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Islamic Education Policy in Indonesia and Saudi Arabia: A Comparative Analysis of Philosophical, Legal, and Sociocultural Frameworks

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ABSTRACT

Islamic education policy plays a strategic role in shaping religious identity, governance, and social cohesion in Muslim-majority countries. Despite sharing Islam as a foundational reference, Indonesia and Saudi Arabia have developed distinct policy orientations shaped by divergent philosophical commitments, legal frameworks, and sociocultural contexts. Existing studies have primarily examined these systems in isolation or through a single analytical lens, leaving a limited comparative understanding of how multiple dimensions interact to shape Islamic education policy. This study addresses this gap by comparing Islamic education policies in Indonesia and Saudi Arabia through philosophical, juridical, and sociocultural perspectives. The study employed a qualitative-comparative approach based on library research. Data were collected from primary sources, including national education laws and official policy documents, as well as secondary sources such as peer-reviewed journal articles and academic books. Data were analyzed using qualitative content analysis to identify patterns of convergence and divergence across the three analytical dimensions. The findings reveal that Indonesia adopts an integrative and pluralistic model of Islamic education, combining Islamic values with a secular-constitutional framework that emphasizes religious moderation and social diversity. In contrast, Saudi Arabia implements a centralized and theologically uniform model grounded in Sharia-based governance and Salafi doctrinal orientation. Socioculturally, Indonesia's multicultural context encourages adaptability, while Saudi Arabia's relative homogeneity supports policy uniformity, albeit with gradual reforms under Vision 2030. This study contributes theoretically by proposing an integrative analytical framework that explains how philosophy, law, and sociocultural context jointly shape Islamic education policy. Practically, it offers insights for developing Islamic education systems that balance theological integrity with inclusivity and global educational demands.

Keywords: *Islamic education policy, comparative education, philosophy of education, legal framework, sociocultural context.*

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INTRODUCTION

Islamic education has been central to the formation of moral values, religious identity, and social cohesion in Muslim societies.[1] As an institutionalized form of knowledge transmission, Islamic education is therefore more than a mere pedagogical operation; it has broader implications for philosophical orientation, legal frameworks, and social-cultural settings operating within a given state.[2] Thus, in Muslim-majority countries, educational policies practically serve as strategic instruments through which governments negotiate the space between religion, national identity, and the forces of global modernity.[3] In this respect, comparative studies of Islamic education policy provide valuable intellectual tools for understanding the modes of response, shaped by discrete historical, political, and cultural contexts, of various Muslim societies to standard theological foundations.

Indonesia and Saudi Arabia are two of the most influential but contrasting models of Islamic education governance in the contemporary Muslim world.[4] Indonesia, as the largest Muslim-majority country in the world, functions under a secular-constitutional framework that thereby recognizes religious diversity and pluralism but interjects Islamic values into its national education system.[5] In this sense, the Islamic education system in Indonesia derives from political ideals such as Pancasila, democratic tenets, and the participation of mass Islamic organizations, namely Nahdlatul Ulama and Muhammadiyah.[6] On the other hand, Saudi Arabia asserts that Islam, within a Salafi interpretative framework, is the very foundation on which its state ideology, law, and education rest. Its education system is under strict control by religious authorities and the monarchy; thus, a highly centralized, ideologically homogeneous model of Islamic education is put in place.[7]

The existing literature on Islamic education in Indonesia and Saudi Arabia has remained largely within the orbit of studies of these systems in isolation or has shifted to other dimensions of Islamic education policy, for example, curriculum development, legal

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[1] Abdullah Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," *Religions* 9, no. 11 (October 30, 2018): 335, https://doi.org/10.3390/rel9110335; Irpan Ilmi et al., "Islamic Educational Values as the Core of Character Education," *EDUTEC : Journal of Education And Technology* 7, no. 2 (December 29, 2023): 406–71, https://doi.org/10.29062/edu.v7i2.633.

[2] Utari Utari, Syazarah Soraya, and Yuni Wulandari, "The Gradual Islamisation of Teacher Education: Current Trends and Future Implications in Global Inclusive Education Policy," *Journal on Islamic Studies* 1, no. 1 (June 10, 2024): 1–16, https://doi.org/10.35335/zhpdm826.

