



Foundations of Islamic Education in Saudi Arabia and Their Relevance to the Education System.

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Article Info

Received : 11 Nov 2025

Revised: 22 Dec 2025

Accepted: 25 Dec 2025

Keywords:

Islamic Education, Saudi Arabia, Comparative Education, Contextual Adaptation, Moral Values.

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ABSTRAK: Penelitian ini bertujuan untuk menganalisis dasar-dasar pendidikan Islam di Arab Saudi serta menelaah relevansinya terhadap sistem pendidikan di Indonesia. Penelitian ini menggunakan pendekatan kualitatif dengan desain komparatif melalui analisis dokumen. Data dikumpulkan dari kebijakan pendidikan resmi, kerangka kurikulum, dan literatur akademik yang membahas reformasi pendidikan Islam di Arab Saudi—khususnya dalam konteks Saudi Vision 2030—serta kebijakan pendidikan nasional Indonesia yang berlandaskan Pancasila. Analisis data dilakukan melalui analisis isi komparatif dengan mengidentifikasi tema-tema utama seperti landasan pendidikan, orientasi kurikulum, integrasi nilai keislaman, dan konteks sosial-politik. Hasil penelitian menunjukkan bahwa pendidikan Islam di Arab Saudi berakar kuat pada Al-Qur'an dan Sunnah, dengan penekanan pada tauhid, disiplin moral, dan integrasi nilai agama dalam seluruh aspek pendidikan. Nilai-nilai tersebut memiliki relevansi normatif bagi Indonesia, khususnya dalam penguatan pendidikan karakter dan moral. Namun, perbedaan dalam pluralitas sosial, ideologi negara, dan sistem tata kelola pendidikan membatasi penerapan langsung model pendidikan Saudi di Indonesia. Penelitian ini menegaskan pentingnya pendekatan adaptif dan kontekstual dalam mengadopsi nilai-nilai universal pendidikan Islam tanpa mengabaikan keragaman dan prinsip demokrasi dalam sistem pendidikan Indonesia.

ABSTRACT: This study aims to analyze the foundations of Islamic education in Saudi Arabia and examine their relevance to the Indonesian education system. The research employs a qualitative comparative approach using document analysis. Data were collected from official education policies, curriculum frameworks, and academic literature related to Islamic education reforms in Saudi Arabia, particularly within the framework of Saudi Vision 2030, as well as Indonesia's national education policies based on Pancasila. Data analysis was conducted through comparative content analysis by identifying key themes such as educational foundations, curriculum orientation, integration of Islamic values, and sociopolitical context. The findings reveal that Islamic education in Saudi Arabia is strongly grounded in the *Qur'an* and *Sunnah*, emphasizing *tawhid*, moral discipline, and the comprehensive integration of religious values across educational practices. These principles demonstrate normative relevance to Indonesia, particularly in strengthening character and moral education. However, differences in social plurality, state ideology, and decentralized educational governance limit the direct adoption of the Saudi educational model. This study highlights the necessity of a contextual and adaptive approach in selectively integrating universal Islamic educational values within Indonesia's pluralistic and democratic educational framework.

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INTRODUCTION

Education is a strategic instrument for shaping the quality of human resources and directing national development. Every country formulates its educational system based on philosophical, ideological, social, and political foundations that influence educational goals, curriculum design, governance, and learning practices at the national level. These foundations function as the normative framework that determines the orientation and character of an education system. Therefore, examining the educational foundations of a country is essential to understand how education reflects national identity, ideological commitments, and long-term development agendas [1].

In Muslim-majority countries, education is commonly positioned not only as a means of knowledge transmission but also as a medium for internalizing religious values, moral development, and social cohesion. Islamic education plays a central role in shaping learners' ethical perspectives and worldview, as it integrates spiritual, intellectual, and social dimensions. Consequently, the relationship between religion and education becomes a defining feature of national education systems in Muslim societies [2].

