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Multicultural-Based Teacher Human Resources Management Practices in Managing Student Diversity

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Abstract :

The religious and ethnic diversity of students requires teachers to manage the classroom in a way that is sensitive to these differences. This study aims to analyze multicultural-based human resource (HR) management practices among teachers in managing student diversity at SMKS Bhinneka Karawang, covering recruitment, competency development, and collaboration, as well as teacher practices and student experiences. This study employs a qualitative approach using a case study design. Data were collected through face-to-face and written semi-structured interviews with the principal, the vice principal for student affairs, one teacher, a guidance counselor, one Muslim student, and one non-Muslim student. The data were then analyzed using the Miles and Huberman interactive model and validated through source triangulation. The results indicate that the recruitment process indirectly considers diversity by assessing the character of prospective teachers; competency development is carried out through in-house training and self-directed learning; and collaboration is fostered through teacher working groups as well as coordination among the student affairs office, the guidance counselor, and homeroom teachers. The school grants permission for religious worship, and teachers are urged not to discriminate against students; meanwhile, both students feel they are treated equally. However, these practices are cultural and informal; informants' accounts regarding the attendance of non-Muslim students at Friday religious study sessions are not entirely consistent; the mechanism

for the religious education of non-Muslim students remains unclear; and evaluations do not yet use measurable indicators. This study concludes that these practices need to be institutionalized by schools and foundations into written policies or measurable standard operating procedures.

Keywords : *Teacher human resource management, multiculturalism, student diversity, written policies, case study*

Introduction

The diversity of cultures, religions, ethnicities, languages, and social backgrounds of students is a reality that needs to be managed systematically in the implementation of education. Schools not only function as a place for the learning process to take place, but also as a social space where students learn to recognize differences, build relationships, and develop mutual respect. Multicultural education is not enough to be realized through instilling the value of tolerance in learning, but also requires an empowering school culture and equitable pedagogical practices (Banks & Banks, 2010). In this context, teachers are the main implementers of diversity management in the classroom, so that the way schools recruit, develop, and coordinate teachers determines the school's readiness to face the diversity of students. This is the domain of teacher human resource management (HR).

Vassallo's (2021) research identified the characteristics of school leaders who adhere to the principles of multicultural education in an effort to realize equitable education. Gómez-Hurtado et al. (2021), who researched cultural diversity management practices in six schools in Spain and Chile, found that inclusive leadership plays a role in building a collaborative culture, with the professional development of the school community as one of the dimensions of good practice. Both studies show that diversity management requires leadership commitment that is translated into institutional practices, including educator management.

From the perspective of educators and students, Wahyono et al. (2022) found that elementary school teachers' understanding of multicultural education is generally still essential, and teachers' attitudes and actions, whether consciously or unconsciously, can contain religious intolerance. Karataş et al. (2022) found that adolescents' perceptions of equal treatment from teachers are related to the increase in positive contact and decrease in negative contact between groups over time. Utami (2022) examines the challenges of religious education equity in multi-religious public schools in Indonesia and shows that Muslim and non-Muslim teachers and students accept and respect existing conditions for the creation of a peaceful school environment. These findings show that teachers' understanding, attitudes, and treatment affect how diversity is managed in schools, so that teacher management cannot be separated from diversity management.

In Indonesia, teachers are required to have pedagogic, personality, social, and professional competencies (Republic of Indonesia, 2005). Personality and social competencies are closely related to teachers' ability to interact with diverse students. However, Afifuddin et al. (2025) reported that primary school teachers

in Indonesia cited the lack of institutional support and limited curriculum flexibility as the main obstacles in implementing multicultural education. This shows that school support for teachers is an important part of diversity management.

SMKS Bhinneka Karawang is under the auspices of the Islamic education foundation, but accepts students from various ethnicities and religions. Based on interviews with school principals, vice principals for student affairs, teachers, guidance and counseling teachers (BK), and students, the school paid attention to the character and social competence of educators in recruitment, organized in-house training and teacher discussion forums or Teacher Working Groups (KKG), and coordinated homeroom teachers with student affairs to understand the characteristics of students. Students from different religious backgrounds also said that they felt discriminated against. The information provided an overview of the school's efforts to manage diversity, but it was not enough to conclude that all of these practices ran consistently across all classes and departments.

Previous research has examined inclusive leadership, teacher understanding, teacher treatment, and interfaith competence. However, based on the author's research, studies examining how teacher recruitment, competency development, and collaboration are used to manage student diversity are still limited, especially in vocational high schools under Islamic education foundations that accept non-Muslim students. This research is directed to fill this gap through a case study at SMKS Bhinneka Karawang.

This study aims to analyze the practice of multicultural-based teacher human resource management in managing the diversity of students at SMKS Bhinneka Karawang. The formulation of the problem is, first, how teacher recruitment considers the diversity of students, second, how schools develop competencies and build teacher collaboration in dealing with the diversity of students, and third, how teacher practices and the experiences of students from different religious backgrounds are related to the management, including the extent to which the practice is supported by written rules and evaluations, as well as its supporting and inhibiting factors. The results of the research are expected to make an empirical contribution to the management of teacher human resources in pluralistic schools, especially in Islamic educational institutions.

