

A Comparative Analysis of Education Systems in Saudi Arabia and Indonesia: Curriculum Orientation, Gender Policy, and Human Resource Development

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Abstract

Keywords:

comparative education, curriculum orientation, gender policy, Islamic education, human resource development, Saudi Arabia, Indonesia

This study examines the education systems of Saudi Arabia and Indonesia through a comparative qualitative analysis focusing on curriculum orientation, reform agendas, gender policy, and implications for human resource development. Data were derived from peer-reviewed academic literature, official education policy documents, and reports published by international organizations, which were analyzed thematically to identify key ideological and structural patterns in both national contexts. The findings indicate that Saudi Arabia adopts a religious-centralistic education model in which Islamic doctrine serves as the core epistemological foundation of curriculum design and governance, supporting ideological coherence and workforce specialization aligned with national economic transformation goals. In contrast, Indonesia implements an integrative-pluralistic education system that positions religious education alongside general and scientific subjects, emphasizing inclusivity, social cohesion, and long-term human development. Marked differences are also evident in gender policy, with Saudi Arabia institutionalizing gender segregation as a structural principle, while Indonesia promotes gender-inclusive learning environments across educational levels. The study concludes that education systems are deeply embedded in national ideological and socio-political contexts, highlighting that effective education policies are context-dependent and not universally transferable.

Abstrak:

Kata Kunci:

pendidikan komparatif, orientasi kurikulum, kebijakan gender, pendidikan Islam, sumber daya manusia

Penelitian ini bertujuan untuk menganalisis secara komparatif sistem pendidikan di Arab Saudi dan Indonesia dengan menelaah orientasi kurikulum, agenda reformasi, kebijakan gender, serta implikasinya terhadap pengembangan sumber daya manusia (SDM). Penelitian ini menggunakan pendekatan kualitatif komparatif dengan menganalisis literatur akademik bereputasi, dokumen kebijakan pendidikan resmi, serta laporan organisasi internasional yang relevan dengan kedua konteks nasional. Data dianalisis secara tematik untuk mengidentifikasi pola ideologis dan struktural yang membedakan sistem pendidikan di masing-masing negara. Hasil penelitian menunjukkan bahwa Arab Saudi menerapkan model pendidikan religius-sentralistik, di mana ajaran Islam menjadi landasan epistemologis utama dalam perumusan kurikulum dan tata kelola pendidikan, serta diarahkan untuk mendukung

spesialisasi tenaga kerja sejalan dengan agenda transformasi ekonomi nasional. Sebaliknya, Indonesia mengembangkan sistem pendidikan integratif-pluralistik yang mengintegrasikan pendidikan agama dengan ilmu pengetahuan umum, dengan penekanan pada inklusivitas, kohesi sosial, dan pembangunan SDM jangka panjang. Perbedaan signifikan juga terlihat pada kebijakan gender, di mana Arab Saudi menerapkan pemisahan gender secara struktural, sementara Indonesia mendorong lingkungan pembelajaran yang inklusif gender. Penelitian ini menegaskan bahwa sistem pendidikan bersifat kontekstual dan sangat dipengaruhi oleh orientasi ideologis serta kondisi sosial-politik masing-masing negara.

How to cite: Aprilia, T., D., Fakhrudin, F., & Asha., A. (2025). A Comparative Analysis of Education Systems in Saudi Arabia and Indonesia: Curriculum Orientation, Gender Policy, and Human Resource Development, *International Journal of Islamic Educational Management*, 1(1), 23-33.

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I. INTRODUCTION

Education plays a central role in shaping national identity, social cohesion, and human resource development. Beyond its function as a mechanism for knowledge transmission, education operates as a strategic instrument through which states articulate ideological values, regulate social relations, and pursue long-term political and economic objectives. In this sense, education systems are not neutral structures but are deeply embedded within broader socio-political and cultural frameworks that reflect national priorities and power relations (Apple, 2019; Rizvi & Lingard, 2010).

Comparative education scholarship has increasingly emphasized that educational systems are highly context-dependent rather than universally transferable. Curriculum design, governance structures, and policy orientations are shaped by historical trajectories, ideological commitments, and cultural norms unique to each society (Phillips & Schweisfurth, 2014). As a result, educational reforms cannot be understood in isolation from the political ideologies and social realities in which they are embedded. Education thus becomes both a site of ideological negotiation and a tool for managing social diversity and economic transformation.

In many countries, education policy and curriculum frameworks function as extensions of broader nation-building agendas. States with strong ideological or religious foundations often adopt centralized education systems to maintain value coherence and moral regulation, while more pluralistic societies tend to promote integrative and inclusive educational models that accommodate diversity and foster social harmony (Apple, 2019). These contrasting orientations raise critical questions regarding how education systems balance ideological commitments with social cohesion, gender inclusion, and human resource development in an era of globalization.

