



## The Building Religious Character of Children Orphanage at Nurul Jannah Kudus

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### Abstract

The problem raise in this study was how efforts to shape religious character and how the description of the sacred character that was embedded in children orphanage at Nurul Jannah Kudus. The research aims to analyze the various efforts made by Nurul Jannah Kudus in shaping the religious character of children orphanage and sacred character that was embedded in children orphanage at Nurul Jannah Kudus. The method used descriptive-analytical. The data collection techniques used observation, interviews, and documentation. The results showed that to shape religious character in children, namely conducting routine religious activities, strict supervision and embedding awareness in children, applying discipline to children, applying the habituation method in carrying out routine activities. In applying the advice method was by caregivers and *ustadz* or *ustadzah*. Furthermore, the description of the religious character was not neglect the obligations of a human being to worship Allah SWT, independence, always instilling honesty in every matter, discipline in carrying out rules and activities, a sense of concern for others, responsibility in doing anything, creativity in doing specific fields.

**Keywords:** Building Religious Character, Building Children Character, Religious Character

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## INTRODUCTION

Children are a mandate that Allah gives to His chosen servants. Children are a great trust and responsibility that must always receive the maximum care as a form of human gratitude to Allah the Almighty. Therefore, as a form of effort to maintain this gift, every parent should provide the best education for their children, namely providing education that is in line with the guidance contained in Islam which makes the Qur'an and hadith a guide to life in demanding the path of salvation in the world and the hereafter. The Quran as a guideline in educating children aims to eventually realize children who understand religion and have noble characters that will ultimately become the pride of parents (Rochanah, 2019). As confirmed in the Law of the Republic of Indonesia Number 23 of 2002 concerning Child Protection, Chapter I Article I that a child is someone who is not yet 18 (eighteen) years old, including children who are still in the womb. (Wahab & Rosnawati, 2021). Children are considered immature, so they are different from adults.

Therefore, children need mental guidance and education. (RESMI, n.d.) This will undoubtedly help children to develop appropriately at the level of development that children must achieve. Through guidance and direction from an adult figure, it is hoped that children will have commendable behavior to avoid deviant actions. (Ferdian Utama, 2017)

As stated by the Ministry of Religious Affairs, among the objectives to be achieved through religious education is to provide provisions for citizens to learn to develop life as a Muslim person who has faith and devotion, confidence, and noble character. (Syah, 2019) This is because learning is an activity carried out by individuals, either intentionally or unintentionally. These learning activities will change the individual concerned, namely becoming knowledgeable about who initially did not know, being able to write who initially could not write, and other changes. The changes found in individuals are part of their interaction with the surrounding environment (Wahab & Rosnawati, 2021)

However, as generations change, some children are not following the noble rules the moral values that apply in society. The rise of events in children generally will cause problematic behavior, such as dating, sexual harassment, bullying, and others. The character of today's children is very different from previous times. Most children today show a less independent attitude, less constant, more vulnerable, deep, and absence a sense of patriotism (Permatasari, Keguruan, & Pendidikan, 2021)

The moral crisis occurs in children partly because, in education, learning about morals and ethics is only taught as text. In the realm of ethical practice, it is lacking and does not even get serious attention. This is because cognitive aspects are prioritized over affective elements.(Maulana, n.d.) This is a cause for concern because it will lead to declining morals in children, so it is necessary to provide more intense education in attitude. Education is an effort to improve human knowledge. The education process, whether formal, informal, or non-formal, leads to understanding through training, regulation, guidance in behavior, or related events according to the development and improvement of one's abilities. An educational management step in achieving results is carried out with a form and plan. However, education is not a short process; it requires time and a directed approach to achieve the expected goals. The education organization in Indonesia uses three educational steps: formal education, non-formal education, and informal education.

