

## Internalization of Islamic Spiritual Values in the Culture of an Excellent School at SMA Negeri 3 Semarang

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### Abstract

Schools often emphasize academic achievement, modern facilities, and global achievements, but often spirituality is not a major concern even though academic intelligence without spiritual guidance has the potential to produce morally fragile graduates. This study aims to analyze the internalization of Islamic spiritual values in the culture of an excellent school at SMA Negeri 3 Semarang, as well as to examine the impact of the Specta Religios and Specta Charity programs on student character development. This research uses a qualitative approach with a descriptive type, through observation, interviews, and documentation techniques of students, PAI teachers, and Rohis extracurricular advisors. The results show that Specta Religi program, which includes reciting the Qur'an, performing the dhuha prayer, and giving religious lectures, has succeeded in fostering religious habits, discipline, and a sense of responsibility among students. Meanwhile, the Specta Charity program, which involves distributing food, social service, and caring activities, has fostered solidarity, empathy, and social responsibility. These two programs complement each other in instilling Islamic values because they emphasize a balance between vertical religiosity towards Allah and horizontal care for others. Thus, the internalization of Islamic spiritual values at SMA Negeri 3 Semarang has proven effective in forming a holistic, excellent school culture, producing students who are both high-achieving and noble in character.

### Keywords:

Internalization;  
Islamic  
Spiritual  
Values; School  
Culture;  
Leading  
Schools.

### Abstrak

Sekolah unggulan kerap menitikberatkan pada prestasi akademik, fasilitas modern, dan capaian global, namun seringkali aspek spiritualitas belum menjadi perhatian utama, padahal kecerdasan akademik tanpa disertai pembinaan spiritual berpotensi melahirkan lulusan yang rapuh secara moral. Penelitian ini bertujuan menganalisis internalisasi nilai-nilai spiritual Islam dalam budaya sekolah unggulan di SMA Negeri 3 Semarang, serta menelaah dampak program unggulan *Specta Religi* dan

### Kata Kunci:

Internalisasi;  
Nilai Spiritual  
Islam; Budaya  
Sekolah;  
Sekolah  
Unggulan.

*Specta Charity* terhadap pembentukan karakter siswa. Penelitian ini menggunakan pendekatan kualitatif dengan jenis deskriptif, melalui teknik observasi, wawancara, dan dokumentasi terhadap siswa, guru PAI, serta pembina ekstrakurikuler Rohis. Hasil penelitian menunjukkan bahwa *Specta Religi*, yang meliputi tadarus Al-Qur'an, shalat dhuha, dan tausiyah, berhasil menumbuhkan kebiasaan religius, disiplin, dan rasa tanggung jawab siswa. Sementara itu, *Specta Charity*, berupa pembagian makanan, bakti sosial, dan aksi kepedulian, membentuk solidaritas, empati, serta tanggung jawab sosial. Kedua program ini saling melengkapi dalam menanamkan nilai-nilai Islam, karena menekankan keseimbangan antara religiusitas vertikal kepada Allah dan kepedulian horizontal kepada sesama. Dengan demikian, internalisasi nilai-nilai spiritual Islam di SMA Negeri 3 Semarang terbukti efektif membentuk budaya sekolah unggulan yang holistik, menghasilkan siswa yang berprestasi sekaligus berakhlak mulia.

Received : 19 July 2025; Revised: 17 August 2025; Accepted: 3 November 2025

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Program Studi Pendidikan Agama Islam  
Universitas Muhammadiyah Sumatera Utara