Saudi Arabia and Indonesia represent two particularly relevant contexts for comparative analysis due to their shared religious foundations yet contrasting political and educational configurations. Saudi Arabia's education system has historically been grounded in Islamic doctrine, with religious authority serving as the primary epistemological and moral foundation of curriculum governance. Education has long functioned as a mechanism for

preserving social norms and reinforcing religious legitimacy (Baki, 2004; Prokop, 2003). In recent years, however, significant reforms have been introduced under the Vision 2030 framework, aiming to modernize education, diversify the economy, and align human capital development with global competitiveness while retaining religious and cultural authority (Abdullateef et al., 2023; Allmnakrah & Evers, 2020).

These reforms have placed education at the center of Saudi Arabia's national transformation agenda, particularly in higher education and workforce preparation. Policies emphasizing technological integration, economic diversification, and skills development signal a strategic shift in educational orientation, yet remain closely regulated within a centralized governance structure (Aljaber, 2018; Almalki, 2023). This creates a complex educational landscape in which tradition and modernization coexist, often generating tensions between religious continuity, gender norms, and labor market demands (Saha, 2015).

Indonesia, by contrast, operates within a democratic and multicultural framework characterized by significant religious, ethnic, and linguistic diversity. Its education system adopts an integrative-pluralistic approach that positions religious education alongside general and scientific subjects within a national curriculum designed to promote tolerance, citizenship, and social cohesion (Raihani, 2014). Rather than emphasizing ideological uniformity, Indonesian education policy seeks to accommodate diversity through inclusive curricular structures and value-based integration, including the incorporation of Pancasila and Islamic values in civic and moral education (Bjork, 2013; Widiastuti et al., 2024).

Educational reform in Indonesia has largely focused on expanding access, reducing regional and gender disparities, and strengthening human development capacity as part of broader inclusive growth strategies (OECD, 2020; Salsabila et al., 2024). While challenges remain in implementation and quality assurance, the Indonesian model reflects a pluralistic orientation that prioritizes social integration over centralized ideological control.

Despite the growing body of literature on education reform in both Saudi Arabia and Indonesia, existing studies predominantly examine these contexts separately. Comparative analyses that systematically explore how ideological orientation, curriculum governance, and gender policy interact to shape human resource development outcomes remain limited. In particular, cross-national studies addressing the implications of religious centralization versus pluralistic integration in education policy are still underdeveloped, constraining broader theoretical understanding within comparative education.

Therefore, this study aims to conduct a qualitative comparative analysis of the education systems of Saudi Arabia and Indonesia, focusing on curriculum orientation, reform agendas, gender policy, and their implications for human resource development. By situating education within its ideological and socio-political contexts, this study seeks to contribute to comparative education discourse and offer contextual insights for policymakers and scholars concerned with education reform in religiously grounded yet socio-politically diverse societies.

II. METHOD

This study employed a qualitative comparative approach through a systematic analysis of academic literature and education policy documents related to the education systems of Saudi Arabia and Indonesia. The research

design was chosen to enable an in-depth examination of structural, ideological, and policy-related differences between the two national education systems, particularly in terms of curriculum orientation, gender policy, and human resource development. Rather than measuring educational outcomes quantitatively, this study focused on interpreting policy orientations and educational paradigms as reflected in authoritative texts and scholarly analyses.

Data sources consisted of peer-reviewed journal articles, academic books, official government documents, and reports published by international organizations such as UNESCO and the OECD. The literature was collected from reputable academic databases including Scopus, Web of Science, Google Scholar, and official institutional websites. Selection criteria emphasized relevance to national education policy, curriculum reform, religious education, and gender-related educational practices in both countries. Only sources published in English or Indonesian and deemed credible and traceable were included in the analysis.

Data analysis was conducted using a comparative thematic analysis technique. Relevant texts were first coded to identify recurring themes related to curriculum governance, ideological orientation, gender arrangements, and development objectives. These themes were then systematically compared across the two national contexts to identify patterns of convergence and divergence. Analytical interpretation was guided by a socio-political perspective on education, viewing educational systems as products of broader ideological and developmental frameworks. To enhance analytical rigor, triangulation was applied by cross-checking findings across multiple sources and document types.

Through this qualitative and comparative procedure, the study generated interpretive findings that illuminate how different ideological foundations and national priorities shape education systems and their outcomes. This methodological approach allows for analytical generalization rather than statistical inference, offering insights into how education policy functions as a strategic instrument of nation-building in different socio-cultural contexts.

