TPM Vol. 32, No. S3, 2025
ISSN: 1972-6325
https://www.tpmap.org/

INTERNALIZING THE VALUE OF FAITH AND PIETY IN CONTEMPORARY SCIENCE LEARNING AT PTKI: AFFIRMING THE DIRECTION OF REVELATION-BASED SCIENCE VIA THE WMI PARADIGM

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Abstract
Background. It is necessary to make efforts to develop the potential of students to become human beings who believe in and fear God Almighty and have a noble character, healthy, knowledgeable, capable, creative, independent, skilled, competent, and cultured for the benefit of the nation; this is one of the goals of higher education in Indonesia.
Purpose. The purpose of this study is to develop a "Model of Internalization of Faith and Taqwa Values in Contemporary Science Learning at PTKI" (Critical Study of Learning Non-Religious Courses in the Education Study Program at PTKI), which aims to address these educational challenges.
Method. The research method employs observation, interviews, and documentation studies, utilizing a qualitative approach. In-depth observations, interviews, documentation, student polls on modern science education based on Revelation Guiding Science, and group discussion forums are some of the methods used to collect data. Content descriptive analysis is a method used for data analysis.
Result. The campus concept of a scientific paradigm, namely Revelation of Guiding Knowledge (WMI), serves as a reference in addressing the demands of science education, which is not only oriented toward academic achievements but also toward the formation of students' character and spirituality. This is because the paradigm of Revelation Guides Science (RGS) embodies the integrative principle between revelation as a source of value and science as a rational tool for understanding reality.
In this context, the integration between science and Islamic values is a necessity, especially in Islamic Religious Universities (PTKI).
Conclusion. The internalization of the values of faith and piety in contemporary science learning in the Education Study Program at PTKI, based on findings in the field (in the Mathematics Education Study Program, Biology Education Study Program, and English Education Study Program UIN SGD Bandung), varies. Among them are getting used to saying greetings, praying before and after learning, selection of teaching materials, relating material to Qur'an verses, and instilling Islamic values through advice.
Contributions and Implications. Theoretically, this research strengthens the integrative foundation between Islamic science and modern science in the context of Islamic higher education. Practically, the results of this research can serve as a basis for developing technical guidelines for non-religious learning based on revelation values, as well as encouraging the development of a transformative curriculum in the PTKI environment that is oriented towards the formation of complete individuals.

Keywords: internalization, value, learning, contemporary, science

INTRODUCTION

The implementation of education in higher education aims to develop the potential of students to become human beings who believe and fear God Almighty and have noble character, healthy, knowledgeable, capable, creative, independent, skilled, competent and cultured for the benefit of the nation; community service based on reasoning and research works that help in advancing the general welfare and educating the life of the country; the production of graduates who master the branches of science and technology to meet national interests and increase the competitiveness of the country; and the production of science and technology through research that pays attention to and applies the values of the humanities to benefit the progress of the country as well as the progress of civilization and the welfare of mankind. (Article 5 of Law No. 12 of 2012 concerning the Purpose of Higher Education)

In practice, achieving the goals of higher education is not a simple task. There are still specific problems at the higher education level. At the undergraduate level, many continue to engage in activities that are inappropriate for an academic, including plagiarism, which still occurs in some universities. Pragmatic-minded academics who seek to obtain a degree quickly for socio-economic reasons alone, by manipulating their scientific work, have damaged the university's reputation and image.

Problems that arise in universities need to be addressed and resolved immediately. Otherwise, the effects will be more severe at lower levels of education, especially in programs that train future educators. Education study programs are the most popular, according to data from the Ministry of Research, Technology, and Higher Education. Throughout Indonesia, 4,559 universities provide 5,539 academic programs. University graduates, especially those in the Faculty of Education, will become teachers in primary and secondary education who need to have a strong foundation of faith and piety, as well as solid moral integrity. The assumption is that if Faith and Taqwa are not embedded in prospective teachers, let alone in their students, it will have an impact on the quality of Indonesian human resources in the future.

On the other hand, the challenges of the era of globalization and digitalization demand a science education that is not only oriented to academic achievement, but also to the formation of students' character and spirituality. In this context, the integration between science and Islamic values is a necessity, especially in Islamic Religious Universities (PTKI). One of the relevant and potential approaches is the paradigm of Revelation Guiding Science (WMI) which carries the integrative principle between revelation as a source of value and science as a rational tool to understand reality. However, the literature that explicitly and in-depth discusses the application of the WMI paradigm in science learning, especially in non-religious courses at PTKI, is still minimal. Most studies still focus on the conceptual framework of the Islamization of science, without addressing the aspects of pedagogical praxis in the classroom.

The urgency of this research lies in the urgent need to develop a science education model that not only educates but also fosters the faith and piety of students. Future teachers need to be prepared with pedagogical insights and skills that enable them to integrate Islamic spiritual values into every learning process, both explicitly through teaching materials and implicitly through example and classroom atmosphere.

Given this context, the author feels compelled to research the "Model of Internalization of Faith and Taqwa Values in Contemporary Science Learning at PTKI" (Critical Study of Learning of Non-Religious Courses in the PTKI Education Study Program) to help overcome these educational problems.

LITERATURE REVIEW

Definition of Internalization

According to Syafeie, AK in Meissener, W.W. Meisenner revealed in his book Internalization Psychoanalysis that the term "internalization" was first used in the field of psychoanalysis (Syafeie, AK, 2004: 18). According to Loewald (1962:489), the term "internalization" is used here to refer to a specific process in which the relationship and interaction between a person's psychic device and his environment turns into a relationship and interaction that becomes the psychic device of another person (inner connection and interaction).

