The Concept of Islamic Humanistic Education

Siti Rahmah[1], Umar Fauzan[2], Noor Malihah[3]
[1,2] Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Kalimantan Timur, Indonesia
[3] Institut Agama Islam Negeri Salatiga, Jawa Tengah, Indonesia
siti09rahmah1969@gmail.com

Abstract

Humanistic education is an education that the Prophet has taught to humans, but over time, many figures, not only Islamic figures but also western figures, have studied this humanistic education. The study of this research is qualitative using literature. The literature collected comes from books and national and international journals related to humanistic education in general and Islam. After the literature is collected, the researcher conducts an in-depth study by selecting the relevant literature to discuss this study and analyze data from the literature obtained. From the results of the research conducted, the researcher got several findings in the study where humanistic education is closely related to humanizing humans, so the main thing to do is pay attention to physiological development, improve mindsets, hearts, emotions, and social aspects with the guidance of the Qur'an and hadith.

I. Introduction

Education is the main foundation for the progress of a nation, all sectors that affect the development and progress of civilization are carved from the world of education. The government even provides a substantial portion of funding for education when compared to other sectors. Talking to education involves many parties influencing the input process and the resulting output.

With a substantial portion of funding from the APBN for Education, it is ironic if the expected results do not meet adequate success. However, the government still has quite challenging homework to do to improve the quality of education itself. This is because the quality of education in Indonesia still seems to have a large gap compared to other countries. One indicator that can measure the quality of education is using the Program for International Student Assessment (PISA) scores. As quoted from www.kemendikbud.go.Id, PISA is an examination system initiated by the OECD to evaluate countries' education systems worldwide. In the PISA assessment, 15-year-old students were randomly selected to take a test of three essential competencies, namely reading, math and science. PISA measures what students know and what they can do (application) with that knowledge. The results of the PISA assessment are issued every three years. The last PISA scores were issued in 2018.

PISA 2018 shows that the quality of education in Indonesia is still far behind compared of other countries. This can be seen from the achievement of low scores for each category, namely reading, mathematics, and science. For reading competence, Indonesia achieved a score below the average of 371 with an average OECD score of 487, which puts Indonesia in

rank 72 out of 77 countries. For mathematics scores, Indonesia also still scored below the average of 379 with an OECD average score of 487, which puts Indonesia in rank 72 out of 78 countries. Indonesia achieved the same thing for science scores by scoring below the average of 389 with an OECD average score of 489, which put Indonesia in rank 70 out of 78 countries. The results of the 2018 PISA assessment should be a whip for the government to pay attention to the ease of citizens' access to education and improve the quality of education itself (Widoyoko & Putro 2013).

Improving the quality of education should be feasible considering the sizeable education budget allocated in the APBN, which continues to increase every year. This can be seen from the data on the development of the education budget for the last five years, which is contained in the Financial Note of the 2021 FY APBN. In the 2016 FY APBN, the education budget is IDR 370.8 trillion and continues to increase every year so that in the 2021 FY APBN, the education budget reaches IDR 550. 0 trillion. The reasonably large education budget in the 2021 FY APBN is allocated through various APBN posts. Based on Presidential Regulation Number 133 of 2020 concerning Details of the 2021 FY State Budget, the government allocates the education budget through Central Government Expenditures of IDR 184.5 trillion, Transfers to Regions and Village Funds (TKDD) of IDR 299.1 trillion, and financing of IDR 66.4 trillion (Supardi, 2015).

Another problem faced by education in Indonesia is if we look into the actions of brawls between students who are very far from the value of education, which educates humans about the values of humanity, peace, and civilization that lead humans to become human with dignities, such as brawls, beatings, abortion and other negative cases (Aslan, 2019; Aslan & Setiawan, 2019).

It is impressive that the education received by students and students does not touch the values of humanity and harmony between others; in this case, the character and manners of a religious and cultured nation are uprooted. Such conditions must be a concern for all parties, both educational institutions and educational actors; in this case, the teacher as a figure who is a reflection for students must be a model that can be imitated and who can instill character values in students between respecting humanity, brotherhood, the peace that upholds dignity, as a religious and civilized nation.

