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The Impact of Muhammad bin Salman's Reforms on Saudi Arabian Women's Lifestyles

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Abstract: The Vision 2030 policy initiated by Muhammad bin Salman has had a great influence on social, cultural, and political life in Saudi Arabia. This policy aims to improve and maintain the stability of the country's economy and free itself from dependence on natural resources, namely oil. This study aims to reveal or identify changes in the lifestyle of Saudi Arabian women after Muhammad bin Salman's reforms and the influence of Saudi Arabian women's policies on the country based on literature that discusses these problems. The approach used in this study is a qualitative approach using literature study methods. Of the 30 literatures obtained from official news websites, journal articles, theses and books, this study uses the theory of modernity and self-identity from Anthony Giddens (1991), which shows that Saudi Arabian women have experienced changes in lifestyle after Muhammad bin Salman's reforms through the Vision 2030 Policy based on cultural, employment, social, and educational aspects that have an impact on improving the country's economy.

Keyword: Vision 2030, Lifestyle, Change.

INTRODUCTION

Oil is Saudi Arabia's largest natural resource, making it the largest producer that exports oil to many countries (Putri, 2019). As the world's largest oil producing country, Saudi Arabia gains many benefits, including; 1) having a very significant influence on the world oil and energy markets, instead of an influential ruler; 2) becoming the 2nd richest Islamic country in the world; 3) supporting the country's economic growth (Borck, 2023). However, Saudi Arabia has begun to think about other sectors besides energy and oil. Dependence on one economic source is considered to pose a significant risk in the future. Fluctuating oil prices and unstable global demand are currently triggers for the Saudi Arabian government to think about alternative sources of the economy, namely by creating economic diversification (Sania, 2022).

Vision 2030 is an effort made by Muhammad bin Salman as Crown Prince of Saudi Arabia in implementing an ambitious policy change in the form of modernizing Saudi Arabia (Putri, 2019). Muhammad bin Salman believes that economic growth and change in Saudi Arabia will occur if social reforms are carried out. He said that without social reforms, economic rehabilitation will fail (Mariani, 2021).

Vision 2030 put forward by Muhammad bin Salman has 3 main principles, the three principles are:

1. A Vibrant Society

The first principle of vision 2030 focuses on improving the quality of life of the Saudi Arabian people by promoting a healthy lifestyle, better education, preserving culture and heritage, developing public facilities, developing tourism, and maintaining Islamic principles as an identity.

2. Economic development (A Thriving Economy)

The second principle focuses on developing non-oil sectors such as tourism, entertainment, technology, and encouraging foreign investment and developing the private sector to create more jobs.

3. An ambitious nation (A Ambition Nation)

And the third principle is to emphasize good and efficient governance in government and focus on accountability, transparency, and efficiency (Ramadhani, 2023).

In implementing economic development, there are 3 main focuses in the Saudi Arabian economy, namely 1) a rapidly growing economy that provides many profitable opportunities for the community, 2) a rapidly growing economy with a focus on long-term investment, and 3) a rapidly growing economy that is ready to accept new investments and businesses. A rapidly growing economy that provides many profitable opportunities for the community is Saudi Arabia's effort to reduce unemployment, increase the contribution of Small-Medium Enterprises to the country's GDP by 35%, and increase women's participation in the workforce by 30% (Putri et al., 2021).

This means that Saudi Arabian women have an important role in achieving the 2030 vision. As in 2017, Saudi Arabia collaborated with Sweden to build women's entrepreneurship. Judging from these conditions, this shows that there will be a change in the social map of the position and role of modern Saudi Arabian women (Aliffitria, 2023). The involvement of Saudi Arabian women in the 2030 vision is expected to be able to provide a full contribution to improving the country's economy, so that the Saudi Arabian economy does not only depend on the oil sector (Ramadhani, 2023).

A number of studies on the performance of Saudi Arabian women in the 2030 vision era have been carried out, including by Sholihah (2023), Ramadhani (2023), Erwhintiana & Kusumawati (2021), Wahdah (2023), Dzarivauri (2024) and Fajar & Rasyidah (2021). Most of these studies focus on the release of women's shackles in the 2030 vision era in various aspects of life. The keywords used as references are modern, modernity, modernism which reflect women's activities outside the home that are useful and generate profit. The impact is not only for women themselves, but also for improving the country's economy (Fajar and Rasyidah, 2021; Sholihah, et al., 2023; Wahdah, 2023; Dzarivauri, 2024). Ramadhani (2023) also observed the same thing, but placed more emphasis on gender equality by utilizing the theory of Gender and Development. Erwhintiana & Kusumawati (2021) are slightly different, because they present women's lifestyles after the 2030 vision represented in the film Barakah Yuqobil Barakah.