Internalization is defined by Dali Gulo (1982:128) as the unity of one's thoughts or personality, the establishment of standards and values, and the incorporation of other people's beliefs or behaviors into one's own. Internalization, on the other hand, is defined as an appreciation of teaching, doctrine, or value by the Great Dictionary of the Indonesian Language. It is the belief and understanding of doctrinal truths or values expressed in attitudes and actions. (Ministry of National Education, 2001:439). According to the statement mentioned earlier, internalization is the process by which individuals adopt the values of others, ultimately leading to the adoption of these values by them. In the context of science learning, the internalization of values related to faith and piety is crucial to ensure that science is not value-free, but instead rooted in Islamic spirituality.

The Nature of Faith

Faith is an intrinsic human potential (al-munazzalah/giving). The new faith is based on the layman's idea of God or 'ilm. As a result, everyone believes in or understands God (Allah); even the devil believes in God. Muhaimin (2003), p. 150. According to the Islamic point of view, faith is more than just believing in Allah, because it does not necessarily require monotheism or the rejection of others as competitors or participants in Allah's divinity (andad). However, religion also frees people from the bonds of shirk (the belief that God is many). It leads them to monotheism by announcing the basis of belief, which is expressed in the phrase "La ilaha illa Allah" or "al-nafy wa al-itsbat" (negation-confirmation). From there, it becomes clear that faith is more than just trusting in God; it also requires a proper understanding of the God we worship and act according to His will and other things. Madjid, Nurchalis (1992: 26). According to the Qur'an al-Karim, the believers realize that it is the truth of their Rabb (QS. Al-Baqarah (2):26). According to the interpretation of Al-Mizan, having faith in something requires correct knowledge and understanding of something as well as the obligation to practice it. Even when there was understanding and information, he didn't believe it unless he forced himself to apply it. Therefore, generosity is the pressure of faith. Thus, our attitude towards Allah must be expressed through worship (rites) and its manifestation in righteous deeds, which in turn represent social wrongdoing (al-Thabathaba'I, 1983:1580).

It is evident from the previous explanation that faith is the most essential component for enjoying (understanding, deepening, and plunging) into religion. Religion cannot speak to the human soul without faith. Among other things, QS explains the essence of the believer's faith (whose faith is perfect). Verse 15 of Al-Hujurat states: "Indeed, the only people who are truly (ideal) in their religion are those who believe in Allah and His Messenger, and they do not hesitate to wage jihad in the cause of Allah with their wealth and soul. According to Ahmad Mudjab Mahali (2002:47), a person who is a close believer or a believer is someone who is close to Allah, loves others, and is physically and psychologically flawless in their faith. Therefore, learning that internalizes the value of faith is expected to shape the character of students with spiritual and social integrity.

The Essence of Righteousness

According to Quraish Shihab (1992), if we examine what godliness means from the Qur'anic perspective, it appears that the fear of God's punishment or torment serves as a driving force behind all human actions, while love for God is a driving force that has not been abandoned or publicized. According to some Muslim thinkers, especially in the field of Sufism, ihsan is considered a higher level, while piety is the minimum level that everyone is expected to have. Al-muttaqiin (the righteous), al-mutqsithiin (those who behave justly), al-mutathahiriin (those who are pure), al-muttawakkiliin (those who surrender), al-tawwabiin (those who repent), al-Shabiriin (those who are patient), and other verses in the Qur'an that mention the human qualities that Allah likes, reinforce this point of view. Righteousness is the natural result of having a strong faith that is constantly nurtured by murraqabatullah; one should fear His wrath and adzab and continually hope to obtain His bounty and maghfirah. Another understanding states that godliness is the ability to see God's prohibitions and not forget His teachings. According to other scholars, piety involves avoiding the adzab of Allah by fearing Him in the light or in solitude, and performing good deeds. Ulwan Nasih (2001:7)

Based on this understanding, the terms imtak (faith and piety) and science and technology (science and technology) have a deep meaning because imtak includes the meaning of both (itba'u sunnatillah). However, the statement is not entirely false, as they plan to integrate it. This is because scientific and technological advances to date seem to have abandoned imtak in the sense of itba'u sharia or abandoned the teachings and values of God. The implication is that the integration of imtak and science in education must be a priority so that technological progress is not uprooted from its roots in values.

Islamic Science Paradigm

The paradigm of science in Islam is a framework of thought that makes revelation (the Qur'an and Sunnah) the primary foundation in understanding and seeking knowledge, as well as integrating it with human reason and experience. Science in Islam is not only limited to worldly things, but also includes ukhrawi aspects, and aims to get closer to Allah SWT and improve the quality of human life.

According to Abd. Rachman Assegaf (2019:36-99) notes that many Muslim scholars and leaders have worked to integrate various fields by employing conceptual thinking to understand the Islamic scientific paradigm as a totality, rather than as a binary system. In the Muslim world, the scientific paradigm developed in several ways, including the dichotomy of science, the Islamization of science (also known as the Islamization of knowledge), Islamic science (also referred to as Islamic science), and the integration of science and multidisciplinary approaches. This idea is rooted in the madhab because each of these paradigms is initiated by an individual, followed by their followers, and sometimes by the ruling class.

Four Models of Islamization of Science

The Islamization of science, or the Islamization of science, is an attempt to integrate Islamic values into modern science. This involves cleansing science of elements considered incompatible with Islamic teachings and incorporating Islamic principles into the epistemology, methodology, and content of science itself. So far, Islamization efforts have continuously been developed and used as a discourse on Islamic science reform. Muslims are already trapped in Western science, thinking that it always offers the products of the dichotomy of religion and science. Islamization efforts began to emerge at the time of the first World Conference on Islamic Education in Makkah in 1977. The concept of Islamization was proposed by two prominent Muslim figures, namely Syed Naquib Al-Attas and Isma'il Raji' Al-Faruqi. According to Al-Attas, the greatest challenge of Muslims is to free them and the shackles of magic, mythology, animism, and the mastery of secularism on the intellect and language of Muslims (Novayani, 2017).