Research Methods

This research uses a qualitative approach with a case study type. This approach was chosen because the research aims to understand in depth how teachers' human resource management (HR) is carried out to manage the diversity of students in schools with diverse ethnicities and religions. The qualitative approach is used to understand the attitudes, views, and behaviors of individuals or groups (Moleong, 2018), while case studies allow researchers to examine the dynamics and complexity of these phenomena in a real social context in one educational institution (Septiana, Khoiriyah, & Shaleh, 2024). The research was carried out at SMKS Bhinneka Karawang, West Java, a vocational school under the auspices of the Nahdlatul Ulama-based Islamic education foundation.

The school was chosen purposively because, according to the teacher's information, it accepts non-Muslim students with diverse ethnic backgrounds, including Sundanese, Javanese, Batak, Chinese, and Lampung. According to the teacher, the school has five expertise programs, namely Automotive Engineering, Computer and Network Engineering, Office Management, Institutional Financial Accounting, and Digital Business, with a total of more than 700 students and around 280 students in the latest batch. "The data was collected in two stages, namely on Monday, August 31, 2026 for principals, teachers, and students, and on Friday, October 23, 2026 for vice principals for student affairs and guidance and counseling teachers (BK).

In qualitative research, the researcher plays the role of the main instrument (Moleong, 2018). In the first stage, the researcher is present directly at the location as an interviewer, while in the second stage, the researcher submits a question sheet via online message. The presence of the researcher is known to the school, and before the interview, the researcher introduces himself, explains the purpose of the research, and asks for the willingness of the informant. The informants are selected using the purposive sampling technique, which is the selection of data sources based on certain considerations (Sugiyono, 2022), with the criterion that the informant knows and experiences the phenomenon being researched. The informants consist of six people from three elements. The elements of the school leadership are the principal (AA), who serves in the fourth year, and the vice principal for student affairs (TA). The teacher element is an Informatics teacher as well as a concentration of Computer Network and Telecommunication Engineering (TJKT) expertise with the initials AT, who has been teaching since 2020 and has an industrial background, as well as BK teachers with the initials ENH. The student elements are students with the initials SD, grade XII TKJ 1, Muslim, and students with the initials CVK, class XII Digital Business, non-Muslim. The vice principal for student affairs and BK teachers are involved because both play a direct role in student coaching, coordination with homeroom teachers, and handling student problems. The limited number of informants is a limitation of this study.

Data were collected in two ways. In the first stage, data was obtained through semi-structured face-to-face interviews with principals, teachers, and students, using question guidelines that remained open for in-depth analysis. Questions for principals included teacher recruitment, competency training and development, teacher collaboration forums, and coordination in dealing with student diversity. Questions for teachers included the importance of cultural sensitivity, the influence of students' cultural differences on teaching methods, school support, and religious education for non-Muslim students. Questions for students included views of friends of different ethnicities or religions, diversity facilities, and teacher treatment. The first stage of interviews was recorded with the informant's knowledge, then transcribed and documented with photographs as a supporting archive. In the second stage, data from the vice principal for

student affairs and BK teachers were obtained through written interviews using question sheets submitted and answered via online messages, and answers were recorded as received. The second stage of questions includes student data management, coordination with homeroom teachers, treatment of students of different religions and ethnicities, religious activities, religious education for non-Muslim students, written rules, evaluation, and supporting and inhibiting factors.

The data was analyzed with the interactive model of Miles and Huberman (in Sugiyono, 2022) in three stages. The first stage is data reduction, which is to summarize, select the main points, and focus the data from the interview transcripts, then codify them into the themes: teacher recruitment, teacher competency development and collaboration, teacher practice and student experience, written rules and evaluation of diversity management, as well as supporting and inhibiting factors. The second stage is the presentation of data in the form of narratives, tables, and images so that the patterns of relationships between themes are visible. The third stage is conclusion drawing and verification, which is concluding findings gradually and re-examining the data. The validity of the data is tested through triangulation of sources to increase the credibility of the data (Moleong, 2018; Sugiyono, 2022), namely by comparing the information of school leaders (principals and deputy principals for student affairs), teachers (subject teachers and BK teachers), and students. Technical triangulation has not been possible because the main data comes from interviews and no observations or school documents have been analyzed. To protect identity, informants in this article are only referred to by initials.

Results and Discussion

Results

Data was collected through interviews with school principals, vice principals for student affairs, one subject teacher, BK teachers, and two students at SMKS Bhinneka Karawang, a school under the auspices of the Nahdlatul Ulama-based Islamic education foundation. The findings are presented according to three problem formulations: teacher recruitment, teacher competency development and collaboration, as well as teacher practice and student experience, equipped with written rules, evaluations, and supporting and inhibiting factors.