Referring to these studies, this study also examines something that is not much different. However, this study uses the perspective of modernity and self-identity from Anthony Giddens (1991) as the main framework of thought. The phenomenon of the process of changing the way of life of Saudi Arabian women who were previously confined by state ideology, which has now been changed to be more open and equal to men by the policies of this country, is appropriate by relying on Anthony Giddens' (1991) framework of thought. Anthony Giddens' perspective has never been used by previous studies that discuss the lifestyle changes of Saudi Arabian women. Therefore, this study presents a new theoretical approach to reading the

dynamics of Saudi Arabian women's lifestyles by using concepts such as self as a reflexive project and disembedding mechanisms (Giddens, 2023).

METHOD

In addition to the qualitative approach, this study also uses a literature study method. The author collected 18 journal articles, 6 official news sites, 5 theses and 1 book, which discuss the Vision 2030 policy. After the data was collected, the author reduced the data based on four classifications, namely; 1) culture, 2) employment, 3) social and mobility, and 4) education. The four classifications were analyzed using Anthony Giddens' theory of modernity and self-identity to be presented in paragraph form, accompanied by attached images or photos to support the research. The results of the analysis resulted in the conclusion that Saudi Arabian women experienced a change in lifestyle after the reform of Muhammad bin Salman and had an influence on improving the country's economy. Their lifestyle changes were not only caused by the Vision 2030 policy, but were part of a reflective process in forming a new identity as modern citizens.

RESULTS AND DISCUSSION

Changes in Saudi Arabian Women's Lifestyles After Muhammad bin Salman's Reforms

Before Muhammad bin Salman's reforms, women in Saudi Arabia experienced limited mobility where a man regulated and controlled his wife's freedom. In the specified rules, they must obtain permission from their guardians in carrying out daily activities. Limited mobility can be seen from the social aspect (Saikuddin & Amrullah, 2023). The prohibition on traveling alone and the prohibition on driving complicate their mobility. In addition, the prohibition on traveling without permission from their male guardians also complicates their social life (Dewi et al., 2020).

One of the causes of Saudi Arabian women experiencing limited mobility is the existence of fatwas from Salafi-Wahabi scholars issued by the Saudi Royal Fatwa Institute. In the book *Ad-Durar as-saniyyah fi al-Ajwibah al-Najdiyah* in volume 16, it is firmly stated by 3 Wahabi scholars that the position of men is not equal to that of women, men are considered superior to women in any aspect (Saikuddin & Amrullah, 2023).

Saudi Arabia today is very different from Saudi Arabia before the 2030 vision. Saudi Arabia is undergoing a process of change through the 2030 vision proposed by Muhammad bin Salman. These changes affect many aspects, especially changes for Saudi Arabian women. These changes can be seen in the social life of Saudi Arabian society, they are seen to be free to express themselves in public. Saudi Arabian society is free to play, watch music concerts, watch football matches, and other activities in public spaces. Even the driving ban for women has been lifted. Driving permits for women were officially issued in June 2018 (Mas'Odi, 2020).

Vision 2030, which was ratified by Muhammad bin Salman or known as the Muhammad bin Salman reform, was welcomed by some people, especially women. With the ratification of Vision 2030, discriminatory or restrictive regulations for women were revoked. Women who were previously considered objects are now considered subjects too (Zulifan, 2022). Through Vision 2030, the position of Saudi Arabian women has undergone significant changes. They can convey or express their opinions freely and travel comfortably (Sholihah et al., 2023).

Through Vision 2030, Saudi Arabia is considered capable or successful in making changes to social life by enforcing gender equality and providing rights to Saudi Arabian women. This is based on:

1. Providing broad space for women.
2. Increasing or opening up employment opportunities for women.
3. Reducing the unemployment rate for women (Ramadhani, 2023).

The modernization of Saudi Arabia carried out by Muhammad bin Salman in the 2030 vision has influenced the lifestyle of Saudi Arabian women. The existence of modernity is slowly starting to be enjoyed and lifestyle changes are increasingly open and free. Going out or traveling without permission from a guardian, freely opening a business, and not wearing an abaya and niqab in daily activities are some forms of lifestyle changes experienced by Saudi Arabian women (Erwhintiana & Kusumawati, 2021).

