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## MULTICULTURAL EDUCATION FROM THE PERSPECTIVE OF JAMES A. BANKS AT SUNAN DRAJAT ISLAMIC BOARDING SCHOOL LAMONGAN

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### Abstract

This study focuses on the implementation of multicultural education values at the Madrasah Diniyah of Pondok Pesantren Sunan Drajat Lamongan by using the multicultural education dimension approach from James A. Banks. Indonesia, as a country rich in cultural, linguistic, religious, and ethnic diversity, requires an educational model capable of instilling values of tolerance, equality, and respect for differences. Pondok Pesantren Sunan Drajat, established on September 7, 1977, serves as an example of an institution that integrates these values into its education system. This research employs a qualitative method with a descriptive approach, using techniques such as observation, in-depth interviews, and document analysis. The findings reveal that the institution effectively incorporates multicultural values through George R. Terry's four key management functions planning, organizing, implementing, and controlling. Furthermore, the practice of multicultural education in the Islamic boarding school's early childhood madrasa aligns with James A. Banks' five core dimensions: content integration, knowledge construction, prejudice reduction, equity pedagogy, and the empowerment of school culture. Values such as inclusivity, tolerance, democracy, and moderation are embodied through learning processes, student activities, and the exemplary behavior of teachers. Thus, this Islamic boarding school not only produces students who are knowledgeable and morally upright but also forms a generation capable of living harmoniously in a pluralistic society. These findings underscore the importance of multicultural education management as a practical strategy for fostering social harmony in diverse Islamic educational institutions.

**Keywords** : Multicultural Education, James A. Banks, Social, Madrasah Diniyah

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## Abstrak

Penelitian ini berfokus pada penerapan nilai-nilai pendidikan multikultural di Madrasah Diniyah Pondok Pesantren Sunan Drajat Lamongan dengan menggunakan pendekatan dimensi pendidikan multikultural dari James A. Banks. Indonesia sebagai negara yang kaya akan keberagaman budaya, bahasa, agama, dan suku bangsa membutuhkan model pendidikan yang mampu menanamkan nilai toleransi, kesetaraan, dan penghargaan terhadap perbedaan. Pondok Pesantren Sunan Drajat, yang berdiri sejak 7 September 1977, menjadi salah satu contoh lembaga yang mengintegrasikan nilai-nilai tersebut dalam sistem pendidikannya. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif, melalui observasi, wawancara mendalam, dan studi dokumentasi. Hasil penelitian bahwa lembaga ini telah berhasil mengintegrasikan nilai-nilai multikultural melalui empat fungsi manajemen utama perencanaan, pengorganisasian, pelaksanaan, dan pengawasan berdasarkan teori manajemen George R. Terry dan menunjukkan bahwa pelaksanaan pendidikan multikultural di madrasah diniyah pesantren ini tercermin dalam lima dimensi utama Banks: integrasi konten, konstruksi pengetahuan, pengurangan prasangka, pedagogi kesetaraan, dan pemberdayaan budaya sekolah. Nilai-nilai seperti inklusivitas, toleransi, demokrasi, dan moderasi dihidupkan melalui proses pembelajaran, kegiatan santri, dan keteladanan para pengajar. Dengan demikian, pesantren ini tidak hanya mencetak santri yang berilmu dan berakhlak mulia, tetapi juga membentuk generasi yang mampu hidup harmonis dalam masyarakat majemuk. Temuan ini menegaskan pentingnya manajemen pendidikan multikultural sebagai strategi praktis dalam memupuk harmoni sosial di lembaga pendidikan Islam yang beragam.

**Kata kunci:** Pendidikan multikultural, James A. Banks, Madrasah Diniyah

### A. Introduction

Indonesia is widely recognized as a nation endowed with extraordinary diversity in customs, ethnicities, races, religions, and languages. This diversity has given rise to a rich cultural mosaic, positioning Indonesia as one of the most multicultural countries in the world. Such cultural wealth is a valuable national asset that must be preserved, respected, and maintained by all levels of society. From this spirit of diversity emerged the national motto *Bhinneka Tunggal Ika*, which means "Unity in Diversity." To understand diversity within society, three closely related terms are often used: plurality, diversity, and multiculturalism (Azzahra et al., 2023). Although these terms share a common emphasis on difference or non-uniformity, each carries a distinct meaning. The essence of multiculturalism lies in the capacity and willingness to accept and respect other groups as integral parts of a unified whole, without discrimination based on cultural, ethnic, gender, linguistic, or religious backgrounds (Bukhori, 2019). While plurality simply describes the existence of

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variety, multiculturalism emphasizes equality and harmony within differences, where every individual holds an equal position in social life.