The Islamization model of science refers to various attempts to integrate Islamic values and teachings into the modern scientific framework. The goal is to create science that is not only based on rational reasoning, but also in harmony with Islamic ethical and spiritual values. Here are some models that are commonly discussed in the context of the Islamization of science:

1. The Islamization Model of Science

This model aims to integrate Islamic values into the study of science, with the belief that science should be directed to glorify God (Gita, 2024). The development of science based on the Qur'an and Sunnah is at the core of this approach. For example, research on the universe is conducted with the guidance of the Qur'an as a moral and spiritual reference. Thus, the Islamization model of science tries to produce knowledge that is not only materially beneficial but also spiritually beneficial (Nanat & Haryanti, 2021).

. 2. Islamic Scientific Model

This model uses scientific methods to study religious texts (Hidayatullah, 2019). Research methods in Islamic studies encompass the bayāni, burhāni, tajribi, and irfāni methods, which are utilized to study Quranic and Hadith texts (Ninda et al., 2024). For example, the scientific approach in the study of hadith involves data verification and critical analysis using modern methodologies, which help ensure the authenticity and relevance of the teachings.

Through this approach, researchers can gain a deeper understanding of religious teachings and apply them in daily life (Gumilar, 2018). Thus, the Islamic Scientific Model brings benefits not only to the development of science but also to the spiritual growth of humanity as a whole.

3. Convergence Model

This approach seeks to establish common ground between science and Islam, particularly in terms of scientific discoveries that support or align with Islamic teachings. The study of "scientific miracles in the Qur'an," in which specific verses are considered scientific evidence of Islamic truth, exemplifies this model. The Convergence Model aims to establish a harmonious relationship between science and Islamic teachings. By incorporating scientific discoveries that support Islamic values, this model provides a deeper understanding of the greatness and truth of religious teachings. The Convergence Model enables Muslims to recognize that science and religion are not inherently contradictory, but rather complement each other (Bayu, 2020; Deni & Iffan, 2022). By understanding that science and religion can coexist, Muslims can feel more confident and at ease in their beliefs.

4. Complementarity Model**:**

This model assumes that science and Islam are two distinct but complementary domains. Science is responsible for explaining natural phenomena, while Islam gives philosophical and spiritual meaning. For example, science can explain the process of creating the universe, while Islam provides guidance on the purpose and meaning of life (Tuti, 2020). With this complementary model, Muslims can understand that science and Islam are not contradictory, but rather complementary. This can help reduce conflict between the two domains and bridge the divide between religion and science (Hajita, 2024).

Islamic Worldview

In his 1995 book Prolegomena to The Metaphysics of Islam (An Exposition of The Fundamental Elements of The Worldview of Islam), Syed Naquib al Attas explained that the Islamic Worldview is necessary to initiate the process of demythology and de-Westernization of scientific theories or concepts in specific fields, especially those derived from the traditions of secular civilization. Meanwhile, the concept of "Adab" is needed to position science correctly under the decrees of Allah (Islam). Certain sciences, such as ain, kifayah, sunnah science, and even haram information, are needed because the level of knowledge is different. Following Islam, Adab also emphasizes the right approach to education. Students cannot learn anything valuable without this idea

of manners. They have the potential to develop into ruthless clerics to God, the Prophet, parents, instructors, and other creatures of Allah.

The Origins of Modern/Contemporary Science

The origins of modern/contemporary science can be traced back to the time of the Scientific Revolution in the 16th and 17th centuries. This period was marked by a significant shift in the way humans understood the world, from a worldview dominated by philosophy and theology to a more empirical and observation-based understanding. Figures such as Nicolaus Copernicus, Galileo Galilei, and Isaac Newton played key roles in this revolution, introducing new ideas in astronomy, physics, and the scientific method. The article 'Modern Science: Origins, Revolution and Professionalism' by Cemil Akdogan (2016: 117) makes the case that Islamic civilization is where modern science or scientific revolution first emerged. Muslims indeed were the first to develop modern science. They would have been able to produce Descartes, Gassendi, Hume, Copernicus, and Tycho Brahe if they had not fought among themselves, if the Christian armies had not expelled them from Spain, and if the Mongols had not invaded and destroyed parts of Islam in the thirteenth century. This is because we have discovered the foundations of the philosophy of mechanics and the spirit of empiricism. the main components of astronomical equipment and heliocentrism in the writings of Ibn Taymiyyah, Nasiruddin at-Tusi, Ibn Syatir, al-Ghazali, and many others.

The study of the integration between science and Islamic values has undergone significant development, particularly in the discourse on the Islamization of science, Islamic science, and integrative approaches in Islamic higher education. However, most of the literature still focuses on conceptual or philosophical aspects, rather than explicitly examining the practice of science learning that is pedagogically integrated with the values of faith and piety, especially in the context of the paradigm of Revelation Guiding Knowledge (WMI) within Islamic Religious Universities (IRU).

The studies conducted by some of the figures mentioned above are indeed an important foundation in the development of the paradigm of Islamizing science. However, they have not detailed how these values are internalized in the context of science learning in the classroom. Contemporary research emphasizes the integration of values in religious education or Islamic courses (Aini & Zamroji, 2025; Gumilar, 2018; Hidayat, 2024; Nanat & Haryanti, 2021). Science learning in the education study program is a strategic arena for forming the character of future teachers who are spiritually and intellectually intact.

