
Integrating Language Communication and Islamic Literacy: The Spiral Andromeda Philosophy for Adapting Curriculum at Supra, Macro, Meso, and Micro Levels

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Abstract

This article explores the intricate relationship between language communication and Islamic literacy through the lens of the Spiral Andromeda Philosophy. It aims to adapt and develop curriculum levels supra, macro, meso, and micro focusing on classroom practices. Utilizing a qualitative approach, this study analyzes existing literature and curriculum frameworks. The findings suggested that integrating Islamic literacy into language communication enhances students' understanding and application of both language and Islamic values. This integration is essential for developing a holistic educational framework that aligns with the principles of the Merdeka Curriculum. Recommendations for curriculum developers and educators are provided to facilitate this integration effectively.

INTRODUCTION

The relationship between language communication and Islamic literacy is significant in shaping educational curricula, particularly in Islamic educational institutions. The spiral andromeda philosophy suggests an integrated approach to curriculum development, emphasizing the connection between various levels of educational practice – supra, macro, meso, and micro – to optimize learning outcomes within the Islamic framework. This approach recognizes that effective language communication not only facilitates the acquisition of knowledge but also the understanding of knowledge but also enhances the understanding of Islamic teachings.

Recent studies have expounded on the role of language, particularly Arabic, within Islamic education, asserting that proficient language skills are essential for accessing religious texts and fostering a deeper understanding of Islamic principles. For instance, research conducted by Mustofa et al. (2023) highlighted the pivotal role of Arabic in the educational context of Ma'had Aly, emphasizing its significance as a medium for engaging with religious knowledge and practices (Mustofa et al., 2023).

Furthermore, incorporating digital literacy into the curriculum has become increasingly relevant. A study by Umriyatin et al. (2024) underscored the importance of digital literacy alongside traditional pedagogical practices, arguing that the effective integration of technology in education

positively impacts teacher performance and student engagement (Umriyatin et al., 2024). This dual focus on language communication and literacy, framed within the structuring of educational curricula, provides a comprehensive pathway for fostering both academic proficiency and spiritual growth among students. In conclusion, adopting a philosophical lens such as the spiral Andromeda philosophy allows educational institutions to develop a curriculum that is holistic, incorporating linguistic capabilities and Islamic literacy in a manner that respects the interplay of different educational levels and teaching practices. This aligns with the need for contemporary educational frameworks that are responsive to the demands of modern learners while remaining rooted in traditional Islamic values.

Theoretical and Philosophical Framework

1. Supra Level	National Policy and Frameworks	Focuses on setting overarching national goals and standards. Ensuring national policy frameworks (e.g., Merdeka Curriculum) guide the relevance of Islamic literacy in contemporary society.
2. Macro Level	Institutional Design and Commitment	Designing comprehensive institutional programs that align with educational goals. Ensuring institutional commitments to integrate Islamic teachings into language education.
3. Meso Level	Specific Programs and Courses	Developing specialized courses and project-based learning opportunities. Incorporating Islamic literature, ethics in communication, and Islamic texts (Qur'an/Hadith) into language modules.
4. Micro Level	Classroom Practices and Pedagogy	Direct interaction where teachers implement specific pedagogical strategies. Employing collaborative learning and reflective practices to promote the application of Islamic values (honesty, respect) in language use.

METHOD

This study adopted a qualitative research approach utilizing Qualitative Content Analysis (QCA) to systematically examine institutional philosophies and curriculum frameworks. This method was specifically chosen to gain in-depth insights into the philosophical relationships that underpin Islamic language and literacy communication and their practical implications across four distinct curriculum levels: supra-, macro-, meso-, and micro-. QCA allows for rigorous and interpretive investigation of textual data essential for developing theoretical and practical frameworks.

RESULTS

1. Curriculum Level

a) Supra Level

The supra level of curriculum development focuses on national educational policies and frameworks that guide the integration of Islamic values into language education. In Indonesia, the Ministry of Education and Culture has established guidelines that emphasize the importance of incorporating local cultural and religious values into the educational system.

This level is crucial as it sets the overarching goals and standards for educational institutions across the country. The Merdeka Curriculum, for instance, promotes a flexible and contextualized approach to learning, allowing educators to adapt their teaching methods to better align with the cultural and spiritual needs of their students (Fitra, 2023). At this level, policymakers must ensure that the curriculum not only meets academic standards but also fosters the moral and ethical development of students, preparing them to become responsible citizens who embody Islamic values in their daily lives.

b). Macro Level

The macro level involves the design of curriculum at the institutional level, ensuring that language communication and Islamic literacy are aligned with educational goals. This level requires collaboration among various stakeholders, including educational institutions, curriculum developers, and community leaders, to create a cohesive educational framework that reflects the values and aspirations of the society it serves. Institutions must develop comprehensive programs that integrate Islamic teachings into language education, ensuring that students not only learn the mechanics of language but also understand its cultural and ethical implications. For example, language courses can include modules that explore Islamic literature, ethics in communication, and the role of language in expressing Islamic values. By doing so, institutions can create a curriculum that is not only academically rigorous but also culturally relevant and spiritually enriching (Astuti et al., 2024).