Saudi Arabia represents a distinctive case in the landscape of Islamic education. As a state founded on Islamic ideology, Saudi Arabia places Islam at the core of its political, legal, and educational systems. The philosophical foundation of education in Saudi Arabia is primarily derived from the *Qur'an* and *Sunnah*, which serve as the ultimate sources of values and norms. The state exercises strong control over educational content and direction to maintain ideological coherence, religious orthodoxy, and social stability. This centralized and homogeneous educational model differentiates Saudi Arabia from many other Muslim-majority countries with more pluralistic systems [3].

In recent years, however, Saudi Arabia has undergone significant educational transformation in response to global challenges. Through the Vision 2030 agenda, the Saudi government has initiated wide-ranging reforms aimed at improving educational quality, strengthening science and technology competencies, enhancing workforce readiness, and increasing global competitiveness. These reforms illustrate an effort to balance Islamic educational values with modernization and globalization demands. Curriculum revisions, teacher professional development, and institutional restructuring have become key strategies to align education with national economic and social transformation goals [4]. Recent scholarship highlights that educational reforms in Saudi Arabia under Vision 2030 have significantly reshaped the orientation of Islamic education by emphasizing curriculum modernization, global competitiveness, and alignment with national development goals, while still maintaining strong religious foundations [5].

In the global context, education systems are increasingly required to respond to rapid social change, technological advancement, and shifting economic demands. These dynamics place pressure on education to remain relevant while preserving foundational values that define national identity. For countries with strong religious foundations, such as Saudi Arabia, this challenge is particularly significant, as educational reform must navigate the tension between maintaining religious authenticity and embracing innovation. Consequently, the study of educational foundations becomes crucial in understanding how ideological continuity can coexist with structural and curricular change in contemporary education systems [3].

Furthermore, the role of the state in shaping educational foundations cannot be separated from broader political and social objectives. In Saudi Arabia, education functions not only as a tool for human capital development but also as a mechanism for ideological transmission and social regulation. This close relationship between education and state ideology influences curriculum content, teacher authority, and institutional governance. Understanding this relationship is essential for evaluating the effectiveness and sustainability of education reforms, especially when such reforms are introduced within a highly centralized system [4].

From a comparative perspective, analyzing Saudi Arabia's educational foundations provides an opportunity to reflect on broader debates in Islamic education regarding standardization, authority, and adaptability. While centralized models may ensure ideological consistency, they may also limit local contextualization and pedagogical flexibility. This issue becomes particularly relevant when Saudi Arabia's educational experiences are discussed as

potential references for other Muslim-majority countries with different political and cultural configurations, such as Indonesia. Therefore, comparative analysis should not merely identify similarities and differences, but also critically assess the conditions under which certain educational principles may be transferable or constrained by context [6].

In contrast, Indonesia's education system is built upon the ideological foundation of Pancasila and the 1945 Constitution, which emphasize religious belief, humanity, national unity, democracy, and social justice. Islamic education in Indonesia occupies an important position within a pluralistic and multicultural framework that recognizes religious diversity and cultural plurality. Unlike the centralized Saudi model, Indonesia adopts a decentralized education system that allows regional autonomy and contextual adaptation. This structure reflects Indonesia's socio-cultural diversity and its commitment to inclusivity and democratic governance in education [6].

The ideological and structural differences between Saudi Arabia and Indonesia result in distinct educational practices. Saudi education tends to be centralized, uniform, and ideologically cohesive, while Indonesian education is more flexible, decentralized, and culturally diverse. Nevertheless, as Muslim majority countries, both share a commitment to integrating Islamic values into national education systems. As a result, Saudi Arabia's education system is often referenced in discussions on Islamic education reform in Indonesia, particularly regarding the strengthening of religious education and policy consistency [7].

Several recent studies highlight that aspects of Saudi Arabia's education system such as its strong ideological foundation, coherence of religious education policy, and integration of national vision into education planning offer valuable insights for other Muslim-majority countries, [3], [4]. However, the literature also emphasizes that educational models are deeply embedded within specific socio-political and cultural contexts. Therefore, direct adoption of Saudi educational practices into the Indonesian context may lead to ideological tension, policy mismatch, or cultural incompatibility if not critically examined [8].