III. RESULTS AND DISCUSSION

1. Result

The findings of this study were derived from a comparative analysis of academic literature and education policy documents relevant to the education systems of Saudi Arabia and Indonesia. The focus of the findings is directed toward curriculum orientation, gender segregation practices, and their implications for human resource development (HRD) in both countries. The results indicate that differences in education policy are not merely technical in nature, but rather reflect divergent ideological paradigms and national development visions.

a. Curriculum Orientation: Religious Centralistic vs. Integrative Pluralistic

The first finding indicates that the education curriculum in Saudi Arabia is characterized by a religious-centralistic orientation, in which Islamic teachings are positioned as the foundational framework governing the entire educational process. The curriculum is centrally formulated and strictly regulated by the state, ensuring ideological uniformity across all levels of education. This centralized approach reflects the role of education as a strategic instrument for preserving religious orthodoxy and reinforcing national identity.

Within this framework, Islamic subjects such as Qur'anic studies, Hadith, Fiqh, and Aqidah Akhlaq occupy a dominant position in the curriculum. These subjects do not function merely as discrete academic disciplines, but actively shape pedagogical goals, learning outcomes, and moral expectations within the broader education system. As a result, religious values permeate both instructional content and educational practice, reinforcing the integration of faith and learning.

In contrast, the education curriculum in Indonesia demonstrates an integrative-pluralistic orientation, where religious education is incorporated into the national curriculum alongside general and scientific subjects. Rather than dominating the curriculum, religious instruction functions as one component within a broader educational framework that emphasizes balance between spiritual, intellectual, and social development. This structure reflects Indonesia's commitment to managing diversity within a multicultural and multi-religious society.

The contrast between these two orientations highlights a fundamental difference in educational philosophy. While the Saudi curriculum functions as an ideological instrument of the state, aimed at ensuring religious coherence and social conformity, the Indonesian curriculum serves as a mechanism for social integration and national cohesion. Education in Indonesia is thus oriented toward inclusivity rather than doctrinal uniformity.

b. Curriculum Reform and the National Development Agenda

The second finding reveals that despite its strong religious orientation, the Saudi Arabian education curriculum is not entirely static. Through the implementation of Vision 2030, education has been increasingly repositioned as a driver of economic transformation and human resource competitiveness. This policy shift reflects the state's recognition of education as a key factor in reducing dependence on oil-based revenues.

Curriculum reform in Saudi Arabia is particularly evident in the expansion of higher education, the strengthening of technical and vocational training, and the promotion of science, technology, engineering, and mathematics (STEM). These reforms aim to produce a workforce capable of meeting the demands of a diversified economy while remaining aligned with Islamic moral values. Importantly, modernization initiatives are implemented without displacing the religious foundations of the education system.

In Indonesia, curriculum reform follows a different trajectory. Rather than prioritizing specialization, reforms emphasize equitable access, flexibility in educational pathways, and broad-based human resource development. Education policy is designed to address demographic pressures, regional inequalities, and disparities in educational quality across the archipelago. As such, curriculum reform in Indonesia is more socially oriented than economically instrumental.

This comparison illustrates that curriculum reform in Saudi Arabia is closely tied to a targeted national development agenda focused on economic efficiency and specialization. In contrast, Indonesia's curriculum reform reflects a long-term social development strategy aimed at inclusivity, adaptability, and national integration rather than rapid economic transformation alone.

c. Gender Segregation as a Structural Principle in Saudi Arabian Education

The third finding demonstrates that gender segregation constitutes a structural principle within the Saudi Arabian education system. Educational provision for male and female students is generally organized separately, encompassing classrooms, institutions, and administrative structures. This arrangement is deeply rooted in religious interpretations and cultural norms that emphasize moral protection and social order.

Gender segregation is institutionalized across most levels of education and is reinforced through policy frameworks and governance mechanisms. It reflects the belief that separating genders contributes to ethical conduct and aligns educational practice with dominant moral values. Consequently, gender segregation functions not merely as a pedagogical choice but as a defining characteristic of the education system.

However, the findings also indicate limited adaptive changes, particularly in higher education and specialized professional fields such as medicine, science, and technology. In these contexts, selective relaxation of gender segregation has emerged in response to labor market demands and globalization pressures. These adjustments reflect pragmatic responses rather than ideological shifts.

Despite these developments, gender segregation remains a dominant feature of Saudi education. The changes observed are incremental and carefully managed, ensuring that modernization does not undermine the religious and cultural foundations of the education system. Thus, gender segregation continues to operate as a core structural element rather than a transitional policy.

d. Inclusive Education and Gender Relations in the Indonesian Education System

In contrast to Saudi Arabia, the fourth finding shows that the Indonesian education system does not institutionalize gender segregation. Male and female students are provided equal access to education and learn together in shared educational spaces across nearly all levels of schooling. This approach reflects national commitments to gender equality and social justice.