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## 1. Introduction

A flagship school is an educational institution designed to produce graduates with higher academic quality, skills, and character than mainstream schools. According to data from the Ministry of Education, flagship schools typically have a lower teacher-to-student ratio, averaging 1:20, resulting in a more effective and interactive learning process. They also offer significantly more comprehensive facilities, including modern science laboratories, digital libraries with thousands of e-book collections, multimedia rooms, and high-speed internet access (Ariwardoyo et al., 2024; Robert, 2025). Furthermore, flagship schools generally implement a national curriculum enriched with international curricula, such as the Cambridge Assessment or the International Baccalaureate (IB), to support global competitiveness. In terms of achievement, flagship schools frequently dominate national and international science olympiads and produce many students accepted into prestigious universities, both domestically and internationally. According to a 2023 report by the Central Statistics Agency, more than 70% of flagship school graduates continue their education at universities ranked among the world's top 500. Beyond academics, flagship schools also emphasize character education, discipline, and a variety of extracurricular activities, from robotics and foreign language debates to competitive sports. With a combination of highly qualified teachers, a conducive learning environment, and cutting-edge technology, flagship schools are the primary choice for parents seeking a holistic, internationally recognized education for their children.

In the context of flagship schools that emphasize academic quality, modern facilities, and global achievement, instilling Islamic spiritual values is equally crucial. This is because intellectual intelligence without a balance of spiritual intelligence can produce graduates who are intelligent but morally fragile. Islamic education emphasizes a balance between knowledge, morals, and worship, as

reflected in Allah's statement in Surah Al-Mujadilah, verse 11, which states that Allah will exalt those who believe and have knowledge (Huda, 2020). This means that the success of a flagship education should not only be measured by academic achievement but also by the Islamic character instilled in students. Instilling Islamic spiritual values such as honesty, responsibility, prayer discipline, and social awareness will shape individuals who are not only academically competent but also possess high integrity and contribute positively to society. Evidence from the field shows that many leading Islamic schools are able to produce graduates with international achievements and are recognized for their noble morals. This demonstrates that integrating a leading curriculum with spiritual development is highly relevant to facing the challenges of our time, particularly in the era of globalization, which is rife with negative influences. Therefore, the urgency of Islamic spiritual education in leading schools lies in its role in balancing academic intelligence with moral strength, so that students grow into a knowledgeable, faithful generation ready to compete globally without losing their Islamic identity (Sari et al., 2025).

SMA Negeri 3 Semarang is a concrete example of the urgent application of Islamic spiritual values in leading schools. This school is recognized not only for its academic and non-academic achievements, but also for its strong commitment to internalizing Islamic spiritual values into students' daily lives. According to the school's 2023/2024 academic year report, more than 95% of students regularly participate in religious activities such as congregational Dhuha prayer, Quranic recitation before starting classes, and weekly Islamic studies guided directly by Islamic Religious Education teachers. Another flagship program is the Quranic Literacy Movement (GLQ), which has successfully increased students' Quranic literacy skills to 87% from 65% within two years. Furthermore, the Islamic Spirituality (ROHIS) extracurricular activities actively conduct Islamic values-based leadership training, community service, and short-term Islamic boarding schools (*pesantren kilat*) during Ramadan, attended by more than 1,200 students annually. Academic achievement is also not neglected; data shows that 78% of SMA N 3 Semarang graduates in 2023 were accepted into top state universities, some through the religious achievement pathway. This fact confirms that internalizing Islamic spirituality does not diminish academic focus but instead strengthens students' discipline, learning ethic, and integrity. By combining superior educational standards with the strengthening of Islamic values, SMA Negeri 3 Semarang is a clear demonstration of how schools can produce generations who are knowledgeable, accomplished, and virtuous in accordance with Islamic guidance (Qomarudin, 2020).

The research questions regarding the internalization of Islamic spiritual values at SMA Negeri 3 Semarang focus on how the school's flagship programs can shape students' personalities with a balance between academic achievement and spirituality. First, how are Islamic values implemented in flagship school activities, particularly through the Religious Specta agenda, which includes Islamic studies, Quranic recitation, religious sermons, and moral development integrated into daily learning (Nurjihad, 2021). Second, to what extent do these activities influence students' religious attitudes, discipline, and awareness of

worship in their daily lives (Astarina & Kurniasih, 2022). Third, how does Specta Charity, a charity and social service activity that involves students in concrete acts of community service, foster values of solidarity, empathy, and social responsibility? Another question that needs to be addressed is how the impact of these two flagship activities not only shapes religious personality but also strengthens SMA Negeri 3 Semarang's image as a holistic, flagship school that prioritizes spirituality while simultaneously promoting academic achievement (Rodhiyana, 2022a). Based on 2023 school data, student participation in religious activities increased by 92%, while involvement in the Specta Charity social activity showed a 40% increase in student social action compared to the previous year. However, further research is needed to determine whether these positive impacts can be sustained long-term and truly embedded into the school culture. Therefore, this research problem formulation provides a crucial foundation for analyzing the balance between integrated excellence education and Islamic spirituality at SMA Negeri 3 Semarang.