James A. Banks, one of the foremost scholars in multicultural education, defines it as an idea, an educational reform movement, and a learning process aimed at restructuring educational institutions so that all students regardless of their ethnic, racial, cultural, religious, or socioeconomic backgrounds have equal opportunities to achieve academic and social success (Banks, 2002) . According to Banks, multicultural education is not merely about teaching diversity; Rather, it emphasizes the transformation of the educational system to embody the values of justice, equality, and respect for differences (Banks, 2002) . Through this approach, educational institutions are expected to create inclusive and participatory learning environments in which every individual's identity is valued and learners are encouraged to engage harmoniously within a pluralistic society. Thus, in Banks' view, multicultural education represents a systematic effort to cultivate learners who are not only intellectually capable but also socially aware, empathetic, and committed to social justice amid societal pluralism .

Multicultural education in Indonesia stands on a strong foundation, both juridically and theologically. Juridically, the legal basis for multicultural education is outlined in Law Number 20 of 2003 concerning the National Education System, particularly Article 4, Paragraph (1), which states that education must be conducted in a democratic, equitable, and non-discriminatory manner while upholding human rights, religious values, cultural traditions, and the nation's diversity (UU & 20, 20 CE) . This provision emphasizes that the national education system should not merely function as a medium for transferring knowledge but also as a vehicle for instilling values of tolerance, equality, and respect for differences.

From a theological perspective, the principles of multicultural education are consistent with Islamic teachings that highlight the importance of appreciating diversity. This is affirmed in the Qur'an, Surah Al-Hujurat (49:13), which states: "O mankind! Indeed, We created you from a man and a woman, and made you into nations and tribes so that you may know one another."

This verse signifies that diversity is a divine decree to be accepted as a blessing and source of enrichment, rather than as grounds for superiority or division. Therefore, multicultural education is firmly rooted in both state law and Islamic values, aiming to shape individuals who are tolerant, just, and respectful of differences.

The primary goal of multicultural education is to cultivate an attitude of mutual respect toward diversity by embedding multicultural values within the learning process, enabling students to live harmoniously within a pluralistic society while maintaining their cultural and personal identities (Purwasari et al., 2023) . The urgency of implementing multicultural education in Indonesia lies in its effectiveness as a strategic means of preventing conflict in a diverse society (Nugraha, 2020) .

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Moreover, it serves as a medium to transmit the nation's cultural wisdom aligned with the principles of Pancasila to younger generations. As a result, multicultural education becomes a vital foundation for the development of the national curriculum. Ultimately, it envisions the creation of a multicultural Indonesian society that coexists peacefully in harmony (Abdin & Tuharea, 2023) .

Madrasah Diniyah is a non-formal Islamic educational institution that aims to provide continuous Islamic education to its students (Marzuqi, 2022) . Education in Madrasah Diniyah complements religious learning that is not fully covered in the formal education system through a structured class-based and tiered approach. As a supporting system for religious education, Madrasah Diniyah is also expected to deliver multicultural education to its students so that, in addition to deepening their understanding of Islam, they also internalize multicultural values as essential qualities for living harmoniously in a plural society (Nurlaela et al., 2024) .

According to James A. Banks, multicultural education consists of five core dimensions: (1) content integration within the curriculum, (2) the knowledge construction process, (3) prejudice reduction, (4) equity pedagogy, and (5) the empowerment of school culture and social structures within educational settings (Pambudi, 2025) . Madrasah Diniyah at Pondok Pesantren Sunan Drajat, located in Banjarwati Village, Paciran District, Lamongan Regency, is a non-formal religious school that accommodates more than 1,000 students from diverse regions, cultures, and personalities. Within the framework of non-formal education, this Madin collaborates with MQ, Pengajian Salaf (classical Islamic studies/Kitab Kuning), LPBA, and the Islamic boarding school under the same foundation. What makes this Madrasah Diniyah distinctive is the implementation of a final examination for third-grade students of formal schools to evaluate their learning outcomes in Qur'anic and Islamic studies. This study is expected to contribute additional insights and inspiration for other educational institutions as well as the general public.