[3] Muhammad Azeem Ashraf, Samson Maekele Tsegay, and Jin Ning, "Teaching Global Citizenship in a Muslim-Majority Country: Perspectives of Teachers from the Religious, National, and International Education Sectors in Pakistan," *Religions* 12, no. 5 (May 13, 2021): 348, https://doi.org/10.3390/rel12050348.

[4] Witta Perdana Putri, Mislaini Mislaini, and Ulfa Aulia, "Analisis Pendidikan Di Arab Saudi Dan Keunikannya Dibandingkan Pendidikan Di Indonesia," *IHSANIKA : Jurnal Pendidikan Agama Islam* 3, no. 1 (December 18, 2024): 45–55, https://doi.org/10.59841/ihsanika.v3i1.2098; Jajang Jahroni, "THE POLITICAL ECONOMY OF KNOWLEDGE: Shari`ah and Saudi Scholarship in Indonesia," *JOURNAL OF INDONESIAN ISLAM* 7, no. 1 (June 1, 2013): 165, https://doi.org/10.15642/JIIS.2013.7.1.165-186.

[5] Ma'ruf Ma'ruf, "Problem Sosiologis Pendidikan Islam Di Indonesia, Pakistan, Arab Saudi Dan Beberapa Solusi," *Ta'allum: Jurnal Pendidikan Islam* 7, no. 2 (December 4, 2019): 358–83, https://doi.org/10.21274/taalum.2019.7.2.358-383.

[6] Tasman Hamami, "Muhammadiyah and Nahdlatul Ulama Education: Two Main Pillars of National Education in Indonesia," *Jurnal Pendidikan Agama Islam* 18, no. 2 (December 31, 2021): 307–30, https://doi.org/10.14421/jpai.2021.182-06.

[7] Sumanto Al Qurtuby, "Saudi Arabia and Indonesian Networks: On Islamic and Muslim Scholars," *ISLAM NUSANTARA:Journal for the Study of Islamic History and Culture* 2, no. 2 (July 27, 2021): 17–44, https://doi.org/10.47776/islamnusantara.v3i1.118; Jahroni, "THE POLITICAL ECONOMY OF KNOWLEDGE: Shari'ah and Saudi Scholarship in Indonesia."

regulation, or ideological orientation.[8] Studies on Indonesia often revolve around moderation, pluralism, and integration of religious education within a democratic framework. In contrast, research on Saudi Arabia tends to focus on ideologically coherent state control and the role of education in shaping political legitimacy.[9] Therefore, few comparative studies have systematically addressed Islamic educational policies in both countries along the lines of philosophical foundations, juridical structures, and sociocultural contexts.[10] Such fragmentation leaves an overall lack of view on how educational policies are shaped through the interplay of ideas, law, and social context within the Muslim world.

Prior comparative studies mostly treated Islamic education policy as a static institutional setting rather than as a dynamic product of contrasting values and reform agendas.[11] With the rapid onset of globalization, changes in the digital landscape, and the impact of policy reforms such as Saudi Vision 2030, Islamic education systems are increasingly under pressure to align their theological commitments with demands for global competitiveness, scientific advancement, and inclusivity within society.[12] A gaping hole exists in the literature on Islamic education policy: no integrated analytical frameworks encompass the tensions described above.

Within this trajectory, this study seeks to address this gap by undertaking a comparative analysis of Islamic education policies in Indonesia and Saudi Arabia through three interconnected analytical lenses: philosophical foundations, legal frameworks, and sociocultural contexts. Through an interplay among these three facets, this study explains how each country envisions the object and purpose of Islamic education, allocates its regulation under formal legal structures, and endeavors to introduce it into specific social and cultural contexts.

The study will seek to address the question: how do the differences and similarities in the Islamic educational policies of Indonesia and Saudi Arabia emerge from a philosophical, juridical, and sociocultural perspective? The study seeks to answer this question by employing a qualitative-comparative method that draws on document analysis of policy texts, legal documents, and relevant scholarly literature.

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[8] Saszlin Rahmadhani et al., "Sistem Pendidikan Di Arab Saudi Dan Perbandingannya Dengan Sistem Pendidikan Di Indonesia," *Kutubkhanah* 23, no. 2 (December 31, 2023), https://doi.org/10.24014/kutubkhanah.v23i3.26174.