Ideally, education can produce individuals who are more humane, efficient, and have influence in their society, which can also be responsible for their own lives and those of others, and are equipped with noble and skilled characters. According to Nurgiyantoro in Putriyanti (2019), religious education values are high spiritual values and absolutely come from human belief in God. Education is something important and cannot be separated from a person's life, both in the family, society and nation (Sari, 2021). Education has a very strategic role in determining the direction of the forthcoming of the nation's quality of community knowledge (Musdiani, 2019). This compulsory education program is expected to provide minimum education for Indonesian citizens to be able to develop their potential so that they can live independently in a community environment or continue their education to a higher level (Martono, 2020). To borrow the statement of Immanuel Kant, who said that "humans can only become human because of education" (S. Idris & Tabrani, 2017; M. Idris, 2014). It is realized that education to humanize humans or humanism is not only formed informal educational institutions but also education has been started for the first time in the family.

Education from home also plays a vital role in building students' character and human spirit who will also become students (Mizani et al., 2020). Since the child is born and continues to develop at any time, it is at that time that the parents are obliged to provide education. In Islam, not only is the child given education after birth, but while still in the

womb, his parents, especially mothers who are competent in providing education, called prenatal education. The education given to the new baby is, in particular, adapted to the circumstances. Even when he was born, the first and foremost education given was an education about the introduction of the names of Allah SWT by making the call to prayer in his right ear and saying the prayer in his left ear.

Ki Hadjar Dewantara said that the family has a significant role as the first and foremost education in a child's life. Furthermore, Ki Hadjar Dewantara emphasized that the family realm does not only act as a center for individual education but also becomes a center for conducting social education. This means that a family is a place for the growth and development of a child's social life, where children know good and evil and values in life (Apriliyanti et al., 2021).

In subsequent developments, humans develop their potential both physically, psychologically, and emotionally and their thinking abilities will be maximized through educational institutions so that all the potential that has existed since birth develops through practical experience in situations like this, humans become objects of education, and on the other hand, some Humans have matured act as subjects of education (teachers). As creatures given reason to think, education will certainly be a way for humans to maximize their potential. Education will be the basis of human behavior and action in living in a society and culture so that it is expected to be able to live in balance (S. Idris & Tabrani, 2017).

An educational model is needed to achieve the goal of education that can maximize human potential. Educational models that can shape and develop their natural potential as servants of Allah and at the same time develop their duties as caliphs (regulators) of nature require a holistic education concept; what models need to be used to educate and teach children (humans). Many educational models can educate and teach children (humans). However, the author tries to raise the humanistic education model. What is humanistic education? Humanistic education consists of two words, namely education/teaching and humanistic (Sulasmi et al., 2019).

Departing from the background mentioned above, the author wishes to know more about Islamic humanistic education. To find out the basis of Islamic humanistic education and how to develop Islamic humanistic values in education applied in schools. According to an Islamic perspective, the author wants to show or prove that non-Islamic thinkers in the West discuss humanistic education, but humanistic education is also discussed and can be applied in educational institutions. Humanistic Islam has existed since the appointment of the Prophet Muhammad as a prophet and apostle of the 6th century AD, who brought a religion that respects human values and meaning and position. Islamic humanism was born compared to western humanism, born in the 14th century AD, which was born as a form of resistance to the church's dogma. Western humanism was born out of a rebellion against dogmatic church power in the Middle Ages. At that time, the West was trapped in religious understanding (Sulasmi, 2020). Islamic humanism, on the contrary, was born from hanif values that follow human nature, who were created as perfect beings who have obligations as personal servants (Abdun) and social duties, namely as caliphs (regulators) of nature.

In addition, the author hopes that all educators better understand and implement the importance of humanistic education in schools so that a good and correct understanding of humanistic education can improve the quality of education in Indonesia.