Anthony Giddens (1991) stated that modern society tends to consciously form its identity in various aspects of life. Identity is no longer formed by traditional norms but is formed through self as a reflexive project that is continuously updated. Changes that occur in Saudi Arabian women, such as choosing a style of dress, education, career, and public life, indicate the existence of disembedding mechanisms (release from local traditions). Changes in their lifestyle are not only caused by the 2030 vision policy, but are part of the reflective process in forming a new identity as modern citizens. Changes in the lifestyle of Saudi Arabian women can be seen from many aspects, including cultural aspects, employment aspects, social and mobility aspects, and educational aspects.

1. Cultural Aspects

Saudi Arabian Women's Dress Code

Saudi Arabia has dress codes for Saudi Arabian women, women are not allowed to show any part of their body except their eyes. Dress codes are royal rules based on sharia law. Abayas and niqabs are part of the Arab ethnic culture. Abayas and niqabs are mandatory clothing for Saudi Arabian women in all activities, unlike other Arab countries, they still have freedom in dressing (Sholihah et al, 2023).

The abaya model used by Saudi Arabian women has a standard model determined and regulated by fatwa number 21352 by the Saudi Arabian committee. The abaya model used by them is not complicated, uses one dark color, does not form body curves, and has thick material (Koto & Priyoyudanto, 2023). Currently, abayas are not only found in Arab countries, abayas have spread to various countries, especially Muslim-majority countries. Even the abaya model has also developed rapidly by following the times.

Currently, Saudi Arabian women are no longer required to wear abayas and niqabs in all activities. They have the freedom to dress with the provision of wearing modest clothing. This was done after the ratification of the 2030 vision regarding the dress policy for Saudi Arabian women, and the policy was also approved by members of the Saudi Ulema Council (Sholihah et al, 2023). The capital city of Saudi Arabia has shown a new face. they wear the hijab and wear contemporary clothes. This view can also be seen at King Khalid International Airport in Riyadh (CNN Indonesia, 2023).

Rumy Alqahtani, Aseel Omran, and Nermin Mohsen are artists and models from Saudi Arabia. Through the photo uploads on their respective Instagram accounts, we can see the changes in the style of dress of Saudi Arabian women who are increasingly looking modern and contemporary. On their Instagram accounts, there are lots of photos of them without wearing abayas and niqabs, but still looking modest. In some photos, they also show various styles of dress such as casual wear and dresses. This shows the changes in the dressing style of Saudi Arabian women, and they show that the current dressing style of Saudi Arabian women looks contemporary.



Figure 1. Post Vision 2030

Photo source: <https://tinyurl.com/3kszkzc2>

In addition to the freedom not to wear abayas and niqabs, many Saudi Arabian women cut their hair. The sight of Saudi Arabian women with short hair is often seen in the capital, Riyadh. There are even doctors and celebrities who cut their hair for reasons of convenience or practicality (Malau, 2022).

The picture above shows a change in the style of dress of Saudi Arabian women. The change in style of dress began with the relaxation of dress rules for those who were previously required to wear abayas and niqabs. Through the concept of disembedding mechanisms from Anthony Giddens (1991). The style of dress of Saudi Arabian women is no longer determined and controlled by religious and state authorities, but rather becomes a personal decision that is chosen reflectively. Giddens stated that in modern society, each individual forms their identity through self as a reflexive project, namely self-identity is formed consciously and reflectively (Anthony Giddens, 1991). Thus, the freedom of dress style for Saudi Arabian women reflects how they live modernity by processing their own self-image and cultural expression according to the new values that are developing.

2. Employment Aspect

Rights to Work and Do Business

Employment opportunities for Saudi Arabian women are very limited when viewed from an economic aspect. This is due to many factors. Where Saudi Arabian society considers women better off working and staying at home. The rules or views related to the fact that women are better off working at home have resulted in few women joining various fields of work. The percentage of Saudi Arabian women who work as housewives reaches up to 95% (Abdullah & Hastira, 2023).

