research problem is "how to analyze the character of Bung Hatta by using a graphological and historical approach?" Graphology can also be used as a tool to get a test of a person's character, such as a personality test. And the uniqueness is that the graphology has a high level of accuracy above 90 percent compared to personality tests which always modify the test questions for certain purposes as well. In other words, graphology can provide an objective assessment of a person's character. Because, the results of hand analysis tend to be objective, non-discriminatory, and unbiased [1]. In the US, in the 50s, elementary school children's handwriting was used to measure and evaluate the tendency of individuals to deviate from what they first learned [5].

2. Method
This study performed a historical approach and a handwriting analysis [graphology] approach. The following below are the stages of handwriting analysis that must be through to be able to understand and interpret the handwriting:

a. Intuitive Process. Measurement of psychological tests is attempted to be assessed objectively, while the graphological assessments rely on subjective and flexible [not rigid] but full of symbols. Handwriting is a very rich resource for a graphologist to understand the author's personality.

b. Using Guidelines. After knowing about the author's personality according to your intuition, you should make the small notes. The next step is look at the writing in more detail. Then, note the patterns or characteristics that the writing has and match these patterns and their indications in the handbook/manual [1].

c. Integrating the first and second stages. This step integrates the steps above into a conclusion. In this third stage, you are free to expand your interpretive imagination but still within reasonable limits [1].

The researcher chose the historical method as a research method and literature study as a research technique. The historical method is used to obtain a description of the historical figure's character so that it can be used as a comparison with the results of the graphological analysis. From historical and graphological data, it can be analyzed the influence of Minangkabau on Bung Hatta's personality, as well as the description of Bung Hatta from the graphological views and historian narrative.
3. Results and Discussion

3.1 Minangkabau and Hatta’s Personality

By understanding Bung Hatta’s socio-cultural background, we can figure out how the regional culture could influence Bung Hatta’s political behavior and thinking. The characters and personalities of historical figures are obtained from their diverse and non-monotonous life experiences and strongly influenced by the natural and cultural environment [6].

In the Minangkabau culture in general, the adventurous spirit has appeared since adolescence. Wandering to various regions to prove to the parents that they are adults, they have the capabilities of being independent and trying to be successful. The peace and natural beauty of the Minangkabau do not make the people complacent about the beauty of nature, their youth instead have the culture to migrate to other areas, but they don’t want to forget their hometown [7, 8].

In Padang, a young Hatta’s independence was already shaped. He began to learn to take care of himself, divided his time between schools and organizations [9]. The arrival of Nasir Dt. Pamontjak to Padang as the envoy of “Jong Sumatranen Bond” in mid-1918 sparked a new spirit which eventually encouraged Hatta into the “Jong Sumatranen Bond” organization [9]. Only as a passive listener at first, however, Hatta slowly began to be more active in the associations [9]. He was elected as treasurer in several periods of management. Then, in 1926, Hatta was elected as General Chairperson [9].

The habit of living out over the regions has been instilled since the child is still in the mother’s cradle. This can be seen from the songs sung by a mother in almost all Minangkabau areas to lull their children to sleep. Muhammad Zein [7] explains that the character of young people who like to migrate, among others, is easy to adapt to the situations and conditions they face, wide experience, wise and get used to various types of people's characteristics, they have broad-minded, and dynamic as well. It seems that the characters above are also engraved in Bung Hatta’s personality, who always happy to live out the region since he was a teenager. Ahmad Suhelmi [10] argues about the culture of wandering the Minangkabau community:

Merantau means leaving your hometown, struggling for life in other areas. According to the Minangkabau cultural vision, the goal is to open minds to the outside world, ideas, thoughts, and progress of world civilization outside the hometown. Intellectually, the migrate means to explore thoughts and grapple with ideas that are not only different but also contradictory to the values, principles, and beliefs they hold.

There are distinctive characteristics of the Minangkabau culture. According to Marazek, the first characteristic is seen in the tradition of wandering, while the second one, the Minangkabau culture known with a free and cosmopolitan spirit [9]. These two elements can be said to be found in each Minangkabau figure, but there is one aspect that most Minangkabau history and culture researchers have not paid attention to, that is the petatah-petitih tradition in Minangkabau culture. The most important element in understanding Minangkabau culture, known as its petatah-petitih, is how to understand the value of the mind and how to express it. For example, if there is an expression “silence is gold”, then in the Minangkabau context, this does not apply in all situations. In Minang culture, the mouth or words are an institution of thought. Poetry is not only valuable as the art of rhetoric but also can train the mind and as the unique local knowledge.