The difference lies in the approach and framework used. In James A. Banks' concept, multicultural education is systematically designed through the integration of curriculum materials, the reduction of prejudice, and the establishment of a school structure that is fair to all groups. This approach is academic and based on social theories developed in the West. Meanwhile, in Islamic boarding schools such as Pondok Pesantren Sunan Drajat, multicultural education is more rooted in religious values and local traditions. The main emphasis is not solely on the reconstruction of the formal curriculum, but on character building through manners, togetherness, and appreciation of Islamic teachings. Thus, while according to Banks multiculturalism is developed through structured pedagogical strategies, in Islamic boarding schools it grows culturally and spiritually in the daily lives of the students.

## B. Method

This research was conducted at Pondok Pesantren Sunan Drajat, Lamongan. The researcher employed a qualitative paradigm with a field research design and a phenomenological approach to gain an in-depth understanding of the participants' lived experiences. Data were collected through in-depth interviews, direct observation, and document analysis. To ensure the credibility and trustworthiness of the data, several validation techniques were applied, including prolonged engagement in the field, triangulation, confirmability, transferability, and dependability. Data analysis followed the Miles and Huberman model, which consists of three main stages: data reduction, data display, and conclusion drawing or verification. The collected data were then selected, organized, and focused on aspects relevant to the research objectives. After being regularly presented, final conclusions were drawn based on the verification and accuracy of the field findings.

This study took place at the Madrasah Diniyah of Pondok Pesantren Sunan Drajat in Lamongan, with key informants including the foundation's administrators, the head of the madrasah, teachers, and students. In addition to primary data, supporting sources such as school documents and observation notes were also utilized. Pondok Pesantren Sunan Drajat was founded by KH. Abdul Ghofur on September 7, 1977, in Banjarwati Village, Paciran District, Lamongan Regency. The pesantren has produced numerous alumni who are now spread across various regions within and beyond Java Island. Its educational system encompasses ma'hadiyah (pesantren-based education), madrasah diniyah, madrasatul Qur'an, foreign language institutions, pengajian kitab kuning (classical Islamic text studies), and taqror programs.

## C. Results and Discussion

According to the Profile Document of Pondok Pesantren Sunan Drajat (2010), the institution was established on September 7, 1977, through the initiative of KH. Abdul Ghofur in Banjarwati Village, Paciran District, Lamongan Regency. The name "Sunan Drajat" was deliberately chosen to reflect the historical, psychological, and philosophical connection with the renowned Islamic preacher, Sunan Drajat (Musbikhin, 2015). Historically, the pesantren is located in an area that once served as the center of Sunan Drajat's missionary activities in spreading Islamic teachings. Psychologically, the bond is evident through the emotional and genealogical ties of local residents, some of whom are believed to be descendants of Sunan Drajat. Philosophically, this connection is embodied in the core values and teachings of Sunan Drajat, which have become the moral foundation of the local community and the guiding principles in the management of the Islamic boarding school:

1. Menehono signed marang wong kang wuto "Give guidance to those who are blind," meaning to provide knowledge and enlightenment to those who lack understanding so that they may become intelligent and insightful individuals.

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2. Menehono mangan marang wong kang luwe “Feed those who are hungry,” which signifies the importance of helping the needy, particularly those living in poverty, to achieve a better and more prosperous life.
3. Menehono busono marang wong kang wudo “Clothe those who are naked,” referring to teaching decency, modesty, and moral awareness to those who have yet to understand the essence of ethics and virtue.
4. Menehono ngiyup marang wong kang kudanana "Give shelter to those who are suffering," conveying the moral duty to offer protection, comfort, and compassion to those who are suffering or in distress (Salsabilla, 2024) .

Raden Qosim, widely known as Sunan Drajat, established an Islamic boarding school (Islamic boarding school) in the Tanah Drajat area, which is now recognized as the site of Pondok Putri Sunan Drajat. He later expanded his teaching activities to Drajat Village, where his tomb is located today. After his passing, the pesantren he founded went through periods of decline, eventually leaving only the ruins of a small prayer hall (musholla) and a well believed to have been constructed around 1426 CE. Centuries later, on September 7, 1977, one of his descendants, KH. Abdul Ghofur, revived Sunan Drajat's missionary and educational spirit by establishing Pondok Pesantren Sunan Drajat in Banjarwati Village, Paciran District, Lamongan Regency. The institution has since grown into one of the most prominent Islamic educational centers in East Java (Syarifah, 2023) . Equipped with mastery of traditional martial arts (kanuragan science), KH. Abdul Ghofur encouraged young people to study while also teaching them religion, self-defense, and traditional medicine.