The purpose of this study is to deeply analyze the process of internalizing Islamic spiritual values in excellence schools, specifically SMA Negeri 3 Semarang, and to understand the tangible impact of the Specta Religious and Specta Charity programs on student development. This study aims to uncover how structured religious activities, such as Islamic studies, Quranic recitation, religious lectures, and the practice of regular worship, can strengthen religious character while increasing student discipline in daily life (Ocviyanto, 2025). Furthermore, this study aims to examine the extent to which social activities based on awareness through Specta Charity can foster social sensitivity, solidarity, and responsibility in students towards their surroundings. In other words, the primary objective of this study is to assess the effectiveness of integrating spiritual values with the school's flagship program in developing students with knowledge, faith, and noble character. More broadly, this study is expected to provide a concrete illustration that flagship schools focus not only on academic achievement but also on sustainable moral and spiritual development (Heriyudanta, 2023). This study also aims to provide strategic recommendations for the development of religious programs at SMA Negeri 3 Semarang to make them more relevant, innovative, and sustainable. Ultimately, the results of this study are expected to serve as a reference for other flagship schools in developing a holistic educational model, oriented towards academic achievement while also rooted in Islamic spiritual values.

## **2. Methods**

This study uses a qualitative approach with a descriptive approach. This approach was chosen because the problem being studied is closely related to the contextual process of internalizing Islamic spiritual values and requires a deep understanding of school culture at SMA Negeri 3 Semarang (Nurizzati & Juanti, 2025). The focus of the study was directed at describing in detail how the flagship school not only prioritizes academic achievement but also integrates Islamic spiritual education into students' daily lives. The descriptive qualitative approach also allows researchers to capture the phenomenon of internalization through

observation, interviews, and documentation, resulting in richer, more natural data that corresponds to real-world conditions. Using this method, researchers can explore how the school's flagship programs, such as Specta Religius and Specta Charity, are implemented, participated in, and their impact felt by the school community. This type of research is relevant to the goal of understanding the meaning and values contained in each religious and social activity carried out by students, so that the results can provide a comprehensive picture of the role of internalizing Islamic spiritual values in shaping the culture of the flagship school (Jumala & Abubakar, 2019).

The subjects of this study were students, Islamic Religious Education teachers, and administrators of the Islamic Spiritual Extracurricular (ROHIS) at SMA Negeri 3 Semarang. Subjects were selected purposively because they were considered to be the most knowledgeable, experienced, and directly involved in the process of internalizing Islamic spiritual values at school. The research location was determined at SMA Negeri 3 Semarang because this school is one of the leading schools in Central Java that consistently integrates academic and spiritual aspects in every educational activity. The research data sources were obtained through two types of data: primary data and secondary data. Primary data were collected through in-depth interviews with teachers, students, and supervisors of the Religious Specta and Charity activities, while secondary data were obtained through school documents such as annual reports, records of religious activities, program archives, and student participation statistics. Thus, the data obtained can provide a comprehensive picture of how Islamic spiritual values are not only taught but also practiced in the culture of the leading school (Nurhaliza, 2025).