Hatta studied up to the Netherlands. Besides studied, Hatta has also entered the world of activists [11]. One of the organizations that Hatta joined was Perhimpoenan Indonesia, which was originally called Indische Vereeniging, where Hatta became a treasurer (1922-1925) and later became a chairman [1926-1930] [11]. In addition to his radical movement activities, Hatta also made writings that sharply criticized the colonial government [12]. Hatta was detained in the Netherlands because he was considered against the Dutch government. From inside the cell, Hatta wrote a pleadi entitled Indonesie Vrij [Free Indonesia] which became a monumental political manifesto [12].

Hatta was a smart student and the teacher’s favorite, although a little bit naughty [12]. Hatta classified as a smart, diligent, and disciplined child [12]. Hatta never missed a visit to Syekh
Djambek's letter after he studied at ELS [12]. Hatta considered a smart child and always get the first rank. Even his older brother, Rafiah, always lost to him [13].

The figure of Hatta is inseparable from books because he is indeed a "bookworm" [11,12]. When reading books, Hatta did not want to be disturbed. However, he still cared for his fellow prisoners [12]. When the Dutch colonial government was exiled to Boven Digul up to Banda Neira, the number of books that Hatta brought was reached 16 bookcases [12]. In a day Hatta spent 6-8 hours reading his books [12]. When he died in 1980, Hatta left 30,000 books in his private library [11, 12]. Bung Hatta's book collection is around 10,000 titles and is still neatly stored in the Hatta family home library, Diponegoro 57 Street, Central Jakarta [11]. Because of his love for books, an anecdote emerged that Bung Hatta's first wife was a book, his second wife was a book and his third wife was only Rahmi [11].

Of the many national figures in this country, maybe only Hatta, the figure who has a book craze [13]. According to Hasjim Ning, one of Hatta's nephews, his uncle was very possessive with his book [12]. When he saw that one of the books that Hasjim borrowed had folded pages, Hatta was immediately furious. Hasjim was told to replace the book and even searched it all over Jakarta [12]. In his spare time, Hatta preferred reading books [12].

Like when he exiled in digul, Hatta also did similar activities when he was in Banda Neira, where he continued to write and plant [13]. While in Banda Neira, Hatta became a regular contributor to a local newspaper called Sin Tit Po. Besides, he also wrote for the Nationale Commantaren and the Landscape newspaper [13]. The gift [dowry] given to Rahmi was not the common items given to the prospective brides such as gold or silver. However, the gift [dowry] he has given to Rahmi is a book. Hatta's book entitled Alam Pikiran Yunani [13].

Even though he was out of power, Bung Hatta continued to produce writings to criticize and correct the government which he considered had deviated from the correct state mechanism, even though his steps had significant risks to him [11].

Another influence of the Minangkabau culture is the strength of Islam in shaping the way of thinking and attitudes. Almost all of his perceptions are built on Islamic opinion. Indeed, Islam has become the custom of the Minang people, and the Minangkabau tradition has blended and become one with Islam. The influence of the Minangkabau culture was the emergence of strong ethnocentrism in Bung Hatta's personality. The Minangkabau people strongly hold to their cultural traditions and religion, especially Islam. However, religious life has not been felt as a source of dynamics and progress in community life.

Hatta never missed a visit to Syekh Djambek's letter after every time he studied at EL [12]. Hatta is known as a nationalist and religious figure [12]. He continued to persevere in studying Islam when he was studying in Padang [11]. Hatta was once offered by Nahdliyin to lead the Nahdlatul Ulama [NU] [12].

Hatta was not only busy with lessons at his formal school. Since he was a child, Hatta had study religious sciences [13]. Hatta even had time to study religion directly from a famous scholar named Muhammad Jamil Jambe. Not only that, but he also learned the Quran from KH Abdullah Ahmad [11]. While in Padang, in addition to public schools, Hatta also studied the Quran from local scholars such as Haji Abdullah Ahmad and also haji Abdul Karim Amirullah [11].

