

VISION 2030: SAUDI ARABIA'S MODERNIZATION

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Abstract

The Saudi Arabia Kingdom has a long history of applying Islamic law as a reference for state policies. The modernization that has taken place in Saudi Arabia certainly intersected with Wahhabism, adopted as the central ideology of the Saudi Arabia Kingdom. This study discusses Saudi Arabia's modernization efforts, which were initiated by Muhammad bin Salman's Vision 2030. This study was designed with a descriptive-qualitative research method and used a literature review as the data collection technique. The theories used include Talcott Parsons' structural, functional theory with a decision-making process approach and the modernization theory by Inglehart and Welzel. The results revealed that the reign of King Salman and the Saudi Arabia Kingdom implemented Vision 2030 as a modernization of Muhammad bin Salman. Saudi Arabia's administration has gone through considerable changes from time to time. Societies once known to be conservative were able to quickly implement the economic and social reforms that began to lead to a liberal system. This is owing to the king's great power and the assurance of state welfare.

Keywords: Saudi Arabia, Modernization, Muhammad bin Salman

الملخص

شاهدت المملكة العربية السعودية التجربة الطويلة في تطبيق الشريعة الإسلامية كمرجع أساسي لقوانين الدولة، وصار التحديث الذي بدأ يحدث مؤخرًا في المملكة العربية السعودية يتقاطع بالطبع مع الوهابية التي تم تطبيقها باعتبارها الأيديولوجية الرئيسية في المملكة العربية السعودية. تناقش هذه الدراسة التحديث في المملكة العربية السعودية الذي اقترحه محمد بن سلمان في رؤية ٢٠٣٠. منهج البحث هو المنهج الكيفي والوصفي تحليليًا مستخدمًا طريقة جمع البيانات المكتوبة، والنظرية المستخدمة فيه النظرية الوظيفية التشكيلية عند تالكوت بارسون مع مقارنة عملية صنع القرار ونظرية التحديث عند إنجلهارت وولزل. وتشير نتائج البحث إلى أن في عهد الملك سلمان والمملكة العربية السعودية تطبق رؤية ٢٠٣٠ باعتبارها نمط التحديث الذي اقترحه محمد بن سلمان. وفي سبيل تطبيق هذه الرؤية تحدث التغيرات الملموسة في حكومة المملكة العربية السعودية من وقت إلى آخر، والمجتمع الذي عرف من قبل مجتمعًا تقليديًا يستطيع تطبيق الإصلاحات الاقتصادية والاجتماعية في ضوء النظام الأكثر حرية. ويرجع هذا التغيير إلى القوة القوية التي يقودها الملك وضمان رفاهية الدولة.

الكلمات المفتاحية: العربية السعودية، التحديث، محمد بن سلمان.

INTRODUCTION

The establishment of the Saudi Arabia Kingdom is linked to its close relationship with Wahhabism. Saudi Arabia Kingdom has a mutually beneficial relationship with Wahhabism. Commins (2005) explains that the ideas of Wahhabism have a such widespread status that they can massively disseminate the ideas they promote. On the other hand, it derives the mandate and legitimacy of its hegemony and power from its relationship with Wahhabism. In this case, the Saudi Arabia Kingdom used Wahhabism to expand its political influence among Saudi Arabia people (Commins, D.,2005).

Saudi Arabia Kingdom was founded on September 23, 1932, and subsequently declared Wahhabism as the basic ideology of Saudi Arabia Kingdom. This ideology is a thought that wants to purify Islam from all cultural influences and foreign teachings considered misleading (Valentine, SR 2015). This is indicated by some conflicts that characterize its spread. This ideology is firmly rooted in the Salafi idea, and Wahhabism is one of the roots of Salafi itself. Nevertheless, Wahhabists have a pure mindset. To date, there have been many conflicts between Wahhabism and Sufism. Wahhabists explicitly reject the teachings of Sufism, which is closer to heresy than Islam.