According to the teacher informant (AT), the school has five expertise programs: Automotive Engineering, Computer and Network Engineering, Office Management, Institutional Financial Accounting, and Digital Business, with more than 700 students and around 280 students in the latest batch. According to him, the students come from different ethnicities and religions, including students of Chinese descent in grade XII, Batak students of Christian descent in grades X and XI, Javanese students, and transfer students from Lampung. The profiles of the informants are presented in Table 1.

Table 1 : Profile of research informants

Initials	They report	Remarks
AA	Principal	Fourth year in office
PLOT	Vice Principal for Student Affairs	Responsible for student development, discipline, student council, and school activities
AND	Informatics Teacher and TJKT expertise concentration	Teaching seventh year (since 2020)
ENH	BK Teacher	Assisting students in personal, social, learning, and social issues
SD	Grade XII TKJ 1 students	Muslim
CVK	Grade XII students of Digital Business	Non-Muslim

Teacher recruitment and diversity considerations

According to the principal (AA), the recruitment of educators and education personnel runs in four stages, as seen in Figure 1 part A. Applicants submit applications and CVs to the foundation, the school selects administratively, the principal and curriculum representatives conduct teaching practices and interviews, then the results are submitted to the foundation which determines the final decision.

Sensitivity to cultural diversity is assessed through the character of prospective teachers. According to AA, nowadays scientific competence alone is not enough, so schools also need the character and attitude of prospective teachers. He referred to four teacher competencies. Pedagogic competencies are believed to be possessed by almost all candidates, while personal, social, and professional competencies are sometimes missed. The challenge arises at the interview stage, when according to AA, prospective teachers sometimes do not know what the four competencies are. This is an obstacle for schools in recruiting teachers.

Competency development and teacher collaboration

The school develops teacher competencies at the beginning of each school year through in-house training (IHT) which this year has the theme of improving personality and social competence, while pedagogic competence has been discussed in the previous year. In addition, the principal gives teachers the flexibility to participate in independent training offline and online with the facilitation of facilities and the internet. Collaboration between teachers takes place through an internal Teacher Working Group (KKG) supervised by the deputy principal for curriculum, while the Subject Teacher Conference (MGMP) involves other schools.

For student diversity, the vice principal for student affairs coordinates with the homeroom teacher periodically, which according to the principal's instructions is programmed every month (Figure 1 part B). The reason, according to AA, is that homeroom teachers are seen as an extension of parents so that they

better understand the character, culture at home, and the economic situation of students. According to AA, collaboration in dealing with student diversity also runs from the student field directly to the subject teacher.

The information of TA and ENH completes this picture. According to TA, student religious data is usually recorded in the student administration managed by the administration at the time of registration, while tribal data is not necessarily recorded specifically, and information that teachers need to know for the purpose of coaching is conveyed through coordination with homeroom teachers or students. Unlike AA's statement that coordination between students and homeroom teachers is programmed every month, TA stated that coordination is carried out as needed, both through teacher meetings and direct communication, and discusses discipline, student development, association, and problems that arise in the classroom, including the issue of differences in backgrounds. ENH states that BK can be involved when there is a discussion about student development and problems to provide input from the social and behavioral side, as well as discuss with teachers to find the right approach when students have difficulty getting along. TA said that students can provide input on in-house training or KKG materials if it is related to student development. According to TA, the competencies that teachers need most are to understand students' characters, communicate well, and resolve conflicts, while according to ENH, teachers need to be more patient, open, and careful in joking so as not to offend students' family, ethnic, or religious backgrounds.

The forms of competency development and teacher collaboration, including student coordination and homeroom teachers, are summarized in Table 2.

Table 2: Forms of competency development and teacher collaboration

Form of activity	Implementers	Focus and description
IHT at the beginning of the school year	School	This year: personality and social competence; pedagogic competence in the previous year
Self-training or school messengers	Teachers; schools facilitate	Offline or online; facilities and internet are provided
KKG internal	Teachers per subject; supervised by curriculum representatives	Teaching modules and learning methods; different schedules for each subject
MGMP	Cross-school teachers	External interschool forums

Student and homeroom coordinator coordination	Vice principal for student affairs, homeroom teacher; BK teachers are involved according to needs	Understand the character, family culture, and economic conditions of students; according to AA it is programmed every month, according to TA it is done as needed