Several recent studies highlight that certain aspects of Saudi Arabia's education system particularly its strong ideological foundation, consistency in religious education policy, and alignment between national vision and educational planning offer valuable insights for other Muslim-majority countries [3], [4]. However, most existing studies tend to focus on descriptive analyses of curriculum reform, policy implementation, or modernization initiatives under Vision 2030, without sufficiently examining the philosophical and ideological foundations that underlie the Saudi education system. Comparative studies between Saudi Arabia and Indonesia generally emphasize structural differences or policy comparisons, while paying limited attention to how differences in ideological orientation, governance models, and socio-cultural contexts influence the relevance of educational foundations across national settings [6], [7].

As a result, the relevance of Saudi Arabia's educational foundations for Indonesia is often discussed in a normative or superficial manner, with limited critical assessment of contextual compatibility and potential constraints. This study seeks to address this gap by critically analyzing the foundations of Islamic education in Saudi Arabia and examining their relevance to the education system through an ideological and contextual perspective. Rather than proposing direct adoption, this study emphasizes contextual adaptation, acknowledging Indonesia's pluralistic, decentralized, and multicultural educational framework. By positioning educational foundations as the primary unit of analysis, this study contributes a more nuanced and critical perspective to comparative Islamic education research and offers insights for policy development that are sensitive to national ideology and socio-cultural diversity.

Based on this rationale, this article aims to critically examine the foundations of Islamic education in Saudi Arabia and analyze their relevance to the education system. The findings are expected to contribute both theoretically and practically to discussions on Islamic education policy and comparative education, particularly in identifying which educational values and principles may be adapted without undermining Indonesia's ideological and social foundations.

This article contributes to the discourse on Islamic education by offering a focused comparative analysis between the foundations of Islamic education in Saudi Arabia and the Indonesian education system. Unlike previous studies that discuss Saudi or Indonesian education separately, this study highlights specific educational foundations that are potentially adaptable, require modification, or are incompatible with Indonesia's socio-cultural and ideological context.

METHOD

This study uses a qualitative comparative research approach to examine the foundations of Islamic education in Saudi Arabia and analyze their relevance to the Indonesian education system. The data were collected through systematic document analysis of primary sources, including official education policies, curriculum frameworks, and reform agendas related to Islamic education in Saudi Arabia, particularly those associated with Saudi Vision 2030, as well as Indonesian national education policies grounded in Pancasila and the National Education System Law. Secondary sources consisted of peer-reviewed journal articles, academic books, and reputable reports published within the last decade to ensure the inclusion of recent scholarly perspectives.

The collected data were analyzed using comparative content analysis by identifying key themes such as educational foundations, curriculum orientation, value integration, governance structures, and sociocultural contexts. To ensure research validity and reliability, data triangulation was applied by cross-checking information from multiple sources and interpreting the findings in line with established theories of Islamic education and comparative education [9], [10].

To analyze contextual differences between Saudi Arabia and Indonesia, this study employs a qualitative comparative education framework that emphasizes socio-cultural, ideological, and governance dimensions. Contextual analysis was conducted by examining how educational values are embedded within distinct political systems, religious authorities, and national education policies in each country. This approach enables the identification of educational values that are context-dependent as well as those that may be selectively adapted across national settings [9], [10]. The comparative framework is informed by established methodologies in qualitative and comparative education research, which emphasize contextual sensitivity, interpretive analysis, and theoretical grounding in cross-national educational studies [10], [11].

RESULTS AND DISCUSSION

Philosophical and Ideological Foundations of Education in Saudi Arabia

Education in Saudi Arabia is built upon a strong philosophical and ideological foundation rooted directly in Islamic teachings. Islam is not merely understood as a religion but as a comprehensive value system that governs all aspects of life, including education. Consequently, the primary objective of education in Saudi Arabia is directed toward the formation of Muslim individuals who are faithful, pious, and obedient to Islamic law, while simultaneously fulfilling their roles as responsible citizens. This orientation reflects the integration of religious devotion and civic responsibility as inseparable educational goals [2].

Philosophically, the foundation of education in Saudi Arabia is derived from the Qur'an and Sunnah as the principal sources of values and knowledge. Education is perceived as a means of instilling pure monotheistic belief (*tawhid*) and cultivating Islamic morality from an early age. Modern scientific knowledge is accepted as long as it does not contradict Islamic principles and remains within the framework of established religious values. This normative understanding positions knowledge not as a value-free entity, but as an instrument that must align with religious doctrine and ethical objectives [12].