Judging from the Constitution promulgated in 1993, which contains 83 principles or sentences that reaffirm the base of the kingdom that has operated since the earliest days of the kingdom's founding. Among them is the first article saying that the Quran and Sunnah of the Prophet are the constitution of the Saudi Arabia Kingdom. Then, in article 5, the political system is described as an empire. The form also emphasizes how Islamic values must continue to be practiced. Article 44 also illustrates the three powers of the state as the court or judicial institution, the executive power, and the right to organize, and states that the king is the primary source of the center of state power. Economically, the Saudi Arabia Kingdom is risky because it only depends on its two most significant sources of income, namely

petroleum and hajj.

Saudi Arabia Kingdom (in 2021) is known to reach 84% of the total budget. In terms of GDP, the oil sector accounts for 24.1% of total output, just below the contribution of public spending (General Authority for Statistics, 2021). The dependence of the Saudi Arabia Kingdom on the oil sector is considered something dangerous by Raphaeli (2003). According to him, referring to the decline in GDP that took place in the period from 1965 to 2001 (even happening until 2020, when the GDP of the Saudi Arabia Kingdom decreased by 4.1%) is a credit danger signal to the government leadership of Saudi Arabia Kingdom.

Raphael (2003) at that time noticed mismanagement of the economy, unfortunately exacerbated by the behavior of court officials who indicated corruption. Even openly, Raphaeli (2003) projects that the Al Saud family in the Saudi Arabia Kingdom only enriches themselves while the people they lead continue to fall into poverty. This is also reported by Niblock (2007), where in his book, it is mentioned that since the oil boom in Saudi Arabia in 1962, the royal family has continued to accumulate wealth while the poverty indicator has consistently increased every year. Statistically, in 2020, the poverty rate in Saudi Arabia is in the range of 12.7% to 25% of the total population (Niblock, T., & Malik, M., 2007).

The root of the poverty problem in the Saudi Arabia Kingdom, as mentioned by Niblock (2007), is due to the low quality of education in the Saudi Arabia Kingdom. This leaves many people of working age unemployed and eventually falling into poverty. According to a report by Albrithen (2018), in 2017, the unemployment rate of the population of Saudi Arabia reached 13.7% for males and 32.8% for the female population. Furthermore, it's estimated that 32% of all children in the Saudi Arabia Kingdom live in poverty because their parents are trapped in poverty. Conservatism, fundamentalism, and puritanism promoted by Wahhabis in Saudi Arabia cause many social problems amid society (Mas'odi, M, 2015). Gender

discrimination, law enforcement issues, to religious matters, is a significant issue faced by the government of the Saudi Arabia Kingdom. For example, the existence of the sharia police, namely the mutawa (sharia police), in law enforcement raises questions about their actual position. They are coupled with various prohibitions aimed at restricting the movement of women in a public place. These different policy dynamics are directly controlled by the Al Saud Dynasty, which has been in power in Saudi Arabia since the establishment of the Saudi Arabia Kingdom by Muhammad bin Abdulaziz Al Saud. At the beginning of its founding, this kingdom was just a collection of Arab tribes that did not have any role in the international world. The name Saudi Arabia became known internationally after the discovery of oil in 1933 and the first petroleum trade agreement between King Abdulaziz and Franklin Roosevelt (President of the United States).

In 1953, King Abdulaziz died, and as his successor, King Saud bin Abdulaziz ascended the throne. King Saud was then declared incompetent because he abused his power for his wealth and eventually abdicated in 1964. King Faisal, son of King Abdulaziz and Tarfa bint Abdullah al-Sheikh, succeeded to the throne. King Faisal is known for his dedication to reforms and, eventually the kingdom's modernization from 1964 to 1975. In 1975, King Faisal was murdered and killed by Faisal bin Muzaid. As a successor of King Faisal bin Abdulaziz, King Khalid bin Abdulaziz ascended the throne. After King Khalid died, King Fahd bin Abdulaziz led the Saudi Arabia Kingdom. After King Fahd died in 2005, King Fahd's position was replaced by King Abdullah bin Abdulaziz Al Saud, famous as the originator of Saudi Arabia's economic reform.