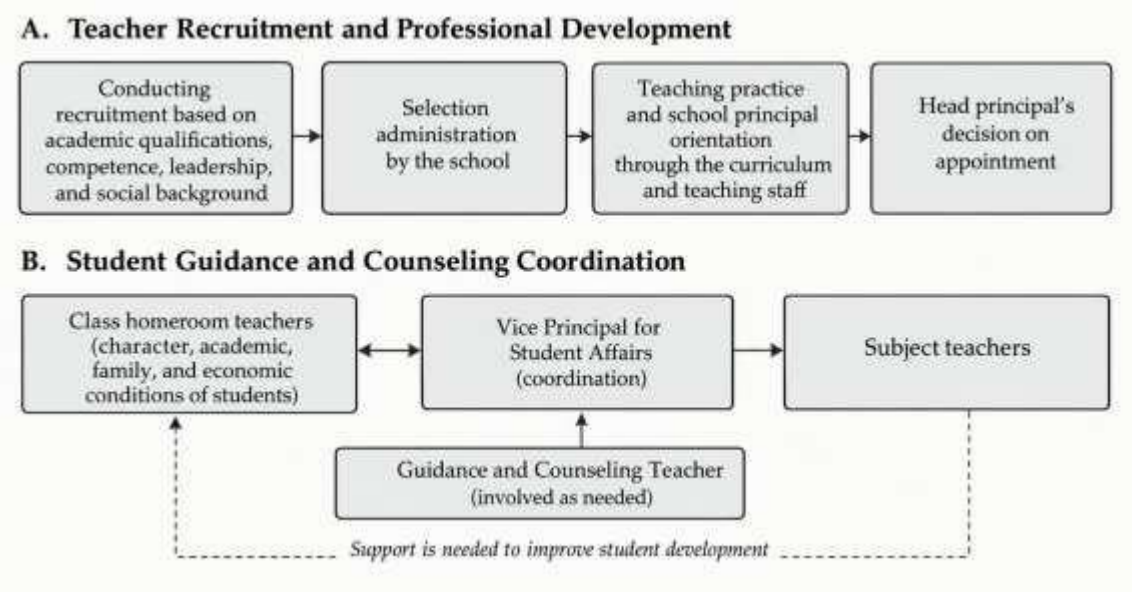


Figure 1: Teacher and education staff recruitment flow (A) and student diversity management coordination flow (B)

Teacher practice and student experience

The teacher informant (AT) emphasized that cultural sensitivity is important because students are of various ethnicities, characters, and religions. The school accepts non-Muslim students even though they are under an Islamic foundation. According to him, the level of sensitivity of each teacher is different, but the leadership tries to avoid discrimination, and the curriculum always appeals to teachers so that there is no discrimination against religion or ethnicity. According to AT, the administration informs the homeroom teacher and subject instructor about the religion of the student from the beginning of entry, because the outward appearance does not always show his religion. Students who will worship in churches or monasteries are given permission. In terms of language, teachers sometimes talk to students in Sundanese, but this is not an obstacle because students from outside the Sundanese tribe are used to it and Indonesian is the unifier.

According to AT, recitation and yasinan are held every Friday morning, and non-Muslim students are still required to follow it by sitting with their friends in the mosque, even if they do not wear hijab or do not wear Muslim clothes. According to him, this is intended so that they do not feel left out. AT also said that non-Muslim students get their religious teachings in their respective places of worship.

The student with the initials SD stated that he views relationships with friends of different religions with the principle of mutual respect, especially in terms of worship. He waits for his friend to finish worship before playing again. He also stated that he has not found a teacher who discriminates between students, although he considers that the closeness with friends of different religions is not too close and there are no students of different religions in his class. He mentioned the extracurriculars available, including music, dance, angklung, English, Japanese, and sports. The application for extracurricular angklung had to wait because the tools were not enough, then ran after the tools were available.

The CVK student said that he had never had Muslim friends before, so he found the difference in this school pleasant because it added to his knowledge about other religions. Regarding the Friday recitation, he stated that he sometimes participated and only sat down. CVK's statement that he sometimes participated was different from AT's statement that non-Muslim students were required to follow, so this could show that the implementation of the provisions in the field was not always uniform. He felt treated equally and not discriminated against, and felt appreciated when he spoke because his friends were paying attention. According to him, the school is quite friendly for students from different backgrounds because of the mutual respect for differences.

TA's and ENH's statements regarding religious activities differ in nuance from AT's statements. According to TA, Friday morning recitation and yasinan are religious habits for Muslim students, and for non-Muslim students, schools need to have clear arrangements while respecting their beliefs, which should be coordinated with the principal and foundation. TA stated that to ensure implementation for non-Muslim students, school policies and practices need to be reviewed, and the rules must be clearly communicated to teachers, students, and parents. ENH stated that he needs to listen directly to the opinions of non-Muslim students, and if anyone is confused or uncomfortable, he will convey it to the school. Regarding worship permits and holidays, according to TA, parents submit information to the homeroom teacher and then process it according to the school's permit procedure. Regarding religious learning, TA and ENH stated that religious learning in schools focuses on Islamic education, so the needs of non-Muslim students need to be discussed with the principal and foundation to get a solution according to the provisions, and ENH will forward these needs if conveyed by students or parents.

