

THE INTEGRATION MODEL OF KNOWLEDGE AT UIN BANDUNG: FROM THE WAHYU MEMANDU ILMU PARADIGM TO RAHMATAN LIL 'ALAMIN

Supiana

Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia
supiana@uinsgd.ac.id

Afnie Rizky Nurkamaliyah

Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia
afnierizkyn@uinsgd.ac.id

Nenden Ahadiyah Halimah

Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia
nendenah@gmail.com

Nirwati

¹Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia
²Arsip Nasional Republik Indonesia
nirwati@anri.go.id

ABSTRACT

The Wahyu Memandu Ilmu (WMI) paradigm promoted by UIN Bandung represents a model of knowledge integration that positions revelation as the epistemological foundation and scientific inquiry as the medium for academic development. This study aims to analyze the implementation of WMI by emphasizing Rahmatan lil 'Alamin (RLA) as an axiological orientation manifested through institutional governance, academic policies, and impact-based evaluation mechanisms. The research employs a qualitative approach with a descriptive-analytical design, examining policy documents, curricula, and the practices of the university's Tri Dharma at UIN Bandung. The findings indicate that epistemic integration between revelation and scientific knowledge has the potential to strengthen Islamic relevance and enhance academic responsiveness to global challenges. However, the effectiveness of RLA as a scholarly praxis requires the strengthening of institutional capacity, interdisciplinary collaboration, and measurable evaluation indicators to ensure that the values of rahmatan are concretely realized in campus activities.

Keywords: *Wahyu Memandu Ilmu*, Science–religion integration, *Rahmatan lil 'alamin*, UIN Bandung, Islamic scholarship

ABSTRAK

Paradigma Wahyu Memandu Ilmu (WMI) yang diusung UIN Bandung merupakan model integrasi keilmuan yang menempatkan wahyu sebagai landasan epistemologis dan ilmu pengetahuan sebagai medium pengembangan akademik. Penelitian ini bertujuan menganalisis implementasi WMI dengan menegaskan Rahmatan lil 'Alamin (RLA) sebagai orientasi aksiologis yang diwujudkan melalui tata kelola institusi, kebijakan akademik, dan evaluasi berbasis dampak. Metode penelitian yang digunakan adalah kajian kualitatif dengan pendekatan deskriptif-analitis terhadap dokumen kebijakan, kurikulum, serta praktik tridharma di UIN Bandung. Hasil penelitian menunjukkan bahwa integrasi epistemik antara wahyu dan ilmu berpotensi memperkuat relevansi keislaman dan responsivitas akademik terhadap tantangan global. Namun, efektivitas orientasi RLA sebagai praksis keilmuan memerlukan penguatan kapasitas institusional, kolaborasi interdisipliner, serta indikator evaluasi yang terukur agar nilai rahmatan terwujud secara konkret dalam aktivitas kampus.

Kata Kunci: Wahyu Memandu Ilmu, Integrasi ilmu dan agama, Rahmatan lil 'alamin, UIN Bandung, Keilmuan Islam

INTRODUCTION

Debates on the integration of religious knowledge and modern sciences within Islamic Higher Education Institutions (Perguruan Tinggi Keagamaan Islam/PTKI) have continued to evolve in response to global demands for higher education that is not only academically excellent but also socially and morally responsible. Knowledge integration is positioned as an epistemological strategy to overcome the dichotomy inherited from colonial education systems, which separated religious sciences from general sciences, while simultaneously ensuring that scientific development remains grounded in divine and humanitarian values (Kuntowijoyo, 2006; Suprayogo, 2005).

Within this context, Universitas Islam Negeri (UIN) Sunan Gunung Djati Bandung has developed the *Wahyu Memandu Ilmu* (WMI, Revelation Guiding Science) paradigm as the philosophical and epistemological foundation for the implementation of the university's *Tri Dharma*-education, research, and community service. The WMI paradigm positions revelation as the ethical regulator and epistemic direction of scientific development, while reason and empirical experience function as rational and methodological instruments (Consortium, 2016; Irawan, 2019). This paradigm not only constitutes the institution's scholarly identity but also serves as an ideological safeguard against the secularization of knowledge following the institutional transformation from IAIN to UIN (Darmalaksana, 2019).

Nevertheless, a number of studies and empirical findings indicate that the success of an integrative paradigm cannot be assessed solely at the conceptual and epistemological levels. A major challenge lies in translating such paradigms into institutional praxis that generates tangible social impact. Excessive emphasis on epistemological formulations risks producing integration that is normative, symbolic, and confined to policy documents, without measurable indicators of social benefit (Achadi, 2020; Fathurrahman & Muhtarom, 2019).