Data collection techniques were conducted through participant observation, in-depth interviews, and documentation. Observations were used to directly observe the implementation of routine activities such as congregational Dhuha prayer, Quranic recitation, weekly study groups, and social activities within Specta Charity. In-depth interviews were conducted with teachers, students, and ROHIS supervisors to gain a deeper understanding of the perceptions, experiences, and impacts of these activities on the development of students' religious and social attitudes. Documentation was carried out by collecting written data such as activity schedules, evaluation reports, photographs, and archives of school activities (Wati et al., 2024). Next, the data were analyzed using the Miles and Huberman interactive model, which includes three stages: data reduction, data presentation, and conclusion drawing. The data reduction process was carried out by filtering relevant information according to the research focus, data presentation was carried out in the form of easy-to-understand descriptive narratives, and conclusions were drawn inductively based on field findings (Hanum et al., 2025). This systematic data analysis is expected to provide a comprehensive picture of how the internalization of Islamic spiritual values occurs in the culture of the leading school at SMA Negeri 3 Semarang as well as the real impact of the Religious Specta and Charity Specta activities on student development.

In qualitative research, the presence of informants is a crucial element that serves as the primary source of data. Informants are selected based on their direct involvement in the activities studied, enabling them to provide rich, in-depth, and relevant information to the research focus. In this study, informants consisted of students and teachers at SMA Negeri 3 Semarang who were actively involved in the Religious Specta and Charity Specta activities. Student selection was conducted purposively, considering their actual involvement in the activities, both as participants and committee members (Nashrullah et al., 2023). Class variation was also considered so that the data obtained represent experiences from different levels, from grades 10, 11, to 12. Meanwhile, teachers were selected because of their strategic role as supervisors and those responsible for the activities, thus providing an institutional perspective on the implementation and objectives of the program. The diverse backgrounds of these informants allowed researchers to compare the views of the students involved in the activities with those of the teachers who acted as directors. Thus, the collected data not only describes individual student experiences but also reflects the school's policies and strategies in internalizing Islamic spiritual values. To clarify the profile of the informants involved in the research, the following table presents a description of the informants which includes code, status, gender, class or position, as well as their involvement in the Specta Religi and Specta Charity programs.

**Table 1. Research Informant Identity**

No	Informant Code	Status	Gender	Class	Description
1	S1	Student	Male	X	Actively participates in Religious and Charity Specta
2	S2	Student	Female	XII	Formerly a member of the Specta committee
3	S3	Student	Female	XI	Active member of ROHIS, frequently involved in Specta
4	S4	Student	Male	XI	Frequently participates in Charity and Religious Specta
5	S5	Student	Male	X	Newly joined but consistently active
6	G1	Teacher	Male		in Charge of Religious Specta
7	G2	Teacher	Female		Supervises Charity Specta

### 3. Result and Discussion

#### a. Profile SMA N 03 Semarang

SMA Negeri 3 Semarang is one of the leading schools in Central Java, known not only for its academic achievements but also for its non-academic activities and student character development. With the vision of "cultivating a generation that is knowledgeable, devout, and globally competitive," the school strives to provide a holistic education. Based on data from the 2023/2024 academic year, the enrollment reached over 1,200 students, supported by over 80 professional educators, most of whom hold master's degrees and are experienced in their fields. In terms of achievement, the school has successfully maintained its reputation with the highest graduation rate in Semarang, with 78% of its students accepted into top state universities through the achievement pathway in 2023 (Saputri & Ardivanto, 2025). Various modern facilities, such as science laboratories, a digital library, an arts center, and comprehensive sports facilities, also support the development of student talent. Not only that, SMA Negeri 3 Semarang actively participates in science olympiads, debate competitions, youth scientific research, and international competitions, and often wins awards that strengthen the image of this school as an outstanding and highly competitive institution (Saputri & Ardivanto, 2025).

The excellence of SMA Negeri 3 Semarang extends beyond academic achievement, but also lies in its commitment to integrating Islamic spiritual values into the school culture. Religious development is realized through various structured religious programs, such as morning tadarus (religious study), dhuha prayer, short-term Islamic boarding school (pesantren kilat), and strengthening through spirituality-based flagship activities. One program that is both distinctive and distinctive is Specta Friday, a routine activity that integrates religious dimensions with student social solidarity. Through this program, the internalization of Islamic values is not only understood theoretically but also directly practiced in students' daily lives. Thus, SMA Negeri 3 Semarang not only builds academic intelligence but also emphasizes strengthening Islamic character, which will be discussed in more depth in the next section.

