

Saudi Arabia Socio-Cultural Reform in Saudi Vision 2030

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Abstract. Socio-cultural reforms carried out by Saudi Arabia are based on a rational consideration to maintain the country's existence in the midst of increasingly strong currents of globalization and modernism. The image of Saudi Arabia in the international arena, which is famous for its rigid and conservative teachings of Wahhabism, is gradually being changed to suit the global social order. At the same time, this change is still striving to preserve cultural values that have become the identity of Saudi Arabia, as the beginning of world Muslim civilization. This socio-cultural reform trend strengthened along with the change in the peak of Saudi Arabia's government, which was marked by the ascension of Muhammad Bin Salman as the Crown Prince, who has control in determining the direction of strategic policies domestically and internationally. Through Saudi Vision 2030, this socio-cultural reform can be carried out in a measurable and systematic way to achieve the goal of economic diversification and ensure the existence and dominance of the country in the future. The author will use a qualitative research system with analytical descriptive methods that utilize various sources such as scientific articles, journals, books, media, and other sources that have been processed and studied. This study will use the theory of national interest and rational choice to identify the decision-making process in carrying out socio-cultural reforms through Saudi Vision 2030. The results show that Saudi Vision 2030 plays a significant role as a manifestation of Saudi Arabia's socio-cultural reform-based policies.

Keywords: Middle East; Saudi Arabia; Socio-Cultural

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INTRODUCTION

Saudi Arabia, apart from being known as the initial region of the center of Muslim civilization to the mecca of all Muslim countries in the world, is also known as a country that is economically very dependent on the petroleum sector. The country which has an official full name as the Kingdom of Saudi Arabia (Kingdom of Saudi Arabia/Al-Mamlakah Al-'Arabiyah As-Sa'udiyah) has historically demonstrated its dominance in the management of the petroleum sector at the global level and how this has played a significant role in the country's economic growth. Abundant oil wealth has made Saudi Arabia one of the countries that has rapid and advanced development. However, this does not make the Saudi Arabian government give up Islamic values as the basis and constitution of the country.

From a historical point of view, the establishment of the kingdom of Saudi Arabia cannot be separated from the important role of the Wahhabism group. This was done because at that time the socio-cultural conditions of the people in the Arabian peninsula were considered to be in decline and there were many religious ritual practices that were considered to deviate from the

pure values of the Qur'an and Hadith¹. On the basis of this deviation, Muhammad bin Abdul Wahab and his group emphasized the practical purification of monotheism in social life. Along the way, Muhammad bin Abdul Wahab and his group were increasingly recognized for their militancy and fanaticism in implementing their teachings. They are also known to be very rigid, hard and sometimes even tend to impose their will on other Muslim groups because they think their understanding is more appropriate and relevant than other groups. The harsh and dominant nature of the Wahhabism was used strategically by the prince of Dir'iyah, Muhammad bin Saud to achieve his political interests in securing power in the Arabian peninsula. After going through various dynamics and negotiation processes, Muhammad bin Saud finally decided to cooperate with the Wahhabis in establishing a state based on Islamic law. The role of the Wahhabis is getting stronger considering that they are actively contributing to the formulation of legal policy models that will be applied in the life of the state.

The relationship that exists between Muhammad bin Saud, who is known as the founder of the first Saudi state and Muhammad bin Abdul Wahab as the pioneer of Wahhabism, has formed a strong and mutually reinforcing relationship in running the country. This relationship is reflected through the Wahhabism group which gets support from the authorities in carrying out their da'wah while the state gains religious legitimacy in maintaining and expanding its power. Over time, Wahhabism continues to play a strategic role in supporting the running of the government of Saudi Arabia while maintaining the authority and existence of its monarchy to this day. The author highlights the relationship between the rulers of Saudi Arabia and Wahhabism, which has consistently been well-established and developed into more than just a pragmatic relationship but also mutual assistance in answering various problems about how to form and run a model of an Islamic state.