[9] Michaela Prokop, "Saudi Arabia: The Politics of Education," *International Affairs* 79, no. 1 (January 2003): 77–89, https://doi.org/10.1111/1468-2346.00296; Kota Raja, "Perbandingan Kurikulum Pendidikan Agama Islam Di Indonesia Dan Negara Muslim Lainnya," *Jurnal Pendidikan Islam Indonesia* 1, no. 1 (May 24, 2025): 22–28, https://doi.org/10.63477/jupendia.v1i1.206.

[10] Bilal M. Tayan, "The Saudi Tatweer Education Reforms: Implications of Neoliberal Thought to Saudi Education Policy," *International Education Studies* 10, no. 5 (April 29, 2017): 61, https://doi.org/10.5539/ies.v10n5p61.

[11] Muhamad Basyrul Muvid, "Perbandingan Struktur Lembaga Pendidikan Islam Dan Kurikulum Di Indonesia, Iran Dan Arab Saudi," *Tawazun: Jurnal Pendidikan Islam* 13, no. 2 (December 29, 2020): 160, https://doi.org/10.32832/tawazun.v13i2.3018; Husnul Khotimah, Mislaini Mislaini, and Delita Marni, "Perkembangan Sistem Pendidikan Di Saudia Arabia," *Atmosfer: Jurnal Pendidikan, Bahasa, Sastra, Seni, Budaya, Dan Sosial Humaniora* 3, no. 1 (December 10, 2024): 01–15, https://doi.org/10.59024/atmosfer.v3i1.1157.

[12] Mohammed Fahad Obeid Alharbi, "The Impact of Integrating Islamic Religious Teaching in University Programs on Educational Quality and Alignment with Saudi Vision 2030: A Systematic Review (2016–2025)," *International Journal of ADVANCED AND APPLIED SCIENCES* 12, no. 6 (July 1, 2025): 209–15, https://doi.org/10.21833/ijaas.2025.06.020; Faisal Shabib Muslat Al-Subaie, "The Role of Colleges of Education in Achieving Sustainable Development Goals: An Overview of Saudi's Vision 2030 from an Educational Perspective," *Research Journal in Advanced Humanities* 5, no. 4 (November 18, 2024), https://doi.org/10.58256/8ftsm839.

This study has practical and theoretical significance. On the one hand, it contributes to the literature on Islamic education by providing an integrative framework that illustrates how philosophy, law, and sociocultural context together shape education policy in Muslim-majority states. On the other hand, in practice, the study proposes a conceptual model of Islamic education that integrates Indonesia's pluralistic flexibility with Saudi Arabia's ideological consistency. This model may inform policymakers, educators, and researchers in developing an Islamic education system that is theologically valid and attuned to the challenges of globalization.

In juxtaposing Indonesia and Saudi Arabia within a comparative analytical framework, this study will thereby further contribute to the understanding of two distinct and important systems of Islamic education while also posing some wider questions about the 21st-century governance of Islamic education.

METHOD

This study embraced a qualitative-comparative research design in its library study of Islamic education policies in Indonesia and Saudi Arabia. Qualitative-comparative research was deemed suitable, as the objective is to study policy orientations, philosophical assumptions, legal frameworks, and sociocultural contexts rather than mere statistical measurement.[13] The comparative design enabled a systematic study of the similarities and differences between the two national education systems, historically, politically, and religiously molded along distinct trajectories.

The comparative analysis was based on an integrative conceptual framework comprising three analytical dimensions: philosophical constitutions, juridical frameworks, and sociocultural contexts. They were drawn from the literature on comparative education and Islamic education policy and were treated as analytical categories rather than mere descriptive themes. The philosophical dimension looks at underlying educational values, ideological orientations, and conceptions of the purpose of Islamic education. In comparison, the legal aspect examines formal legal structures, regulatory frameworks, and governance mechanisms governing Islamic education. The sociocultural dimension examined how social diversity, religious authority, and cultural context shaped the implementation of policy.