II. Research Methods

The research is library research. Namely, the research is carried out by collecting information and data related to Humanism Education and the concept of Islamic Humanism Education. Qualitative research methods are often called natural research methods because

the research is carried out in natural conditions (natural setting); also referred to as the ethnographic method, because initially, this method was more widely used for research in the field of cultural anthropology; referred to as a qualitative method, because the data collected and the analysis is qualitative (Sugiyono, 2010; Zed, 2004). After the data is collected, it will be analyzed descriptively. The researcher used a qualitative approach with a result-oriented phenomenological research type in this study. The researcher explored information by looking for the essence of the meaning of the concept of Islamic humanistic education, and from the results of data collection, it could be descriptively through words. In the qualitative approach, the researcher is the main instrument in collecting data; the focus of attention is on the perceptions and experiences of the informants and the way they view their lives. So the goal is not to understand a single reality but multiple realities. Qualitative research focuses on the ongoing process and results (Hamid, P. 2005). The data collected were analyzed descriptively.

III. Discussion

3.1 Islamic Humanism Education

Humanistic is one of the approaches or schools of psychology that emphasizes free will, personal growth, joy, the ability to recover after experiencing unhappiness, and success in realizing one's potential humans (Wade, C., & Tavris, C. 2008). Humanism is also a school of philosophy that first developed in Greece in the 14th century.

Regarding the concept of Islamic Humanism, Islam came with Humane Education (Humanis). The education system built from the beginning aligns with Islam as a religion of mercy for all nature, placing humans as noble creatures and can be developed according to their human nature described in Surah Quran Qs. An-Nahl verse 125.

From the translation of the verse above, the meaning of wisdom is right on target, namely by positioning something in its place. Included in wisdom are educating with knowledge, educating by prioritizing the most important, educating by paying attention to the condition of the students being educated, speaking according to their level of understanding and ability, educating in words that are easy for them to understand, educating by separating, educating gently and smooth.

In other words, humanistic education is education to humanize humans. This means that humans are creatures created by Allah SWT, so they must know Allah SWT. As a personal being, he must know himself, and as a social being, he must know his fellow human beings. This will be realized if implemented through education that is fun, encouraging, and respects every human potential. Implementing this humanistic education can be carried out in various atmospheres or conditions, ages, where and at any time, including in educational institutions such as schools, course institutions, and most importantly, at home. There are fathers and mothers in the family environment as primary learners and educators of their family members, who have an essential role in forming a harmonious, peace-loving family and laying the foundations of family life based on faith and Islam. With the solid educational foundation instilled by these parents, it is hoped to become a filter and support in education outside the home, both informal and non-formal educational institutions.

Furthermore, humanistic education in formal educational institutions must also be implemented as much as possible. Because it is possible, if a vital education has been instilled in the household but education in schools is weak, there will be student boredom. Finally, students feel bored, do not feel like they want, and do not want to go to school.

One form of humanistic education in learning in schools is open education, namely, an educational process that provides opportunities for students to move freely and choose their learning activities. The teacher only acts as a facilitator and guide. Students do not just sit

back and listen to the material presented by the teacher, but students are also expected to work individually in groups to explore subject areas and propose lesson topics to help realize their talents and interests certain interests.

Humanistic education, as above, has not been maximally implemented. Currently, there is a condition where the education system makes students human beings who are uprooted from the reality of their nature because the teacher has taught them to be someone else, not to be themselves alone; it means freedom and confession from the teacher not enough get attention which maximum. Finally, education does not become means to grow the potential of students but even makes the man ready to print for use specific (Sarnoto, AZ, & Muhtadi, M. 2019).

Furthermore, Humanism education in Islam is thought of in Islam as teaching (religion), which includes comprehensive and perfect teaching, including teaching related to humans. Islam has been a natural religion since it was brought under the guidance of the Prophet Muhammad; at that time, there was a crisis of human values among the Jahiliyyah Arabs, namely human slavery, burying daughters, worshiping idols, and various other ignorance. Islam brings a religion of nature that upholds humans as noble creatures compared to other creatures. All humans have the same position; both have the right as servants and as caliphs to regulate this earth and its contents.

Islam respects individual rights, the right to develop and progress because it is given the mandate to prosper this earth as well as possible. Islam as a religion of rahmatan Lil 'Alamin provides teaching for humans to become perfect beings, educating humans through the Qur'an and the example of the Prophet Muhammad (Sulasmi & Gunawan, 2019) of justice and equality. Islam does not distinguish humans from ethnic, national, and racial backgrounds because, in the sight of Allah SWT, humans have the same position; what distinguishes them is the degree of faith and devotion to Allah SWT.