Therefore, this study fills this gap by exploring the model of internalizing the value of faith and piety in contemporary science learning in the education study program at PTKI. This research not only expands the literature on the integration of Islam and science but also makes a practical contribution to the development of WMI's paradigm-based pedagogical strategies.

RESEARCH METHODS

Following the purpose of the research, which is to critically examine how non-religious courses are taught in Islamic Religious Universities that have a scientific curriculum or paradigm model that combines science and Islam, as well as model development. Utilizing a qualitative approach through observation, interviews, and recordings, PTKI's modern scientific curriculum combines the ideals of faith and piety. Interviews and observations of respondents served as the primary data sources for this study. Meanwhile, secondary data can be found in the form of field literature, photographs, books, or other readings that support the application of research as well as papers related to the internalization of the values of faith and piety in modern science education at PTKI. Several instructors and students, as well as the management of the Wahyu Guiding Science Consortium (WMI), the head of the Mathematics, Biology, and English education study program, and other topics, became the subjects of the study. The selection of the Mathematics, Biology, and English Education Study Program was carried out because the three represent a group of non-religious courses with different content characteristics, namely exactness, natural science, and language. Thus, this study was able to capture the variation in the application of internalized values of faith and piety within the broader discipline of PTKI.

Observations, in-depth interviews, documentation, student polls on modern science education based on Revelation Guiding Science, and group discussion forums are some of the methods used to collect data. Content descriptive analysis is a method used for data analysis. The descriptive analysis of the content was chosen because it enables researchers to interpret the meaning of teaching practices and the responses of the resource persons concerning Islamic values, the academic culture of PTKI, and the institutional framework within which learning occurs.

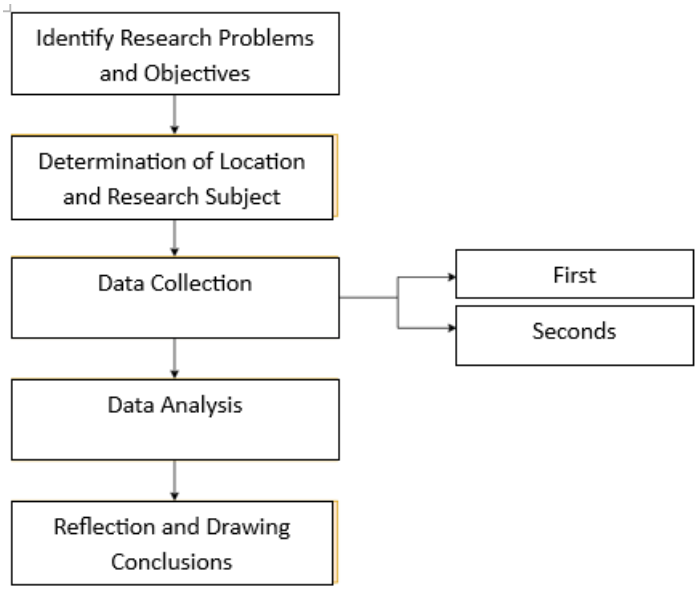

Figure 1. Research Flow

RESULTS OF RESEARCH AND DISCUSSION

Revelation guides knowledge; Scientific Paradigm at UIN Sunan Gunung Djati Bandung

Meaning and History of WMI

The Compiler Team of the Book of Revelation Guiding Knowledge (2021:vii) explained that Revelation Guides Knowledge (WMI) is a general concept/genus/general; Therefore, the terms "revelation", "guidance", and "science" must be interpreted broadly. As a term that is still common and broad, the meaning of "revelation" (guidance from Allah swt revealed to the prophets and apostles) can be classified explicitly as "Quran", "hadith qudsi", "nash", "mushaf" or Quranic verses. The term "guide" (the origin of the word guide), which means "guide", "rule", "benchmark" as a general term, can be narrowed down to "lead", "swing", "direct", color, inspire, or animate. The term "science" (science that has specific systems and methods both worldly, hereafter, birth and mind) as a term that is still general can be specialized in the sciences of "philosophy", "science", "art", "myth", "Sufism" and other types of knowledge that are more specific than "knowledge". Thus, in understanding and interpreting WMI, the public's understanding of WMI will not be "logged", but "agile" and flexible so that there is room for expansion and deepening of meaning. He added, Historically, WMI is the spirit of Islamic science that was excavated from the scientific tradition of Muslims in the heyday of Islam in the seventh to the 13th centuries AD, which did not separate general science and religious science; therefore, WMI's scientific paradigm is literary and contextual both for its time and the current era.

In today's all-digital era, anything can happen. WMI can also be an alternative spirit and choice for Muslims who are seeking improvement and enlightenment. WMI was born out of UIN Sunan Gunung Djati Bandung's commitment to serving the wider community. WMI is also a symbol that the UIN SGD Bandung campus is not only concerned with the development of science and civilization but also committed to strengthening faith and piety to Allah SWT, and building noble morals. UIN SGD Bandung is committed to building a house of the Qur'an and a Museum of Islamic Sciences that the wider community and current scholar graduates can enjoy. "Today's Scholars," graduates of UIN SGD Bandung, serve as a forum to demonstrate that UIN SGD Bandung is not an ivory tower engrossed in its academic world, but rather a beacon and a guideline for achieving the benefits of the people. (Mahmud, 2021:v)

WMI Principles

The Drafting Team (2021:8) compiled the principles of Revelation Guiding Knowledge (WMI) as follows:

1. Following the principle of non-dichotomy of science, which is a scientific theory that does not distinguish between religious science (Islam) and general science.
2. In seeking to investigate and discover divine values through the advancement and application of science, art, and technology (Science of Tauhidullah).