By collecting data from documentary sources, we ensured analytical consistency and comparability. The primary sources include official policy documents and legal texts, such as the Indonesian National Education System Law (Law No. 20 of 2003), regulations issued by the Indonesian Ministry of Religious Affairs, and the Saudi Education Policy Document issued by the Ministry of Education of the Kingdom of Saudi Arabia. These documents were government outputs that reflect the state's firsthand positions on how it governs Islamic education.

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[13] Ahmed Ali Alhazmi and Angelica Kaufmann, "Phenomenological Qualitative Methods Applied to the Analysis of Cross-Cultural Experience in Novel Educational Social Contexts," *Frontiers in Psychology* 13 (April 25, 2022), https://doi.org/10.3389/fpsyg.2022.785134.
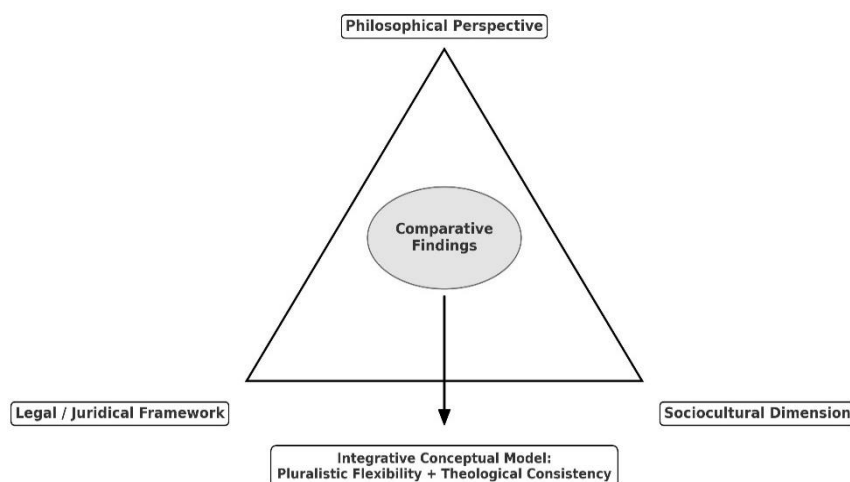
Figure 1. Conceptual framework of comparative analysis

The secondary sources included peer-reviewed journal articles, academic books, and institutional reports on Islamic education policy, the philosophy of education, and comparative education. Given the international academic benchmark, preference was given to the latest publications indexed in leading academic databases, such as Scopus and Web of Science.

Collecting documents involved systematic searches of official government websites, academic journal databases, and digital academic libraries. Inclusion criteria for the second cohort were relevance to Islamic education policy, having been published within the preceding ten years, and scholarly pedigree. Descriptive, nonacademic, and not directly policy-related documents were excluded.

The data were evaluated using qualitative content analysis. The following analytical procedures took place in order: the first reduction in data suggested the coding of the three policy text dimensions termed philosophical, juridical, and sociocultural. Secondly, analysis was conducted through comparing patterns of convergence and divergence between Indonesia and Saudi Arabia across these dimensions. It would enable the discovery of significant similarities and differences in the two national contexts. The last operation involved integrating know-how on comparative findings into a conceptual model of Islamic education policy developed on the premises of pluralistic adaptability and ideological consistency. For the sake of analytical rigor, the coding process was iterative, allowing refinement of categories as new insights emerged from the data. Cross-referencing between primary and secondary sources shall be used to validate interpretations and minimize bias.

This study uses only publicly available documents. Because human beings were not engaged in data collection, formal ethical approval was unnecessary. Academic integrity has been maintained through the proper representation of sources and faithful documentation, so that no misinterpretation of policy texts occurs, and by adherence to recognized international citation practices.

RESULTS AND DISCUSSION

Results

This section presents the findings of a comparative analysis of Islamic education policies in Indonesia and Saudi Arabia across three analytical dimensions: philosophical foundations, juridical frameworks, and sociocultural contexts. The results are derived from systematic content analysis of policy documents, legal texts, and relevant scholarly sources.

Philosophical Foundations of Islamic Education Policy

Analysis reveals that the Islamic education policy in Indonesia hinges conceptually on the integration of Islamic values with Pancasila, the national ideology. Religious education is seen not merely as the domain for transmitting religious tenets, but rather as a means to cultivate traits of citizenship, tolerance, and harmonious coexistence. The policy documents emphasize moderate religious observance (*wasatiyyah*), inclusivity, and the development of learners who can play a productive role in a pluralistic society. The Islamic education curricula are said to strike a balance between imparting religious knowledge and promoting a national identity in a modern context.