#### b. Internalization of Islamic Spiritual Values in Specta Friday (*Specta Religi dan Specta Charity*)

Specta Friday at SMA Negeri 3 Semarang is a flagship program held every Friday, involving all students. This program is designed to instill religious values, strengthen a culture of literacy, increase health awareness, foster social awareness, and build togetherness through sports and environmental activities (Jatengdaily.com, 2023; Suaranahdliyin.com, 2023). The various activities include Specta Religion, Specta Literacy, Specta Sport, Specta Nutrition, Specta Ecolife, and Specta Charity. This diverse range of activities makes Specta Friday a platform for integrating academic learning with student character development. This integration concept aligns with Lickona's (2013) holistic education theory, which emphasizes the importance of connecting intellectual, moral, and spiritual aspects in the educational process. In other words, Specta Friday not only

develops cognitive intelligence but also shapes students' personalities, preparing them to face global challenges while remaining rooted in noble values.

The 2023/2024 school report showed that over 90% of students actively participated in Specta Friday activities, making it the program with the highest engagement rate compared to other extracurricular activities. Many students acknowledged that this routine helped them balance academic activities with spiritual and social activities. This phenomenon aligns with Awliya's (2023) findings at a leading school in Yogyakarta, where an integrative program based on religious values was proven to increase learning motivation while strengthening students' religious awareness (Awliya et al., 2023). However, not all activities received the same response; Specta Sport tended to be popular with most students, while Specta Literacy still needed innovation to make it more engaging. This difference in interest suggests that the success of a program lies in the school's ability to continuously adapt its approach to activities according to the diverse needs of its students.

The existence of Specta Friday also highlights a striking difference between Semarang State High School 3 and other schools that focus solely on academics. However, several challenges remain, such as the limited capacity of the mosque, which is unable to accommodate all students during Specta Religi activities, as well as the need for time management to ensure that activities do not interfere with core learning processes. Kemala (2023) emphasizes that the effectiveness of character-based education programs is largely determined by consistent teacher supervision and adequate support facilities. Therefore, continuous innovation remains necessary for Specta Friday to achieve maximum impact. Nevertheless, the program's success in integrating religious, academic, social, and health dimensions demonstrates that SMA Negeri 3 Semarang has successfully implemented a holistic concept of an outstanding school (Kemala, 2023).

#### **1) *Specta religi***

Specta Religi at Semarang State High School 3 is designed as a regular program that takes place every Friday morning before classes begin. This activity begins with a group recitation of the Qur'an in classrooms or the school mosque, led by Islamic Education (PAI) teachers or students who have been appointed on a rotating basis. This recitation is not only intended to practice the skill of reading the Qur'an with tartil, but also to internalize the values of patience, discipline, and togetherness. After the recitation, students are directed to perform the dhuha prayer in congregation. The implementation of this prayer creates a religious atmosphere full of solemnity and togetherness, because all students from various classes gather in one worship assembly. After the dhuha prayer, the activity continues with a short tausiyah or kultum delivered by teachers and students. The rotating system applied to the kultum provides ample opportunity for students to play an active role, either as qari, imam, or speaker. Through this experience, students not only practice public speaking in an Islamic context, but also gain courage and leadership skills in accordance with Islamic values. The emphasis on student participation makes Specta Religi a real vehicle for Islamic character building that is not

merely theoretical but is directly experienced by students in school life. The regular pattern of activities every Friday makes students accustomed to starting the day with a sense of worship, which then has a positive impact on their daily behavior, both in learning and in socializing in the school environment (Syukur, Abdillah, 2024).