This condition necessitates a shift in the focus of knowledge integration—from merely addressing how knowledge is produced to emphasizing the values and impacts of how knowledge is utilized. Within the internal dynamics of UIN Sunan Gunung Djati Bandung, this need has been addressed through the strengthening of *Rahmatan lil 'Alamin* (RLA) as the axiological orientation of knowledge development. RLA foregrounds universal benefit, social justice, sustainability, and peace as benchmarks for the success of the *Tri Dharma*, rather than limiting evaluation to internal academic achievements (Ismail, 2024; Setiawan, 2025).

Previous studies have explored the integration of *Rahmatan lil 'Alamin* values in Islamic curricula and pedagogy at both school and higher education levels (Adha & Prawironegoro, 2024; Ishaac et al., 2024). However, these studies generally focus on curriculum design and instructional strategies and have not specifically examined the conceptual and institutional relationship between the WMI epistemological paradigm and the RLA axiological orientation within university governance structures. In other words, a research gap exists regarding how the transition from WMI to RLA is understood as an evolution of an integrative paradigm rather than a conceptual replacement, and how this transformation is operationalized in institutional policies, academic management, and performance indicators.

Based on this gap, this article aims to analyze the integration of the WMI paradigm with the *Rahmatan lil 'Alamin* orientation at UIN Sunan Gunung Djati Bandung, with particular emphasis on the shift from epistemological foundations toward axiological orientation. The study examines how WMI functions as an integrative foundation, while RLA is positioned as a value-based and social-impact-oriented framework guiding the concrete implementation of the *Tri Dharma*.

The main contribution of this article lies in enriching the literature on knowledge integration in Islamic higher education by proposing a conceptual framework that views WMI and RLA as a unified epistemic–axiological paradigm. The novelty of this study lies in its analysis of integration that goes beyond conceptual and curricular dimensions, emphasizing governance, impact-based evaluation, and institutional benefit as key indicators of the success of integrative paradigms in Islamic higher education.

METHOD

This study employs a qualitative approach combining library research with semi-structured interviews. The library research was conducted through a systematic review of written sources, including reference books, scholarly articles, conference papers, and national and international journals relevant to knowledge integration and the *Wahyu Memandu Ilmu* (WMI) paradigm. Primary sources included institutional policy documents and official introductory texts on *Wahyu Memandu Ilmu for Rahmatan lil 'Alamin*. This approach was used to construct a conceptual and analytical framework for understanding the implementation of WMI within the academic environment of UIN Sunan Gunung Djati Bandung.

To complement the documentary analysis, primary data were obtained through semi-structured interviews conducted in 2025 with key informants who

hold strategic roles in the development and implementation of the *Wahyu Memandu Ilmu* paradigm. The principal informant was the Chair of the WMI Scholarly Consortium of UIN Sunan Gunung Djati Bandung, Prof. Dr. Supiana, M.Ag., along with other stakeholders involved in policy formulation and the practical execution of knowledge integration initiatives. The interviews were guided by an interview protocol consisting of ten open-ended questions designed to elicit informants' perspectives, experiences, and perceived challenges related to the implementation of WMI oriented toward *Rahmatan lil 'Alamin*.

RESULTS AND DISCUSSION

The *Wahyu Memandu Ilmu* Paradigm at UIN Sunan Gunung Djati Bandung

In simple terms, a paradigm refers to a “way of viewing” or a framework of understanding. The *Wahyu Memandu Ilmu* (WMI, Revelation Guiding Science) paradigm developed at UIN Sunan Gunung Djati Bandung is metaphorically illustrated through what is known as the “Wheel of Science” (Consortium, 2016), as presented in Figure 1.