From an ideological perspective, education in Saudi Arabia is inseparable from state ideology, which constitutionally establishes Islam as the foundation of governance and positions education as a tool of socio-political regulation. This constitutional foundation is explicitly stated in the Basic Law of Governance of Saudi Arabia, which affirms that the Qur'an and the Sunnah constitute the supreme sources of authority and legislation, thereby

framing national education as an extension of Islamic principles and state ideology [13], [14].

The state plays a central role in regulating the direction, content, and objectives of education to ensure alignment between the education system and national ideology through standardized curricula and strict institutional supervision [2], [15]. This centralized control reflects the government's commitment to maintaining ideological coherence and religious orthodoxy within the national education system.

The ideological foundation of education also functions as a mechanism for preserving social and political stability. Education serves as a medium for internalizing values of obedience to authority, loyalty to the state, and preservation of Islamic traditions upheld by Saudi society. As a result, education in Saudi Arabia operates not only as an academic process but also as a strategic instrument for shaping national identity based on religious legitimacy [2], [16].

In the context of globalization, Saudi Arabia faces increasing challenges that necessitate educational reform without undermining its ideological identity. These challenges include demands for scientific advancement, technological competence, and global competitiveness. In response, educational reforms have been introduced to accommodate global skills while maintaining Islamic values as the core foundation. This development illustrates the state's effort to balance tradition and modernity within a religiously grounded education system [12].

The implementation of Vision 2030 marks a critical turning point in the transformation of Saudi Arabia's education system. Through this policy framework, the government emphasizes the production of human resources who are religiously committed, economically productive, and globally competitive. While reform initiatives prioritize innovation, workforce readiness, and educational quality, Islamic values continue to function as the primary framework guiding all reform processes. This indicates that modernization in Saudi education is pursued through ideological continuity rather than ideological replacement [12], [17].

Furthermore, the philosophical and ideological foundations of Saudi education reflect a normative epistemological approach. Knowledge is not viewed as autonomous or neutral but is evaluated based on its compatibility with Islamic teachings and state objectives. This approach influences how knowledge is selected, taught, and developed within the national education system. While this framework ensures value consistency and ideological clarity, it also presents challenges related to academic flexibility and openness in responding to global knowledge dynamics [2], [15].

Overall, the findings indicate that education in Saudi Arabia is characterized by a religious-normative and state-centered foundation. This foundation provides strength in terms of value consistency, ideological stability, and policy coherence. However, it simultaneously presents challenges in adapting to global educational demands that require flexibility, critical inquiry, and openness. Understanding these philosophical and ideological foundations is essential as a basis for analyzing the relevance of Saudi Arabia's education system to the Indonesian context, particularly in identifying which values may be adapted and which structural features may be constrained by differing ideological and socio-cultural conditions.

Fundamental Values in the Saudi Arabian Education System

One of the most fundamental values underpinning the education system in Saudi Arabia is *tawhid*, the affirmation of the oneness of God, which serves as the core foundation of all educational activities. Education is perceived as a means of cultivating faith and obedience to God from an early age, ensuring that learning processes are oriented toward shaping individuals with sound Islamic belief (*'aqidah*) and strong religious commitment. *Tawhid* is not merely taught as a standalone subject but functions as the spiritual framework that permeates curriculum design, educational policy, and pedagogical practices across the system [18].

These philosophical foundations are concretely reflected in Saudi Arabia's national education policies and curriculum framework, which explicitly emphasize Islamic identity, moral education, and loyalty to Islamic values as core objectives of schooling. The Saudi National Curriculum Framework positions Islamic studies and Qur'anic education as foundational components

across all levels of education, reinforcing the role of education in shaping religious commitment and national identity [14].