Changes in the pattern of relations between the rulers of Saudi Arabia and Wahhabism began to be seen along with the change in state leadership. The author specifically highlights the era of the leadership of King Salman bin Abdulaziz who came to power since 2015 in which the relationship between the leader of the state of Saudi Arabia and the Wahhabism group began to reach a high point of conflict. King Salman Bin Abdulaziz appointed Muhammad Bin Salman (MBS) as the crown prince who has a strategic position in determining the direction of domestic and foreign policy. MBS has started various initiatives and breakthroughs, one of which is the arrest of clerics who are considered to have extremist views and government officials who are suspected of committing criminal acts of corruption. During this period, Saudi Arabia experienced dramatic changes in the socio-cultural and political sphere. MBS is seen as a figure driving the

country's modernization efforts and the mastermind behind a strategy to change the direction of Saudi Arabia's policies while limiting the power of the clergy over state affairs. He also explicitly stated that the government of Saudi Arabia will now return to being a moderate Islamic state that is open to all religions and the world. This is certainly very contradictory to the teachings of Wahhabism which has been attached to all lines of government in Saudi Arabia for a long time.

MBS also publicly stated that over the past 30 years before he took office as Crown Prince, Saudi Arabia was on the wrong track towards ultraconservatism. The author examines that MBS's statement reflects an assumption that the current religious system, under the teachings of Wahhabism, indirectly hinders socio-economic development and is not in line with the current trends of globalization and modernism.

The various breakthroughs made by MBS are not only focused on the socio-cultural realm and the fight against the teachings of extremism but are also centered on the direction of sustainable economic policies. As previously mentioned by the author, Saudi Arabia is a rich country that is heavily supported by petroleum commodities as its main income. The International Monetary Fund (IMF) notes that the petroleum sector accounts for about 45% of Gross Domestic Product (GDP) and 90% of export revenues. Although the petroleum sector plays a significant role in supporting the country's economy, MBS realizes that this sector is included in the non-renewable energy category which will eventually run out. In addition, other countries collectively have also begun to commit to replacing fossil fuels in order to prevent climate change and achieve net zero emissions according to the set targets.

The combination of the need for a strategy to free Saudi Arabia from its dependence on oil and at the same time letting go of the conservative image of Wahhabism led to MBS's steps in formulating Saudi Vision 2030. In terms of its goals and essence, Saudi Vision 2030 is a major and ambitious breakthrough to diversify the economy and develop other sectors that have more sustainable principles. To achieve Saudi Vision 2030, a fundamental adjustment and change is needed in various lines such as social, cultural, political, legal to religious states. The author highlights the high potential for friction in the effort to implement Saudi Vision 2030 with Wahhabism groups who are known to have conservative and rigid attitudes, contrary to the ideas and values initiated in the inclusive and moderate Saudi Vision 2030. Several policies carried out by MBS through Saudi Vision 2030 are in stark contrast to the socio-religious model that has been built by the Wahhabis. This can be seen from the direction of Saudi Vision 2030 which requires modernization in state government, drastic changes in socio-cultural aspects as well as

efforts to reduce the labeling of Saudi Arabia as a conservative country in the eyes of the international community.

The author highlights the complexities that occur in the implementation of Saudi Vision 2030 considering the ideas and values contained in it are very contrary to Wahhabism which has been rooted for a long time. Through this paper, the author will conduct a comprehensive analysis of the dynamics and challenges of socio-cultural reform through Saudi Vision 2030 using the theory of national interest and rational choice.

Theory has a function as an instrument to support the facts and arguments described in an analysis. In understanding how the decision-making process in carrying out socio-cultural reforms through Saudi Vision 2030 is contextual and comprehensive, the author will use the theory of national interest and rational choice. The selection of these two theories is based on their relevance to the analysis and studies conducted.

Based on the mainstream understanding of International Relations studies, this theory is crucial in explaining how a country makes decisions in the context of interaction with other countries. In relation to national interests, Machiaveli is often a reference in theoretical and practical developments which states that national interests have shifted the main interests of the past, namely morality and religion. Basically, the national interest is a goal that a country wants to achieve and is related to the needs or things that it aspires to. Therefore, the national interest becomes very fundamental in determining the direction and behavior of a country.

National interest in the process is also often used as a justification for every policy taken by the state. Padelford and Lincoln state that the national interest consists of several aspects such as national security, economic development, increasing national power and the interests of national prestige. Meanwhile, Donald E. Nuchterlin argues that in the perspective of the study of international relations, the act of a countries against other countries are influenced by various factors that lead to the national interests of each country.

The selection of the definition and reference to the theory of national interest is based on consideration of the relevance of the research to the case study to be studied. Socio-cultural reform through Saudi Vision 2030 will be explained through the theoretical framework in depth with reference to each part, especially the part of economic interests and international governance that are directly related to the impact of Saudi Vision 2030 on the existence of Saudi Arabia in the future.