In addition to its role in directing, education also leads anyone to a great life, who has faith and fear of Allah SWT, the Greatest, has a noble and wise personality, and is talented. This is in line with the general schooling plan that expects to create and build a person and the progress of an area in building knowledge of the site, with the aim of fostering children's abilities according to the servants who are devoted and surrendered to God Almighty, are wise in all matters, people, solid, proficient, capable, imaginative, accessible, and as citizens of Indonesia as a democratic country and obliged and consistent. So emotions and religiosity must be balanced because it dramatically impacts children's behavior.(Utama, 2018)

This is done by Nurul Janah Kudus orphanage, which is a social institution in kudas that is under the auspices of Yayasan Chodijah Al Djufri, which was founded in 2005. "Nurul Jannah" Orphanage is a Child Social Welfare Institution that accommodates orphans, orphans, orphans, and poor societies. The majority of them have neglected

children to get formal and non-formal, religious and general education so that educated, civilized and moral generations are created. Meanwhile, Pondok Pesantren Al Qur'an "Nurul Jannah" is a social boarding school producing generations of Qur'an memorizers without charge. This is in line with its vision, namely "The realization of the protection, fulfillment, and assistance of orphans, orphans, poor societies and neglected children in order to become devoted, knowledgeable, creative and independent people."

Therefore, one of the steps that must be taken in an effort to change attitudes and behavior in children is to instill character education as early as possible. All elements have a role in character building, including the family environment, especially parents, teachers, society, government, and students. All of these elements must have a positive contribution given to children in an effort to shape character. Character education is something that is very meaningful and meaningful because it becomes the spirit in shaping children's character. (Haris, n.d.)

The character itself is the positive side of a person's actions related to God Almighty; a person's personality, a person's individual, climate, and identity will appear in a consideration, perspective, behavior, speech, and activities given standards, rules, habits, strict culture, and customs. Maintaining character is impossible because it is innate in everyone and depends on one's strength. Personality should be given to today's youth as a reflection of good nature.

In general, other terms for the character are personality and morals. Personality is a unique characteristic that exists in a person obtained from the environment, both the family environment and the intrinsic factors brought from birth. Likewise, character mention is equated with morals, where the character is the value of values in a person's comprehensive actions, both about God, fellow humans, oneself, or the surrounding environment. Whether manifested in thoughts, actions, feelings, and speech based on religious norms, laws, structures, and customs in the local community. (Sajadi, 2008)

Megawangi said (2004), Children will have good character when educated in an environment with good character. This means that a good domain will encourage the child's development of the holy nature. However, the environment is not the only factor that can influence the development of children but will also be affected by the family, school environment, mass media, association, technology, and so on. All of them have a share in children's character development process. So it becomes a common task and responsibility to instill character that starts in childhood. Of course, this is not an easy job; it requires awareness from all elements that character education is a shared task. This is because the condition of the nation's character in the current era is very alarming, so it must be followed up immediately so that it does not worsen. (Suradi, 2017) In this case, the pesantren as a non-formal educational institution has a share in efforts to shape character in children.

Making someone with a noble character is certainly not as simple as turning the palm; it takes various efforts to realize it. If someone has a good personality regarding God, his whole life will be better with God than with others. The value of religiosity must be instilled to shape children's personalities from the start. Character development is carried out from the minor thing carried out primarily incredibly individual personalities, then embedded in the family environment and finally spread to a larger setting. (Ramli, 2022)

Religious character is one aspect of human personality that cannot stand alone, meaning that it is related to aspects of nature and must be trained in children as early as possible so as not to hinder the child's further developmental tasks. The ability to be religious is not formed by itself. This ability is acquired by willingness and encouragement from others. (Jannah, 2019) Therefore, to form noble morals in children, this is what the Nurul Janah Kudus orphanage does, namely forming religious characters in foster children.

Departing from the description stated above, the researcher is interested in conducting research titled "Efforts to Form Religious Characters in Foster Children at Nurul Jannah Kudus Orphanage." The subject of this research is the caregiver of the Orphanage and children at the Nurul Jannah Kudus Orphanage. The problem researchers raise is how efforts are made in shaping religious character in foster children at the Nurul Jannah Orphanage in Kudus and how the description of the religious character is embedded in foster children at the Nurul Janah Orphanage in Kudus.

## **METHOD**

In this research, the type of research used is descriptive-analytical research. The process is to collect and compile data, then analyze and interpret the data. The qualitative approach is to research natural object conditions, namely observing the efforts made by Nurul jonah kudus orphanage in shaping the religious character of foster children. Therefore, what is emphasized in qualitative research is more about meaning than generalization. The techniques used to collect data through 1) Observation, making observations of human behavior in certain situations to obtain information about the desired phenomenon. Researchers use the observation technique to collect data on activities carried out by foster children, namely daily routine activities, which include five daily prayers, recitation and deposit activities, tahlil, Yasin, qiblah, and reading managing and al barjanji and community service activities on holidays. 2) Interviews, conducted in a semi-structured and unstructured manner. In this case, interviews were conducted with the caregivers of nurul jannah orphanage, namely Mr. Dzikrul Wafa al Hafidz and Mrs. Maulida Kuni Failasufa 3) Documentation, either in the form of writings, pictures, or monumental works of a person. Documentation in this study is in the form of books, articles, and previous research related to the theme, as well as documentation in the form of pictures, charts, and others.