In terms of student development, TA stated that teachers are reminded not to use ethnic differences or family backgrounds as material for ridicule. If there is a conflict or ridicule, students find out the cause, invite the students involved to speak, and provide guidance, while teachers who are less sensitive are discussed carefully. ENH states that students who tell stories that feel left out will be listened to and, if necessary, that their problems are coordinated with the relevant parties, and that important recording is done for cases of ridicule or bullying that require follow-up. TA stated the same thing, namely that cases that are quite serious should be recorded. According to ENH, because the majority of students are Muslim, many daily associations are formed in the same

environment, but students are still encouraged to make friends and work together without choosing friends based on ethnicity or family background. ENH also considers that the use of Sundanese by teachers is reasonable, but Indonesian should be used when explaining material if there are students who do not understand Sundanese.

Written rules and diversity management evaluation

According to TA, the documents that become school guidelines are student discipline, student work programs, and rules for religious activities, while the existence of rules that specifically discuss religious and ethnic diversity needs to be re-examined. ENH stated that the BK service has a work program and procedures for handling student problems, but the special guidelines for diversity and special reports on diversity need to be re-examined. So far, coaching has been carried out based on rules, Islamic values, and school directions, in coordination with homeroom teachers and BK (TA). Both informants considered the written rules useful. According to TA, handling based on habits is more flexible, but the understanding of each teacher can be different, while the written rules provide the same guidelines so that the handling is more directed and does not depend on the policies of each person. ENH stated the same thing. According to TA, the procedures for carrying out religious activities, the treatment of students, the handling of bullying, and the mechanism for submitting complaints, by involving the principal, foundation, student affairs, BK, homeroom teachers, and religious teachers. ENH said that the handling of bullying, the mechanism for student complaints, and the guidelines for the implementation of school activities related to differences in backgrounds as things that need to be regulated first. Regarding evaluation, TA stated that evaluation can be carried out through homeroom teacher reports, teacher observations, student input, and BK reports, with simple questionnaires if needed. ENH stated that students' comfort is monitored through daily observations, communication with homeroom teachers, and counseling services, with questionnaires if needed. The statements of the two informants show that the evaluation appears to be carried out informally, while the questionnaire is only mentioned as a possibility.

Supporting and inhibiting factors

The supporting and inhibiting factors called informants are summarized in Table 3.

Table 3: Supporting and inhibiting factors in diversity management according to informants

Aspects	Supporting factors	Inhibiting factors

Recruitment	Tiered selection with interviews with principals and curriculum representatives; focus on character	Some prospective teachers do not understand their personality, social, and professional competencies
Development	annual IHT; facilitation of facilities and internet; freedom of self-training	No informant mentioned
Collaboration	internal KKG; coordination of students, homeroom teachers, and BK; cooperation with parents (ENH)	No informant mentioned
Practice in the classroom	Non-discrimination appeals; student religious information; worship permits; Indonesian as a unifier	Different Teacher Sensitivities
Habituation and means	NU-based school culture that emphasizes mutual respect; diverse extracurriculars	The angklung tool was not enough, then it was available (SD)

Aspects	Supporting factors	Inhibiting factors
Student development	School culture that emphasizes morality and discipline; cooperation between teachers, homeroom teachers, students, BK, and parents; Islamic values as the basis for moral development (TA, ENH)	Differences in students' characters and habits from families; lack of understanding that each student has a different background (TA); students are not open and have difficulty understanding the character of different friends (ENH)
Written rules and evaluation	student discipline, student work programs, rules of religious activities, BK work programs; evaluation through homeroom teacher reports, observations, and counseling	Informants have not been able to confirm the existence of guidelines and special reports on diversity (TA, ENH)

Discussion

This discussion answers the formulation of problems one by one, interprets the findings with previous studies, and then answers the gaps stated in the introduction. In general, SMKS Bhinneka already has a series of teacher human resource management practices that support diversity management, but based on interview data, the practice is more cultural in nature and does not appear to have been formulated as a written and measurable multicultural policy. The view of the vice principal for student affairs and BK teachers that the practice should be outlined in written rules shows that the need for institutionalization is felt by the implementers in the school itself.

Recruitment: diversity is considered through character, not explicit multicultural criteria

The answer to the formulation of the first problem is that recruitment considers diversity indirectly. Schools assess the personality and social character and competencies of prospective teachers, not the ability to manage multicultural classrooms explicitly. This approach is in line with the demands of the four competencies of teachers in Law Number 14 of 2005 concerning Teachers and Lecturers (Republic of Indonesia, 2005), and in line with the findings of Marfu et al. (2026) who place inclusive competency-based recruitment as an important HR management function for the success of multicultural education. Wahyono et al. (2022) also found that teachers' understanding of multicultural education is generally still essentialist and teachers' attitudes, whether they realize it or not, can contain intolerance. Because teachers' understanding and attitudes affect diversity management, interviews that explore the character and attitudes of prospective teachers are of strategic value.