In terms of formal education, KH. Abdul Ghofur was known as an intelligent, honest, and highly motivated learner from a young age. His educational journey, however, was not only marked by intellectual pursuits but also by profound spiritual experiences. During his studies at the Islamic boarding school of KH. As'ad in Pasuruan, he reportedly received guidance from an elderly man wearing a yellow robe, known as Kyai Abi Bakrin. The elder advised him to seek a teacher who could guide him toward attaining the spiritual rank of sheikh. This message eventually led him to Babak Sarang, a forested area approximately six kilometers from the center of Sarang City, where he became a student of Kyai Hasbullah (Zunaih, 2017) .

Under Kyai Hasbullah's mentorship, the first text he studied was Syamsul Ma'arif, a classical Islamic manuscript discussing spiritual healing and esoteric knowledge ('ilm al-hikmah). His teacher foretold that the book would later serve as the spiritual foundation for the Islamic boarding school KH. Abdul Ghofur would establish in the future. His quest for knowledge did not stop there. Driven by an unrelenting thirst for learning, he continued his studies at several renowned Islamic boarding schools, including Lirboyo, Tretak (under KH. Ma'ruf Zuwaini), and Roudlotul Qur'an Kediri, led by KH. Asy'ary, during the years 1970–1975. In Kediri, he deepened his understanding of traditional medicine (ketaban) and martial arts.

During his spare time, he also studied under local scholars in the surrounding areas

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of the Islamic boarding school where he lived. Moreover, KH. Abdul Ghofur expanded his religious education at Pesantren Salafiyah Syafi'iyah Situbondo, reflecting the breadth of his intellectual and spiritual network that profoundly shaped his character as an educator and a distinguished ulama.

The grandson of the founder, KH. Abdur Ghofur, continued this intellectual and spiritual tradition by developing Qur'anic recitation activities, classical Islamic text studies, and instruction in religious practices based on Islamic teachings. The educational process was initially conducted through the *bandongan* and *sorogan* methods of reading, interpreting, and memorizing classical texts which later evolved into a formal learning system under the *Madrasah Diniyah*. The *Madrasah Diniyah* of Pondok Pesantren Sunan Drajat is led by Ustadz Kholis Sutanto. This institution plays a vital role in producing professional and competent religious scholars, nurturing students with noble character, and implementing a comprehensive education system that integrates both religion and general sciences.

From the perspective of multicultural education proposed by James A. Banks, the implementation of multicultural values within the *Madrasah Diniyah* of Pondok Pesantren Sunan Drajat is reflected through four main dimensions that are harmoniously integrated with the four management functions formulated by George R. Terry, namely planning, organizing, actuating, and controlling (Terry, 1986). This integration ensures that the educational process focuses not only on academic development but also on cultivating tolerance, inclusivity, and social justice within the madrasah environment. The results of applying these four dimensions are presented in the following table:

**Table 1. Indicators and Findings of Sunan Drajat Islamic Boarding School Lamongan**

Management Function	Indicators	Findings
Planning	<ul style="list-style-type: none"> <li>- Establishing the vision, mission, and goals of Madrasah Diniyah.</li> <li>- Conducting needs analysis.</li> <li>- Formulating programs and target outcomes (goals).</li> <li>- Involving stakeholders.</li> <li>- Designing strategies to achieve objectives.</li> <li>- Preparing plans and evaluation mechanisms.</li> </ul>	<p>The Madrasah Diniyah envisions becoming an Islamic educational institution that produces Qur'anic, virtuous, high-achieving, and globally competitive students, and a revolutionary Islamic boarding school that contributes to the realization of a civil society. Its mission is to organize learning activities in accordance with the Qur'an and As-Sunnah. Planning meetings are held before the start of each academic year to discuss written and final</p>