Graham T. Allison defines the theory of rational choice (Rational Choice) adopted through rational actors (Rational Actor) as a decision-making process carried out by state actors in

determining the most effective choice to maximize the decision to achieve its goals or interests effectively. Rational choice theory and rational actors in the context of this research are interconnected because their model explains that policy makers have several aspects that need to be considered in determining their goals, such as in terms of benefits, uses or preferences. Moreover, rational choice theory itself has become one of the main instruments in analyzing an issue in the study of international relations.

The application of rational choice theory can be carried out in various case studies, such as the process of forming a country's foreign policy to international cooperation.

The author will use the model compiled by Graham T. Allison through four stages of the decision-making process based on rational actors, namely Goals and Objectives which can be interpreted as long-term general goals and short-term specific goals, then Alternatives which can be interpreted as policy makers choosing between overall policies. Alternatives that exist under certain conditions, then Consequences which can be interpreted as a process of reviewing all alternatives in terms of their advantages and disadvantages and finally Choice which can be extracted as the most likely decision making to achieve the main goal of decision making.

The selection of the rational choice theory model through the rational actor model is based on the main focus of research that wants to examine the decision-making process of Muhammad Bin Salman who decided to carry out socio-cultural reforms in a structured manner through Saudi Vision 2030. An understanding of the initial process of The formulation of various options to the decision to fight Wahhabism which has long been rooted in Saudi Arabia will be achieved thoroughly using the rational choice theory model through this rational actor model. Moreover, this theory also explains how decision makers always try to maximize profits by balancing effort and results. This can help the analysis process in how MBS formulates Saudi Vision 2030 which has an orientation to make Saudi Arabia a moderate and open country with the risk of facing resistance from Wahhabism, which is conservative and rigid and has strong influence throughout the country's history.

METHODS

The research method is a method or instrument used to obtain, test and develop the truth so that the research being studied can be accurate, structured and directed. The research method consists of organized ways to collect, process and analyze the data needed to answer a particular case study. The author will specifically use qualitative methods in analyzing Saudi Arabia's Socio-Cultural Reform in Saudi Vision 2030. The data in this study will be collected based on secondary data through a search of various documents, scientific articles and related

study literature. The entire data obtained will then be classified according to their respective subjects for further data analysis. The data analysis process itself aims to interpret and understand data that has been systematically and structured by providing relevant explanations. In detail, the data analysis used in this study is a qualitative analysis that describes and describes the data in a coherent, clear, logical, non-overlapping and effective manner so as to facilitate understanding in the process of reviewing the results of the analysis.

RESULTS AND DISCUSSION

The dominance of the Wahhabis in the leadership structure of the Saudi Arabian government has been rooted since the country was founded. In its journey, Saudi Arabia has succeeded in becoming a rich and prosperous country so that it can be said that the role of the Wahhabis in managing the country, especially in the economic field, is quite effective. This can happen because if the condition of a country is unstable or there is an internal turmoil that cannot be controlled then all economic activities, regardless of the main sector, will not be able to run optimally. The author has mentioned earlier how much Saudi Arabia is dependent on the petroleum sector, this is reflected in the status of Saudi Arabia which is not only the largest oil producing country but also the controller of the second largest oil reserves in the world and has the largest natural gas reserves in the world.

Saudi Arabia's oil production level from year to year also tends to move exponentially and is relatively stable. This is inversely proportional to Saudi Arabia's low level of oil consumption, so that petroleum reserves can be managed more broadly to be transferred to the export sector. However, this sector cannot be relied on forever. The author specifically highlights the shifting trend in the use of non-renewable energy such as oil to renewable energy which is more environmentally friendly. Collectively, countries, through various frameworks of cooperation, have begun to make every effort to prevent climate change and switch to clean and sustainable energy. In addition, the oil commodity itself tends to be volatile and uncertain so that it can make a country vulnerable to a country that really relies on it for economic income. Another thing that needs to be a major concern is that oil itself, apart from being a non-renewable energy that will eventually run out, has also experienced a dynamic price decline since 2014. This momentum was strategically exploited by Crown Prince Muhammad Bin Salman (MBS) who did not long after that he was appointed Crown Prince of Saudi Arabia so that he has control in determining the direction of strategic policies, in this case through Saudi Vision 2030.