In contrast, Islamic education policy in Saudi Arabia is theocentric by philosophy, which puts Islam as the only ideologically valid foundation for education. It is an education policy that seeks to preserve *tawhid*, live by the Sharia, and follow the *Salafi* interpretative line. The state regards education as a vehicle for entrenching religious orthodoxy and ideological conformity. Moreover, unlike in Indonesia, philosophical pluralism is not articulated as an educational objective, and the curriculum is closely aligned with the doctrine dictated by the authorities.

Juridical Frameworks Regulating Islamic Education

From a legal perspective, the findings indicate that Islamic education in Indonesia operates within a secular-constitutional legal framework. The National Education System Law (Law No. 20 of 2003) formally recognizes Islamic educational institutions, including madrasahs and *pesantren*, as integral components of the national education system. These institutions are granted a degree of autonomy in curriculum development while remaining subject to national education standards. This legal arrangement enables Islamic education to coexist with general education under a unified regulatory framework.

In Saudi Arabia, Islamic education is governed by a *Sharia*-based legal system in which there is no formal distinction between religious and general education. Education policies are formulated and implemented by the state, in close collaboration with religious institutions, particularly the Council of Senior Scholars. All educational content must conform to Islamic law as interpreted by official religious authorities. As a result, legal uniformity and centralized control characterize the Saudi education system.

Sociocultural Contexts of Policy Implementation

The sociocultural analysis demonstrates that Indonesia's Islamic education policy is strongly influenced by its multicultural and multiethnic social context. The presence of diverse Islamic organizations, schools of thought, and cultural traditions contributes to a flexible and

adaptive model of Islamic education. Policy documents reflect sensitivity to social diversity and encourage approaches that accommodate local cultural practices while maintaining Islamic principles. This diversity is reflected institutionally in the roles of major Islamic organizations in shaping educational discourse and practice.

In contrast, Saudi Arabia exhibits a high degree of sociocultural homogeneity, with Sunni Islam—primarily within the Hanbali school—dominating religious and cultural life. This homogeneity is mirrored in the structure and content of Islamic education, which is essentially uniform across regions. The analysis also indicates that recent reforms under Saudi Vision 2030 have introduced elements related to science, technology, and global competencies; however, these reforms operate within a framework that continues to prioritize religious authority and ideological consistency.

Comparative Summary of Findings

The results indicate that while both Indonesia and Saudi Arabia position Islam as the foundation of their education systems, they differ significantly in their philosophical orientations, legal regulations, and sociocultural adaptations. Indonesia's Islamic education policy reflects an integrative and pluralistic model shaped by democratic governance and social diversity. In contrast, Saudi Arabia's policy reflects a centralized and theologically uniform model grounded in Sharia-based governance. These findings provide an empirical basis for further interpretation and theoretical discussion regarding the implications of differing policy orientations in Islamic education.

Table 1. Summary of Comparative Findings on Islamic Education Policies in Indonesia and Saudi Arabia

Dimension	Indonesia	Saudi Arabia
Philosophical Foundations	Islamic education is grounded in the integration of Islamic values with the national ideology of Pancasila. Education aims to promote religious moderation, civic responsibility, tolerance, and social harmony within a pluralistic society.	Islamic education is founded exclusively on Islamic theology, emphasizing *tawhid*, Sharia, and the Salafi interpretative tradition. Education reinforces religious orthodoxy and ideological conformity.
Educational Orientation	Islamic education is positioned alongside general education to support the formation of national identity, democratic values, and social cohesion.	Islamic education is inseparable from state ideology and serves as the primary vehicle for religious and moral formation.
Juridical Framework	Operates within a secular-constitutional legal system under the National Education System Law. Islamic institutions (madrasahs and pesantren) are formally recognized and granted relative curricular autonomy within national standards.	Governed by a Sharia-based legal system with no separation between religious and general education. Educational policies are centralized and regulated in close collaboration with religious authorities.
Governance Structure	Decentralized governance with shared authority between the state and Islamic educational institutions, including mass Islamic organizations.	Highly centralized governance under state and religious authorities, notably the Council of Senior Scholars.
Sociocultural Context	Influenced by a multicultural, multiethnic, and religiously diverse society. Islamic education policies reflect adaptability to	Shaped by a largely homogeneous sociocultural environment dominated by Sunni Islam (Hanbali school), resulting in uniform educational practices.