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		examinations. Stakeholders, including parents and the local community, are actively involved in the planning process. These activities are conducted by the Foundation and the Diniyah Takmiliah Communication Forum (FKDT).
Organizing	<ul style="list-style-type: none"> <li>- Division of tasks.</li> <li>- Financial management.</li> <li>- Team formation.</li> <li>- Preparation of facilities and infrastructure.</li> <li>- Curriculum preparation.</li> </ul>	A clear organizational structure is established along with specific role assignments. Financial resources are managed through BOSDA funds from the provincial government and an annual budget plan (RAB). Organizational arrangements are reviewed at the beginning and end of each program. The institution provides adequate facilities and infrastructure and maintains a well-structured academic schedule.
Actuating	<ul style="list-style-type: none"> <li>- Leadership and teamwork.</li> <li>- Effective and interactive learning.</li> <li>- Supporting activities and programs.</li> <li>- Teacher quality improvement.</li> <li>- Collaboration with external parties.</li> </ul>	The head of Madrasah Diniyah and the caregiver (caretaker) serve as role models, promoting teamwork and discipline. Learning activities include deres (Qur'an recitation) and memorization sessions accompanied by rhythmic recitation methods. Supporting programs include competitions such as kitab kuning reading and calligraphy contests, as well as a haflah (celebration) held every three years. Teacher development programs are organized by the caregiver, and collaboration is established with government institutions to enhance educational quality.

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Controlling	<ul style="list-style-type: none"> <li>- Supervision by the head of Madrasah Diniyah.</li> <li>- Reward system.</li> <li>- Collaboration with other institutions.</li> </ul>	Supervision is carried out through a direct (directive) approach by the head of Madrasah Diniyah. A haflah is conducted every three years as part of evaluation and appreciation efforts. Supervision and quality assurance are also coordinated with the Diniyah Takmiliah Communication Forum (FKDT) and the Ministry of Religious Affairs (Kemenag).
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Source : Data processed by the author

The Madrasah Diniyah of Pondok Pesantren Sunan Drajat consists of several educational levels, including junior high school (MTs/SMP), senior high school (MA/SMK), alumni, and university students. The subjects taught at the Madrasah Diniyah of Sunan Drajat Islamic Boarding School Lamongan are presented in the following table:

**Table 2. Subjects in the Madrasah Diniyah in Sunan Drajat Islamic Boarding School Lamongan**

Level	Grade	Subjects
<b>Tsanawiyah (Equivalent to Junior High School / MTs)</b>	Grade 1	<i>Grammar , Shorof , Fiqh</i>
	Grade 2	<i>Nahwu , Shorof , Fiqh , Tafsir , Tawhid</i>
	Grade 3	<i>Nahwu , Shorof , Fiqh , Tafsir , Tawhid , Ethics</i>
<b>Aliyah (Equivalent to Senior High School / MA–SMK)</b>	Grade 1	<i>Grammar , Shorof , Fiqh</i>
	Grade 2	<i>Nahwu , Shorof , Fiqh , Tafsir , Akhlaq , Tauhid , Hadith</i>
	Grade 3	<i>Nahwu , Shorof , Fiqh , Tafsir , Akhlaq , Tauhid , Hadith</i>

Source : Data processed by the author

Implementation of James A. Banks' Multicultural Education Framework in Madrasah Diniyah Pondok Pesantren Sunan Drajat :

1. Content Integration

Content integration refers to how teachers incorporate cultural diversity values and concepts into all aspects of the teaching and learning process. This includes embedding multicultural values in teaching materials, instructional methods, assignments, exercises, and evaluation tools. Through this approach,

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learning activities not only transfer knowledge but also cultivate respect, tolerance, and awareness of cultural diversity among students (Banks, 2006) .

At Madrasah Diniyah Pondok Pesantren Sunan Drajat, multicultural education is integrated into the curriculum by embedding multicultural values into classroom instruction. For example, in fiqh lessons, teachers explain the existence of various mazhab (schools of Islamic jurisprudence) and encourage students to respect differences among them, avoiding prejudice toward followers of other schools. Similarly, in aqidah (theology) and akhlaq (morality) lessons, students are taught proper manners and ethical conduct toward elders, including parents, kyai (religious leaders), and teachers.

## 2. The Knowledge Construction Process

The knowledge construction process refers to how learning enables students to understand, interpret, and construct knowledge about different cultures, thus fostering their ability to recognize, accept, and appreciate cultural diversity (Banks, 2006) .