## **RESULT AND DISCUSSION**

Education is a natural step to recognizing human beings. Education is neither a short process nor a method that can run by itself without involving other people in a party involved. Education has a vital role in the continuity of the human life process. Given the importance of education for human development, Islam, as a religion that prioritizes education, gives serious attention to the development of education for human survival. (Rochanah, 2018). The description of the implementation of education, officially, unofficially, or freely is aimed at an achievement involved in the performance of the maintenance, preparation, guidance in action, or story of the involvement between the growth and order of a person. It can use methods and steps to manage the educational system intended to achieve results.

The word character comes from the Greek *charassein*, which means To engrave (paint, draw), like people who paint paper or sculpt stone or metal. Character is a psychological, moral, or ethical trait that characterizes a person or group. Character is the values of human behavior related to God Almighty, self, fellow human beings, the environment, and nationality manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, etc., and customs. (Adu, 2014)

Built through this understanding, the character then becomes an identity of personality. Furthermore, an individual's personality is connected to how people around him behave. Foerster affirms this as the originator of character education, that character education emphasizes the ethical-spiritual dimension in forming a person's personality. (Budiwibowo, 2016) Character, according to Foerster, is something that qualifies a person. The character turns into personality, turns into quality, and turns into a precise characteristic, which appears on top of the story of a constantly changing group.

Thus, personality or character is a set of rules into something that changes to cause a tendency to survive, which becomes a very durable quality hidden in a human soul, such as continuous effort, firmness, sincerity, briefness, and other things. In this character, the nature of the individual is estimated.

Character is the basis of every person's positive or harmful activity. Individuals with character are individuals who have specific attributes. A unique characteristic that is embedded in the character of each individual and is the primary driver of how to act, speak, and answer. The essence of a character's personality embedded in a human soul is a strong connection in a person's actions. If a person has a noble and solid personality, the individual will always have a sense of peace and grace according to his soul, people like to carry out behavior towards involvement with God, their character, individuals, related places, speech, and by God's rules, norms, cultural customs. Meanwhile, people have a terrible character that leads to a horrendous way of behaving at the end of a case, looking corrupt and hurt.

Character education is found in the idea of teaching and exercises. It is innate, endlessly following it (an atmosphere that is pitched, reflected, and encompasses the learning system of adjusting views and actions that are commendable). Teaching a character's personality does not depend on the content of the teaching but also practice.

Character and deep morals that have no distinction can be characterized when activities have been carried out but no further thought since they were put into the brain and are known as tendencies. Assuming one acts immorally, one has demonstrated a lousy way of behaving. On the other hand, taking one works sincerely, it is clear that the individual has shown an honorable way of conducting themselves. A person is of character if their behavior is by moral standards.

Universally, character personality, in the view of Islam, is divided into two parts, namely, good character personality and bad character personality. Good character is done during his daily activities as a Muslim, while bad feeling is avoided in the everyday life of a Muslim. The application of morality in Islam is found in the personality of the Prophet Muhammad SAW; in the heart of the Prophet, there are values of a noble and clean character.

The principal value is an activity's foundation and the basis for building something. In instilling religious values, divine values and human values must be invested. Divine value is a value related to divinity, namely *hablum min Allah*.

1) Nilai Ilahiah

- a) Faith is the correct behavior of complete trust in God.
- b) Islam, is the continuity with faith, is the mentality of surrendering completely to Him, accepting that everything comes from God absolutely there is an insight into a glorious thing that is beyond the realm of possibility for us who are fragile to know the whole structure.
- c) Ihsan, is the deepest belief that God is always there or with His servant wherever the servant is.
- d) Taqwa, is a behavior that fully believes that God is observing his servants in carrying out their obligations as his creatures.
- e) Ikhsan, is the behavior of goodness as a habit and activity.
- f) Tawakal, is the behavior of freeing oneself to surrender only to God completely.
- g) Gratitude, is a form of deep gratitude to Allah SWT.
- h) Patience, which is the strength to endure and control oneself without complaining in all matters. (Juwaniah, 2013)

Based on the above explanation, the divine values displayed in Islam will satisfactorily address the critical qualities that should be taught early to children, which is the most essential thing in conducting character education.

