



Institutional Philosophy on The Relationship of Language, Communication, and Islamic Literacy (The Spiral Andromeda Philosophy)

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Abstract, This paper explores the integration of English as a Foreign Language (EFL) instruction with Islamic perspectives through the Spiral Andromeda Philosophy developed by UIN Sultan Syarif Kasim Riau. Rooted in the principle of tauhid (oneness of Allah), this philosophical framework emphasizes the interconnectedness of natural sciences, social sciences, and Islamic studies. The study adopts a conceptual analysis method to examine how Islamic values, including ta'lim, tarbiyah, and ta'dib, can be embedded within EFL curriculum and pedagogy at various levels supra, macro, meso, and micro. By aligning language instruction with Quranic principles and Islamic ethics, particularly as reflected in QS. Fushshilat: 53, the approach aims to develop students who are linguistically proficient, spiritually aware, and ethically grounded. The findings highlight the potential of the Spiral Andromeda Philosophy to transform EFL classrooms into spaces for holistic education that nurture critical thinking, moral character, and intercultural communication based on Islamic values.

Keyword: EFL Instruction, Holistic Education, Islamic Pedagogy, Islamic Perspectives, Spiral Andromeda Philosophy, Ta'dib, Ta'lim, Tarbiyah, Tauhid

1. INTRODUCTION

The integration of language learning with Islamic perspectives has become an essential aspect of educational development within Islamic institutions. Islamic values are the standard values of a Muslim's life based on the Quran and Hadith as the main guidelines (Al Manduriy, 2021). These values are regarded as cultural values or the way of life of Muslims. Value refers to something valuable, quality, and useful to mankind (Irawan, 2020). While Islamic values are concept and belief adopted by society in relation to fundamental issues in Islam as the guidelines of everyday life (Lailiyah, 2022). In this context, Islamic values cover various aspects, such as morality, ethics, social relations, and religious obligations.

The integration of Islamic values has been discussed at various levels of education. In University, Islamic values are integrated in teaching, research, and community service, but the implementation is still evolving. Meanwhile, at the level of primary and secondary education, the Islamic value is integrated in the national vision and mission in the context of education (Rohmah et al., 2022). One approach that provides a structured framework for this integration is the Spiral Andromeda Philosophy, formulated by UIN Sultan Syarif Kasim Riau. This paradigm establishes a triadic relationship among natural sciences, social sciences, and Islamic

studies, all of which are rooted in the central concept of tauhid (the oneness of Allah) (Harmaini, Kadir, Hanafi, & Sofianti, 2024).

In the context of English as a Foreign Language (EFL) instruction, the Spiral Andromeda Philosophy offers a foundation for integrating linguistic skills with Islamic literacy and communication. This concept aligns with QS. Fushshilat: 53, which emphasizes Allah's signs in the universe (afaq), within human beings (anfus), and through divine revelation (wahyu). These three dimensions of knowledge provide a basis for incorporating Islamic teachings, Quranic values, and ethical principles into English language learning.

To realize the educational objectives, the 2013 curriculum has included the integration of Islamic values into the core competence (KI 1) that covers the aspects of divinity. Through this integration, students are expected to be able to appreciate the religion they adhere to. In other words, learning can create a student's understanding of religious values. Islamic values are very important to be integrated in all subjects at school, including in English courses, it is done as one way to build character and spirituality for students (Nafiah, 2020).

Examples of Islamic values that are integrated in learning are tauheed, muamalah, and akhlakul karimah. By incorporating Islamic values in teaching and learning, students are expected to be able to develop their understanding in depth of Islamic value and apply it in everyday life. Thus, this effort is able to be a step to strengthen the character and behavior of students in accordance with the Islamic principle (Rahmadany et al., 2021).