In Kleden's observation, Hatta did not take or side with one of his family's contradictory traditions, between Sufism and modernism [11]. Hatta preferred the nationalist movement to the Islamic movement, both traditional [Sufism] and modernism [11]. Hatta was not only preoccupied with lessons at his formal school. It has been recorded that since he was a child, Hatta has been forged in religious knowledge [13]. Hatta even had time to study religion directly from a famous scholar named Muhammad Jamil Jambe. Not only that, but he also learned the Quran from KH Abdullah Ahmad [[13]. Hatta was not a typical person who liked to have fun, go to parties, or just dance [13]. With this situation, it is not surprising that Hatta was labeled a "geeky child" [13]. He continued to persevere in studying Islam when he was studying in Padang [12]. While in Padang, in addition to public schools,
Hatta also studied the Quran from local scholars such as Haji Abdullah Ahmad and also haji Abdul Karim Amirullah [11].

The natural beauty of Minangkabau has a big influence in creating the right atmosphere for the development of free and courageous thoughts. Bung Hatta was more of a thinker, a concever who conveyed his thoughts through writing since he was a student in the Netherlands. Because he didn't talk much, disciplined, ordered, and a devout Muslim, Bung Hatta impressed as a stiff and not even romantic [13]. During his work in fighting for the homeland, Bung Hatta had produced many amazing works. Bung Hatta has written about 42 book titles [13]. In Padang, a young Hatta's independence was already shaped. He began to learn to take care of himself, divided his time between schools and organizations [9]. Hatta's thoughts on the Indonesian economy had a far-future vision. He initiated a people-based economy [12]. Then, with this social economy concept, what is called a cooperative was known [12].

3.2 Hatta from a Graphological and Historical Point of View

The graphological analysis is based on Bung Hatta's writing dated February 10, 1975. This letter is a will of Bung Hatta who wanted to be buried in the ordinary grave, not in the hero graveyard Park if he dies. Historians have not agreed on the truth of the letter because it needs further analysis. According to Bung Hatta's grandson, Gustika, his writing was identical to Bung Hatta's.

From the element of emotional response that appears in the slant of his writing, Bung Hatta's writing, similar to the other handwriting in his time, tends to tilt to the right. However, the tendency is that the writing is upright which shows emotional stability and maturity of the ratio. Writing on the baseline tends to go up, but several lines are down. This shows that Bung Hatta is an optimistic person, but at certain times can feel pessimistic and lose enthusiasm.

Historians write about the emotional side of Bung Hatta's personality. Hatta was always serious about his studies. Even it made him forgot to approach women [13]. Once upon a time, Hatta's friends ordered a beautiful Polish student to seduce Hatta but they did not succeed [13]. When he married Rahmi Rahim, Bung Hatta gave a book as his dowry. Hatta gave the dowry of a book entitled Alam Pikiran Yunani that was written by himself while in Digul [9, 11]. Siti Saleha repeatedly persuaded Hatta to include his gold dowry as a marriage dowry. However, Hatta refused subtly [9]. As a family partner, Hatta often showed his romantic side [13]. When his wife is about to gave birth to their first child. Hatta entered the delivery room with his sandwiches. Hatta also always gave his wife a place in the car where is free from the sun [13].

Bung Hatta's mindset tended to be investigative analytical and cumulative thinking. He thought systematically, flexible, and continued to understand something in depth until it is confirmed the truth. Bung Hatta was the type who paid attention to things in detail and saw things based on reality. The writing is relatively small which shows good concentration power. Bung Hatta is a mental thinker and practitioner.

Hatta's character was upheld to his principles and idealism [11]. Hatta was offered a position in the Dutch government's Economic Department with a salary of 500 per month. However, Hatta refused the Dutch government's offer and remained in the struggle zone even though his income was not clear [11].

In Digul, Hatta struggled to survive, but he refused to cooperate with the local authorities. If Hatta cooperates, he gets a salary of f 7.50 a month, otherwise, Hatta only gets f 2.50. But Hatta refused to cooperate, even refused any additional assistance from the Camp Commander, Captain Van Langen [12]. If I wanted to join the werkwilig group, the government had offered me various positions. I certainly have become a 'big master'. I don't need to come to Digul just to be a coolie with forty cents a day [9]. As he returned from the Office of Captain Van Langen, Hatta found several colleagues gathered behind the house. All chose to become naturalists and refused to work for the government [9].