Since joining the throne for the first time, King Abdullah has been proactive in calling for a series of Islamic changes, including the equal rights of women and the eradication of corruption. However, King Abdullah's ideas came true at the end of his life. Finally, King Salman, the post-

mortem crown prince of Naev bin Abdulaziz, appointed the crown prince, Prince Mohammad bin Salman al-Saud, in 2017 until the return to the modernization of Saudi Arabia in 2015. It replaced the position of King Abdullah in the year. Obstacles to modernization continued to appear in Saudi Arabia from time to time until Mohammad bin Salman tried to change the face of Saudi Arabia from a conservative country to a moderate and open government. Since 2017, Muhammad bin Salman has reformed social policy, religious systems, budget savings, anti-corruption policies, and economic diversification. The Deputy Prime Minister has implemented several procedures, such as the ban on women driving was officially lifted, cinemas have been reopened, and the rise of the anti-corruption campaign. He has ambitions to improve all sectors, including the economic and public service sectors, namely health, education, infrastructure, recreation, and tourism, to culture. Muhammad bin Salman's ambition was formulated in the Vision 2030 program, which aims to reduce Saudi Arabia's dependence on the petroleum sector by creating a more diverse and sustainable economy, as well as the existing conservatism that is considered not ideal applied in the kingdom.

The modernization in Saudi Arabia's Kingdom casts doubt on Vision 2030 as an idea of modernization itself. Based on the exciting developments and phenomena that took place in Saudi Arabia, the author would like to write a dissertation entitled "Vision 2030: Modernization of Saudi Arabia", namely "How was the Saudi Arabia Kingdom during King Salman's reign" and "How does Mohammad bin Salman implement the 2030 Vision of the Saudi Arabia Kingdom?" The author is working on this topic because it is interesting to discuss the development of modern Saudi Arabia.

RESEARCH METHODS

In this article, the author uses a qualitative research method. The qualitative research methodology is divided into three phases: the data

collection phase, the data analysis phase, and the interpretation or meaning of the data acquisition phase (John W. Creswell, 2010). Qualitative studies are also studies in which the data are not statistical procedures or other computational formats (Gunawan and Suryani, 2013). In this study, the author uses descriptive-analytical research techniques, and the data collection technique used is library studies. The primary data sources for this survey were survey data, photos/videos, news articles, citations from activists related to this survey, and social media. Secondary sources of data: essays, academic papers, textbooks, dictionaries, papers, papers, indexes, summaries, and other literature reviews related to this study.

FINDINGS AND DISCUSSION

This academic research also has goals. King Salman and Mohammad bin Salman to see what modernization has taken place in Saudi Arabia since the leadership of Vision 2030. This study is especially about the modernization of Saudi Arabia during the reign of King Salman and Vision 2030. In addition, this study should serve as a source of reference and literature for authors of scientific papers on similar topics.

Cooper and Schinder (2003) show that theory is a concept of definitions and statements systematically arranged so that it can be used as a reference to explain a phenomenon or event. In discussing the birth of Vision 2030, a form of modernization by Mohammad bin Salman in the context of Wahhabism, the author uses the theory of structural functionalism in his decision-making approach. Using this theory, Anna and Toni (2021) state that Talcot Person explains the perspective of functionalism in his book, *The Social System*, which aims to create unity across the social system. This theory can be judged as a group in which society works together in a systematic and organized way based on the norms adopted by the community. This theory also presupposes that organization created the system to preserve the system itself. Therefore, the Saudi Arabia Kingdom and the Wahhabis

interact in all designs and during the implementation of the Vision 2030 Policy as a form of modernization that influences King Salman's leadership and multi-party relationships and their culture. People who are obsessed with Wahhabis ideologies are driving discussions on the project of the Saudi Arabia Kingdom.

In addition, this work also uses modernization theory. According to Inglehart and Welzel (2007), the term modernization initially refers to changes in production technology that drive a significant economic transition from pre-industrial to industrial societies and from industrial to de-industrial societies. An excellent example of the modernization process can begin with the emergence of labor-saving innovations in production engineering. This improves labor productivity in certain productive areas of society. In Vision 2030, economic diversification will increase the industrial workforce. Based on Vision 2030, the Saudi Arabia Kingdom, which has implemented technological reforms in various fields, in particular, has achieved the modernization of Saudi Arabia.