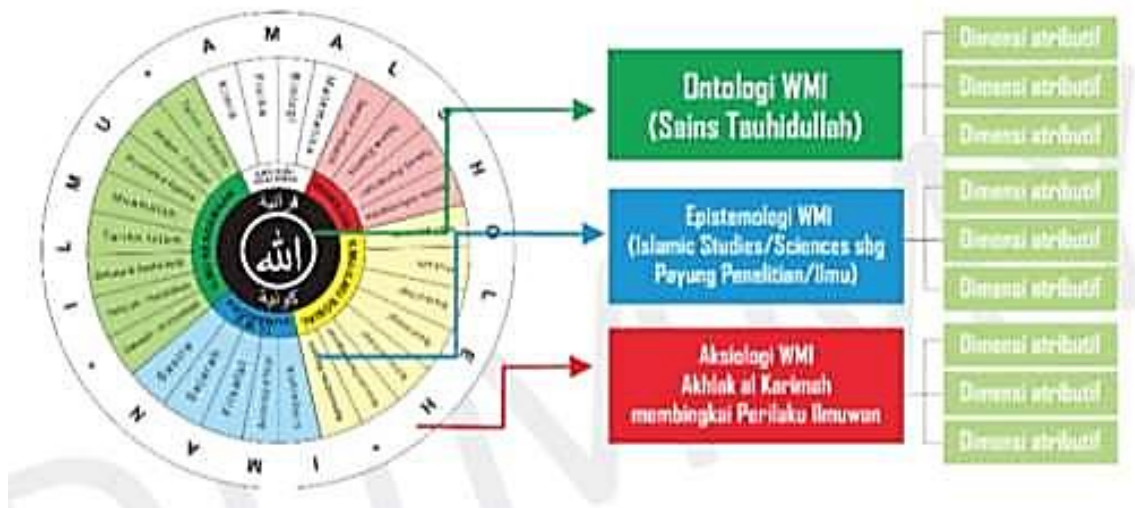


Figure 1. The Metaphor of the WMI Paradigm

Figure 1 represents the WMI paradigm through the metaphor of a wheel. In this metaphor, divine revelation (*wahyu*) from Allah SWT constitutes both the starting point that directs scientific inquiry and the ultimate destination of knowledge that has been guided by revelation. The notion of “guiding and being guided” is analogized to the function of a wheel: it serves as a controller for the driver namely, educational scholars while simultaneously transmitting power, represented by scientific knowledge. The vehicle’s supports are symbolized by reason, sensory perception, and intuition, whereas engagement with the empirical world and the universe occurs through the active operation of these cognitive faculties.

Accordingly, UIN Bandung is conceptualized as a “wheel of scholarship” system that bridges the integration of religious knowledge and science within continuously evolving currents of culture, tradition, technology, and national development. The strength of this wheel encourages intellectual creativity in reading sacred texts as dynamic and relevant sources of scholarly inspiration.

Historically, the adoption of this paradigm is closely linked to the institutional transformation from IAIN to UIN. Based on field findings, the WMI paradigm emerged as an ideological safeguard during this transition. As one informant explained regarding the institutional challenges at that time:

Setelah IAIN SGD bertransformasi menjadi UIN dan diberi kewenangan mengembangkan ilmu pengetahuan umum, paradigma keilmuan Wahyu Memandu Ilmu diperlukan agar tidak timbul pemikiran dan tindakan sekuler. (WMI-S25-4)

Conceptually, the WMI paradigm is articulated through a trilogy of knowledge development: ontology, epistemology, and axiology. The ontological dimension of WMI encompasses *Sains Tauhidullah* (the science of divine unity), its epistemology includes Islamic Studies, and its axiology emphasizes *akhlāq al-karīmah* (noble character) (Consortium, 2016). However, recent developments indicate a refinement of emphasis within this trilogy. Interview data reveal that over the past two decades, the university has primarily focused on WMI as an epistemological foundation, and is now moving to complement it with a strengthened axiological orientation through *Rahmatan lil 'Alamin* (RLA).

Selama 20 tahun Visi UIN SGD Bandung mengusung Wahyu Memandu Ilmu, seluruh kegiatan tridarma perguruan tinggi dikembangkan dengan memposisikan wahyu sebagai sumber ilmu dan sebagai konfirmasi ilmu... Perbedaannya adalah WMI dipahami sebagai aspek Epistemologi (cara memperoleh ilmu), sedangkan RLA dipahami sebagai aspek Aksiologi (nilai dan kebermanfaatan ilmu). (WMI-S25-6)

Ontology is understood as the domain of ultimate dependence (Adib, 2011; Zubaidillah, 2018). In Islamic thought, there is no ultimate dependence except upon Allah SWT, the One and Only God, who provides guidance to humanity through revelation in the form of the Qur'an. Epistemology, meanwhile, refers to the construction and methodology of knowledge (Adib, 2011; Zubaidillah, 2018). *Sains Tauhidullah* develops alongside the evolution of understanding, reasoning, critical reflection, and scholarly engagement with emerging changes in reality.

At the practical level, the implementation of WMI does not remain confined to philosophical discourse but is translated concretely into curricular structures. While earlier discussions in this article addressed physics education in general terms, field data demonstrate the existence of a standardized curriculum framework designed to ensure integration.

The findings indicate that the designation of compulsory WMI-oriented credits is neither voluntary nor dependent on individual lecturers' initiatives. Rather, it constitutes a binding rectorial policy formalized through guidelines, standard operating procedures (SOPs), and technical instructions that must be implemented by all academic units. Through this top-down policy model, WMI–RLA integration is positioned as an institutional mandate with academic and administrative consequences, thereby reinforcing WMI as the university's official operational framework rather than a merely normative discourse or symbolic Islamic identity.