Islam as a universal religion teaches freedom. As a religion, Islam is present as a savior and defender and revives justice in a concrete form (Engineer, AA 2003). Apart from being a religious belief and value system, Islam teaches people to be human beings who can appreciate human existence and the ability to actualize themselves into perfect human beings who can think, be civilized and progressive, and create a civilization with the development of science and technology, all of which is proof that as a perfect being compared to other creatures created by Allah.

3.2 Humanistic Theory in Education

Humanist education is one of the philosophical schools that developed as a manifestation of the church's dominance in the middle Ages, which focused significant attention on the role of humans in actualizing and expressing themselves towards humans and their environment. Humanist Education is Education that "humanizes humans."

In a process like this, education is to humanize humans (humanization); this must begin with a humanist approach by placing humans as active subjects. In other words, the humanist approach in question is that every issue primarily related to education will be viewed from the perspective of the human being as an active actor, in Freinen Conscientizacao's perspective.

In the view of humanism e, humans are in control of their lives and behavior and have the right to develop their attitudes and personality. Still, in the view of humanism, learning aims to make humans like humans; learning success is marked when students recognize themselves and their surrounding environment well. Students are faced with the target to achieve the maximum possible level of self-actualization. The humanistic theory seeks to understand learning behavior according to students' views and not from the views of observers (Arbayah, A. 2013).

The teacher acts as a facilitator to provide opportunities for students to develop their potential with a sense of security and freedom without any coercion. The environment provides conditions that make students comfortable and enthusiastic so that the student experience process runs in a pleasant atmosphere.

The humanistic education system approach emphasizes the development of human dignity, which is free to make choices and have beliefs. In this system, the development of the realm of taste is significant and needs to be integrated with the learning process of developing the realm of creativity. A significant difference in humanistic education is the role of the teacher, who is more of a mentor than a provider of knowledge to students. So, with a humanistic approach, students must be more active and increase their potential, while the teacher plays more of a role as a monitor, guide, and direct (Muchlis Solichin, M. 2019).

3.3 The Concept of Man in Abraham Maslow's Humanistic Philosophy

Maslow has a positive view of humans that humans have the potential to progress and develop. Humans will experience maturation through a supportive environment and active efforts from themselves to realize their potential. Humans who commit violence are basically because their inner nature is deflected or because of the wrong environment. For this reason, Maslow did not study people with mental disorders and brain injuries but instead examined people who were at a creative level to find out the characteristics of creative and self-actualizing people.

Maslow believed that much of human behavior could be explained by considering the individual's tendency to achieve personal goals that make a life for the individual concerned full of meaning and satisfaction. Maslow described humans as creatures who are never fully satisfied. For humans, satisfaction is temporary. If a need has been satisfied, other needs will arise, demanding satisfaction, etc. By Maslow, human needs, which are arranged in stages, are detailed into five levels of needs, namely; 1) These needs are in the form of eating, drinking, oxygen, rest, and regular balance. 2) The need for security. 3) The need for love and belonging. 4) The need for self-esteem contains two concepts: a sense of self-esteem and respect that other people give to themselves. 5) The need for self-actualization (Muchlis Solichin, M. (2019).

3.4 Human Concept in Islam

Islam recognizes the existence of humans with all the potential they have compared to other Allah's creatures, namely humans; humans are not only perfect in the creation of their appearance and form but humans are given advantages that Allah SWT does not give to creatures such as Jinn and even angels, especially with animals. Humans were created as physical beings, spiritual beings (hearts), souls, lust, beings who have a reason, and social beings. Moreover, every aspect of humans can be developed by students to be more optimal.

Ismail Raji Al-Faruqi, (1995) termed Islamic humanism monotheistic humanism; according to him, only monotheistic humanism respects humans as human beings and creatures without deifying or humiliating them. Monotheism alone defines the advantages within the limits of its policies and initiates an assessment of humans with positive values based on the innate gifts that God has given to all humans as preparation for starting the task at hand.