The involvement of women in the field of employment and professions in The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) has been regulated in part III article 11 No. 1 and 2. Article 11 No. 1 states that countries that sign and ratify (the agreement) must be willing to take action to eliminate all forms of discrimination against women in the field of employment to ensure equality between men and women to obtain the same rights. There are 6 additional points in article 11 No. 1 that must be implemented by the state, namely:

- a. The right to work as it is a human right.
- b. The right to equal employment opportunities and the application of the same criteria for selection in employment.
- c. The right to choose a profession, the right to promotion, job security, and the right to receive all forms of training.
- d. The right to receive wages or salaries that are equal in value to men and equal treatment.
- e. The right to social security including retirement, dismissal, sickness, leave, and others.

- f. The right to protection of occupational health and safety including protection against pregnancy and the right to maternity leave by obtaining adequate social benefits.

The text of Article 11 No. 2 is that ratifying countries must take measures aimed at preventing discriminatory behavior against women on the basis of marriage or maternity leave and guarantee effective rights to work, the following are appropriate actions:

- a. Prohibiting dismissal or sanctions on the grounds of pregnancy and maternity leave.
- b. Getting appropriate social benefits when on maternity leave without losing your job.
- c. Providing supporting social services such as child care so that workers can carry out their two obligations, namely as workers and parents.
- d. Providing protection in the workplace, especially for pregnant women (Abdullah & Hastira, 2023).

Saudi Arabian women are included by the Saudi government in many fields of work in the public sector such as tourism, military, aviation, government, retail, and hospitality (Hardiyanti & Yuniati, 2021). The central government has also given permission for women to run businesses according to their wishes since the ratification of Vision 20230. These things are the stick of freedom for Saudi Arabian women in fighting for their social rights (Sholihah et al, 2023). The development of the business industry is one form of modernization that has occurred in Saudi Arabia.

Their involvement in the economic sector is part of the self as a reflexive project that shows the direction of independence, social recognition, and class mobility. In addition, this also shows that the choice of work is a choice of self-identity and self-liberation from traditional limitations.

Reported by The World Bank in recent years the number of women who hold positions as managers has increased. The World Bank report “Women, Business, and The Law 2020” states that Saudi Arabia is the best reformist country globally. Increasing women's economic participation makes the implementation of historic reforms.

One of the names of social businesses that help women improve the country's economy is "Namat". Namat itself was founded by Nesma Holding Co, this social business aims to help women who are far from the city center to be able to actively contribute to the economic and social prosperity of the kingdom by redefining the potential of "Made in KSA" (Aziz, 2022).



Figure 2. Basmah Abdulaziz Al-Mayman
(Regional Director Of The Middle East UNWTO)

Photo source: <https://arab.news/r75bc>

Saudi Arabian women are also allowed to work as tour guides. This field was implemented after the Saudi Commission for Tourism and National Heritage (STCH) issued a tourist visa aimed at making Saudi Arabia an Islamic tourist destination. And STCH also issued a license for Saudi Arabian women who work as tour guides only for female tourists who need to visit tourist attractions. This tourist visa allows tourists to choose recreational places such as sports, business, and entertainment. This tourist visa is

only valid for women over the age of 25, this is done so that when doing recreation in Saudi Arabia they do not need to be accompanied by men (Hardiyanti & Yuniati, 2021).

The next job that has been given permission by the Saudi government for women is to join the military. There are around 113 female diplomats released by the Ministry of Foreign Affairs (Wizarah Kharijiyyah) (Zulifan, 2022). As a country that fully adheres to Islamic law, the involvement of women in the military is not in all military fields, especially in combat. This is done to uphold sharia principles.



Figure 3. Saudi Arabian Female Military Soldiers

Photo source: <https://tinyurl.com/hvvbe44t>

Saudi female soldiers are placed in non-violent actions and their roles fall into the non-combatant classification, which means they play a supporting role in military operations. The presence of female soldiers is shown in special public services that do not have social contact with men. The special public services in question are, such as to vulnerable groups, women, and children. The security sectors involving Saudi female military soldiers include; Ministry of Defense, Public Security, Traffic, Integrated Operations Center, Civil Defense, Police, Immigration, and Women's Training Institute. Since 2018, Saudi female soldiers have also been involved in supervising the security of the Umrah at the Nabawi Mosque and the Grand Mosque. The aim is to maintain the rules that apply during Covid 19. This is the realization of one of the important points in the 2030 vision which aims to improve the quality of service by increasing the number of Umrah pilgrims each year (Muis & Matin, 2022).