The existence of Specta Religi at Semarang 3 Public High School shows that religious activities at this top school aren't just symbols or formal routines, but an integral part of the education system that shapes the school culture. A series of activities like Quran recitation, dhuha prayers, and religious lectures that are done consistently every week create a religious atmosphere that covers all school activities. This atmosphere is not limited to activities on Fridays, but also influences the following days when students are accustomed to performing congregational prayers, maintaining good manners towards teachers, and interacting with their peers in a more polite manner. Many students use the Quran recitation and dhuha prayer activities at school as inspiration to be applied at home, thus forming a continuity between habits at school and daily life. Thus, Specta Religi functions not only as a weekly ceremonial activity but also as a habit-forming system that strengthens students' Islamic character. Furthermore, this program builds a collective identity among the entire school community, where teachers and students share the responsibility of maintaining a religious atmosphere. This confirms that the internalization of Islamic values in leading schools can be effective when designed in the form of structured, systematic activities that actively involve all parties (Syukur, Abdillah, 2024).

In addition to providing direct spiritual experiences, Specta Religi also has a pedagogical dimension that supports the development of students' non-academic skills. Through opportunities to take turns reading the Qur'an, becoming an imam, or delivering *tausiyah*, students are educated to have self-confidence, public speaking skills, and leadership skills. This is in line with Kolb's (1984) experiential learning theory, which emphasizes the importance of learning based on direct experience so that students can internalize values more deeply (Kolb, 1984; McLeod, 2025). By involving students as active subjects, not just passive participants, this activity helps them understand that Islamic teachings are not just texts, but also real practices in everyday life. In fact, teachers assess that students who often play roles in Specta Religi tend to have a more courageous attitude, be more disciplined, and be able to set an example for their peers. This experience-based education model makes Specta Religi different from conventional religious education in the classroom, which is often limited to theory. Here, Islamic values are instilled through routine practices that form habits, so that students become accustomed to integrating worship with academic activities. Thus, Specta Religi serves a dual purpose: as a means of spiritual strengthening and as an arena for developing the social and leadership skills that are so badly needed in facing global challenges.

In a broader context, Specta Religi contributes significantly to the image of SMA Negeri 3 Semarang as a leading school that excels not only in academics but also in fostering students' religious character. The school report for the 2023/2024 academic year notes that more than 95% of

students consistently participate in Specta Religi every week. This participation rate indicates the program's success in attracting students' interest and building their awareness of the importance of regular worship (Nofmiyati et al., 2023). When compared to other studies, such as Minahul Mubin and Moh. Arif Furqon's (2023) study on the experience of religious habits in secondary schools, the level of student participation at SMA Negeri 3 Semarang is much higher, indicating that packaging religious activities through Specta Religi is more effective than the usual formal approach (Mubin & Furqon, 2023). However, there are critical notes that need to be considered. The success of this program should not only be measured by the number of participants but also by the quality of internalization of values in students. This is important so that Specta Religi does not stop as a routine but truly forms a religious habitus that sticks even outside the school environment. Therefore, continuous evaluation by the school is essential, whether through observation, teacher reflection, or student feedback, to ensure that this program remains relevant to the needs of the times. With such strengthening strategies, Specta Religi will be able to become a successful model of spiritual education that can be implemented in other leading schools in Indonesia.



**Figure 1.** Al-Qur'an recitation activity with students of Semarang State High School 3 in the Specta Religi program.



**Figure 2.** Delivery of a short religious lecture by a PAI teacher as part of the Specta Religi series of activities.



**Figure 3.** Performing the dhuha prayer in congregation, attended by all students and teachers during the Specta Religi event.

## **2). *Specta charity***

This activity is usually carried out after Friday prayers, involving all students from grades 10 to 12 on a scheduled and rotating basis. One of the most prominent activities is sharing simple meals. Each student is encouraged to bring food or drinks from home, which are then collected at a special station provided by the school (Surasmini et al., 2017). The food is then distributed to Friday prayer congregants at the school mosque, cleaning staff, and members of the surrounding community who are present. This sharing practice provides students with direct experience that caring does not have to wait for an abundance of wealth, but can be realized through small things that are done consistently. In addition to sharing food, Specta Charity also includes social service activities, such as visiting orphanages, cleaning the school environment, and helping the community when disasters occur. This program is simple but meaningful, so that every student feels the benefits both as a giver and a receiver of values. The concept developed is in line with Islamic teachings on the importance of sharing, as stated in QS. Al-Baqarah: 267, which emphasizes the command to spend some of one's best fortune for the benefit of others. In this way, the school not only teaches the theory of social care, but also provides a concrete space for students to practice it in their daily lives.