1. Saudi Arabia Kingdom during the reign of King Salman

The conservatism adopted by the Saudi Arabia Kingdom is indeed a direct implication of the implementation of Wahhabism as the central ideology in the Saudi Arabia Kingdom. However, in practice, the use of Wahhabism does not necessarily lead to the fall of the Saudi Arabia Kingdom at the level of conservatism. At least according to Abu Sulaib (2020) and Abdullah Alrebh (2011), two main causes can be further investigated regarding the state of Wahhabism in the Saudi Arabia Kingdom and its relation to the conservatism adopted. This includes:

- a. The existence of Wahhabism as the central ideology, but does not make the Saudi Arabia Kingdom a theocratic state; Wahhabism is more behind the scenes by playing its role as the central driving aspect of all policies;
- b. The dominance of the existence of Wahhabism figures in the political level

of the Saudi Arabia Kingdom perpetuates the first aspect. This then created a mutually beneficial relationship between Wahhabism and a handful of political elites in the Saudi Arabia Kingdom.

Wahhabism is dominated by politicians of origin in Najdi and Hijaz, the central regions of the Wahhab movement in the Saudi Arabia Kingdom. As Abdullah Alrebh (2011) explained in 2008, the presence of Wahhabist politicians reached 62.4% and dominated the government's critical position. As a result, the overall policy is based on the interests and beliefs of the Wahhabists. This means that partition of the king is related to the position of the parliament. So far, the king is known to be in harmony with Wahhab politics to maintain the conservative side of the Saudi Arabia Kingdom.

As explained by Abu Sulaib (2020), the existence of Wahhabism in the Saudi Arabia Kingdom doesn't make Saudi Arabia a theocratic state. This distinguishes the Saudi Arabia Kingdom from the Vatican or even its closest neighbor, the Islamic Republic of Iran. Indeed, the Saudi Arabia Kingdom legally places Wahhabism as the ideological basis of the state. Still, the decision makers and symbols of the state aren't in the hands of the Wahhabists. Theocratic countries such as the Vatican and the Islamic Republic of Iran place religious figures as policymakers and symbols of the state. Meanwhile, the Saudi Arabia Kingdom puts the royal family as the decision maker and symbol of the state. For example, King Salman, the son of Muhammad bin Abdulaziz, the founder of the Third Reich of Saudi Arabia, is currently in power because he has been crowned king. Religious figures such as the Grand Mufti of the Saudi Arabia Kingdom don't have political authority at home or abroad but only have power and are sacred symbols of religious institutions. This explains that Wahhabism exists not as an absolute theocratic idealism but as a veil behind the scenes of the politics of the Saudi Arabia Kingdom.

Hashmi Ali (2007) said King Salman has an authoritarian leadership

style, where all policies are determined by the leader, as well as techniques and activity steps, one by one so that future actions are generally always uncertain; the leader decides the tasks and each member. On 23 January 2015, King Abdullah died of pneumonia, and Prince Salman officially ascended the throne at the age of 79, succeeding his half-brother. For 48 years, King Salman has served as Riyadh's governor and became minister of defense in 2011. During his reign as governor of Riyadh, King Salman oversaw transforming from a remote desert city into a city of skyscrapers, universities, and fast food chains.

During his time as defense minister, he was the head of the Saudi military, which joined the United States and other Arab countries in air strikes in 2014 against the Islamic State militant group in Syria. With so many positions he has held, when King Salman ascended the throne, he rearranged the composition of the government secretariat from 11 to only two, namely the Political and Security Council (CPSA) and the Economic and Development Council (CEDA). King Salman, Saudi Arabia Kingdom took military intervention and involved himself in the Yemen conflict. Until March 2015, King Salman launched a military strike against the Houthi group in Yemen, and this was the first action by the Saudi Air Force against another country since the Gulf War in 1990-1991. In addition, in June 2017, King Salman replaced the position of Crown Prince with his natural son, Mohammad Bin Salman. He immediately reorganized the Saudi Arabia Kingdom as King Salman fell ill. He has implemented several policy reforms in the socio-economic sector. One was to open up investment and diversify the economy with his idea called Vision 2030 to minimize Saudi Arabia's economic reliance on oil.