The main reason for mentioning the downward trend in prices and the future of the petroleum sector in the discussion of Saudi Arabia's socio-cultural reform is because the author

has made observations and found that the two are related to each other. So far, the Wahhabis have an important position in the government structure of Saudi Arabia which relies on the petroleum sector or in this study referred to as the petroleum regime. The involvement and linkage of the Wahhabis in the government of Saudi Arabia began to fade along with the change in the focus of the country's economic direction which was carried out to ensure a more sustainable source of non-petroleum income. The author is of the view that the change in priorities in determining the future of Saudi Arabia's economy is in line with the changing influence of the Wahhabis in the government of Saudi Arabia so that it indirectly causes the emergence of a socio-cultural reform process. This is because MBS as the Crown Prince will not be able to effectively carry out his duties in maintaining economic stability through alternatives other than petroleum if he still has to clash with the conservative and rigid Wahhabism group. SBM requires openness and universal values adopted by the international community so that other countries are willing to invest so that a process of economic diversification occurs. To achieve this, a fundamental change in the social and cultural order needs to be made from the bottom up (bottom-up) which in this case is carried out through Saudi Vision 2030. The long-term program design contained in Saudi Vision 2030 aims to improve the economy of Saudi Arabia in the future in a sustainable manner without having to rely on the petroleum sector through economic diversification. The process of economic diversification from depending on petroleum commodities to shifting to other sectors such as infrastructure investment and tourism can only be effectively achieved if there are socio-cultural reforms in the community structure. This is crucial considering that countries will be reluctant to cooperate with countries that have a conservative and rigid image in doing everything as reflected in the image of the Wahhabism group.

The implementation of Saudi Vision 2030 has three main pillars that are interrelated and in harmony with each other, namely:

1. A Dynamic Society (A Vibrant Society)

The government of Saudi Arabia under the reign of Crown Prince MBS realizes that the quality of human resources (HR) plays an important role in determining the direction of progress of a nation. For this reason, Saudi Vision 2030 emphasizes the formation of a more moderate and open society character by not abandoning the main values and principles of Islam. The government also took the initiative to build a cultural museum as an effort to increase knowledge as an investment in tourism and culture¹³. MBS also has ambitious targets to increase scholarships to students in Saudi Arabia and reduce domestic crime rates. In particular, Saudi Vision also adopts universal Human Rights values so that women can be given access to do

activities in public places such as exercising or visiting the cinema. This socio-cultural aspect is contrary to the teachings of Wahhabism, but that does not stop the implementation of Saudi Vision 2030 which seeks to make Saudi Arabia a modern country and adopt universal values. A more civilized and moderate society will eventually become the gateway to welcoming foreign investment prospects that review the stability of domestic conditions and the quality of human resources.

2. Economic Development (Thriving Economy)

This second pillar is the main focus in Saudi Vision 2030 which seeks to release its main dependence on the petroleum sector through economic diversification. Efforts made in this pillar are by making new policies that are more inclusive so that they can attract more workers from diverse backgrounds, including women who were previously prohibited from working in certain sectors. In addition, MBS also encourages basic socio-cultural reforms that have an impact on the economy, such as granting permits for women to drive vehicles so that they can work. This change allows for a broader trend of increasing workers so that certain types of work will become more efficient and effective.

3. National Ambitious Nation (An Ambitious Nation)

Saudi Vision 2030 aims to make a country that implements a government bureaucracy system transparent and accountable in all fields. This is necessary in relation to attracting foreign investment prospects as a process of economic diversification. One of the implementations is to ensure that every level of government in Saudi Arabia is free from corrupt practices by applying the principle of equality before the law regardless of privileging certain groups, including Wahhabis. In this case, the Saudi Arabian government will not use the consideration of the interests of certain groups regardless of their role in the field of religion. This shows a signal of firmness in taking action against any behavior that is contrary to the direction of the Saudi Vision 2030 policy equally and equitably throughout society. In addition, in the context of the country's national ambitions that want to place itself more strategically in the international order, Saudi Arabia has also begun to adopt universal values that are contrary to Wahhabism such as providing wider access to women so that they can travel alone, participate in elections, to have a strategic position in the Shura Council which serves to provide constructive input to the government of Saudi Arabia.