However, according to AA, some prospective teachers are not familiar with the four competencies, so character assessment seems to depend on the interviewer's assessment. The foundation's position as the final decision-maker also means that school considerations are not necessarily determinants. At this point, leadership becomes important. Vassallo (2021) identifies the characteristics of school leaders who adhere to the principles of multicultural education, while Gómez-Hurtado et al. (2021) point out that inclusive leadership needs to be translated into school community management practices. Implicitly, in schools under foundations, diversity-sensitive recruitment criteria need to be mutually agreed upon between schools and foundations so as not to stop at the discretion of the interviewer.

Competency development and collaboration: institutional support is already in place, content is not yet directed

The answer to the second problem formulation is that schools develop teachers through in-house training, facilitation of self-training, KKG, and student coordination with homeroom teachers. This series is in line with the dimensions of good practices reported by Gómez-Hurtado et al. (2021) in Spain and Chile, namely the professional development of the school community, school participation, inclusive school culture, and positive diversity management. This institutional support is important because Afifuddin et al. (2025) found that elementary school teachers in Indonesia cited the lack of institutional support and limited curriculum flexibility as the main obstacles to multicultural education. Compared to the findings, based on the principal's statement, teachers at SMKS Bhinneka are relatively supported in terms of facilities and freedom to participate in training.

However, the theme of in-house training is personality and social competence in general, and the KKG agenda focuses on teaching modules and learning methods, so from the interview data it has not been apparent that student diversity is an explicit agenda in both forums. Marfu et al. (2026) view heterogeneous classroom management training and cultural sensitivity as part of teacher development in a multicultural context. On the other hand, homeroom and student coordination that according to AA is based on the homemaker's understanding of the student's background can be understood as part of an empowering school culture, one of the five dimensions of Banks' multicultural education (Banks in Mufidata & Arsyadana, 2025). Mufidata and Arsyadana (2025) found that an Islamic educational institution can apply these dimensions in practice even if it does not understand them theoretically. A similar thing seems to happen at SMKS Bhinneka, where multicultural practices run through habituation. TA's statement that coordination is carried out as needed, different from AA's instructions that program it every month, shows that the coordination has not been scheduled as a standard and still depends on the needs and initiatives of the implementer. TA and ENH's input on the competencies needed by teachers, namely understanding student character, communicating, resolving conflicts, being patient, and being careful in joking, can also be used as material for the theme of in-house training that is more geared towards diversity management. Existing collaboration can be further utilized by making the results

of homeroom mapping as a topic of discussion in KKG and in-house training.

Teacher practice and learner experience: equal treatment is felt, but there are points that need to be taken care of

The answer to the formulation of the third problem is that the practice of teachers, according to student informants (SD and CVK), is perceived to be equal and does not discriminate. This finding is in line with a study at SMP Negeri 1 Sumpiuh, where students from four religions stated that they were never treated differently and teachers positioned themselves as a fair role model (Pahlawi & Hanif, 2025), as well as a study at SMPN 3 Banjarmasin which placed the example of fair and non-discriminatory behavior as the core of the teacher's role (Ansari & Elmy, 2026). This equal treatment is also similar to the pedagogical dimension of equality reported by Mufidata and Arsyadana (2025). The value of tolerance and moderate attitudes in schools with a NU background, as described by Dianita et al. (2018), can be the normative basis of this practice. The attitude of mutual respect described by elementary school informants, such as waiting for friends to worship, is consistent with this pattern. However, the closeness with friends of different religions called elementary school informants is not too close, even though there are no students of different religions in their classes, so equal treatment has not automatically resulted in close relationships. Cultural-based extracurriculars such as angklung and dance can be more deliberately managed meeting spaces. Students' experiences come from two informants so they cannot be generalized.

Two points need to be maintained. First, Friday recitation. According to AT, non-Muslim students are still required to follow by sitting together in the mosque so as not to feel left out. This can be read as social inclusion, but it can also be read as an adjustment to the culture of the majority. CVK states that he sometimes participates and just sits down, without expressing objections, while TA states that the activity is a habit for Muslim students and that arrangements for non-Muslim students need to be explained and coordinated with the principal and the foundation. The statements of AT, TA, and CVK are not completely in line, which shows that the provisions on the attendance of non-Muslim students have not been understood and implemented uniformly. Therefore, the provisions on the attendance of non-Muslim students need to be formulated in writing and communicated to teachers, students, and parents. This is in line with the warning of Wahyono et al. (2022) that even unconscious actions can contain intolerance.

Second, the religious education of non-Muslim students. According to AT, non-Muslim students obtain their religious instruction in their respective places of worship, and TA and ENH stated that religious learning in schools focuses on Islamic education so the needs of non-Muslim students need to be discussed with the principal and foundation. Utami (2022) found that Muslim and non-Muslim teachers and students in multifaith public schools accept and respect the limitations of religious education services for the sake of a peaceful school environment. The information of the three informants shows that there is no definite mechanism to meet the religious education needs of non-Muslim students, and this needs to be considered because Article 12 paragraph (1) letter a of Law Number 20 of 2003 states that students have the right to receive religious

education according to the religion they adhere to and taught by educators of the same religion (Republic of Indonesia, 2003). For comparison, Syahrul and Arifin (2018) found in Muhammadiyah Kupang High School and Vocational School that Islamic ideological schools accept non-Muslim students, do not require non-Muslim students to wear hijab, provide religious teachers according to the students' religion, and give students holidays on their religious holidays. SMKS Bhinneka is in line with the admission of students, does not require Muslim clothes for non-Muslim students, and grants worship permits. SMP Negeri 1 Sumpiuh provides a special space for non-Muslim students to learn religion and opens consultations with their respective religious teachers (Pahlawi & Hanif, 2025). Schools can develop a mechanism for recognizing or reporting religious learning from outside the school.