Axiology is understood as the application of knowledge at the level of action (Adib, 2011; Zubaidillah, 2018). Within the WMI metaphor, ontology forms the foundation of faith, epistemology the foundation of knowledge, and axiology the foundation of righteous action (*'amal ṣālih*). In this framework, the axiology of WMI manifests as an integrated unity of teaching, research, and community service not as separate domains, but as a continuum of concrete actions producing direct societal impact. The institutional shift toward *Rahmatan lil 'Alamin*, emphasized in the university's most recent vision, represents a reaffirmation of this axiological dimension, wherein knowledge guided by revelation must ultimately result in universal benefit.

In practice, the WMI Wheel encourages students to relate every academic discipline to religious values, supported by concrete academic policies. In curricular terms, the WMI concept is operationalized through the mandatory completion of 22 credit units of university-characteristic (*Ke-UIN-an*) courses by students from both religious and non-religious faculties (Interview, 2025). This policy ensures that all graduates attain a standardized level of competence in integrating revelation with their respective disciplines.

The designation of these 22 credit units functions not only as a curricular instrument internalized within general foundational courses, but also as an institutional mechanism guaranteeing systemic WMI–RLA integration. Course management operates under a centralized academic governance framework encompassing standardized learning outcomes, syllabi, and cross-faculty evaluation methods. Quality assurance is conducted through curriculum alignment with university policy documents, implementation monitoring by internal quality assurance units, and periodic evaluations of the achievement of integrative values between revelation and science. Consequently, WMI integration does not rely on individual lecturers' preferences, but is ensured through a structured and sustainable academic system.

To maintain uniformity in WMI–RLA implementation, UIN Sunan Gunung Djati Bandung applies an academic management model emphasizing syllabus standardization and cross-faculty pedagogical approaches. Despite disciplinary differences between *dirāsah* and non-*dirāsah* faculties, minimum integration standards are established through official guidelines regulating revelatory values, scholarly ethics, and social-benefit orientations in each course. Pedagogical approaches prioritize participatory and contextual learning to enable students to connect disciplinary knowledge with social and humanitarian issues. This model functions both as an academic control mechanism and as a space for contextual adaptation, ensuring consistent WMI RLA integration without erasing disciplinary distinctiveness.

As a pioneer among state Islamic universities in knowledge-integration paradigms, UIN Bandung has developed WMI using the “Wheel of Science” metaphor as a central component, as documented in official university publications. The institution’s developmental phases from 2004 through projected milestones in 2029 demonstrate continuous dynamism, supported by compliance from academic units required to implement WMI in accordance with rectorial guidelines, SOPs, and technical directives.

The discussion of findings reveals that the shift from *Wahyu Memandu Ilmu* (WMI) to *Rahmatan lil 'Alamin* (RLA) does not represent a complete replacement, but rather a conceptual evolution enriching knowledge integration at UIN Sunan Gunung Djati Bandung. While the initial paradigm effectively safeguarded revelatory authority, it sometimes risked reinforcing dichotomies between religious and general sciences, potentially constraining academic creativity. In contrast, RLA offers a more dynamic and outward-looking framework.

Field data indicate that this transition was a strategic decision following a comprehensive evaluation of WMI's institutional maturity. Rather than negating WMI, the transformation accentuates the utility and societal benefit of integrated knowledge, as articulated by an informant:

Proses perubahan diawali dengan kajian oleh pimpinan universitas yang menilai pelaksanaan WMI sudah relatif stabil. Selanjutnya, untuk menonjolkan kebermanfaatan ilmu dan institusi, maka dilakukan transformasi dari WMI ke RLA. (WMI-S25-19)

This statement underscores that WMI is regarded as a completed internal foundation, necessitating an outward expansion of institutional vision, aligned with long-term strategies for addressing global challenges. The implementation implications are substantial: curricular development encourages interdisciplinary courses; instructional methods promote active and problem-based learning; and governance emphasizes standardized policies. Findings confirm that integration is not left to organic processes but is bound by rigorous regulations.

Through SOPs and mandatory compliance, UIN Bandung seeks to ensure that Rahmatan lil 'Alamin transcends sloganism and materializes in measurable performance indicators. These indicators are institutionally defined: The indicator of successful WMI implementation is when the academic community enhances service to all stakeholders and consistently upholds revelation as guidance in all activities. (RLA-S25-23)

Overall, these findings contribute to the literature on Islamic education by emphasizing that effective knowledge integration requires balance between revelatory authority and scientific advancement, supported by adequate institutional capacity. To clarify distinctions and continuities between the two paradigms, the following comparative matrix summarizes key aspects.

This matrix demonstrates that *Wahyu Memandu Ilmu* (WMI) tends to be more conservative and authority-based, whereas *Rahmatan lil 'Alamin* (RLA) is more progressive and oriented toward universality. This distinction supports the study's findings on the paradigmatic evolution at UIN Sunan Gunung Djati Bandung. Consequently, this transition not only broadens the scope of knowledge integration but also strengthens the role of UIN as a higher education institution that is responsive to global challenges. Furthermore, the discussion highlights the importance of UIN's historical context, in which WMI emerged as a response to early modernization processes, while RLA represents an adaptive response to globalization and the growing demands for scientific advancement.