The author highlights the socio-cultural reform process that is the basis for every pillar of Saudi Vision 2030, starting from a more moderate change in the social order in the first pillar, then the expansion of the labor sector for women to increase economic diversification, to the

application of universal values that allow women to take more part in the process of running the state government. All of these pillars cannot be achieved effectively if not through a process of socio-cultural reform which in this case is a current resistance to Wahhabism teachings which contradicts most of the things that the author has mentioned in Saudi Vision 2030. To provide a more comprehensive and comprehensive explanation. Contextually how this socio-cultural reform is carried out through Saudi Vision 2030, the author will conduct an analysis with a national interest theory approach and rational choice as follows:

National Interest in Saudi Vision 2030 Sosial Socio-Cultural Reforms

This study adopts the theory of national interest in analyzing the MBS decision-making process to carry out socio-cultural reforms through Saudi Vision 2030. As the author has described previously, national interest is a goal that a country wants to achieve and is related to the needs or aspirations. On this basis, the national interest becomes very fundamental in determining the direction and behavior of a country. Saudi Arabia, which has long depended on the petroleum sector, is now starting to gradually diversify its economy by investing more in other sustainable sectors such as infrastructure and tourism. This cannot happen if Saudi Arabia's society and government structure is still dominated by rigid and conservative Wahhabism, which has the potential to hinder all investment and development progress that requires adjustment of universal values.

Saudi Arabia has a national interest to maintain the existence of its country in the future and not lose its influence in the international order. For this reason, it is necessary to have a sustainable source of economic income so that the wheels of government in Saudi Arabia can run stably without disruption and disruption. This economic diversification effort requires other countries or in this case other countries through various international cooperation initiatives. The relationship that Saudi Arabia wants to build with other countries must be a productive and mutually beneficial relationship. In achieving a progressive and effective relationship between a country and another country, it is necessary to have an agreement on the values and goals to be achieved. For example, when a country wants to invest in tourism, it must ensure the application of universal values that have been found in other international tourism destinations. This is needed as a standard that tourists can feel safe and comfortable, so that in the end the economy through the tourism sector can run optimally. The author highlights the challenges in implementing this mechanism in Saudi Arabia given the influence of the Wahhabism group which seems to still be a barrier to the open image of Saudi Arabia as a country that wants to welcome various investment prospects in the tourism sector. The purification of Islamic teachings echoed

by Wahhabis strongly opposes all forms of heresy. The Wahhabi group's way of thinking about various religious instruments also seems conservative and textual and assumes that the only truth can only come from the group's clerics. Such Wahhabism will seriously hinder the spirit of modernism and openness that MBS wants to apply to attract foreign investment and diversify the economy. For this reason, carrying out a transformation to a more moderate direction through socio-cultural reform is the most likely alternative for Saudi Arabia to secure its national interests. This socio-cultural reform also needs to be carried out considering that the Wahhabis have a strong influence in the government structure of Saudi Arabia and how the policy formulation process is carried out.

The author will describe the decision-making process to carry out socio-cultural reforms through Saudi Vision 2030 using the model of national interest theory according to Donald E. Nuchterlin's model. The selection of this national interest theory model is based on the relevance of research case studies with research analysis that will help the process of understanding how socio-cultural reforms through Saudi Vision 2030 can secure the national interests of Saudi Arabia, which has ambitions to no longer depend on petroleum commodities and diversify its economy. Socio-cultural reform plays a significant and fundamental role. Through Saudi Vision 2030, this socio-cultural reform is carried out in stages with efforts to reduce the dominance and influence of the Wahhabis which will become an obstacle for Saudi Arabia in achieving its national interests, namely diversifying the economy and maintaining its existence and strategic position in the international order.

Rational Choices in Saudi Vision 2030 Sosial Socio-Cultural Reforms

A contextual understanding of how Muhammad Bin Salman (MBS), as the Crown Prince, has influence in determining the direction of strategic policies will be easier to do using rational choice theory through a rational actor approach, according to the model compiled by Graham T. Allison. This theory consists of a decision-making process consisting of four constructive stages, namely Goals and Objectives, Alternatives, Consequences, and Choice. Rational choice theory with the rational actor approach is based on the idea that decision makers will consider all alternatives that will bring the most profitable results with the least risk. Based on a case study of socio-cultural reform carried out by MBS as a decision maker, it can be seen that the option to change the social and cultural order through Saudi Vision 2030 is the most likely option to bring maximum benefits with minimal risk potential. The author will describe the flow of logical thinking from the rational choice theory model through this rational actor approach in a coherent and comprehensive manner.