2. Muhammad bin Salman in Implementing Vision 2030 in Saudi Arabia Kingdom

The main idea proposed by Madawi Al Rasheed (2020) in this country is called the dichotomy of power between the state

and religious institutions, where the state is responsible for society's social, political and economic conditions. Religious institutions have authority beyond norms, cultures, and societies. Under the social contract, citizens have access to privileges such as subsidized water, energy, and other services, but the state does not impose a personal income tax. In return, citizens are loyal to the state and refrain from demanding political representatives. Understanding the current political situation before modernization and referring to Madawear Rashid's ideas, the social and political situation of the Saudi Arabia Kingdom can be explained by three primary keys:

- a. Strong ties of cohesion between members of the Al Saud dynasty and Wahhabism;
- b. Strong ties between members of the Al Saud Dynasty to occupy crucial seats in government (thus creating an elite royal government that can be called a family business);
- c. The existence of oil as the primary motivation in perpetuating power. The existence of these three keys, which then encourages the modernization of the Saudi Arabia Kingdom by Muhammad bin Salman. With these three keys, the Saudi Arabia Kingdom has been in a pseudo stability, where power is only in the hands of a handful of members of the royal elite. However, against the background of these three keys, the Crown Prince, namely Prince Muhammad bin Salman, finally set Vision 2030 as the basis for sociopolitical reform.

The background can be explained in terms of the following:

- a. The stretching of the Al Saud dynasty's ties to the Wahhabi group, especially after the accession to the throne of King Salman bin Abdulaziz who had a modernist view that prioritize the interests of the state over the interests of the Wahhabi group;
- b. The conflict in succession to the throne of the Al Saud dynasty was marked by the internal division of the royal family between the support groups of

Nayef bin Abdulaziz's descendants, previously Nayef bin Abdulaziz was appointed as crown prince by King Abdullah bin Abdulaziz. However, because Nayef bin Abdulaziz died in 2012, the position of crown prince was passed down to his son, namely Muhammad bin Nayef. In 2017, Salman bin Abdulaziz replaced the place with his eldest son, Muhammad bin Salman. This sparked a split between the supporters of Muhammad bin Nayef and those of Muhammad bin Salman, and the decline in the influence of the Saudi Arabia Kingdom on the world oil market requires the Saudi Arabia Kingdom to be able to find other potential sources in driving the country's economy.

After going through political dynamics that tend to be conservative, according to the diverse management patterns followed through thby of the Al Saud dynasty, the reign of King Salman have become centered on setting up a responsible and extra open authorities system. To obtain this goal, Crown Prince Muhammad bin Salman issued the concept of modernizing authorities management withinside Vision 2030 of the Saudi Arabia Kingdom. In Vision 2030, it's far said that the Saudi Arabia Kingdom desires to repair the delight of a country`s identification that has been found out because time immemorial as a country wealthy in records and controlling change routes withinside the Arabian Peninsula. In addition, it becomes additionally said that the principal venture to be removed is the eradication of corruption because of the authorities' dedication to knowing a smooth country.

The modernization movement, led by Mohammad Bin Salman, began on April 25, 2016, when Vision 2030 was launched. Vision 2030 is a manifesto that sets the transformational goals that the Saudi Arabia Kingdom aims to achieve by 2030. In the opening text of Vision 2030 submitted by Mohammad bin Salman, it is known that this vision was an idea that brought great success to the Saudi Arabia Kingdom. This vision defines Saudi

Arabia's position as the center of civilization in the Middle East and the Islamic world, Saudi Arabia's position as a country with good social and political economic integration as an appropriate investment location, and the transformation and the Saudi Arabia Kingdom. Modernization of various sectors to the position. As a link between countries on three continents (Asia, Europe, and Africa). The implementation of Vision 2030 was characterized by a very prominent movement, the Saudi Arabian Anti-Corruption Movement (Saudi Arabia Anti-Corruption Act). Others call this movement the 2017-2019 Saudi Arabia Purge. This move led to the massive arrest of Kingdom members, parliament, and business people involved in a corruption scandal, which were considered a betrayal of the people's interests.