Teaching English needs to be integrated with local culture, because the Western cultures and Indonesian peoples are different from each other, even some are contradictory. It is done to avoid misunderstandings of students about Western. Through the implementation of the Spiral Andromeda Philosophy, students are encouraged to analyze Islamic texts critically, participate in discussions on Islamic civilization in English, and utilize language as a medium for intercultural communication based on Islamic ethics. Thus, this article explores how this paradigm can be effectively integrated into EFL instruction within Islamic educational institutions, ensuring that language learning not only enhances linguistic proficiency but also reinforces Islamic values and knowledge.

2. METHODOLOGY

This study used a qualitative approach through library research or literature review. The focus of this method is to analyze and synthesize various written sources that are relevant to the integration of language, communication, and Islamic literacy, especially in the context of English as a Foreign Language (EFL) instruction. One of the main references used in this study

is the Spiral Andromeda Philosophy developed by UIN Sultan Syarif Kasim (UIN Suska) Riau. This philosophy provides a conceptual foundation that connects natural sciences, social sciences, and Islamic studies, all rooted in the principle of *tauhid* (the oneness of Allah).

FINDINGS

The findings of this research show that the application of the Spiral Andromeda philosophy in curriculum development significantly enhances the relationship between language, communication, and Islamic literacy across all educational levels. At the supranational level, it is evident that educational policies play a vital role in supporting the integration of language and Islamic literacy into the national curriculum. These policies emphasize the importance of language competence as part of shaping students' cultural and spiritual identities. At the macro level, continuous research and evaluation of curriculum effectiveness are essential to ensure that students' language and literacy skills continue to improve. This includes the development of teaching guidelines that integrate communication and Islamic literacy. At the meso level, the curriculum incorporates project-based learning and promotes collaboration among teachers, parents, and the community, creating a more supportive and engaged learning environment. At the micro level, contextual and relevant teaching strategies such as group discussions and reflective writing—are implemented to foster active interaction and meaningful learning experiences among students.

The interconnection between these curriculum levels demonstrates that each level reinforces and supports the others. The Spiral Andromeda philosophy serves as a unifying framework that ensures consistent and effective language and Islamic literacy instruction. Ultimately, this integrated and collaborative approach enables the curriculum to offer more relevant and impactful learning experiences, equipping students to navigate the complexities of an increasingly dynamic world.

3. DISCUSSION

Recognizing the Spiral Andromeda Philosophy in integrating EFL instruction with Islamic Perspectives

The Spiral Andromeda Philosophy presents a conceptual framework that promotes the blending of different fields, particularly education and spirituality. When applied to EFL (English as a Foreign Language) teaching, this philosophy supports a comprehensive method that merges Islamic values into language learning, positioning English acquisition as a tool for both personal and spiritual development. It encourages teachers to establish learning environments that uphold cultural and religious principles while also fostering effective

communication skills (Harmaini et al., 2024). The visual representation of Spiral Andromeda three spirals converging at a single point symbolizes the integration of religion, science, and humanities under the central belief in Tawhid, the oneness of Allah as the origin of all knowledge (Harmaini et al., 2024).

This philosophical view also suggests that learning should be dynamic, continuously growing, and interconnected, mirroring the Islamic principle of lifelong knowledge pursuit (Azmi & Salam, 2022). Islamic education emphasizes not only cognitive development but also moral and spiritual growth, aligning well with this approach (Sidqurrahman, 2024). As such, embedding Islamic perspectives into EFL lessons offers learners the opportunity to enhance their English skills while simultaneously strengthening their character and faith.

The Spiral Andromeda approach also fosters students' abilities to engage in critical and reflective thinking, aiming to develop individuals who can not only comprehend Islamic teachings but also express and apply them thoughtfully in their daily lives (Ciptadi & Tobroni, 2024). Islam encourages critical reflection (tafakkur) and analytical thinking, urging learners to revisit and deepen their understanding over time an idea closely aligned with the cyclical learning model suggested by the spiral (Sidqurrahman, 2024). This becomes increasingly vital in the era of globalization, where maintaining Islamic identity while embracing intellectual openness and intercultural dialogue is crucial (Ciptadi & Tobroni, 2024).