Hatta is a visionary person [12]. Twenty years before guided democracy, he warned in June 1945 the possibility of a "power state" with the rhetoric of "national security" [12]. Hatta has broad insight
and was also visionary. Its moral and political integrity was also recognized by his friends and foes [12]. During the Japanese occupation (1942-1945), Hatta had accusations that he was a Japanese collaborator. However, he was able to dismiss and ward off these accusations by proved that he was only fighting for the achievement of the ideals of an independent Indonesia [12]. If it was just personal suffering, he might be silent. However, when he saw that the people, nation, and state were in chaos, Bung Hatta would not remain silent [11].

His writing shows that Bung Hatta as a good organizer. Besides studying, Hatta was also active in movement organizations [11]. When he was 15 years old, Hatta had started his career as an organizational activist [13]. Hatta was trusted to hold the position of treasurer at Jong Sumatranen Bond (JSB) of Padang branch [13] [11]. Hatta grappled with various movement activities in the Netherlands, Hatta was once the leader of the Indonesian student organization, the Indonesian Association (PI) [12]. It didn't take long for Hatta to adapt and become active in the movement organizations. In 1923, Hatta became a treasurer of the Hindia Poetra [12].

Hatta was an orderly person and always disciplined [12]. Hatta once refused an ambassador because he was 50 minutes late from the agreed meeting time [12]. Hatta gave instructions to pilots who had landed to return to flying and circling first because he arrived 15 minutes earlier than the appointed time [12]. People know that I am always on time, so no one is worried and afraid that I might be late. Sukarno was not worried either, because he knew my habits [14]. About 10 to 10 minutes I left home and five minutes before 10 o’clock I was at the place where the text of the proclamation was read [14].

The people respected Hatta and the figures detained in Bangka [12]. When shopped at the market, the traders did not want to accept payment [12].

Bung Hatta himself, during his tenure as vice president and after the retirement, was known to be very clean and careful when dealing with state money and facilities [11]. Hatta is indeed a figure who always felt guilty when he misuse of the power, authority, and facilities given to him. He did not want the facilities of the state to be used for his gain [12]. Hatta also did not want to use his car to pick up his mother because the car belonged to the state. So, he asked Hasjim to pick up his mother by using Hasjim's car [12].

Bung Hatta in general had a sense of self-confidence and independence in attitude, economy, and thought. Signs of acquisitiveness were found in Bung Hatta's writings, especially in the letters "a" and "I". This indicates that there are hopes and great desires from Bung Hatta that have not yet been realized. From the contents of the will, it appears that Bung Hatta still wanted to do something for the Indonesian nation more than what he had been struggling for.

From the aspect of social relations, Bung Hatta was one of those who rather be alone. He was not good at jokes and talked a lot like Haji Agus Salim and Bung Karno in every chat. However, his intelligence and composure are needed in Indonesian diplomacy. Moreover, Bung Hatta was a frankness type of person, he was able to convey something clearly and liked a debate [see the letter "p."

Hatta liked silence [9]. The house on Diponegoro 57 street has white walls, combined with the beige color of wooden pillars in every corner which has about to fade. He never liked flashy colors. Screaming colors call for attention [9].

Hatta and Sjahrir were very close to young children [12]. Hatta and Sjahrir asked permission to the Raja Baadilas family, a Banda figure of the descent of Arab nobility, to make Baadila's grandson and nephew as their adopted children [12]. Along the way, Hatta rebuked the residents whose yards were full of rubbish, not in an angry way, but only by told them [12]. Therefore, the city of Bukit Tinggi became a clean city as long as Hatta was based there [12].

According to Sjahrir, Hatta has the character of a co-operator [12]. Hatta still trusted the colonial government in many ways. He also believed in the human existence of a government that is modern and democratic in origin [12]. Hatta rejected communism and fascism. However, he also maintained his relationship with communist groups in Indonesia to avoid a national division [12]. Hatta was once asked by communist figure Samaoen to lead the Indonesian national struggle [12].
Hatta's salary was not spent only for himself because he shared it with friends who were lack of money [12]. Hatta had a debt to a tailor of Rp. 37,000 or equal to f 33. Sometime later when he returned to the Netherlands, at that time the German exchange rate dropped sharply due to massive inflation. Thus, the suits that Hatta had to pay fell to the range off 8. However, Hatta still exchanged f 20 which became R.M 100,000 and he sent it to the tailor [9]. Hatta received a letter from the tailor which praised him and his kindness as well as the generosity of the Indonesian people [9].