Among those arrested were 11 members of the royal family, including a millionaire royal businessman, namely Al Walid bin Al Talal, Muhammad bin Nayef who was the former crown prince, Ahmad bin Abdulaziz Al Saud, Ratu Fahda bint Falah who was the mother of Muhammad bin Salman himself, three other cousins of Muhammad bin Salman i.e. Turki bin Abdullah, Faisal bin Abdullah, and Fahd bin Abdullah. In total, the Saudi Arabian 2017-2019 purge managed to arrest approximately 207 people accused of being involved in corruption cases in the Saudi Arabia Kingdom.

In addition, Mohammad bin Salman has significantly improved economic diversification at the macroeconomic level in the modernization of Saudi Arabia. This is expected to ultimately affect the quality of work and per capita income of Saudi Arabians. Mohammad bin Salman realized the Saudi Arabian kingdom's dependence on oil was dangerous. According to Mohammad bin Salman, oil availability continues to decline over time as Saudi Arabia's population continues to grow. Global changes, including the movement of many countries to reduce the use of oil as an energy source, have ultimately forced the Kingdom to consider a new economy, a resource. For this reason, socio-economic

reform is necessary. Therefore, to maintain the Saudi people's quality of life, the economy needs to be diversified. The sectors targeted by Mohammad Bin Salman are tourism and manufacturing. These two sectors were developed by public investment funds used to finance several projects, such as public housing.

These projects are various programs put in place to build a better Saudi Arabian society, including the Neom, Qiddiya, Red Sea, and ROSHN projects. These four significant projects are tourism and manufacturing in Saudi Arabia. Such as the Neom project is the first capitalist city development project in the world, where life and the legal system will be more liberal than in the rest of Saudi Arabia. The Neom City project stands on four aspects of development: sustainable natural resource management, education for Saudi citizens, integrated irrigation canals, and technology development as part of human life. Neom is a future city that turns a barren desert into a magnificent metropolis, which will reach 1,600 m² in height. The Neom project aims to enhance business development and reinvent conservation in line with Vision 2030. This business will later operate on a land area of 26,500 km², covering Saudi Arabia, Jordan, and Egypt. The Crown Prince's mega-project will become an exclusive zone that operates autonomously, without royal interference. The Neom project was announced in 2017 and became the "Crown Jewel" of Muhammad bin Salman's program to overhaul the economy of the world's biggest oil exporter.

Meanwhile, the Qiddiya and Red Sea projects are residential development projects oriented more toward tourism development, where the Qiddiya project is built in Riyadh, and the Red Sea is a reclaimed island built in the Red Sea area. In the Qiddiya project, there are four targets, namely establishing Qiddiya as a global tourism destination that supports Vision 2030 in elevating tourism as a significant contributor to economic diversification, contributing significantly to job creation in all new sectors, including tourism, hospitality, and entertainment,

creating a world-class destination that will offer a variety of attractions and experiences for Saudis and international visitors alike, and capture the imagination of the global trade market. In doing so, Qiddiya realizes some of the principles of Vision 2030. That is, promoting economic diversification, doubling household spending on recreation and entertainment, creating jobs, promoting star culture, empowering women and young people, and contributing to a healthier lifestyle. This project was announced in April 2017.