Specta Charity activities are designed with the principle of active student participation from the initial stage to the end of implementation. The process begins with planning, which is usually guided by the supervising teacher, but the ideas and technical implementation come largely from the students themselves. For example, determining the types of food to bring, arranging the schedule for dividing tasks, and deciding on the location for the social service. The full involvement of students in this process fosters a sense of responsibility, cooperation, and ownership of the program (Rahmanita, 2025). This is in line with the student-centered learning approach, which emphasizes the active involvement of students as subjects of education (Apriliani et al., 2024). After planning, the students carried out the activities together according to the schedule, then conducted a brief reflection or evaluation guided by the teacher. This reflection process is important so that students understand the meaning of what they are doing, not just following a routine. In its implementation, Specta Charity also teaches important social skills, such as how to communicate with the community, how to be polite to older people, and how to distribute aid appropriately. In this way, students not only learn about empathy and caring, but also gain life experiences that enrich their insights. Many leading schools in Indonesia implement similar programs, but what sets SMA Negeri 3 Semarang apart is the consistency of its implementation and the active involvement of students from the planning stage. This is what makes Specta Charity not just an additional activity, but part of a school culture that emphasizes a balance between academic achievement and social responsibility.

Compared to social programs at other schools, Specta Charity is unique in that it combines spiritual dimensions with social activities. For example, food sharing activities are carried out after the Specta Religi series is completed. This conveys the message that worship does not stop at a vertical relationship with God, but must also be manifested in horizontal relationships with fellow human beings. In other words, Specta Charity is a concrete implementation of the values taught in Specta Religi. It is this emphasis on integration that makes this activity more meaningful. Rodhiyana's (2022) study also confirms that the habit of social-based activities in schools can strengthen the values of empathy, solidarity, and a sense of belonging among students, while also reinforcing the school's image as an educational institution that cares about its social environment

(Rodhiyana, 2022). While in other schools social programs often only appear at certain times, such as during Ramadan or when a disaster occurs, at SMA Negeri 3 Semarang these kinds of activities are carried out routinely every Friday, thus creating consistency and habit. Another unique feature is the involvement of different grades. Students from grades X, XI, and XII take turns participating, thereby building positive interactions between grade levels. This pattern strengthens internal social bonds within the school while fostering collective leadership, as senior students play a role in guiding junior students in carrying out activities. Thus, Specta

Charity has a dual transformative power: strengthening Islamic spiritual values while developing social solidarity within a holistic educational framework.

Although Specta Charity has been running well, there are several things that need attention in order to broaden its benefits. First, food sharing activities, although simple and meaningful, should continue to be developed with program variations, such as through health education, fundraising for communities affected by disasters, or environmentally friendly programs that actively involve students. Diversifying these activities will give students a richer experience while helping them understand that social awareness can take many forms (Rasyid et al., 2024). Second, the involvement of external parties, such as alumni, parents, and the surrounding community, can expand the reach and impact of the program. Through this collaboration, Specta Charity will not only be an internal school program, but also part of a larger social movement in the community. Third, periodic evaluations are crucial to ensure that the program's objectives are achieved. Evaluations are not only conducted by supervising teachers but also involve students in the form of reflections, surveys, or discussion forums. In this way, students truly learn to relate their experiences to Islamic values that emphasize a balance between faith and charity (Kompas, 2022). If these development steps are taken, Specta Charity will strengthen its position as a flagship program capable of shaping a caring, religious generation with high social sensitivity. Ultimately, SMA Negeri 3 Semarang, through Specta Charity, has successfully demonstrated that true excellence in education is education that produces knowledgeable individuals who are also beneficial to their environment.