The second fundamental value is adherence to Islamic law (*sharia*), which is reflected in the educational orientation toward the formation of Islamic morality and behavior in accordance with religious teachings. The Saudi education system emphasizes the internalization of *halal/haram* principles, ethical conduct (*adab*), and the observance of religious obligations in students' daily lives. Religious education occupies a significant portion of the curriculum and functions as a primary instrument for shaping religious character consistent with Islamic norms. This emphasis reinforces education as a moral project rather than solely an intellectual endeavor [2], [17].

A third fundamental value embedded in the Saudi education system is obedience to authority and loyalty to the state, which constitutes an integral component of its educational ideology. Education is directed toward producing citizens who respect leadership, uphold national unity, and contribute to social stability. These values are transmitted through citizenship education, national history curricula, and centralized educational practices that emphasize conformity and ideological alignment. As such, education plays a strategic role in sustaining political legitimacy and reinforcing the relationship between religious authority and state governance [2], [4].

The fourth fundamental value emphasized in Saudi education is discipline and order as essential elements of character formation. Discipline is understood as a manifestation of obedience to both religious and state regulations, reflected in school rules, instructional methods, and hierarchical relationships between teachers and students. This value is considered crucial for fostering social order and compliance with established norms, thereby supporting the broader objectives of ideological stability and moral regulation within Saudi society [6], [18].

The final fundamental value characterizing the Saudi education system is the integration of knowledge and religious values. Modern scientific knowledge and technological advancement are accepted insofar as they do not contradict Islamic principles. Rather than rejecting science and technology, Saudi education situates them within a religious framework that directs knowledge acquisition toward religious objectives and national development goals. This approach illustrates that knowledge is not treated as value-neutral but is purposefully aligned with religious ethics and state priorities, reinforcing a holistic vision of education that integrates faith, knowledge, and social responsibility [6], [17].

Overall, these fundamental values demonstrate that the Saudi Arabian education system is deeply rooted in a religious-ideological framework that prioritizes faith, moral conduct, obedience, and social order. While this value orientation provides coherence and consistency within the education system, it also raises critical questions regarding flexibility, critical inquiry, and adaptability in a rapidly changing global context. Understanding these fundamental values is therefore essential for assessing the relevance and limitations of Saudi Arabia's education system when considered as a reference for educational development in other Muslim-majority countries, including Indonesia.

Comparative Analysis of Islamic Education Foundations in Saudi Arabia and Indonesia

1. Ideological and Philosophical Foundations

Islamic education in Saudi Arabia is firmly rooted in tawhid as the primary ideological foundation, where religion and state are closely integrated. Educational policies, curriculum design, and institutional governance are explicitly derived from Islamic doctrines based on the Qur'an and Sunnah, resulting in a relatively uniform religious orientation across the national education system [19], [20].

In contrast, Islamic education in Indonesia operates within the framework of Pancasila, which accommodates religious diversity and democratic values. While Islamic teachings significantly influence religious education, the national education system emphasizes pluralism, tolerance, and social harmony among diverse religious and cultural communities. Consequently, Islamic education in Indonesia adopts a more inclusive and contextual approach aligned with the country's multicultural character [21], [22].

2. Curriculum Orientation and Educational Content

The curriculum of Islamic education in Saudi Arabia prioritizes religious subjects such as Qur'anic studies, Hadith, fiqh, and Islamic morality as the core components of education. General sciences are incorporated to support religious objectives, aiming to produce individuals with strong Islamic character, moral discipline, and ideological consistency [23], [24].

Meanwhile, Indonesia applies an integrated curriculum model that balances religious education with general and vocational subjects. Islamic education functions as a foundation for character education while coexisting with science, technology, and civic education. This approach reflects Indonesia's commitment to producing religiously grounded yet socially adaptive citizens within a pluralistic society [25], [26].

3. Governance and Role of the State

Saudi Arabia implements a centralized educational governance system in which the state plays a dominant role in regulating curriculum standards, teaching materials, and religious interpretation. This centralized model ensures ideological uniformity and alignment with state religious policies throughout educational institutions [19], [20].

In contrast, Indonesia adopts a more decentralized and democratic educational governance structure. Although the state establishes national education standards, educational institutions are granted autonomy to adapt curricula to local socio-cultural contexts. This decentralized approach reflects Indonesia's pluralistic educational philosophy and commitment to regional diversity, as regulated by national education law [22], [27].