Table 1
Comparative Matrix of Wahyu Memandu Ilmu (WMI) and Rahmatan lil 'Alamin (RLA)

| Aspect | Wahyu Memandu Ilmu (WMI) | Rahmatan lil 'Alamin (RLA) |
|--------------------------------|--|--|
| Philosophical Foundation | Revelation as the primary guide of knowledge | Knowledge as a means of universal mercy |
| Epistemological Orientation | Prioritization of revelation over secular science | Integration of revelation with modern scientific inquiry |
| Axiological Focus | Emphasis on internal Islamic values | Emphasis on universal welfare and global benefit |
| Curricular Approach | Segmentation between religious and general sciences | Interdisciplinary and inclusive curriculum design |
| Teaching and Learning Methods | Text-based and normative instruction | Participatory, contextual, and problem-based learning |
| Research Orientation | Research largely focused on religious themes | Multidisciplinary research with social-impact orientation |
| Community Engagement | Community service primarily oriented toward Muslim communities | Universal community engagement for civilizational development |
| Strengths | Safeguards Islamic doctrinal integrity | Promotes innovation, inclusivity, and global relevance |
| Limitations | Risk of exclusivity and intellectual stagnation | Challenges in harmonizing diverse values |
| Implications of the Transition | Requires gradual adaptation toward inclusivity | Potential to enhance civilizational contribution and societal impact |

The practical implications of this transition are evident in UIN's institutional policies, such as the development of new academic programs that integrate technological innovation with Islamic ethics, thereby enhancing academic competitiveness. However, implementation challenges at the operational level cannot be overlooked. While the transition appears theoretically coherent, the sociological realities of campus life reveal persistent cultural constraints. The discussion of "cultural resistance" in this article is corroborated by interview findings that emphasize the difficulty of embodying *uswah hasanah* (exemplary moral conduct) within a highly heterogeneous institutional environment: *Hambatan pada level praksis adalah sulitnya setiap pelaksana menjadi uswah hasanah (teladan yang baik) yang ideal karena heterogenitas aparat. Mengubah budaya berpikir dan bertindak Islami perlu kesadaran dan waktu yang cukup.* (OBS-S25-26)

Despite the standardization of policy frameworks and curricula, findings related to cultural resistance indicate that the primary challenge in implementing the WMI–RLA paradigm lies in human resource factors. The diverse backgrounds of lecturers and administrative staff influence the extent to which *uswah hasanah* values are internalized as models of moral and professional conduct. This resistance does not necessarily manifest as open rejection; rather, it appears in varying levels of commitment, inconsistent practices, and gaps between formal

policies and everyday behavior. These findings underscore that knowledge integration cannot rely solely on regulatory instruments, but must be supported by sustained strategies for organizational cultural change.

This recognition reinforces the argument that knowledge integration is not merely a matter of curriculum design, but fundamentally a process of behavioral and cultural transformation among human resources. Accordingly, future research is recommended to undertake empirical studies on the implementation of RLA at UIN in order to assess its impact on educational quality and transformations in institutional work culture. Ultimately, this discussion affirms that the RLA paradigm represents a progressive advancement in Islamic education, enabling UIN to contribute meaningfully to intercultural dialogue and broader human development.

At UIN Sunan Gunung Djati Bandung, the WMI Wheel paradigm demonstrates tangible progress in integrating revelation as a foundational source of knowledge that supports scientific development (Gangadean, 2016). Several studies report that students within programs adopting this paradigm exhibit high ethical commitment in research activities; moreover, the learning approaches employed encourage approximately 80% of students to engage in social activities and community contributions (Achadi, 2020). These ethical and social achievements align with institutional success indicators established by university leadership, wherein the benchmarks of success extend beyond academic performance to include service quality and adherence to revelatory values.

“The indicator of successful WMI implementation is when the academic community enhances services to all stakeholders and consistently upholds revelation as guidance in all activities.” (RLA-S25-29)

These findings confirm that moral and social dimensions progress in tandem with academic achievement. Accordingly, the WMI Wheel positions revelation as the primary reference across three domains of scholarship: ontology (the nature of existence), epistemology (the means of acquiring knowledge), and axiology (the values and ethics guiding the application of knowledge). This framework not only establishes a robust moral foundation for students, but also reinforces the intrinsic connection between scientific mastery and religious values throughout the academic process (Achadi, 2020).