Humanism, referred to in Islam, humanizes humans according to their role as caliphs. The Qur'an uses four terms to refer to humans, namely, Bastyr, al-anas, and Bani Adam. The four terms contain different meanings according to the context referred to in the Qur'an (Engineer, 2003). Meanwhile, Jalaluddin, concerning the Qur'an mentions the human concept as Abd Allah, Bani Adam, Bani Basu, Al-Insan, Al-Ins, and Khalifah (Jalaluddin, 2017).

3.5 Basic Islamic Humanist Education

Humanism in Abdurahman Mas'ud's (2020) view gives the term religious humanism saying that "if we can restore critical values and the basic substance of religion, as in the Islamic values Cialis (justice), al-musawwarah (egalitarian), as -syu (musharah), and al-Hurriyat ikhtiyar (freedom of choice in the context of hifzul mal or protection of property, khifzul nafs (protection of life), khfzul din (protection of religion), Khifzul Aql (protection of reason, and hifzul nasl (protection of offspring)" Including the values of love and brotherhood and wisdom, these values are the basis for laying down Islamic humanism.

The basic concept of humanist values in Islam includes several things: First, equality; in Islam, humans are equal to others regardless of class and skin color. The second is the concept of wisdom. In delivering lessons or invitations to da'wah in Islam, it must be carried out with wisdom and wisdom. The third is the concept of mutual love (Nawawi, 2019). Fourth, justice and equality. Islam teaches the values of equality and justice in treating humans regardless of status, class, and race. Fifth, deliberation in a gentle way. The concept of gentleness is one of the cornerstones of Islamic humanism, which is essential in indictment and education, which must be the pulse for optimizing human values, respecting differences, and promoting deliberation in education.

3.6 Aspects of Islamic Humanism Education Development

Based on the human concept, according to experts and the human concept in Islam that has been described previously, humans have the potential, namely humans as physiological, psychological beings, intelligent beings, creatures who have spiritual (qalb) hearts and social beings, and are given the task as caliphs to prosper. Earth.

Based on the human concept, which is the values contained in Islamic teachings which are sourced from the Qur'an and the Hadith of the Prophet Muhammad SAW, aspects of the development of Islamic humanism education can be further explained as follows, namely; First, the physiological aspect, because humans are physical creatures, humans grow from babies to children, teenagers, and older adults. Physically, humans need food intake to survive, and the fulfillment of physical needs in the form of food is sunnahtullah, including the need for clothing and shelter. Second, in the Qalb (Spiritual) aspect, Allah created humans also equipped with a heart (qalb) that tends to a holy fitra, and the heart also needs it even though it is not in the form of physical food but for the sanctity (fitra) of faith. Third, the Aql Aspect. The material 'aql in the Qur'an is repeated 49 times. Fourth, the emotional aspect, Humans are equipped with lust (emotions), so they need to manage their passions so they do not fall into negative things that can harm them. Fifth is the psychological aspect (Kat sir, 2019). Sixth, the social aspect, humans cannot live alone; in social life, humans need a sense of mutual acceptance, respect, and appreciation; please help so that there is harmony in social life: seventh, the leadership aspect.

IV. Conclusion

Humanism education is a philosophical and psychological approach that aims to place humans with all their potential to become humans who understand the meaning of humanity. Humanistic education is education that humanizes humans. The western humanistic school was born as a form of resistance to dogma and church authority in the 14th century in Greece, which considered the church not giving humans maximum freedom to develop. Meanwhile, humanistic Islam came with the sending of the Prophet Muhammad as an Apostle and brought the message of the Islamic religion to be mercy for all nature, including humans.

Humans in Islam have a high position compared to other creatures; physically, humans are equipped with the complete five senses and are given Qalb (heart) and Aql (reason)

thoughts and passions. In addition to the complete five senses, humans are personally created as servants (Abd) who are obliged to worship Allah according to the natural nature of creation; kefitra is always submissive and inclined to the truth (Faith and Religion) and social functions as caliph (leader, regulator, manager). Universe to create civilization and prosperity on earth.

The humanistic foundation of Islam is based on the values contained in the Qur'an and the Hadith of the Prophet Muhammad, namely equality and justice, deliberation, wisdom or teaching that is gentle and wise, loving one another. Aspects of the development of Islamic humanistic education, namely the development of physiologic, psychological, aql development and development of qalb (heart), emotional development, and the development of social aspects (Khalifah).

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