3. Searching and collecting, excavating, studying, re-researching, and re-engineering works of classical Islamic science and technology through research centers/institutions, involving integrated libraries and laboratories and collaborating with researchers and research institutions both domestically and abroad.
4. Muslim literacy through scholars who are equipped with various knowledge about the importance of Muslims mastering and utilizing science, art, and technology that has been engineered, with the scientific spirit of Revelation that guides knowledge. To understand the scientific paradigm of Revelation Guiding Knowledge (WMI), the Drafting Team (2021:8-21) used four approaches: 1) metaphorical, 2) philosophical, 3) sufistic, and 4) scientific. It is said.

Fields of Science, Specifications, and Studies

Epistemological engineering of a particular field or discipline with the scientific spirit of revelation that guides science can have attributive dimensions (attaching Islamic symbols empirically; the methods used are usually doctrinal), normative (attaching certain verses of the Qur'an without the use of the Qur'anic ulum and adequate interpretation; the reasoning used is usually deductive), and substantive (dismantling and reconstructing the history of science in Islam classics of the 7th-12th centuries AD; when conducting scientific retesting based on contemporary scientific findings; The method used is scientific).

Stages of WMI Implementation

1. Reviving the spirit of classical Islamic science through various research and re-engineering of the heritage of medieval Islamic science and technology, which prioritizes the existence of God.
2. Making UIN SGD Bandung a strong and competitive university in developing science based on the tradition of classical Islamic science and sourced from the Qur'an and Hadith.
3. Making UIN SGD Bandung a strong and competitive university in developing science based on the tradition of classical Islamic science and sourced from the Qur'an and Hadith.
4. Making UIN SGD Bandung a superior and competitive university in developing science based on the tradition of classical Islamic science and sourced from the Qur'an and Hadith.

Learning Non-Religious Courses Based on an Islamic Scientific Paradigm
WMI-Based Mathematics Learning

The results of the researcher's observation of mathematics learning are based on the Revelation of Guiding Knowledge in the Mathematics Education Study Program with lecturers Dr. Juariyah, M.Pd., and the Calculus Course with Real Numbers material in class B, semester III. explained as follows,

"The lecturer enters the class according to the teaching hours by saying greetings in Islam, asking how the students are doing while checking attendance, and then gives affirmations related to the previous lesson to include new material, namely the Rail Number. The lecturer began his material by quoting the Qur'anic verse Surah al=Qomar verse 49, which means, "Verily We created everything according to its size." Then, the lecturer invites students to understand the verse and relate it to the material to be studied. *Alhamdulillahirabbil'alaamiin,* gratitude is expressed by proudly having the holy book of the Qur'an that teaches us everything, including this material. Then, the lecturer continued to explain his lesson, followed by students who enthusiastically paid close attention. In the middle of the lesson, the lecturer asked students to memorize a verse related to Mathematics lessons, namely verse 25 of Surah al-Kahfi, which means. "And they dwelt in their caves for three hundred years plus nine (more)." After delivering the translation of the verse, the lecturer asked the students to reflect on the verse by asking why the direct number three hundred and nine years was not used in the verse. For a moment, the students were stunned and silent while waiting for the lecturer's explanation because no students tried to answer. Then, the lecturer explained that it happened because it was related to the difference in the use of the Hijri and qomariyah calendars. Then, the lecturer divides the students into several groups to solve problems related to the day's material. Each group is allowed to work on the board, accompanied by comments from other groups and guided by the lecturer. Before ending the lesson, as the time indicates that it will soon come to an end, the lecturer compiles the day's material without asking the students any questions. The lecturer also gave assignments to students and invited them to pray at the end of the lesson."

Reflections on these results indicate that the integration of WMI in mathematics learning is beginning to be applied orally and in context. However, this approach remains symbolic and is not entirely systematic. This can be caused by the limitations of operational guidelines and lecturers' hesitation in accurately associating mathematical concepts with verses.

The researcher also interviewed him, Dra. Juariyah, M.Pd, Head of the Mathematics Education Study Program, in his office with the following interview results:

"Dr. Juariyah started his duties at UIN Bandung twenty-three years ago with a background in linear mathematics education. He is familiar with the scientific paradigm of Wahyu Guiding Knowledge, which began with the initiation of the scientific paradigm by the rector, coinciding with the transition from IAIN to UIN SGD Bandung in 2005. According to him, the scientific paradigm of revelation guides science in teaching any field of study related to Islam, the Qur'an, and the Hadith. He agreed with the scientific paradigm of guiding revelation and was even happy that it encouraged him to continue learning about the Qur'an and Hadith related to Mathematics. There were concerns about him when carrying out learning, so he rarely wrote verses or hadiths in the Semester Learning Plan (RPS). However, verses or hadiths are delivered orally, related to the values/wisdom contained in verses or hadiths related to mathematics. Among the supporting factors for the application of the paradigm are Tahsin Tahfidz's reading programs with students, and also student supervisors who are interested in taking studies/titles relating to Mathematics material, verses of the Qur'an, or Hadith. The inhibiting factors in applying the scientific paradigm of revelation guide the science of worry or fear of error when matching material with verse/hadith, because there is no guide to apply WMI in learning. He hopes to eliminate or at least reduce concerns with the presence of a practical handbook to apply WMI in Mathematics learning, starting from planning, learning implementation, to evaluation."