The Concept of Knowledge Integration at State Islamic Universities (UIN) in Indonesia

The term *integration* derives from the verb *to integrate*, which lexically means to combine something so that it becomes a complete and inseparable part of another entity. As a noun, *integration* refers to the act of mixing or bringing elements together into a unified whole (Manser, 1991). In essence, integration denotes the process of unifying, combining, or synthesizing two or more elements into a coherent unity. Etymologically, the English term *integration* also conveys meanings of completeness and wholeness. Accordingly, knowledge integration can be understood as a process of reconciling and unifying bodies of knowledge that have long been regarded as dichotomous, thereby producing an integrative framework for understanding scientific knowledge.

For Kuntowijoyo (2006), the core of integration lies not merely in juxtaposing divine revelation with human discoveries, but in genuinely unifying

them within an integralistic framework that neither marginalizes God through secularism nor excludes humanity through otherworldly asceticism. Similarly, Suprayogo (2005) defines integration as positioning the Qur'an and the Sunnah as the grand theory of knowledge, enabling both *āyāt qawliyyah* (revealed verses) and *āyāt kawniyyah* (signs in the universe) to function as epistemic sources.

Within the Indonesian context, the concept of knowledge integration at State Islamic Universities (UIN) represents an epistemological effort to overcome the longstanding dichotomy between religious sciences (*'ulūm al-dīn*) and general or natural sciences (*'ulūm al-kawniyyah*), a separation perpetuated for centuries by the legacy of colonial education systems. This integrative approach positions revelation as the highest source of truth, while simultaneously affirming reason and empirical experience as essential instruments for understanding the reality of God's creation.

In the specific context of UIN Sunan Gunung Djati Bandung, the urgency of knowledge integration is not only academic in nature but also ideological, serving to safeguard the institution's direction following its transformation in status. Interview findings indicate that the adoption of an integrative paradigm functioned as a preventive response to the potential secularization of knowledge accompanying the expansion of institutional mandates. In this perspective, knowledge is not regarded as value-neutral; rather, it must be oriented toward human well-being and environmental sustainability. This principle is manifested through various integrative paradigms adopted across Indonesian UINs, such as *Wahyu Memandu Ilmu* at UIN Sunan Gunung Djati Bandung, *Integration-Interconnection* at UIN Sunan Kalijaga Yogyakarta, the *Tree of Knowledge* at UIN Maulana Malik Ibrahim Malang, and the *Andromeda Spiral* at UIN Sultan Syarif Kasim Riau.

Although these paradigms differ in their visual representations and metaphorical structures, they share a common essence: fostering a harmonious relationship between revelation, reason, and empirical reality in the construction of holistic knowledge. The implementation of knowledge integration is evident in the development of interdisciplinary curricula, collaborative research between religious and scientific disciplines, and community engagement programs grounded in contextual Islamic values. The ultimate objective is to produce Muslim scholars who are not only intellectually competent, but also morally grounded, socially sensitive, and capable of responding to contemporary challenges through a *rahmatan lil 'alamin* Islamic worldview.

UIN Sunan Gunung Djati Bandung (hereafter UIN Bandung) articulates a clear and distinctive institutional vision compared to other higher education institutions. The university continuously strives to enhance governance quality and technological capacity as strategic pillars for achieving institutional excellence (Darmalaksana, 2019). By adopting the *Wahyu Memandu Ilmu* paradigm as its philosophical foundation, UIN Bandung has developed a scholarly identity that is markedly distinctive. This vision continues to evolve in response to global challenges. Recent interview data with university leaders

indicate a sharpening of institutional vision that explicitly links academic excellence with universal benefit.

Through this vision, UIN Bandung's scholarly paradigm and higher education development policies are integrally aligned with revelatory values, rejecting partial or dichotomous approaches. The WMI paradigm thus functions not merely as a conceptual basis for institutional direction and policy, but as a guiding framework for the administration of higher education. Within the academic domain where the core mission is education this paradigm serves as a reference point for character formation and the development of academic disciplines (Irawan, 2019).

The Values of Rahmatan lil 'Alamin in Education

Conceptually, *rahmatan lil 'alamin* affirms Islam as a universal religion that brings compassion, justice, and well-being to all creation. This notion has become increasingly relevant in the field of education, particularly in the design of curricula that are responsive to contemporary global challenges.

At the theoretical level, studies on the *Rahmatan lil 'Alamin–Ismuba* curriculum emphasize the incorporation of universal human values such as justice, compassion, tolerance, harmony, human dignity, and equality as the core of humanistic learning in Islamic schools (Adha & Prawironegoro, 2024). These values are not confined to abstract discourse; rather, they are operationalized through pedagogical strategies grounded in case-based learning and exemplary conduct (*uswatun hasanah*), which foster inclusive and peaceful learning environments.

In parallel, national character education agendas further reinforce the relevance of this paradigm. The integration of *rahmatan lil 'alamin* values into the *Pancasila Student Profile Project* has proven effective in strengthening national awareness, inclusive attitudes, and social resilience against extremism (Ishaac et al., 2024). Such evidence positions compassion-based curricula as strategic instruments for deradicalization and the promotion of tolerance.