From cultural practice to written policy: implications for schools and foundations

The findings of all informants show that diversity management at SMKS Bhinneka still largely relies on the habits, appeals, and wisdom of the implementers. This approach is flexible, but TA and ENH themselves state that each teacher's understanding can be different and that the written rules will provide the same guidelines so that the handling is more directed and does not depend on each person's policy, in line with AT's statement that the sensitivities between teachers are different. The difference in information about the attendance of non-Muslim students in Friday recitations, the lack of a definite mechanism for the religious education of non-Muslim students, and the lack of clarity guidelines and special diversity reports show the points when habit-based management is most prone to misunderstandings. The literature supports this view. Marfu et al. (2026) identified policy inconsistencies and organizational cultural resistance as obstacles, and concluded that educational institutions need to integrate multicultural inclusivity and sensitivity indicators into all HR management procedures. Syahrul and Arifin (2018) found that multicultural values in Muhammadiyah Kupang schools live as a hidden curriculum because they are not listed in the curriculum or the vision and mission, but are valued by teachers and principals, so that these values are mainly maintained by the commitment of the implementers. Wahyono et al. (2022) also found that teachers' understanding of multicultural education is generally still essentialist and unconscious attitudes can contain intolerance, which confirms the need for shared guidelines. Thus, changing the cultural approach to a written policy does not mean replacing living values, but makes them a standard that can be understood, implemented, and evaluated consistently by all teachers.

Since the foundation holds the final decision in teacher recruitment and, according to the TA, the policy of religious activities and religious learning for non-Muslim students needs to be coordinated with the principal and the foundation, this institutionalization should start from the foundation with the school. First, in recruitment, foundations and schools can include diversity sensitivity indicators into interview guidelines and teaching practices, in line with the four competencies of teachers, so that character assessments do not depend on the interviewer. Second, in teacher development, the themes of

diversity management, communication, conflict resolution, and prudence in joking, which TA and ENH refer to as needs, can be set as a fixed agenda for in-house training and KKG. Third, the coordination of students, homeroom teachers, and BK can be standardized with a clear schedule and report format. Fourth, written provisions need to be prepared for the presence of non-Muslim students in religious activities, procedures for permits for worship and holidays, as well as mechanisms for recognizing or reporting religious learning from outside the school. Fifth, the handling of bullying and the mechanism for student complaints need to be regulated together with case recording, which TA and ENH call things that need to be regulated first. Sixth, evaluation can use measurable indicators, such as the frequency of coordination, teachers' participation in diversity-themed training, the number and follow-up of complaints, as well as the results of a simple questionnaire about student comfort, which the two informants referred to as a possibility. The preparation involves the principal, foundation, student affairs, BK, homeroom teachers, and religious teachers as suggested by TA, while maintaining the school's identity as an Islamic school while making it a comfortable learning place for all students, according to ENH's expectations.

Supporting factors, inhibiting factors, and answers to research gaps

The main supporting factors according to the informants are the leader's emphasis on teacher character, non-discrimination appeals, student background information to homeroom teachers and teachers, training facilitation, worship permits, cooperation between teachers, homeroom teachers, student affairs, BK, and parents, as well as a school culture that emphasizes morality, discipline, and mutual respect. The inhibiting factors mentioned by the informants are the uneven understanding of prospective teachers about personality and social competencies, differences in sensitivity between teachers, differences in students' character and habits from the family environment, and students' openness in telling their problems. Marfu et al. (2026) identified similar obstacles in the form of limited teacher competence and institutional support, and suggested performance evaluations that are sensitive to diversity. According to TA and ENH, evaluation of diversity management is carried out through homeroom teacher reports, teacher observations, student input, and counseling services, while questionnaires are only mentioned as a possibility, so that evaluations appear to be carried out informally and have not used measurable indicators. The multicultural-based Islamic education learning management framework requires continuous planning, implementation, and evaluation (Salim et al., 2023), so that the strengthening of measurable evaluations is worthy of further development and research, for example through documents and observations.

With these findings, the gaps formulated in the introduction can be partially answered. Previous studies have addressed inclusive leadership, teacher understanding, teacher treatment, and interfaith competencies separately. This study shows that in vocational high schools under Islamic foundations that accept non-Muslim students, these elements are connected through a series of teacher HR management: recruitment, development, collaboration, and practice, with evaluations still running informally. This series

is summarized in Figure 2.