c) Meso Level

The meso level pertains to the development of specific programs and courses that incorporate Islamic literacy into language communication. At this level, educators are tasked with designing curricula that are tailored to the needs and interests of their students while remaining aligned with the broader institutional goals. This may involve creating specialized courses that focus on Islamic texts, such as the Qur'an and hadith, and their relevance to contemporary language use. Additionally, educators can develop project-based learning opportunities that encourage students to engage with Islamic principles through language. For instance, students might work on projects that involve translating Islamic texts into modern language or creating presentations that explore the impact of Islamic values on

communication practices. By integrating Islamic literacy into language programs, educators can foster a deeper understanding of both language and faith, encouraging students to see the connections between the two (Kusumah et al., 2024).

d) Micro Level:

The micro level encompasses classroom practices where teachers implement strategies to integrate Islamic values into language learning activities. This level is critical as it represents the point of direct interaction between educators and students. Teachers play a vital role in creating a learning environment that promotes the application of Islamic values in language use. Effective strategies at this level may include the use of collaborative learning techniques, where students work together on language projects that incorporate Islamic themes, fostering teamwork and mutual respect. Additionally, teachers can utilize reflective practices, encouraging students to consider how their language use aligns with Islamic teachings on honesty, respect, and compassion. For example, during writing assignments, students can be prompted to reflect on the ethical implications of their work, such as avoiding plagiarism and acknowledging sources. By embedding Islamic values into everyday classroom activities, teachers can help students develop not only their language skills but also their moral character, preparing them to navigate the complexities of communication in a diverse and interconnected world (Irayanti, 2022).

2. Classroom Practices

1. **Integrative Approaches:** Utilizing collaborative learning, project-based learning, and reflective practices to enhance students' understanding of both language and Islamic values. For instance, group discussions on Islamic texts can promote critical thinking and language skills simultaneously (Kusumah et al., 2024).
2. **Teaching Materials:** Selecting texts and resources that reflect Islamic principles, such as stories from the Qur'an or hadith, to enrich language learning. These materials can serve as a bridge

between language skills and moral education, fostering a deeper understanding of both (Irayanti, 2022).

3. **Assessment Strategies:** Incorporating assessments that evaluate students' understanding of language in the context of Islamic literacy. This can include reflective journals, presentations, and projects that require students to apply their language skills while demonstrating their understanding of Islamic values.

DISCUSSION

The integration of Islamic literacy into language communication fosters a more meaningful learning experience for students. By connecting language skills with Islamic values, educators can create a holistic educational environment that nurtures both cognitive and moral development (Wijayanto, 2020). The Spiral Andromeda Philosophy provides a framework for educators to adapt their teaching practices to meet the diverse needs of students. This philosophy encourages continuous reflection and adaptation, allowing educators to respond effectively to the changing educational landscape (Maru'ao, 2020). Challenges in implementation include the need for teacher training and the development of appropriate resources. Providing professional development opportunities for educators is essential to equip them with the skills necessary to integrate Islamic literacy into their teaching practices effectively.

CONCLUSION

The relationship between language communication and Islamic literacy can be significantly informed by an institutional philosophy that embraces the Spiral Andromeda Philosophy, particularly in the contextualization and adaptation of curriculum across various levels: supra, macro, meso, and micro. The Spiral Andromeda Philosophy suggests that communication and literacy are not merely linear processes but spiral dynamics that integrate broader social and cultural values into educational contexts. This perspective aligns with Omidvar's (2004) argument on the necessity of understanding how ideas are formed through communication, highlighting the importance of collaborative processes in developing Islamic literacy. The systemic review of literature on education, especially within religious institutions, illustrates how these environments can balance religious mission and academic freedom (Arthur, 2020).

The curriculum must be adaptive, taking into consideration the diverse sociocultural dimensions present in Islamic education by implementing these levels to achieve an integrated learning experience. The supra level could focus on policy frameworks that ensure the relevance of Islamic literacy in contemporary society, while the macro level emphasizes institutional commitments to these philosophies. The meso level pertains to curricular design and instructional strategies that incorporate technology and communication practices. Finally, at the micro or classroom practices level, teachers can employ specific pedagogical strategies that promote critical engagement with language and Islamic texts, enabling students to navigate the complexities of their cultural identities in a modern context (Aditia et al., 2023).

To ensure the effective implementation of the Andromeda Spiral Philosophy, this article recommends two key operational actions for curriculum developers and educators:

1. **Meso-Level Module Development:** Institutions are advised to develop specific course modules (e.g., Islamic Communication Ethics or Project-Based Learning translations of religious texts) that explicitly align the language of Learning Outcomes (LOs) with Islamic values.
2. **Micro-Level Reflective Technique Implementation:** Educators should routinely integrate reflective journals or ethics assignments, in which students are asked to reflect on their communication practices, including honesty and avoidance of plagiarism, within the framework of Islamic values. Furthermore, ongoing professional development for teachers on Islamic Text Content Analysis is crucial to bridge the gap between theory and practice.

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