Additionally, Islam regards language as a significant medium for spreading knowledge, fostering dialogue, and building understanding among diverse communities (Daud, 2023). Thus, integrating Islamic principles into EFL education not only improves linguistic competence but also equips students with the tools to promote ethical and meaningful communication globally. Practical strategies inspired by the Spiral Andromeda Philosophy include designing EFL curricula that embed Islamic content, encouraging interactive discussions and storytelling on Islamic themes, and organizing cultural exchange activities where students explain Islamic traditions in English (Anggarini et al., 2022).

Through the Spiral Andromeda Philosophy, EFL education is transformed into a vehicle for holistic development, ensuring that language learning contributes to both academic excellence and spiritual integrity, preparing students to engage constructively with the wider world while remaining rooted in Islamic values.

Developing pedagogical practices on the bases of the Spiral Andromeda Philosophy in integrating EFL instruction with Islamic Perspectives

The Spiral Andromeda philosophy advocates for the integration of knowledge, values, and practices in the educational process (Hassan, 2021). By applying this philosophy, educators

can create a learning environment that not only focuses on language acquisition but also nurtures students' moral and ethical development. This dual focus is particularly important in contexts where students are expected to navigate both global and local cultural landscapes.

Incorporating Islamic values into EFL instruction can take various forms, such as integrating Islamic texts, themes, and discussions into language lessons. For instance, using stories from Islamic history or literature can provide meaningful contexts for language practice while reinforcing students' cultural identity (Abdullah, 2022). Furthermore, this integration can foster a sense of belonging and relevance among students, making the learning experience more engaging and impactful.

Islamic education is built on key concepts such as *ta'lim* (learning), *tarbiyah* (spiritual growth), and *ta'dib* (character development). *Ta'lim* emphasizes the importance of lifelong learning, where knowledge is not just about memorization but understanding and applying it in line with Islamic values. *Tarbiyah* focuses on the holistic development of individuals, nurturing their spiritual, moral, and intellectual growth to help them become responsible and ethical members of society. *Ta'dib* is about instilling good character and ethical behavior, while *fitrah* refers to the innate human tendency toward goodness, which serves as a foundation for moral education.

When it comes to teaching English as a Foreign Language (EFL), incorporating Islamic values is vital. Lessons can be designed to promote critical thinking and ethical decision-making through engaging discussions and problem-solving activities. Using storytelling and group projects can effectively convey moral lessons and encourage teamwork and empathy among students. Additionally, creating an inclusive and compassionate classroom environment that reflects Islamic teachings is essential. By weaving these Islamic education concepts into EFL, educators can not only enhance language learning but also help shape well-rounded individuals who embody Islamic values, preparing them to navigate the complexities of the modern world with integrity and compassion.

Integrating Islamic perspectives into English as a Foreign Language (EFL) instruction presents several challenges for educators. These challenges can stem from various factors, including curriculum constraints, teacher preparedness, and students' diverse backgrounds. Understanding these obstacles is crucial for developing effective pedagogical strategies that can facilitate the successful integration of Islamic values into language teaching.

One of the primary challenges educators faced is the lack of appropriate curriculum materials that align with both EFL objectives and Islamic values. Many existing EFL textbooks and resources may not adequately reflect the cultural and religious contexts of Muslim students,

leading to a disconnect between the content and the students' lived experiences (Zainuddin, 2018). This gap can hinder students' engagement and motivation, as they may struggle to see the relevance of the material to their own lives.

Additionally, teacher preparedness plays a significant role in the successful integration of Islamic perspectives into EFL instruction. Many educators may not have received training on how to effectively incorporate cultural and religious values into their teaching practices (Rahman, 2020). This lack of training can result in uncertainty and hesitation when attempting to blend language instruction with Islamic teachings, ultimately affecting the quality of education provided to students.