3. Social Aspects

Public Life Rights and Mobility

The freedom enjoyed by women outside Saudi Arabia is a luxury for Saudi Arabian women who experience limited mobility and limitations when leaving the house. In the past, watching movies in theaters, watching concerts, and visiting stadiums were prohibited by the state. With the 2030 vision and modernization, it has become a new hope for Saudi Arabian women to achieve their dreams (Sholihah et al, 2023).

On Saudi Arabia's 87th birthday in the Kingdom of Saudi Arabia, the crown prince, Muhammad bin Salman, announced the reopening of cinemas, lifting the ban on women driving, and access to stadiums. On that day, the policy began to be implemented with hundreds of Saudi Arabian women visiting the King Fahad International Stadium in Riyadh to watch concerts and operas in celebration of Yaumul Wathon (Zulifan, 2022).

According to CEDAW in article 13 concerning Women's Rights. Women have the right to participate in recreational, cultural, and other community activities. On January 12-14 in the entertainment sector, King Salman gave permission for women to attend sporting events at the stadium, and at that time there were consecutive matches (Hardiyanti & Yuniati, 2021)

In December 2017, the film and cinema industry experienced a revival, and at that time the AMC cinema chain received an operating license from the Saudi Arabian Ministry of Culture. On April 18, 2019, the cinema was officially opened for the first time and was located at the King Abdullah Financial Center in Riyadh with the title Black Panther (Hardiyanti & Yuniati, 2021). The changes in regulations that have been made by the Saudi Arabian government for Saudi Arabian women are a form of modernization that has an impact on the welfare of Saudi Arabian society, especially women. With the increasing use of cinemas and stadiums, the state can use the opportunity or take advantage of the opportunity by providing mobility. More mobility and transactions can improve the economic sector (Sholihah, 2023).

Driving or driving a car for women in Saudi Arabia is taboo or prohibited. Those who violate these rules will be subject to sanctions in the form of flogging or imprisonment (Zulifan, 2022). The prohibition on driving a car is based on religious and cultural reasons. There are 2 assumptions that state that women are a symbol of immorality and sin, and women who drive cars easily remove their headscarves. In addition, some Saudi Arabian men consider women who drive cars to reduce traditional values (Sholihah et al, 2023).



Figure 4. Saudi Arabian Woman Driving
Photo source: <https://tinyurl.com/2s5zumke>

The ban on driving for Saudi Arabian women was born from the patriarchal tradition and conservative culture of Saudi Arabian society. This tradition also produces social norms that further limit women's rights and freedoms in all aspects of life (Sa'diah, 2022). King Salman stated that women were given permission or had the right to drive their own cars effective in June 2018, this statement was made on September 27, 2017. The lifting of the driving ban for Saudi Arabian women is a form of equality and freedom for women in an effort to modernize (Sholihah et al, 2023).

According to Anthony Giddens (1991), this change shows the process of disembedding mechanisms. Currently, Saudi Arabian women are individuals or groups of people who are active, forming social networks, choosing public activities, and living new identities reflectively. Through the concept of self as a reflexive project, they also consciously shape their social lives amidst the changes that are taking place.

4. Educational Aspects Rights in Education

Saudi Arabian women experience limitations in the world of education. At the university level, there are many majors that are only offered by Saudi Arabian men, and they are even given the freedom to choose their majors. Meanwhile, Saudi Arabian women are not given the freedom to choose their majors (Sholihah et al, 2023). Saudi Arabian women can only choose study programs related to teaching, literature, and health sciences (Dewi et al, 2020).

In some social aspects, Saudi Arabia is dominated by men and this creates many social barriers for women. Such as the existing rule that Saudi Arabian women are only allowed to pursue their education or go to school with the permission of their guardians (Aulia, 2022). The guardianship system in Saudi Arabia is one of the obstacles for Saudi Arabian women to pursue their education. The decision of Saudi Arabian women to pursue or pursue their education depends entirely on the permission of their male guardians. And the rule for Saudi Arabian women who will pursue their education abroad is that they are required to marry to get a guardian and to accompany their education (Sa'diah, 2022).

The role of Saudi Arabian women in the future is a major obstacle when they are going to pursue their education. Education is only a formality for Saudi Arabian women, and only to gain social status rather than career qualifications. This happens because they are expected to be daughters, wives, and mothers who obey their guardians, so most careers are not open to them. And for Saudi Arabian society, education for women is only to provide high social status through marriage (Aulia, 2022).