2) Nilai Insaniah

Education for children is not only to be estimated exclusively to the extent to which the child has dominated something related to mental or information about problems, as for Insaniah, but values are also values created by humans based on human criteria, (Ansori, 2016) meliputi sebagai berikut:

- a) Sifat al rahmi, is a relationship of love and affection that occurs among others, especially among family, cousins, friends, neighborhoods, and so on.
- b) Al ukhuwah, is the spirit of brotherhood, especially the family of faith.
- c) Husnu al-dzan, which is to be wise to individual people, remembering the strict lesson that people are initially great and have friendliness.
- d) Al tawadhu, is the behavior of modesty, behavior that goes beyond the recognition of all brilliance and has a place on the side of God alone.
- e) Al wafa, is keeping promises. This is the behavior of a believer because he always keeps his promise in every agreement made.
- f) Insyirah, is a comprehensive attitude with a readiness to look at other people with their point of view and perspective.
- g) Iffah or taaffuf, is a comprehensive behavior with a sense of pride, but not a big head, so that it is always tawadhu, and it is challenging to see pity.
- h) Qawamiyah, is a behavior that is not excessive and does not conserve excessive wealth in utilizing wealth but is balanced between the two. (Juwaniah, 2013)

Based on the explanation above, human values can create devotion and good character and help identify character education activities.

## RESULT AND DISCUSSION

Religion is essential for directing human existence because, with adequate regulation, it will provide a solid basis when acting in a robust quality, containing the standard of living and tranquility from activities that are not by the regulations of religious law. Solid, strong qualities are the reason for being individuals who control themselves against negativity.

Strong qualities used as character building are essential because people's beliefs about the reality of values and embraced through their religious beliefs can create a solid inspiration for character building. A character with strong qualities will have pure intentions and devotion and an honorable personality. In Islam, a person's self-confidence may be considered exceptional, assuming it includes three things, namely faith in the heart, made verbally and realized by actual actions. If this can be done well, character education has to be effectively attached to daily life.

Forming a good character is necessary to instill religious values in everyday life. Character education is a quality, courage, mind, and morals are individual characteristics each person has. The religious values carried out will exist in the human soul and will foster behavior or actions in everyday life wisely towards an activity that can make a difference in the character of each human being.

The importance of cultivating religious values in personality is because the current reality is unfortunate and touching. A lack of awareness of spiritual values will significantly impact children's responses to a complex environment. Therefore, it is essential to teach religious values to children so that they have a strong defense of belief and devotion in meeting challenges that endanger children.

Character education at Nurul Jannah Orphanage aims to create a noble character personality in individual children, to form wise traits and behavior in an environment. Not only starting character, but Nurul Jannah Orphanage also seeks, creates, and improves children's abilities, talents, and interests in exploring, building, and developing the potential, skills, and interests of children in meeting technological developments, globalization, and free competition.

In an effort to form a religious character in foster children, some of the efforts made by the Nurul Jannah Orphanage are as follows. First, conducting several religious activities, namely by carrying out mandatory prayers in congregation, reciting 1 juz of the Qur'an per child every day, and reciting the Koran every time after running the morning prayer and before the afternoon prayer, there are other activities such as qiroah, tahfidz, manaqib, tahlil and Yasin, Al barzanji, etc. Second, strict supervision and children's awareness to remain enthusiastic about following the entire series of activities contained in an Orphanage, namely: a) Daily activities, which are activities that are already inherent in children, such as congregational prayer activities, reciting the Koran, memorizing for those who memorize the Qur'an, cleaning pickets, eating, sleeping and so on, b) Activities every week, have become a tradition for children such as manaqib activities every Tuesday night, Qoriah every Thursday night, tahlil and Yasin every Friday night, community service every Friday, reading Al barzanji every Sunday night.

Third, applying discipline to children, both in terms of time in worship and their daily lives, training to learn the lessons given at school gradually, providing motivation to increase self-confidence, and teaching faith and holiness so that children appreciate and

improve their academic and non-academic, both within the Orphanage and outside the Orphanage environment.