Dimension	Indonesia	Saudi Arabia
	local cultures and diverse Islamic traditions.	
Policy Adaptation and Reform	Emphasizes religious moderation and inclusivity, with gradual curriculum adjustments to address contemporary social challenges.	Recent reforms under Vision 2030 incorporate science, technology, and global competencies while maintaining theological consistency.
Overall Policy Model	An integrative and pluralistic Islamic education model that balances religious values, national identity, and social diversity.	A central and theologically uniform Islamic education model prioritizes ideological stability and religious authority.

Discussion

The comparative findings indicate that Islamic education policies in Indonesia and Saudi Arabia, despite both being rooted in Islamic traditions, articulate distinct policy orientations shaped by divergent philosophical commitments, legal regimes, and sociocultural environments. These orientations reflect broader patterns observed in the international literature on religion and education policy.

From a philosophical standpoint, Indonesia's integrative model situates Islamic education within a pluralistic national ideology, aiming to cultivate civic responsibility and tolerance. This orientation aligns with studies on Islamic education's role in fostering moderation and inclusivity in multiethnic contexts, which have shown that policies emphasizing pluralism can mitigate social fragmentation and support civic learning in diverse societies.[14] In contrast, Saudi Arabia's approach emanates from a theologically centralized orientation that emphasizes doctrinal consistency and religious orthodoxy. This pattern echoes the dynamics observed in other Muslim-majority states where education serves both pedagogical and ideological functions, reinforcing state-sanctioned religious identities.[15]

Indonesia's secular-constitutional framework allows for institutional autonomy and curricular flexibility within a national education system, facilitating adaptive responses to local and national needs. This finding is consonant with broader comparative research showing that decentralized governance structures in education can support context-sensitive policy implementation while preserving national standards.[16] By contrast, Saudi Arabia's centralized, Sharia-based legal system produces uniform governance and curricular control, a configuration that, while ensuring consistency, may limit pedagogical innovation and local adaptation. These contrasting legal logics reflect divergent policy paradigms concerning religion–state relationships in education and correspond with conceptual work in

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[14] Mohamad Erihadiana and Mahmud Mahmud, "Socio-Cultural Conditions of Islamic Education: A Systematic Literature Review of Indonesia and Middle Eastern Countries," *Enrichment: Journal of Multidisciplinary Research and Development* 3, no. 8 (November 10, 2025): 3400–3408, https://doi.org/10.55324/enrichment.v3i8.545.

[15] Ebtehaj Abdulrahim Alhazmy, "Education Reform and Vision 2030 in Saudi Arabia: Challenges and Pathways," *Discover Education*, December 14, 2025, https://doi.org/10.1007/s44217-025-01005-4.

[16] Agung Kurniawan S. Djibran, "Islamic Education Policy in Indonesia," *International Journal of Education and Literature* 3, no. 3 (December 31, 2024): 39–42, https://doi.org/10.55606/ijel.v3i3.290.

comparative education theory on how constitutional and legal orders shape educational meaning-making.[17]

The sociocultural analysis further reveals that Indonesia's multicultural and multi-faith environment necessitates policy frameworks that respect diversity, thereby fostering an educational ecology in which multiple Islamic interpretations and community actors coalesce. This dynamic is reflected in research indicating that inclusive educational policies often emerge from socio-cultural demands for representation and recognition among diverse religious communities.[18] Meanwhile, Saudi Arabia's relative sociocultural homogeneity has historically supported a uniform education system; however, ongoing reforms under Vision 2030 aim to introduce elements of global competence and broader subject integration while maintaining ideological coherence. A recent literature review on Saudi education reforms under Vision 2030 highlights an implementation gap between ambitious policy goals and ground-level realities, noting challenges in aligning traditional religious subjects with competencies required for global engagement.[19]