4. Summary of Comparative Analysis

To highlight the comparative dimensions of Islamic education in Saudi Arabia and Indonesia, the following table summarizes the key similarities and differences:

| Aspect | Saudi Arabia | Indonesia |
|------------------------|---|--|
| Ideological Basis | Tawhid, state religion integration | Pancasila, religious pluralism |
| Curriculum Orientation | Religious dominant curriculum | Integrated religious and general education |
| Governance Model | Centralized state control | Decentralized and democratic governance |
| Educational Objective | Ideological uniformity and moral discipline | Moral formation within a plural society |

Implementation and Relevance of Saudi Arabian Educational Values to the Indonesian Education System

1. Educational Values Suitable for Adaptation

The implementation of educational values in Saudi Arabia is deeply embedded in both formal policies and everyday educational practices. Core principles such as tawhid, adherence to Islamic law, and the cultivation of Islamic morality are systematically integrated into curriculum structures, institutional governance, and daily teaching practices, demonstrating a strong alignment between state ideology and national education [2], [28]. From a theoretical perspective, Islamic education in Saudi Arabia is constructed upon the integration of religious doctrine, moral formation, and state ideology, where education functions not only as a means of knowledge transmission but also as an instrument of ideological continuity and social regulation. This model reflects a centralized approach in which religious authority and educational governance operate in close alignment [29], [30].

The centralized governance of education ensures uniformity of values and ideological stability across institutions, with the government exercising full authority over curriculum design, learning standards, and pedagogical approaches [2], [4]. Empirical observations highlight a strong emphasis on moral education (*adab*), discipline, and ethical formation, which are concretely institutionalized through curriculum design, governance structures, and daily pedagogical practices [28]. When considered in relation to Indonesia, these values particularly moral formation,

discipline, and the integration of ethics into education demonstrate normative relevance and align with Indonesia's national education objectives emphasizing faith, morality, and responsible citizenship [16], [18].

2. Educational Elements Requiring Contextual Adaptation

Despite these convergences, fundamental differences exist between Saudi Arabia and Indonesia. Saudi Arabia's centralized and ideologically homogeneous education system contrasts with Indonesia's pluralistic and democratic framework founded on Pancasila, which guarantees religious diversity and cultural plurality. Consequently, the direct adoption of Saudi Arabia's centralized governance model and ideological uniformity could generate socio-political and educational tensions in Indonesia [18], [28]. Furthermore, structural features such as centralized religious authority and gender segregated schooling reflect specific socio-religious contexts that cannot be directly transferred without significant contextual reinterpretation. These elements require critical adaptation to ensure compatibility with Indonesia's inclusive and decentralized education system [28].

3. Contextualization and Adaptive Implementation Strategies

Adaptive implementation can be pursued through non-structural mechanisms such as academic cooperation, student and faculty exchanges, research collaboration, and scholarship programs. These forms of engagement enable Saudi educational values to inform intellectual and academic development without fundamentally altering Indonesia's national education system [6], [28]. Recent reforms under Vision 2030 also illustrate that Saudi education itself is dynamic and responsive, offering diversified educational pathways such as *Tahfidz* and non-*Tahfidz* tracks—while maintaining a strong emphasis on Qur'anic education [2], [15]. Such diversity provides insights into flexible pedagogical approaches that can inspire innovation within Indonesian Islamic education institutions when appropriately contextualized.

4. Implications for Indonesian Islamic Education

In conclusion, the implementation of Saudi Arabian educational values offers both inspiration and challenges for Indonesia. Core values such as religiosity, moral education, integrity, and discipline may enrich Indonesian education; however, their modes of implementation must be adapted to Indonesia's ideological, cultural, and social context. Cross-national educational relevance therefore requires selective adoption, critical contextualization, and continuous evaluation to ensure alignment with Indonesia's national identity and inclusive educational principles [18], [31].

Comparative education literature emphasizes that the transfer of religious and moral education models across national contexts cannot rely on direct adoption. Instead, contextual adaptation is required, particularly in pluralistic and decentralized education systems such as Indonesia, where ideological uniformity may conflict with democratic and multicultural educational principles [32].