Ki Hajar Dewantoro emphasizes that discipline is an orderly rule that is carried out strictly and strictly. Disciplinary behavior can be applied in everything, whether about time, dress code or behavioral rules. All of which will ultimately also contribute to the formation of children's character. Children who have a disciplined attitude will become role models for other friends. This is because the example of students is seen not only from their achievements but also from their behavior. The teacher's position is as a second parent to children. As a role model, the teacher becomes a figure who is expected to instill positive values in students. This means that teachers have a significant mandate and responsibility to carry out. One of the strategies teachers must carry out is character-building through discipline. (Faizah, 2019)

Fourth, through the habituation method. The habituation method at the Orphanage is carried out by routine activities scheduled at the Nurul Jannah Orphanage. Character development must also be carried out methodically and consistently, including parts of information, feelings, love, and actions. Character building can be likened to structuring regular individual exercises to become strong and sturdy.

Fifth, through the method of advice. The advice given to foster children is grouped into three types: a) in an open forum, for example, after congregational prayers or during evaluation activities. b) spontaneously, for example, when joking with the children of the Orphanage. c) in private, for example, when the child has a problem that needs to be resolved. This is because Al-Wa'zhu is giving advice and warning of goodness and truth in a way that touches the heart and inspires one to practice it. (Nasution, n.d.) Therefore, in every effort to give advice, it must be done as well as possible so that it enters the soul and leaves no hurt feelings.

Sixth, through the exemplary method provided by caregivers and ustadz/ustadzah at Nurul Jannah Orphanage. Exemplary can be exemplified in daily behavior to fellow caregivers, fellow ustadz/ustadzah, and foster children. Building human character is not as easy as turning the palm of your hand. Exemplary is one of the appeals to be used in treading social life so that without feeling, the impact is potent. (Evinna Cinda Hendriana 1, 2016) So, exemplary must still be done at all times and can be done by anyone regardless of age limits.

The religious character carried from birth in a person will be seen based on his perspective and actions, generally using Islamic religious values. When viewed through how they act, individuals with an Islamic personality will show firmness in beliefs, obedience in likes, and protect things in goodness between fellow humans and standard surrounding factors. When viewed through the method of speaking, someone with an Islamic soul communicates with friendly speech and continues to be politely introduced when meeting or parting. Every child must instill the character of religiosity in passing through the current generational journey and moral degradation.

Through various efforts, the description of the religious character embedded in foster children at the Nurul Janah Kudus Orphanage is, first, obeying religious orders. This is shown by not neglecting the obligations of students as servants to worship Allah SWT, both carrying out mandatory worship and other sunnah worship. And improving relationships with fellow humans. Second, Independence. The independence inherent in



foster children makes them independent of others in their daily activities: dressing, eating, washing clothes, washing dishes, maintaining health, and learning. Third, constantly instill honesty in every matter. Fourth, discipline in carrying out rules and activities while at the Orphanage. Fifth, there is a sense of caring for fellow friends at the Orphanage, helping and helping each other. Sixth, being responsible in doing anything. Seventh, being creative in specific fields, for example, making wall magazines, calligraphy, design, etc.

In writing this article, researchers refer to previous studies that raised research themes similar to what previous researchers have carried out. Previous research can be a guideline to direct the examination so that the author can propose hypotheses used in evaluating the results of the research he made. In the previous examination, the author did not find research with the same title as the author's research title. However, the author brings up several studies to refine the review material in the author's research. Here are some journals from previous research related to the writing conducted by the author.

Research conducted by Diah Ayu Sita Resmi titled "Implementation of Character Education Based on Religiosity Values Through Islamic Religious Extracurricular Activities". The results showed that the idea of character education according to Islamic traits is the idea of training or regulating character according to Islamic traits of noble character to grow the child's personality with love, trust, obligation, discipline, energy to learn, freedom, essential, imaginative and creative, sympathy and attention, authenticity and equality.. (RESMI, n.d.) What distinguishes the research conducted by the researcher from the study conducted by the Official is the program that runs. Researchers' research focuses more on daily, weekly, and monthly programs. While the program in the study conducted by Resmi through the Islamic extracurricular activity program.