In understanding how MBS as a rational actor makes decisions in the process of formulating socio-cultural reform policies through Saudi Vision 2030, the author will highlight the background of the Crown Prince. MBS was born on August 31, 1985 and has a good track record in the field of government. He studied at King Saud University in Riyadh, Saudi Arabia and graduated with a law degree in 2007. MBS's role in managing a state administration began with a strategic position as a formal advisor to his father, who was then Governor of Riyadh¹⁶. MBS's career in managing the government began to take off when he was appointed head of the court in 2012 where he began implementing more stringent and transparent legal reforms. MBS's position at that time was structurally at the ministerial level. After that, in 2015 MBS was appointed as the Minister of Defense strategically tasked with ensuring the stability of state and regional security. At his peak, MBS was finally appointed as the Crown Prince in 2017, giving him more control in determining the strategic direction of the country's policies. During his journey, he has been actively involved in productive dialogues with a number of western leaders who have an open and modern understanding such as US President Barrak Obama and US President Donald Trump. MBS is known internationally as a de facto leader who has close ties to western countries which is synonymous with the value of openness and universality. This is in line with MBS's ambition to change the perspective and image of conservative Saudi Arabia in the international community.

MBS' track record of having occupied various strategic positions in government structures has made him an effective state actor in formulating policies. MBS's close relationship with western government figures who have an open and modern understanding also indirectly contributed to his decision-making process. As Crown Prince, MBS has ambitious targets to ensure the continuity and influence of his country in the future. This can be done by looking for alternative sources of economic income from previously relying on the petroleum sector to something that has more long-term and sustainable prospects. In achieving this goal, there is a reality that must be understood that Saudi Arabia still has an image as a conservative and rigid country due to Wahhabism that spreads in society and government. For this reason, MBS has a choice whether to make fundamental changes through socio-cultural reforms in order to change the image of Saudi Arabia so that it will bring in many investors and other economic opportunities or maintain the influence of Wahhabism which has been rooted since the country was founded.

The decision-making process of SBM as a rational actor through rational choice theory is based on an option that has the most significant impact with the least risk. The consequence that awaits MBS when carrying out socio-cultural reforms is friction and social conflict in the country which if not managed will turn into a long and endless conflict. However, if socio-cultural reforms

are not carried out, the existence of Saudi Arabia in the future as well as the influence it has will be in danger of being lost. Based on the calculation of these considerations, MBS finally decided to continue carrying out socio-cultural reforms but carried out strategically and measurably, namely through Saudi Vision 2030. Within the long-term framework of Saudi Vision 2030, various targets and achievements have been set to facilitate the process of social-cultural reform. culture works effectively. The socio-cultural reform process carried out will also be able to minimize conflicts if there is a clear work plan, so that Saudi Vision 2030 has a significant role in ensuring a transition to changes in social and cultural values in Saudi Arabia.

CONCLUSION

Socio-cultural reform in Saudi Arabia has a high urgency to be carried out if the country wants to change its image and identity in the international world from a rigid and conservative country to a moderate, modern and inclusive one. Changing the image and perspective on how other countries view Saudi Arabia is very crucial to become an entry point for various investment opportunities as an instrument of economic diversification from dependence on oil to a more stable and long-term source of income. In the process, this socio-cultural reform encountered a number of challenges because it had to deal with Wahhabism groups that had been rooted in society and government structures since the state of Saudi Arabia was founded. The dominance of the influence of the Wahhabism group has shaped Saudi Arabia's international image as a conservative country thus limiting the prospects and opportunities for international cooperation that can help the process of economic diversification. The government of Saudi Arabia through Muhammad Bin Salman as the Crown Prince who has a strategic position in determining the direction of domestic and international policies has decided to carry out systematic and measurable socio-cultural reforms to achieve its national interests through Saudi Vision 2030.

The influence of Wahhabism with its conservative and textualist teachings and opposing everything they consider to be heresy will always be an obstacle for Saudi Arabia to achieve its national interests. In this case, Saudi Arabia's national interest is to maintain the existence and influence of the country in the future by no longer only depending on the petroleum sector as the main economic income. To achieve this, Saudi Arabia needs to adopt universal and moderate values that have been embraced by the international community so that other countries are willing to invest. The process of adopting these universal values can be done by carrying out comprehensive socio-cultural reforms through the Saudi Vision 2030 framework. This research reaches a conclusion that socio-cultural reform is an integral part of Saudi Vision 2030 as well as an instrument to reduce the dominance of the influence of the Wahhabism group which in the

context of this case study will hinder the process of transforming Saudi Arabia into a modern and moderate country. Muhammad Bin Salman as Crown Prince has proven to have a significant role in the socio-cultural reform process adopted in Saudi Vision 2030. In the end, Saudi Vision 2030 enables decision makers in the Saudi Arabian government structure to take a strategic step in securing its national interests through measurable and targeted socio-cultural reforms in order to achieve the main goal of changing the image of Saudi Arabia's international identity and effectively diversifying its economy.

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