WMI-Based Biology Learning

Based on Revelation Guiding Science in the Biology Education Study Program with lecturer Iwan Ridwan Yusup, M.Pd., the researcher's findings on biology learning were presented. The hypothesis of the occurrence of the Indonesian archipelago and biogeography in class B, semester 7, which is discussed in the Evolution Course with the material on the Separation of Pangea, can be explained as follows:

"Lecturers enter the class according to teaching hours by saying greetings in Islam, asking for student news while checking attendance, followed by providing awareness related to past lessons to enter new material, namely the Separation of Pangea, the theory of the occurrence of the Indonesian archipelago, and biogeography. The lecturer began his material by quoting the Qur'an, Surah Ali Imran, verse 190, which states, "Indeed, in the creation of the heavens and the earth, and the alternation of day and night, there are signs for those who have understanding." Then, the lecturer invites students to understand the verse and relate it to the material to be studied. *Alhamdulillahirabbil'alaamiin,* we express our gratitude with pride for the holy book of the Qur'an, which teaches us everything, including this material. Then, the lecturer continued to explain his lesson, followed by students who enthusiastically paid close attention. In the middle of the lesson, the lecturer asked students to read a verse related to the material about the Evidence of the Qur'an, which gives rise to the unity of the land, namely verse 26 of Surah 'Abasa, which means. "Then we divide the earth as best we can." After delivering the translation of the verse, the lecturer asked the students to reflect on the verse by making a statement that the Qur'an first provided information about what scientists had found, including the fact that the land was once united. For a moment, the students were stunned and silent, waiting for the lecturer's explanation, as no one attempted to comment. Then the lecturer explained that 'splitting' is a verb that describes dividing something into two or more parts. The meaning of the verse "divide the earth" suggests a division of the earth into two parts. Therefore, the above verse indirectly suggests that the Earth's state was solid in the past. This unit is called "PANGEA". Then, the lecturer invited students to present and discuss the material covered today. Each group is allowed to take turns with comments from other groups and is guided by lecturers. Before ending the lesson, the lecturer compiled the day's material and concluded the session according to the indicated time, which was approaching, without addressing any student questions. The lecturer also gave assignments to students and invited them to pray at the end of the lesson."

These findings reflect consistent efforts in integrating Islamic values into biology learning. However, the lack of conceptual reinforcement on how WMI becomes the main epistemic framework in biological analysis causes this integration to tend toward interpretive approaches and has not been standardized. The causative factor is the absence of adequate pedagogical guidance and the dominance of textual approaches in understanding verse.

In addition, the researcher conducted a direct interview with Dr. Sumiyati Sa'adah, M.Si., Head of the Biology Education Study Program, resulting in the following findings:

"Dr. Sumiyati Sa'adah, M.Si, started her work at UIN Bandung fifteen years ago with a background in linear biology. He has been familiar with the scientific paradigm of the Science of Revelation since he began his task. According to him, the scientific paradigm of revelation serves as a guide to knowledge, teaching any field of study related to Islam. The Qur'an and Hadith can also be referenced in the MUI fatwa. He agrees with the scientific paradigm of guiding revelation. He was even happy because it encouraged him to continue learning about the Qur'an and Hadith, as well as other Islamic sciences related to Biology, to maintain and increase his faith and piety towards Allah SWT. When carrying out learning, there were concerns about him, so he relied on his lecturer to write verses or hadiths in the Semester Learning Plan (RPS). However, verses of the Qur'an or Hadith are often

conveyed orally, related to the values/wisdom contained in verses or Hadith related to Biology. Among the supporting factors for the application of this paradigm is the tahsin tahfidz reading program with students and also student thesis supervisors who are interested in taking studies/titles related to Biology material with verses of the Qur'an or Hadith. Inhibiting factors in applying the scientific paradigm of revelation guide the science of worry or fear of error when matching material with verses/hadith, because there is no guide to apply WMI in learning. The hope to eliminate or at least reduce concerns is the existence of a practical handbook to apply WMI in Mathematics learning, starting from planning, learning implementation, to evaluation."

WMI-Based English Learning

The following explanation applies to the findings of the researcher's observation of English learning based on the Revelation of Guiding Knowledge in the English Language Education Study Program with a supporting lecturer, Dr. Nia Kueniawati, M.Pd., in the Critical Academic Reading Course class C semester III with Facts and Opinion material:

"Lecturers enter classes according to teaching hours by saying Islamic greetings, asking how students are doing, checking attendance, and then providing perceptions related to past lessons to enter new material, namely *Facts and* Opinions. The lecturer began the material by inviting students to listen to explanations of the meaning and differences of facts, opinions, and objective evidence as well as examples of each of these concepts through the journal 'Child Phenomenon in the Perspective of Human Rights and Maqhasid Al-Syariah written by Dania Nalisa Indah and Syarifuddin Zuhdi' and the teacher's handbook in the form of practical questions related to the material. What is interesting is that when giving examples related to the concept of facts, opinions, and objective evidence, in addition to giving the example of a young Korean man who fell from a tall building, he also gives an example by quoting verses 25-28 of Surah Yusuf. "And they both ran to the door, and the woman pulled Joseph's robe from behind until it was torn, and they both found the woman's husband at the door. The woman said: "Is there any retribution for the one who intends to commit adultery with your wife, but imprisonment or painful punishment?" (25) He said, "It is He who appeals and appeals to me." A witness from the woman's family testified: "If his robe is torn in front, then he is righteous, and he (Joseph) is a liar" (26). And if his robe is torn behind his back, then he is a liar, and he is a righteous man." (27); So when he saw his robe torn at the back, he said, "This is your deception. Your deception is great." US$ 28

From the translation of these verses, he invited students to analyze which facts, opinions, and evidence are objective based on students' understanding. The words' Subhanallah' and 'alhamdulillahirabbil'alaamiin' are expressed wholeheartedly because they are rooted in the holy book of the Qur'an, which teaches us everything, including this material. Then, the lecturer continued to explain the lesson, followed by students who paid close attention enthusiastically. Then, the lecturer divided the students into several groups to solve problems related to the day's material. Each group can answer the exercise questions classically, accompanied by comments from other groups and guided by the lecturer. Before ending the lesson, the lecturer compiled the day's material and concluded the session according to the indicated time, which was approaching, without addressing any student questions. The lecturer also gave assignments to students and invited them to pray at the end of the lesson."