These findings suggest that no single model is inherently superior; instead, each reflects contextually contingent trade-offs. Indonesia's pluralistic flexibility enhances adaptability to globalization but may face challenges in ensuring curricular coherence across regions. Saudi Arabia's centralized model ensures doctrinal clarity but may constrain pluralistic discourse and pedagogical experimentation. This tension mirrors international debates over the balance between identity preservation and global educational competitiveness, in which educational systems must reconcile deeply held cultural values with pressures to adapt to the economy and technology.[20]

Theoretically, this study contributes to the literature on Islamic education by advancing an integrative analytical framework that highlights the interdependence of philosophical, legal, and sociocultural dimensions in policy formation. By moving beyond descriptive accounts to a comparative explanatory analysis, the study underscores how policy orientations are shaped by interacting ideological, institutional, and societal forces. It also resonates with scholarship that calls for holistic frameworks in comparative education research—frameworks that can accommodate the complexity of religion-informed policies in diverse national contexts.[8]

In practice, the insights from this comparative study suggest that policymakers may benefit from cross-contextual learning: blending theological grounding with institutional flexibility and responsiveness to social diversity, while intentionally incorporating the skills needed in a global knowledge economy. Such a synthesis could support Islamic education systems in addressing 21st-century challenges without compromising foundational cultural and religious identities.

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[17] Erihadiana and Mahmud, "Socio-Cultural Conditions of Islamic Education: A Systematic Literature Review of Indonesia and Middle Eastern Countries."
[18] Erihadiana and Mahmud.
[19] Alhazmy, "Education Reform and Vision 2030 in Saudi Arabia: Challenges and Pathways."
[20] Erihadiana and Mahmud, "Socio-Cultural Conditions of Islamic Education: A Systematic Literature Review of Indonesia and Middle Eastern Countries."

Despite its contributions, this study has limitations. Its reliance on document-based analysis foregrounds official policy orientations rather than lived educational practices. Empirical research incorporating ethnographic or mixed-method approaches could provide nuanced insights into how these policies are enacted within classrooms and local communities. Future comparative studies involving additional Muslim-majority countries further enhance the generalizability and theoretical utility of the proposed framework.

CONCLUSION

This study has comparatively examined Islamic education policies in Indonesia and Saudi Arabia through philosophical, juridical, and sociocultural perspectives. The findings demonstrate that while both countries position Islam as the foundational reference of their education systems, their policy orientations differ substantially due to distinct ideological commitments, legal frameworks, and social contexts. Philosophically, Indonesia adopts an integrative approach that combines Islamic values with a pluralistic national ideology, emphasizing religious moderation, civic responsibility, and social cohesion. In contrast, Saudi Arabia advances a theologically centralized model in which Islamic education is primarily oriented toward preserving doctrinal consistency and reinforcing religious orthodoxy. These differing orientations illustrate how educational philosophy shapes the purpose and direction of Islamic education in each national context.

From a juridical perspective, Indonesia's secular-constitutional framework enables Islamic educational institutions to operate within a unified national education system while retaining a degree of institutional autonomy. This arrangement supports adaptability and inclusivity, but may lead to variation in implementation. Saudi Arabia's Sharia-based legal system, by contrast, produces a centralized and uniform governance structure that ensures ideological coherence while limiting curricular diversity and pedagogical flexibility.

Socioculturally, Indonesia's multicultural and socially diverse environment necessitates an adaptive Islamic education policy that accommodates plurality and local traditions, supported by the involvement of mass Islamic organizations. By contrast, Saudi Arabia's relative sociocultural homogeneity facilitates a standardized education system that prioritizes stability and consistency. However, recent reforms under Vision 2030 indicate a gradual engagement with global competencies.

The findings suggest that neither model is inherently superior; instead, each reflects context-specific strengths and limitations. Indonesia's pluralistic flexibility enhances responsiveness to globalization, whereas Saudi Arabia's ideological consistency ensures clarity of educational purpose. Theoretically, this study contributes an integrative framework that highlights the interaction of philosophy, law, and sociocultural context in shaping Islamic education policy. In practice, it proposes a conceptual model that integrates inclusivity with theological consistency, offering policymakers and educators in Muslim-majority contexts insights. Future research should extend this analysis through empirical fieldwork and broader comparative cases to further explore how Islamic education policies are enacted in practice and adapted to global educational challenges.

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