### **c. Impact Analysis and Internalization of Values**

The Specta Religi and Specta Charity programs at SMA Negeri 3 Semarang demonstrate how structured religious and social activities can be instruments for shaping a religious culture in leading schools. Specta Religi, with its routine of tadarus, dhuha prayers, and regular tausiyah, provides space for students to build spiritual habits through consistent worship practices. Meanwhile, Specta Charity provides real-life experiences in social care practices, both through food sharing and other social actions that directly involve students. These two activities complement each other, as they teach a balance between the vertical religious dimension with Allah and the horizontal dimension with fellow human beings. The internalization of Islamic values in these activities does not stop at the cognitive level, but is embedded in the behavior and identity of students, thereby shaping a religious and caring school culture.

These findings are reinforced by statements from students and teachers. Informant S1 emphasized that these activities foster peace of mind and gratitude, while S2 revealed that the habit of worship and caring attitudes are increasingly developed through these routine activities. The PAI teacher (G1) also stated that Specta Religi and Charity are effective strategies in shaping students' religious character and social awareness. In line with this, the guidance counselor (G2)

assessed that this activity helps character building because students become more disciplined, responsible, and socially sensitive. The consistency of views from students and teachers shows that these programs are not only perceived positively, but are truly lived out in daily practice, thereby strengthening the legitimacy of Specta Friday as a means of forming a holistic Islamic character (Aprilia & Sajari, 2022).

The integration of Specta Religi and Specta Charity shows that the internalization of Islamic spiritual values is not limited to theory or routine worship, but is truly reflected in the actual behavior of students. Specta Religi instills consistency in worship and religious understanding, while Specta Charity trains students to implement Islamic teachings in the form of social care. These two aspects form a complete balance, because religiosity without social awareness can be dry, and social awareness without a basis in religiosity can lose direction. By placing these two activities within the framework of an excellent school program, SMA Negeri 3 Semarang has succeeded in presenting an educational model that fosters a generation with Islamic character, intelligence, and a focus on the value of togetherness. This also strengthens the school's identity as an educational institution that is not only oriented towards academic achievement but also towards the moral and spiritual development of students (Ikbal Muhammad & dkk, 2024). Thus, Specta Religi and Specta Charity not only support the achievement of curriculum objectives but also build a religious culture that serves as the foundation for the development of students' character in the future.



**Figure 4.** Students clean the school yard during



**Figure 5.** Students share and eat together during

#### **4. Conclusion**

The results of this study indicate that the internalization of Islamic spiritual values in the culture of the flagship school at SMA Negeri 3 Semarang is an important strategy in establishing a balance between academic achievement and the religious character of students. Through the Specta Religi program, which focuses on habitualizing routine worship, such as reciting the Quran, performing the dhuha prayer, and giving religious lectures, as well as the Specta Charity program, which emphasizes social awareness through sharing and social service activities, the school has succeeded in creating a consistent religious culture. The internalization of these values not only has an impact on increasing students' religiosity, but also fosters discipline, responsibility, solidarity, and a strong work ethic. Thus, SMA Negeri 3 Semarang is able to present a model of excellence in education that does not stop at academic achievement alone, but also integrates spiritual strength as the foundation of character. This finding confirms that excellence-based education rooted in Islamic values makes a significant contribution to addressing global challenges without neglecting moral and religious identity.

This study also confirms that the success of internalizing Islamic spiritual values in elite schools cannot be separated from program consistency, teacher support, and active student participation. The high level of involvement of the school community in Specta Religi and Specta Charity proves that structured, systematic, and continuous activities can change religious practices from mere routines into habits that are ingrained in students. However, challenges such as limited resources and the need for program innovation remain factors that must

be considered in order to broaden and deepen the impact of internalization. Therefore, developing adaptive spiritual-based activities, continuous evaluation, and collaboration with the surrounding community are strategic steps to strengthen the program's effectiveness. Thus, SMA Negeri 3 Semarang can be used as a reference model for other leading schools in designing holistic education that is oriented towards academic excellence while rooted in Islamic spiritual values.

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