From this observation, it can be seen that the application of WMI in English learning is carried out creatively through the analysis of Qur'anic texts. However, this integration remains pragmatic and has not been supported by a strong conceptual framework linking linguistics and revelation. This is likely due to the limitations of the theoretical literature and the absence of a WMI-based pedagogic model for foreign language subjects.

The following are the findings of the researcher's interview with Dr. Kurniawati, M.Pd, Head of the English Education Study Program in the field of lecturers:

"Dr. Nia started her duties at UIN Bandung fourteen years ago with a background in linear mathematics education. He has been familiar with the scientific paradigm of the Science of Revelation since he began his task. According to him, the scientific paradigm of revelation guides science in teaching any field of study related to Islam, the Qur'an, and the Hadith. He agrees with the scientific paradigm of guiding revelation. He was even happy because it encouraged him to continue learning about the Qur'an and Hadith related to languages, especially English and foreign languages. There were concerns about him when carrying out learning, so he rarely wrote verses or hadiths in the Semester Learning Plan (RPS). However, verses or hadiths are delivered orally, related to the values/wisdom contained in verses or hadiths related to English language material. Among the supporting factors for the application of this paradigm are reading programs (tahsin tahfidz) with students, as well as thesis supervisors of students who are interested in studying titles related to English material, incorporating verses from the Qur'an or Hadith. Inhibiting factors in applying the scientific paradigm of revelation guide the science of worry or fear of error when matching material with verses/hadith because there is no guide to apply WMI in learning. The hope is to eliminate or at least reduce concerns is the existence of a practical guidebook for the application of WMI in the

learning of Non-Religious Courses, including English, starting from planning, learning implementation to evaluation."

Table 1. Recap of Data Findings

Aspects	Mathematics	Biology	English
Lecturer	Dr. Juariyah, M.Pd.	Iwan Ridwan Yusup, M.Pd.	Dr. Nia Kurniawati, M.Pd.
Courses & Materials	Calculus – Real Numbers	Evolution – Separation of Pangea	Critical Academic Reading – Facts and Opinions
WMI Integration	Verses Q.S. Al-Qamar: 49 and Al-Kahfi: 25 are used to build an understanding of mathematics and calendars	Verse: Q.S. Ali Imran: 190 and Abasa: 26 are associated with the Pangea theory and biogeography	Verse: Q.S. Yusuf: 25–28 analyzed to distinguish facts, opinions, and objective evidence
Class Activities	Verse discussions, group work, memorization of verses, and reflection on mathematical concepts	Interpretation of verses, analysis of the concept of "splitting", and group presentations	Analysis of Qur'an texts, discussion of linguistic concepts, presentations
Integration Reflections	It has begun to be contextual, but symbolic and not yet systematic	Consistent but still interpretive and not standardized	Creative, but still pragmatic and not yet supported by a strong conceptual framework
Supporting Factors	Tahsin/tahfidz, thesis supervisors who support integrative themes	Tahsin/tahfidz, the support of thesis supervisors	Tahsin/tahfidz, students' interest in integrative topics
Inhibiting Factors	Concerns of mislinking concepts & absence of systematic RPS guidance	Fear of misinterpreting sentences, textual approach dominant	Limitations of theoretical literature and the absence of a WMI-based pedagogical model
Lecturers' Expectations	Practical handbook from planning, implementation, to evaluation	WMI-based standardized pedagogical guidelines in Biology	WMI handbook for non-religious courses, including foreign languages

Students' Perception of the Scientific Paradigm of Revelation Guiding Science

'Revelation Guides Knowledge' is a scientific paradigm perceived by students in non-religious courses. Learning is the perspective, reaction, or evaluation of students based on the claims and understanding of the scientific paradigm "Revelation Guides Science", which is defined by understanding, advantages/uses, and attention to the scientific paradigm. Student perceptions are mapped according to gender (male and female), academic program (English, Biology, and Mathematics), and pesantren experience.

With an average percentage of 76.05%, the questionnaire findings, given to 50 respondents, fell into the "Good" category, as they were between 61% and 80%. Thus, the scientific paradigm of revelation-guided science, which began at UIN SGD Bandung, is viewed favorably by students. With 24 respondents and an average percentage of 76.33%, students of the Mathematics Study Program have a good perception of the scientific paradigm of revelation-guided science initiated by UIN SGD Bandung. The Biology Study Program has six respondents, with an average percentage of 84.89%, which falls between 81% and 100%. The English Study Program has 20 respondents, with an average percentage of 73.07%, indicating that it is a successful program.

This result aligns with previous findings by Azizah (2019), which showed that the paradigm of Islamic integration and science in Islamic religious universities received a positive response from students. However, many remain normative and not fully applicable in the learning context. However, unlike these studies, this study reveals the dynamics of perception based on pesantren experience variables and gender, which have not been extensively explored in previous studies.

With 39 respondents and an average percentage of 76.24%, the perception of female students towards the scientific paradigm of refugee science, initiated by UIN SGD Bandung, can be classified as positive. Similarly, with 11 respondents and an average percentage of 75.39%, the perception of male students can also be classified

as Good. Furthermore, 27 individuals have expressed their opinions about their experiences attending Islamic boarding schools, with an average of 73.06% falling into the superior category. Compared to the other respondents, 23 students who had never attended a boarding school had an average rating of 79.57%, which was considered good. The scientific paradigm of revelation guides the knowledge developed by UIN Sunan Gunung Djati Bandung, which is generally well-liked by students. These differences reinforce Al-Attas's (1989) idea of the importance of adab and epistemological frameworks in Islamic education. In this context, students who do not have a pesantren background tend to experience new religious and intellectual experiences that arouse interest. In contrast, those with a pesantren background may perceive the WMI paradigm as a repetition of what they already know normatively.