Hatta never wanted to take money that was not his right [12]. He once ordered his assistant to return the vice president's tactical fund of Rp. 25,000. If it is not returned it will be fine because the tactical funds do not need to be accounted for [12]. Hatta once instructed his assistant to return the remaining state money used for medical expenses and a thankful letter to President Soeharto [11,12] [13]. After the resignation as vice president, he rejected offers for positions as commissary of large companies that could make his family prosperous. He chose to live a simple life without a business or take advantage of his connections [12].

Hatta was not the type to be dazzled by the power he had. He never use of his power or authority for personal and family interests [13]. Hatta was unable to pay for electricity at one time. Because all of his pension funds have been used up for other needs. Because the pension funds given by the state at that time was very small [13].

One thing that Hatta considered was very basic until he finally chose to resign from his tenure. He did not want to be a circus spectator who is forced to cheer after a stage, even though the stage does not please him at all [9]. Hatta stated his resignation from his position as Vice President of the Republic of Indonesia in December 1956 [9].

According to Hatta, teaching and educating are like a breath [9]. While still had a position as Vice President, Hatta acted as a flying lecturer at Gadjah Mada University. And after the resignation, most of Hatta's time was given to teaching at the Faculty of Economics and Socio-Politics. Hatta also taught at the Bandung Army Command Staff School [9].

Besides being known to be clean, disciplined, and upheld the principles, Bung Hatta was also known for being simple and honest [11]. Hatta has a special personality, he was smart, simple, honest, innocent, and wise [12]. Hatta's simplicity is not a figment. When he was a Vice President of the Republic of Indonesia, he could not afford to buy a sewing machine for his wife Rachmi [12]. As important people in this country, Hatta and his family lived in simplicity [13]. His pension as vice president was not enough to pay the electricity bill [13]. In the past, Bung Hatta was unable to pay the land and building taxes, water, and even electricity. So that, Ali Sadikin, who was the Governor of Jakarta, proposed to the DPRD [Regional People's Representative Assembly] that Bung Hatta got free from the obligation to pay drink water and ireda dues [11]. When he went abroad, Bung Hatta went with one suitcase and returned with that one as well. This means that Bung Hatta has never wasted money on various items [11].

In the 1950s, Bally was a brand of high-quality and high-priced shoes. Hatta intended to buy it so he kept a clipping of the advertisement contained the seller's address. After that, he also tried to save money so he could buy his ideal shoes but until the end of his life, he could not afford the Bally shoes he had dreamed of [12] [11].

Wherever Hatta was, wether, he was in the exile or he was in his own home, he always had a cat. The number was usually more than one and the average his cat was an ordinary race called the village cat [12]. When he was exiled to Boven Digul, Hatta raised a cat named Hitam [Black]. When exiled to Banda Naira, Hatta also raised several cats named Hitler, Mussolini, and Franco. Then, while at his home in Jakarta, Hatta raised several tails of the cat as well, and his favorite cat was named Jonkheer [12].

4. Conclusion

Hatta is classified as a smart, diligent, and disciplined child. The figure of Hatta cannot be separated from books because he is indeed a "bookworm". Because of his love for books, an anecdote emerged that Bung Hatta's first wife was a book, his second wife was a book and his third wife was only Rahmi.
Rahim. During his work in fighting for the homeland, Bung Hatta had produced many amazing works. Hatta preferred the nationalist movement to the Islamic movement, both traditional [Sufism] and modernism. Hatta is indeed a figure who always felt guilty when he misuse of power, authority, or facilities given to him. He does not want the state facilities to be used for his gain. Besides being known as a discipline, clean, and upholding principles, Bung Hatta was also known for being simple and honest. Bung Hatta's handwriting shows the emotional stability and maturity of the ratio and is always optimistic. Bung Hatta's mindset tended to be investigative analytical and cumulative thinking. He thought systematically, flexible, and continues to understand things deeply. His writing shows Bung Hatta was a good organizer.

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