From a theoretical perspective, four key principles rationality, balance between the heart, intellect, and action, and the expansiveness of values provide a framework for weaving humanitarian values into instructional design. These principles enrich Islamic Religious Education (PAI) curricula by synergizing spiritual dimensions with innovative methodologies that encourage reflection, critical thinking, and social action.

Overall, *rahmatan lil 'alamin* possesses transformative potential within Islamic education. It functions not merely as a symbolic ideal, but as an operational framework that integrates curricular content, pedagogical approaches, and institutional governance. Through this holistic model, PAI curricula can articulate an inclusive, peaceful, and contextual educational vision while preparing learners to act as agents of change at both local and global levels.

Within the context of Islamic higher education, the values of *Rahmatan lil 'Alamin* constitute both a normative and epistemological paradigm that positions compassion, justice, human dignity, sustainability, and social peace as foundational principles across all dimensions of the educational process. In the internal dynamics of UIN Sunan Gunung Djati Bandung, the strengthening of these values signifies an evolution in perspective from a focus on the acquisition

of knowledge toward an emphasis on the social utility and ethical purpose of knowledge itself. This distinction is underscored by interview findings that differentiate the philosophical positioning of the two paradigms.

Perbedaannya adalah WMI dipahami sebagai aspek Epistemologi (cara memperoleh ilmu), sedangkan RLA dipahami sebagai aspek Aksiologi (nilai dan kebermanfaatan ilmu). (RLA-S25-44)

Philosophically, this paradigm guides the organization of education to move beyond mere mastery of knowledge toward the cultivation of moral and social responsibility, reflecting humanity's role as *khalifah* (steward) on earth. The value of *rahmah* thus serves as both the direction and the ultimate objective of the production, dissemination, and application of knowledge, ensuring its alignment with universal human welfare.

At the level of implementation, *Rahmatan lil 'Alamin* values are integrated into four principal domains of higher education: curriculum, pedagogy, research, and institutional governance. In the curricular domain, integration is achieved through the formulation of learning outcomes that combine intellectual, social, and spiritual competencies. Pedagogically, approaches such as problem-based learning and service learning are employed to cultivate empathy, critical reflection, and social awareness among students. Research agendas are oriented toward humanitarian and sustainability issues including social justice, community-based economics, and green technologies ensuring that scholarly outputs remain socially relevant. Meanwhile, institutional governance emphasizes accountability, inclusivity, and environmentally sustainable campus cultures, positioning universities as learning ecosystems that concretely embody *rahmah* values.

From an axiological standpoint, Islamic higher education operating under the *Rahmatan lil 'Alamin* paradigm seeks to produce graduates who are moderate, ethical, collaborative, and service-oriented. This emphasis on axiology is intentional. Field data indicate that this transformation reflects the perception that the epistemological foundation provided by WMI has become well established, prompting institutions to shift their focus toward tangible social impact. As articulated by one informant:

Dalam dua tahun terakhir, pemahaman terhadap WMI dianggap sudah memadai, maka paradigma keilmuan dikembangkan ke Rahmatan lil 'Alamin (RLA)... Selanjutnya, untuk menonjolkan kebermanfaatan ilmu dan institusi, maka dilakukan transformasi dari WMI ke RLA. (WMI-S25-48)

Accordingly, success is measured not solely by academic achievement, but also by concrete contributions to society and the environment. In this way, *Rahmatan lil 'Alamin* values extend beyond theoretical or symbolic dimensions to function as an operational framework guiding policy design, learning strategies, research orientations, and institutional culture toward an inclusive, just, and globally transformative model of Islamic higher education.

The *Rahmatan lil 'Alamin* vision must ultimately be operationalized through measurable performance indicators across the domains of education, research, and community engagement. In the research domain, such indicators include levels of interdisciplinary collaboration, the social relevance of research

themes, and the societal adoption of research outcomes. In community engagement, evaluation should focus on program sustainability, measurable social impact, and the involvement of local stakeholders. Meanwhile, graduate profiles are designed to reflect integrative competencies, professional ethics, and social sensitivity. This impact-based evaluation framework ensures that RLA functions not merely as an institutional slogan, but as a comprehensive benchmark for the successful realization of the *Tridharma* of higher education.

CONCLUSION

This study affirms that the *Wahyu Memandu Ilmu* (WMI) paradigm at UIN Sunan Gunung Djati Bandung functions as a foundational framework for knowledge integration, uniting revelation, reason, and empirical reality within a coherent ontological, epistemological, and axiological structure. Through the metaphor of the *Wheel of Science*, this integration has been operationalized across the implementation of the *Tridharma* of higher education and further reinforced by the *Rahmatan lil 'Alamin* (RLA) orientation as an axiological focus emphasizing social utility, justice, and sustainability. The findings indicate that WMI possesses significant transformational potential in fostering holistic curricula, interdisciplinary research, and context-sensitive community engagement.