At Madrasah Diniyah Pondok Pesantren Sunan Drajat, this process is implemented through various activities that encourage interaction and collaboration among students from diverse regions and cultural backgrounds. For example, new students are introduced to peers from different provinces across Indonesia, promoting cross-cultural understanding. During the formation of classroom committees, students engage in discussions and decision-making processes that reflect democratic values. Furthermore, the institution emphasizes the importance of religious moderation, teaching students to avoid fanaticism and to respect differing opinions rooted in diverse cultural and theological perspectives. .

## 3. Prejudice Reduction

Prejudice reduction can be achieved by implementing diverse teaching strategies that help students develop positive attitudes toward various cultures and differences (Banks, 2006) . At Madrasah Diniyah Pondok Pesantren Sunan Drajat, students are taught that the community consists of both santri mukim (resident students) and santri nbesar (non-resident students) who attend religious classes within the pesantren environment. Each group comes from different cultural and social backgrounds, bringing with them distinct habits and traditions. Through daily interactions, they are guided to respect, appreciate, and behave kindly toward one another.

In Tawhid lessons, for example, students learn the principle that “Allah treats His servants according to their expectations,” encouraging them to cultivate good thoughts and positive behavior. Similarly, Aqidah and Akhlaq lessons emphasize courteous conduct, humility, and mutual respect. As a result, students of Madrasah Diniyah Pondok Pesantren Sunan Drajat display politeness,

discipline, and refined manners in their daily interactions, embodying the Islamic boarding school's ethical and spiritual values.

#### 4. An Equity Pedagogy

Equity pedagogy refers to the practice of ensuring fairness and equality in the learning process so that instructional methods and classroom interactions support the success of all students regardless of their cultural, social, or regional backgrounds (Banks, 2006) . In Madrasah Diniyah Pondok Pesantren Sunan Drajat, both local students and those from other provinces or islands are treated equally. Every student is given equal opportunities to participate in all academic and non-academic activities. The teachers adopt inclusive approaches that emphasize fairness, collaboration, and the development of each student's potential according to their individual strengths and capacities.

#### 5. An Empowering Scholl Culture and Social Culture

An empowering school culture and social structure refers to creating a school environment that strengthens relationships among students from diverse backgrounds through active participation and effective communication (Banks, 2006) . At Madrasah Diniyah Pondok Pesantren Sunan Drajat, this is achieved through collaborative activities such as haflah (annual religious festivals) and various community-based programs that foster solidarity between students, teachers, and the surrounding society.

Across all dimensions of multicultural education implemented at the institution, numerous core values are instilled in students with particular inclusivity, where every learner is embraced regardless of their differences and provided with equal rights to grow and develop (Muhtarom et al., 2020) . The spirit of tolerance, democracy, moderation, and mutual assistance is cultivated through daily learning activities. All students are treated equally, given the same opportunities, and encouraged to uphold human dignity within the Islamic boarding school community.

Although the implementation of multicultural education is not without challenges such as occasional conflicts among students the educators and administrators address these issues through character education, promoting peaceful and democratic conflict resolution. The Madrasah Diniyah education at Pondok Pesantren Sunan Drajat ultimately aims to produce intellectual and morally upright scholars (ulama) through a pesantren-based education model that integrates religious devotion with intellectual excellence (Bakhrudin, 2024).

### D. Closing

The multicultural education implemented at Pondok Pesantren Sunan Drajat in Lamongan serves as concrete evidence that the values of diversity can coexist harmoniously with Islamic principles (Sa'diyah, 2025) . Through the application of James A. Banks' five dimensions of multicultural education, the Islamic boarding Multicultural Education From The Perspective Of James A. Banks At Sunan Drajat Islamic Boarding School Lamongan

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school has successfully created an inclusive and equitable learning environment that respects cultural and social differences among students. Every individual is given the opportunity to grow without discrimination and is guided to embody attitudes of moderation, tolerance, and mutual respect. Although challenges such as differing opinions among students still occur, the pesantren's peaceful and democratic educational approach provides a constructive means of resolution. The findings reveal that the educational model at Pondok Pesantren Sunan Drajat not only imparts religious knowledge but also fosters multicultural character development that is highly relevant to contemporary national and religious life. This pesantren exemplifies how value-based education can serve as a strong foundation for building a harmonious, just, and civilized society.

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