With the vision of 2030, the field of education is modernized so that the differences between men and women are eliminated, and Saudi Arabian women are free to choose their future careers (Sholihah et al, 2023). Of course, with the reform in the field of education, it provides many opportunities for Saudi Arabian women in education programs and scholarships. The guardianship law is no longer strict or relaxed so that women can pursue their education without thinking about the guardianship rules (Aulia, 2022).

In Giddens' perspective, education is one of the important means of forming a modern identity, because it gives individuals access to information, global knowledge, and the competence to make reflective decisions. Anthony Giddens (1991) emphasized that modernity through the concept of self as a reflexive project and disembedding mechanism, the involvement of Saudi Arabian women in education is not only a high achievement, but also becomes part of their process in designing the future rationally and free from structural dependence on men or family authority.

Economic Development of the Country

Economic and social reforms, reducing employment restrictions for women, developing new economic sectors, and reducing energy subsidies have been implemented by the government since the launch of Vision 2030 by the crown prince (Salsabila & Muchlis, 2024). The involvement of women in supporting Vision 2030 is an effort by Saudi Arabia as evidenced by several forms of implementation or implementation of foreign policies related to Women Entrepreneurship (Aliffitria, 2023).

One example of the form of implementation that has been implemented by Saudi Arabia is collaborating with Sweden by building Women Entrepreneurship in a program called SHE-Leads, and this collaboration has started since 2017 until now. Through this program, it is hoped that it can help Saudi Arabian women improve their skills, develop collaborative networks, and increase participation in the labor market. And also contribute to improving the economy, social, and gender equality in line with Vision 2030 (Aliffitria, 2023).

Point 2 of the main principles of Vision 2030 has several focuses in the economic sector of Saudi Arabia. One of the main focuses is, Saudi Arabia reduces the unemployment rate, increases the contribution of Small Medium Enterprises to the country's GDP to 35%, increases women's involvement in employment to 30% (Putri et al, 2021).

The impact of increasing the employment sector for women has shown significant progress. The reforms implemented by Muhammad bin Salman have benefited around 6 million Saudi women over the age of 21. This is expected to have an impact on future generations. In 2020, there was an increase in the number of jobs for women in sectors previously dominated by men, such as construction, manufacturing, accommodation, and the food industry. The increase reached 40%. Saudi Arabia managed to create 909,000 new jobs,

exceeding the initial target of 617,000. This opportunity is available to both men and women throughout 2022 (Ramadhani, 2023).

The Saudi Arabian economy is undergoing a rapid transformation supported by major revisions and investments in various sectors. Through data from the General Authority for Statistics (GASTAT), it shows a significant increase in the results of the non-oil sector which reached up to 4.9%. The financial and insurance, wholesale and retail, and restaurant and hotel sectors recorded growth of up to 6.8%. In addition, government consumption spending increased by 10.9% year-on-year, and with an increase of 4.3% compared to the previous quarter (Abueish, 2024). In 2030, Saudi Arabia's Gross Domestic Product (GDP) exceeded the limit to reach \$ 1 trillion (SAR 4.155 trillion).

This achievement makes Saudi Arabia a group of countries with trillion-dollar economies. A report from the Saudi Chambers stated or revealed that the country's economic growth rate reached up to 8.7%, the highest among the G20 member countries. This achievement was driven by an increase in production capacity which was reflected in the increase in Saudi Arabia's economic figures by 81.2%, and an increase in domestic investment reaching up to 27.3% of total economic output (Alarabiya News, 2024).

CONCLUSION

Social reforms carried out by Muhammad bin Salman through the 2030 vision have changed the lifestyle of Saudi Arabian women, both in terms of cultural aspects, employment aspects, social and mobility aspects, and education aspects. Saudi Arabian women currently have wider access and a more active role in public spaces.

According to the theory of modernity and self-identity from Anthony Giddens (1991), this change reflects the existence of disembedding (release from traditional norms) and reflexive project of the self (formation of a new identity through conscious choice). Changes in their lifestyle are not only caused by the 2030 vision policy, but are part of a reflective process in forming a new identity as modern citizens. They are also no longer the object of policy, but have become active subjects who have helped drive the social and economic transformation of Saudi Arabia.

The involvement of Saudi Arabian women in the world of work has an impact on improving the country's economy. Through increasing women's participation in the world of work, they are able to contribute to the growth of gross domestic product (GDP). Data from the General Authority for Statistics (GASTAT) shows a significant increase in the results of the non-oil sector, reaching up to 4.9%.

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