With an average score of 84.89%, the Biology Education Study Program occupies the first position in terms of student perception of how the scientific paradigm of revelation leads to science. With an average score of 76.33%, the Mathematics Education Study Program ranked second, followed by the English Education Study Program, with an average score of 73.07%. Of course, the number of respondents is not taken into account when assessing the average percentage score achieved by each of the three Study Programs.

Examining the score on students' perceptions of the revealed scientific paradigm that directs research based on gender is much more compelling. The percentage of students with an average score is 76.24%. Meanwhile, the percentage of male students has an average score of 75.39%. The difference was less than 1%, or 0.85%, based on the average percentage score of both groups. Through the study of modern science or non-religious subjects, these small differences can help students internalize the ideals of religion and piety. These findings support the approach offered by Nurfitri & Anggraheni (2025) on *Transformative Learning*, which suggests that meaningful new experiences can shape a new way of looking at the world, regardless of one's initial background. In this case, the internalization of WMI can be facilitated through meaningful, reflective learning, without gender bias or prior religious educational backgrounds.

Examining how students view the scientific paradigm of revelation that guides knowledge based on experience in pesantren is even more interesting and distinctive. The fraction of students who have never been in a pesantren (79.57%) performs better on average than the percentage of students who have (73.06%). The average difference between the two, according to the score data, is 6.01%. There are lessons to be learned from the difference in scores that matter. The campus's concept of a knowledge-directing scientific paradigm of revelation, which might complement their spiritual needs in daily life, sparked excitement among students who had never studied Islam at the pesantren. Students who have studied Islam in Islamic boarding schools, on the other hand, can believe that the concept is general knowledge that has nothing to do with their lives. A'lam Wallahu

Because there is no technical guide for modern science learning based on revelation guidance, the teaching of non-religious courses in the Islamic Religious Higher Education Study Program (PTKI), which has initiated a scientific curriculum model that integrates science and Islam, is still centered on lecturers. This happened in the Mathematics Education Study Program, the Biology Education Study Program, and the English Education Study Program of UIN Sunan Gunung Djati Bandung, which initiated the scientific paradigm of revelation to guide knowledge. Meanwhile, teaching non-religious courses based on revelation directs knowledge according to each lecturer, starting from lesson preparation and implementation to assessment. Nonetheless, students have a favorable view of the scientific paradigm of revelation as a source of knowledge. This suggests that it is desirable for learning about contemporary science to incorporate Islamic ideals that will uphold and strengthen their piety and faith.

These findings reinforce the importance of developing and implementing guidelines as suggested by al-Faruqi (1982), that the Islamization of science requires methodologies and systematics that can be applied across disciplines. This research makes a significant contribution to the development of learning design and curriculum policies by integrating science and religion in the PTKI environment.

Thus, the contribution of this research lies in two things: (1) enriching students' perception of the integration of science and Islam based on sociocultural variables, and (2) providing an empirical basis for formulating a more contextual and adaptive WMI-based pedagogical strategy.

CONCLUSION

The learning of non-religious courses in the Education Study Program at Islamic Religious Universities (PTKI), as in the case of non-religious study programs at UIN Sunan Gunung Djati Bandung, which initiated the scientific paradigm of Wahyu Guiding Knowledge (WMI), is still highly dependent on the initiative of each lecturer, starting from planning, learning implementation, to evaluation, because there is no standard technical guide available. Students' perception of the WMI paradigm is relatively positive, indicating a strong hope that modern science learning incorporates Islamic values to maintain and enhance their faith and piety. This indicates a gap between student expectations and institutional systemic readiness, which is an important aspect to be studied in the development of an integrative curriculum at PTKI. Thus, this study aims to examine the extent to which the

integration of Islamic values has taken place in learning practices and identify challenges and opportunities for their systematic institutionalization.

The internalization of the value of faith and piety in contemporary science learning in several Education Study Programs (Mathematics, Biology, and English) at UIN SGD Bandung shows a variety of approaches. Among them are through the pronunciation of greetings, prayers, selection of relevant teaching materials, association of materials with verses of the Qur'an, to the cultivation of Islamic values through advice. However, these approaches are still personal and have not been institutionalized. These findings are in line with the opinion of Sari et. al (2025) and Gasmi et. AL (2025) that the integration of religious values in science education requires a consistent epistemological and pedagogical approach, not just symbolic. Supporting factors for the integration of Islamic values include the WMI scientific paradigm, the spirit of the WMI consortium, the support of the academic community and positive perceptions of students. The main obstacles are coordination between institutions that have not been maximized and the absence of systemic technical guidance. This shows that the success of scientific integration does not only depend on academic ideology, but also on institutional governance and supporting operational policies.

The conceptual contribution of this research lies in the affirmation of the importance of the systemization of the integration of faith and science in Islamic higher education through the paradigm of Revelation Guiding Science as the operational framework of the curriculum. These findings add an empirical dimension to the discourse on the integration of Islam and science, which has tended to be theoretical. This research also provides implications for the development of a PTKI curriculum that is more structured and responsive to the needs of students in internalizing Islamic values contextually. However, this study has limitations, such as the location context that includes only one PTKI, the limited number of study programs, and the use of a single qualitative approach. For this reason, further research is recommended to involve more PTKI, using *a mixed approach* and exploring other aspects such as the dimensions of lecturer training, institutional evaluation, and WMI-based curriculum design more comprehensively.

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