Research conducted by Moh AhsanulKhaq titled "Forming the Religious Character of Students Through the Habituation Method." Islamic is the idea of training or regulating character according to Islamic traits of noble character to grow the child's personality with love, trust, obligation, discipline, energy to learn, freedom, essential, imaginative and creative, sympathy and attention, authenticity and equality. (AhsanulKhaq, 2019) What distinguishes research conducted by researchers from those undertaken by AhsanulKhaq is the methods used in shaping religious character. Research focuses on various forms of habituation, advice, exemplary, and discipline. While the technique carried out by AhsanulKhaq concentrates only on one method, namely the habituation method.

Research conducted by Kholifatul Laela and Prisilia Ayu Arimbi, "Formation of Students' Religious Character through Habituation of Shalawat and Asmaul Husna at SDN 2 Setu Kulon." The steps of religious character formation can be seen when Islamic traits are instilled in children so that they have faith and devotion to Allah SWT and have good character towards individual individuals, and are different from animals created by Allah SWT. (Laela & Arimbi, 2021) The thing that distinguishes the research conducted by researchers from a study conducted by laela and Arimbi is the methods used in shaping religious character. Research focuses on various methods of habituation, advice, exemplary and discipline. While the methods carried out by Laeli and Arimbi only concentrate on one method, namely the habituation of recitation of shalawat and asmaul Husna.

From what has been described above, it can be concluded that the process of forming religious character in children is closely related to factors from within the

children concerned and factors from outside, both in the environment, home, orphanage, and others. Factors from within, where God has created humans as creatures who have been given reason and desire, or briefly referred to as human nature, which has different characteristics from the others, is one of the factors that can create the results of the shape of the character. Factors from outside are factors that can influence on the preparation and sequence in terms of a person's nature based on the physical or sociological environment of the child, eventually resulting in changes in characteristics. This is because the core of implementing character education is to involve each other between ustadz and santri in the scope of learning and provide motivation to encourage learning (Rama & Naro, 2019)

The contribution of this finding are that the results of this study are expected to provide additional knowledge as a basis for consideration, support, and assistance of ideas, especially for educational institutions, both formal and non-formal to form religious character in foster children and children in general. Nevertheless, there are shortcomings in the research conducted. These shortcomings are indeed for the improvement of future research development. The weaknesses of this study include not utilizing educational aids as a supporting learning medium; then, in applying discipline to children, it is also necessary to pay attention to specific limits that have an impact on children's emotions so that they do not hurt children's socio-emotional development.

From the findings that the researchers have obtained, the recommendation in this study is that policymakers, especially educational institutions, whether formal, non-formal, or informal, should be able to emulate and modify how efforts and steps are taken to form religious characters as has been done by the nurul janah kudas orphanage.

## **CONCLUSSION**

Character education is the quality, courage, ethics, or character that is referred to as the extraordinary character that everyone has. In forming a good character, it is necessary to instill religious values in daily life, which are fundamental things. The importance of teaching firm traits in morals. Firm traits that are carried out will be attached to an individual and give rise to mentality or behavior in everyday life, character, and activities that can recognize each individual's personality. The absence of awareness of good character qualities will significantly affect their lives. In this way, it is essential to instill spiritual qualities in children to create a young age with a strong foundation, commitment, and honesty in the face of difficulties that endanger them. To shape religious character in children, some of the efforts made by Nurul Jannah Kudus Orphanage are as follows. First, conducting religious activities that are carried out regularly. Second, strict supervision and children's awareness to follow the entire series of activities. Both daily activities and activities scheduled every week. Third, applying discipline to children. Fourth, through the habituation method in routine activities at the Nurul Jannah Orphanage. Fifth, through the advice method. Both in open forums, spontaneously, and in private. Sixth, through the exemplary method given by caregivers and ustadz/ustadzah at Nurul Jannah Orphanage. Through various efforts, the description of the religious character embedded in foster children at Nurul Janah Orphanage Kudus is, first, not neglecting the obligations of a human being to worship Allah SWT, and Second, the independence that makes them not dependent on others. Third, Always instill honesty in every matter. Fourth, discipline in carrying out rules and activities. Fifth, a sense of caring

for fellow friends at the Orphanage, helping and helping each other. Sixth, being responsible in doing anything. Seventh, creative in specific fields, for example, making wall magazines, calligraphy, design, etc.

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