Identifying and matching the EFL instructional aims with Supra, Macro, Meso, and Micro in harmony with the aims of Islamic educational institutions

English as a foreign language (EFL) education has been an important part of the global education system, including in Indonesia. In Islamic education, EFL teaching does not only aim to improve language skills, but must also be in accordance with the values and goals of Islamic education that integrate science with noble morals. The importance of this integration is realized in efforts to develop a curriculum that combines language learning and Islamic values, such that the learners are not only competent in English speaking, but also have communication ethics based on Islamic teachings. To achieve this integration effectively, it is essential to view the curriculum as a social practice that is carried out by several actors at different levels and locations. The typology developed by Priestley, provides five locations for curriculum-making activities: supra, macro, meso, and micro.

The Supra level refers to the overarching, broad, and global influences that shape educational policies and objectives. This includes governmental educational policies, international standards, and global educational trends that set the framework within which national and local educational systems operate. At the Supra level, national and global educational policies influence the direction of EFL instruction. English has become an indispensable tool for accessing global knowledge, engaging in international communication, and participating in the global economy. However, in Islamic education, the teaching of English must also support the overarching mission of education to cultivate not only intellectual competence but also moral responsibility.

The macro level refers to the policies, goals, and objectives set by national education systems or large-scale institutions. This could include national curriculum frameworks, government educational guidelines, or institutional missions that guide the direction of education at a broader scale. The curriculum of an Islamic educational institution at the macro

level must integrate EFL with the broader goals of Islamic education. In many Islamic educational institutions, there is an emphasis on holistic development, which includes not just academic knowledge but also spiritual and ethical growth. As such, the curriculum should aim to produce students who are proficient in English and also grounded in the ethical teachings of Islam, preparing them to contribute to society in a manner consistent with Islamic values.

The meso level deals with the intermediate level of education, typically represented by schools, educational institutions, or local education authorities. This level is where broader policies are implemented into specific practices within educational institutions. At the meso level, the specific objectives of EFL instruction can vary depending on the focus of individual Islamic schools or institutions. Some schools may prioritize teaching English for religious outreach (dawah), while others might focus on enhancing academic language proficiency. Regardless of the specific goal, it is essential that all EFL instruction at this level incorporates Islamic principles, fostering both language skills and ethical values.

The micro level is the smallest unit of educational practice, focusing on the classroom environment and individual teaching practices. This level is concerned with how instructional goals are enacted on a daily basis in the classroom, including teaching methods, student-teacher interactions, and assessment practices. At the micro level, the goals of EFL instruction focus on classroom-level activities and teaching methods. Teachers are central in aligning EFL objectives with the needs of their students, integrating Islamic teachings into their lessons. For instance, when teaching reading and writing, instructors may select texts that reflect Islamic values or engage students in discussions on ethical behavior and justice in the context of Islam.

4. CONCLUSION

The Spiral Andromeda Philosophy offers a powerful foundation for blending English as a Foreign Language (EFL) education with Islamic values across all levels of curriculum development supra, macro, meso, and micro. Anchored in the concept of tauhid (the oneness of Allah), this framework enriches students' language abilities while also fostering their spiritual, ethical, and intellectual development.

By incorporating elements such as ta'lim, tarbiyah, and ta'dib into teaching practices, EFL learning becomes a comprehensive effort that promotes critical thinking, ethical communication, and intercultural understanding within an Islamic framework. Although obstacles like limited curriculum resources and insufficient teacher training exist, these can be addressed through careful curriculum design and innovative teaching methods, ensuring that

EFL education in Islamic institutions nurtures both global competence and strong religious identity.

In essence, the Spiral Andromeda Philosophy shifts the focus of EFL instruction from solely achieving language mastery to shaping learners who are spiritually aware, morally upright, and ready to engage with the world while holding firmly to Islamic values.

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