Unlike Qiddiya, the Red Sea project focuses on tourism and hopes to attract tourists to visit and explore the west coast of Saudi Arabia. This destination offers ancient culture and heritage as well as mountains. This project is a land and real estate development consisting of hotels, housing, and leisure facilities announced in July 2017. The Red Sea Project presents the world with the rich potential of Saudi Arabia and opens up new economic, cultural, and social opportunities. The Red Sea Project has committed to creating a sustainable workforce and community. It is estimated that the project will employ around 35,000 people and support an equal number of jobs in the broader community by creating opportunities for local businesses, entrepreneurs, and supporting industries (Al Arabiya, 2021). Lastly, the ROSHN project is a government effort oriented towards providing as much decent housing as possible. For the people of Saudi Arabia to increase the ratio of housing ownership in Saudi Arabia. ROSHN aims to increase the homeownership rate by 70% in the next ten years. As part of Vision 2030, ROSHN will improve people's quality of life, provide jobs and create opportunities nationally (ROSHN, Vision 2030). The overall size project was funded by public investment estimated at \$ 4 trillion in 2017. All these big projects carried out by Mohammad Bin Salman required investor cooperation to invest in the project, so Mohammad Bin Salman took a big step against the system. Religious, social welfare in Saudi Arabia is aimed at facilitating the arrival of investors. The goal of these large-scale

projects that require investors is based on modernization itself. Muhammad Binsalman's Vision 2030 is a vibrant society (dynamic society), and a prosperous economy (developing economy). And it is based on three main pillars ambitious country. These three pillars spawned thirteen main programs, namely: quality of life realization program; financial sector development; housing program; fiscal balancing program; national transformation program; public fund investment; privatization program; promotion of national companies; federal industrial and logistics development; strategic partnership program; hajj and umrah programs; Human Resource Development; and enrich the national character.

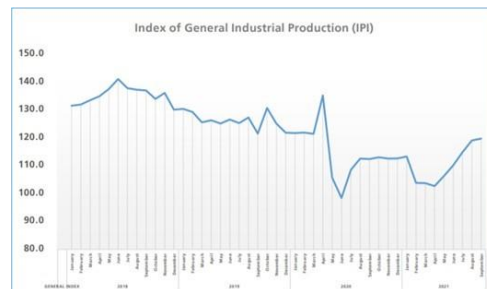
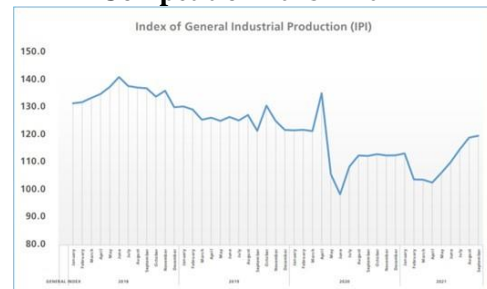
To achieve a smooth running of the Vision 2030 program, Muhammad bin Salman in an interview with *The Economist* (*The Economist* 2016), explained his views on women in economic terms, and this view is common among Saudi men. Muhammad bin Salman explained that the cause of the female labor force rate in Saudi Arabia is one of the lowest in the world, at 18%, because the culture of women in Saudi Arabia is women themselves. They need more time to get used to the idea of the job. According to him, a more significant proportion of women in the workforce will positively impact Saudi Arabia's progress. According to him, the problem occurs when most productive factors are not used despite the already frightening population growth. She said working women would help with both these problems (social and economic reform) (Soekarba, 2019). Likewise, from a global point of view, the marginalization of women in society must be abolished because they also play a role in modernization in Saudi Arabia. To initiate this process, Muhammad bin Salman has asked various entities in the public sector to post job vacancies for women. In January 2018, the Directorate General of Passports advertised 140 jobs for women at airports and land border crossings. In addition, women's work in the military was opened (Hvidt 2018). The

transformation that has taken place has shown that women are one of the pillars of social change in modernization. To develop the role of women, from 2017 to 2018, the ban on ladies riding changed into formally lifted, ladies have been capcabinposition to look at soccer fits inner stadiums and attend concerts; ladies were given new diplomas in crook law. Improving the pleasant stence of ladies is recommended through empowerment applications which can be according to one of the objectives of Vision 2030, which is to contain ladies withinside the improvement process so that you can guide the financial system of the Saudi Arabia Kingdom in a sustainable manner.

That way, the modernization in Vision 2030 accomplished with the aid of Muhammad bin Salman has delivered many advantages to the humans of Saudi Arabia. In phrases of housing improvement, for example, there was a huge boom within the quantity of folks that own houses within the Saudi Arabia Kingdom. In 2015, primarily based on the effects of a survey performed with the aid of the General Authority for Statistics of Saudi Arabia, it discovered that the extent of domestic possession changed into the handiest 47-51% of the overall population. In only three years, in 2017, that discern then grew unexpectedly to 60% 2020 of the general population. This is a remarkable achievement considering that since 1985, the Saudi Arabia Kingdom has stagnated home ownership at 35-51 % without further development.