Limitations and Challenges in Adapting Saudi Educational Values to the Indonesian Context

Despite the normative relevance of Saudi Arabian educational values, their adaptation to the Indonesian education system faces several significant limitations and challenges. One of the primary challenges lies in the ideological differences between the two countries. Saudi Arabia's education system is grounded in a religiously homogeneous and state-centered ideology, whereas Indonesia is founded on Pancasila, which emphasizes pluralism, democracy, and cultural diversity. This ideological divergence creates structural constraints on the direct transfer of educational values, particularly when those values are embedded within centralized and uniform policy frameworks [2], [6].

Another major challenge concerns the risk of ideological rigidity when educational values are transferred without sufficient contextualization. In Saudi Arabia, the close alignment between religious authority and state governance allows for a unified educational narrative. However, applying a similar approach in Indonesia could limit critical thinking, academic freedom, and inclusivity principles that are increasingly emphasized in Indonesia's education reform agenda. Consequently, educational values derived

from Saudi Arabia must be carefully filtered to avoid reinforcing exclusivist or monolithic interpretations of religious education [4], [18].

Sociocultural differences further complicate the adaptation process. Indonesian society is characterized by ethnic, cultural, and religious diversity, which requires an education system that accommodates multiple perspectives and identities. In contrast, the Saudi education system prioritizes cultural and religious uniformity as a means of maintaining social cohesion. This difference implies that values such as discipline, obedience, and moral regulation while valuable must be reframed within Indonesia's multicultural context to prevent marginalization and social tension [6], [17].

Institutional and governance challenges also emerge when considering the adaptation of Saudi educational values. Saudi Arabia's centralized control over curriculum and educational institutions enables consistent value transmission but limits institutional autonomy. Indonesia, on the other hand, adopts a more decentralized education system that grants significant authority to local governments and educational institutions. This decentralization makes the centralized Saudi model difficult to replicate and necessitates flexible implementation strategies that respect Indonesia's governance structure [4], [15].

Moreover, challenges arise in balancing religious values with global educational demands. While Saudi Arabia integrates modern science and technology within a religious framework, this integration is guided by a normative epistemology that prioritizes religious conformity. In Indonesia, educational development increasingly emphasizes critical inquiry, innovation, and global competitiveness. Adapting Saudi educational values therefore requires ensuring that religious integration does not constrain scientific exploration or intellectual openness within Indonesian educational institutions [17].

These limitations highlight the importance of a selective and critical approach to educational adaptation. Rather than adopting Saudi educational values as a comprehensive model, Indonesia should focus on extracting universal ethical principles such as integrity, discipline, and moral responsibility while avoiding structural and ideological elements that conflict with national educational objectives. Such an approach allows educational values to enrich character education without undermining democratic principles and cultural diversity [6], [18].

In summary, the adaptation of Saudi Arabian educational values to the Indonesian context is constrained by ideological, sociocultural, institutional, and epistemological challenges. Addressing these challenges requires contextual sensitivity, critical reflection, and alignment with Indonesia's national philosophy of education. This analysis reinforces the argument that cross-national educational relevance must prioritize adaptability over replication, ensuring that education remains responsive to local needs while drawing selectively from global experiences.

CONCLUSION

This study concludes that Islamic education in Saudi Arabia is fundamentally grounded in the *Qur'an* and *Sunnah*, with a strong emphasis on *tawhid*, moral discipline, and the comprehensive integration of religious values into curriculum and educational governance. These foundations support a cohesive and value oriented education system that aligns with Saudi Arabia's centralized sociopolitical structure. In the Indonesian context, ethical principles such as character formation, moral responsibility, and discipline are normatively relevant and hold potential to strengthen Islamic education practices. However, substantial differences in ideological foundations, social plurality, and decentralized educational governance limit the direct transplantation of Saudi educational models. This study offers a novel contribution by framing the relevance of Saudi Islamic education through a contextual-adaptive perspective rather than a normative imitation model, thereby highlighting the need for empirical, cross-regional, and longitudinal research to evaluate how selectively adapted Islamic educational values influence learning outcomes and social cohesion within Indonesia's pluralistic educational environment.

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