Nevertheless, the study also identifies that the effectiveness of the WMI–RLA paradigm continues to face implementation challenges, particularly in the domains of governance and academic management. Knowledge integration has not yet been fully supported by evenly distributed operational instruments across academic units, such as value-based curriculum standardization, interdisciplinary research roadmaps, impact-oriented performance indicators, and mechanisms for continuous evaluation. Accordingly, this study recommends strengthening institutional policies that explicitly link funding schemes, incentive systems, and academic promotion to *outcome* and *impact*-based achievements within the *Tridharma*. These include the cultivation of moderate and collaborative graduate profiles, the societal and policy-level adoption of research outputs, and the sustainability of community engagement programs.

With reinforced governance structures and consistent academic leadership, the WMI–RLA paradigm holds strong potential to be developed as a replicable policy model for knowledge integration within Islamic higher education institutions (PTKI). Such a model not only consolidates the intellectual identity of Islamic scholarship but also ensures that revelatory values are translated into measurable institutional performance academically excellent, socially inclusive, and responsive to global challenges.

REFERENCES

- Aang Mahyani, et al. (2021). *The Concept of Revelation Guiding Science as a Scientific Paradigm UIN Sunan Gunung Djati Bandung*. *Ta'dib: Jurnal Pendidikan Islam*, 10(2), 423–430.
- Darmalaksana, W. (2015). *Rencana Induk Pengembangan Penelitian (RIP-P) Tahun 2015–2019*. Bandung: Pusat Penelitian dan Penerbitan UIN Sunan Gunung Djati Bandung.

- Darmalaksana, W. (2021). *Paradigma Wahyu Memandu Ilmu (WMI) dalam Pengajaran, Penelitian, dan Pengabdian kepada Masyarakat*. Pre-Print Kelas Menulis UIN Sunan Gunung Djati Bandung.
- Edi Yusrianto, A. (2025). *Sains dan Agama dalam Perspektif Paradigma Spiral Andromeda UIN Suska Riau dan Roda Wahyu Memandu Ilmu UIN Sunan Gunung Djati Bandung*. *Inteligensi: Jurnal Ilmu Pendidikan*, 8(1), 31–43.
- Humairoh, A. (2025). *Integrasi Ilmu Agama dan Sains dalam Pendidikan Islam*. *Naafi' Journal: Journal of Islamic Education Studies*, 4(1), 55–68.
- Ismail, T. F. (2024). *Mengintegrasikan Konsep Rahmatan lil 'Alamin dalam Kurikulum Pendidikan Islam dengan Pendekatan Holistik*. *Al-Muaddib: Jurnal Kajian Ilmu Kependidikan*.
- Istiqomah, N. (2022). *Konsep Integrasi Ilmu Ke-MI-an dengan Ilmu Islam (Telaah terhadap Paradigma Integrasi Keilmuan di PTKI)*. *Madrosatuna: Jurnal Pendidikan Islam*, 5(1), 45–60.
- Provenzola, T. A. (2000). *The Rationality of Religious Belief in a Postmodern Age*. Deerfield: Trinity Evangelical Divinity School, hlm. 17–18, 23, 32–34, 36.
- Ramadhan, H. N. (2021). *Wahyu Memandu Ilmu: Penanaman Karakter dalam Konteks Pendidikan Islam*. *Proceedings of UIN Sunan Gunung Djati Bandung*, 2(1), 1–10.
- Saragih, R. K. (t.t.). *Implementasi Profil Pelajar Rahmatan Lil-Alamin*. *Jurnal Komprehensif*, 2(1), 113–120.
- Setiawan, R. A. (2025). *Pengembangan Kurikulum Pendidikan Agama Islam Berbasis Nilai: Telaah Teoretis Rahmatan lil 'Alamin dalam Pendidikan Tinggi*. *Tut Wuri Handayani: Jurnal Keguruan dan Ilmu Pendidikan*.
- Siti Nurmela, Y. M. (2025). *Integrasi Profil Pelajar Rahmatan lil 'Alamin pada Kurikulum Madrasah Aliyah: Journal for Islamic Studies*.
- Sumarni, S. (2022). *Implementasi Integrasi Ilmu di PTKI: Integrasi dalam Tridarma Perguruan Tinggi: Edukasi Jurnal Penelitian Pendidikan Agama dan Keagamaan*.
- Wawan Ridwan, N. F. (2022). *Konsep Wahyu Memandu Ilmu sebagai Paradigma Keilmuan UIN Sunan Gunung Djati : Jurnal Ilmiah Ilmu Pendidikan*, 5(1), 234–242.