In terms of economic diversification, especially in terms of manufacturing development, the modernization carried out by Mohammad bin Salman faced obstacles in the form of an economic downturn due to COVID-19. This slowed the growth of the manufacturing industry in the Saudi Arabia Kingdom. However, in the second quarter of 2021, manufacturing began to improve as the world's general economic conditions improved. Below is the Manufacturing Growth Index for the Kingdom of Saudi Arabia since 2018.

Graph 2.1 Manufacturing Industry Competition 2018 – 2021



Source: General Authority for Statistics of KSA (2021)

From the two graphs, it is known that the mining and the manufacturing and electricity industries are increasingly competing as a new source of income for the Saudi Arabia Kingdom, which was previously only dominated by mining. This shows the success of Vision 2030 brought by Muhammad bin Salman. In addition, the anti-corruption movement in 2017 also received a positive response from various parties. Hafez Ghanem, a World Bank Vice President for the Middle East and North Africa, said that fighting corruption is essential for development in Saudi Arabia (Arab News, 2017). The United States government also supports the Saudi Arabian government's move to carry out internal purges with arrests. Figures accused of corruption. From the results of the anti-corruption movement.

However, behind the success and favorable response that the Crown Prince has achieved, there are several contradictions that the existence of Vision 2030 is considered as very reformist by scholars. Based on state ideology based of Wahabism, Muhammad bin Salman's policies certainly drew much criticism

from scholars, academics, journalists, and activists regarding how he governed the country. A critical attitude towards this policy made Muhammad bin Salman arrests of clerics and activists in Saudi Arabia, such as the arrests of Sheikh Abdullah Basfar, who is a professor in the department of Sharia and Islamic Studies at King Abdul Aziz University, as well as the arrest of Saleh Al Talib, the Imam of the Grand Mosque, who was accused of criticizing the kingdom's policies regarding licensing, of women mixed with men in the arena of concerts and other entertainment. In addition, the idea of the big project Muhammad bin Salman also caused controversy. As happened in the relocation process of the local population of Neom, namely the Huwait tribe, which turned into violence and arrests, several prominent figures left Neom's advisory board after the murder of government critic Jamal Khashoggi by Saudi agents (Muhammad, 2021).

In addition, the construction of the Red Sea project has caused controversy. As already mentioned, the construction of large projects needs to attract investors to facilitate their arrival. One of the attractions is a big step. In other words, the implementation of international standard management in the area of the Red Sea project. The statement on compliance with international standards has raised much suspicion from several stakeholders, including the Red Sea project area. This conflicts with Saudi Arabia's socio-religious system. With the modernization declared by Muhammad bin Salman, at the same time, the Crown Prince did not give anyone a chance to criticize his policies. Muhammad bin Salman will and will take action against anyone who can get in the way of reforming Saudi Arabia. Freedom of thought and freedom of expression are irrelevant in Saudi Arabia, which still applies to an absolute monarchy system (Norman, 2007).

CONCLUSION

Based on the findings and discussions presented, it can be concluded that Wahabism, the basic ideology of the

Saudi Arabia Kingdom, does not make the Saudi Arabia Kingdom a theocratic state. The state of Saudi Arabia uses the royal family as a symbol of decision-makers and states. For example, King Salman occupies the throne as king and is now at his best. Over time, after King Salman's reign, Puritan Islamic law and conservatism no longer existed in the Saudi Arabia Kingdom. The transformation of modernization can be seen from a social, economic, and political point of view. Muhammad bin Salman carried out modernization in Saudi Arabia as the Crown Prince by initiating Vision 2030, which ultimately brought significant changes to the people of Saudi Arabia. In addition, the impact resulting from the modernization raises the pros and cons of various parties. This will undoubtedly affect the lives of the people of Saudi Arabia, especially in the future.

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