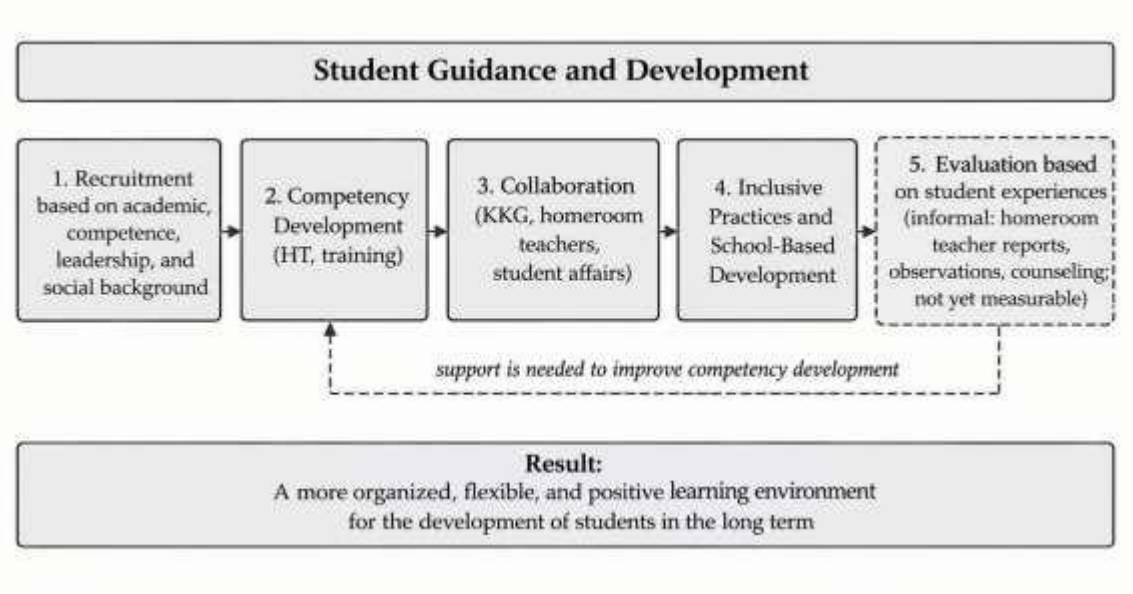


Figure 2 : Initial framework for multicultural teacher human resource management in religious-based schools

The framework in Figure 2 complements the view of Banks and Banks (2010) that multicultural education requires an empowering school culture and equitable pedagogical practices. These findings suggest that such culture and pedagogy depend on teacher management as a link between institutional policies and student experience. This proposition is tentative because it is derived from a case study with six informants and needs to be tested in other schools.

The limitations of this study are the limited number of informants (six people, only one non-Muslim student), data sourced from interviews, answers from the vice principal for student affairs and BK teachers obtained in writing so that it does not allow direct in-depth, and the absence of classroom observations or policy documents analyzed.

Conclusion

This study concludes that the management of student diversity at SMKS Bhinneka Karawang relies on cultural teacher human resource management practices. At the recruitment stage, the school considers diversity indirectly through character assessment and personality and social competencies of prospective teachers, while the final decision rests with the foundation. At the development and collaboration stage, the school organizes in-house training, facilitates self-training, runs KKG forums, and coordinates student affairs, BK, homeroom teachers, and subject teachers to understand the students' backgrounds. At the practical level, teachers inform students about their religion from the beginning, appeal for no discrimination, and give permission to worship, and students from different religious backgrounds state that they feel treated equally and respect each other. The supporting factors are the leadership's emphasis on teacher character, training support, and the school culture in the NU setting that emphasizes mutual respect, while the inhibiting

factors called informants are the uneven understanding of prospective teachers about personality and social competencies and differences in sensitivity between teachers. The management is still largely based on habits, appeals, and the wisdom of the implementers: the informant's information about the presence of non-Muslim students in Friday recitation is not fully aligned, the mechanism of religious education of non-Muslim students is not clear, the existence of special written guidelines for diversity cannot be ascertained, and evaluations run informally without measurable indicators.

Conceptually, these findings show that a multicultural orientation in teacher human resource management can run through character-based selection, habituation, and coordination without written and measurable policy formulations. A series of recruitment, development, collaboration, and practice form the initial framework that links institutional policies to student experiences, while the evaluation is still underway informally. These results need to be read carefully because they come from a case study with six informants and interview data.

Based on this, the foundation and the school are advised to institutionalize the practice into a measurable written policy or standard operating procedure, which includes indicators of diversity sensitivity in teacher recruitment, diversity agenda in in-house training and KKG, schedule and format of coordination of students, homeroom teachers, and BK, provisions for religious activities and religious education mechanisms for non-Muslim students, student complaint mechanisms, and indicatoric evaluations. Further research is suggested to increase the number of informants, enrich data with school observations and documents, examine aspects of diversity management evaluation, and test this initial framework in other schools.

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