Within the Indonesian context, mixed-gender education is viewed as a means of fostering social interaction, mutual respect, and cooperation among students. Educational policy assumes that interaction across gender lines contributes positively to character development and prepares students for participation in a pluralistic society. Gender relations are thus integrated into everyday educational experiences.

In religious education, Indonesia adopts an inclusive approach that emphasizes ethical values, tolerance, and coexistence rather than separation. Interaction between male and female students is framed as an opportunity for moral learning and social responsibility, rather than as a moral risk requiring institutional control. This perspective reflects broader democratic and multicultural values embedded in national education policy.

These findings indicate that Indonesia conceptualizes gender relations as social capital that enhances educational outcomes and social cohesion. Rather than regulating gender interaction through structural separation, the Indonesian education system relies on normative guidance and character education to shape responsible behavior.

e. Implications of Educational System Differences for Human Resource Development

The fifth finding highlights that differences in curriculum orientation and gender policy have significant implications for human resource development (HRD) in both countries. In Saudi Arabia, a centralized and religiously grounded education system tends to produce human resources with strong religious identity and specialized competencies aligned with national economic priorities. Education is strategically aligned with workforce planning and state-led development objectives.

This model supports the production of highly trained professionals in targeted sectors, contributing to economic diversification under Vision 2030. However, specialization and centralization may limit flexibility and cross-sector adaptability, particularly in rapidly changing global labor markets. Human resource development is therefore efficient but tightly regulated.

In contrast, Indonesia’s integrative and inclusive education system promotes the development of human resources with diverse competencies and adaptive capacities. Education emphasizes broad skill formation, civic values, and social awareness, preparing individuals to function in varied professional and social contexts. This approach prioritizes resilience and inclusivity over narrow specialization.

Overall, the findings suggest that education in Indonesia is oriented toward social resilience and national cohesion, while Saudi Arabia emphasizes efficiency, specialization, and ideological consistency in human resource development. These divergent strategies reflect differing national priorities and contextual realities, underscoring that effective education systems are deeply shaped by societal values and development goals.

Table 1. Comparative Findings of the Education Systems in Saudi Arabia and Indonesia

Indicator	Saudi Arabia	Indonesia
Curriculum Orientation	Religious–centralistic curriculum, with Islamic doctrine as the core framework guiding all educational content and objectives.	Integrative–pluralistic curriculum that balances religious education with general and scientific subjects.
Curriculum Governance	Highly centralized and state-controlled curriculum to ensure ideological uniformity and national alignment.	Nationally standardized curriculum with contextual flexibility at regional and institutional levels.
Reform and Development Agenda	Education reform aligned with Vision 2030, emphasizing economic diversification, technical skills, and workforce specialization.	Reform prioritizes equity, inclusivity, and long-term human development to address social and regional diversity.
Gender Policy	Institutionalized gender segregation across most educational levels, rooted in religious and cultural norms.	Gender-inclusive education system with equal access and mixed-gender learning environments.
Role of Religion	Religion functions as a dominant ideological	Religion serves as a moral and ethical reference

	foundation educational goals, values, and social order.	shaping	supporting tolerance and social cohesion.
Human Resource Development Orientation	Produces specialized human resources aligned with state- defined economic priorities.		Develops adaptive, multi- competent, and socially resilient human resources.
Primary Educational Objective	Efficiency, specialization, and ideological coherence in support of national transformation.		Social cohesion, adaptability, and civic competence for sustainable development.

2. Discussion

The findings of this study indicate that the education systems of Saudi Arabia and Indonesia are structured upon fundamentally different ideological paradigms that shape curriculum design, governance, and educational objectives. In Saudi Arabia, education is positioned as a mechanism for reinforcing religious values and maintaining ideological coherence, while simultaneously supporting national modernization efforts. The system is explicitly grounded in Islamic/*Sharia* principles, aiming to deepen Islamic values, loyalty, and obedience, and to defend Islam against “enemies” (Prokop, 2003). Religious subjects (*Qur’an*, *Hadith*, *fiqh*, *tawhid*) take a large share of school hours, and curricula and materials are tightly vetted to match state interpretations of Islam (Almalki, 2023). Reforms prioritize modern curricula, critical thinking, creativity, digital learning, and skills for a diversified economy (Aljaber, 2018; Allmnakrah & Evers, 2020). In contrast, Indonesia’s education system reflects a pluralistic and integrative paradigm in which education functions as a tool for social cohesion, national integration, and long-term human development. These findings suggest that educational systems cannot be separated from the socio-political and cultural contexts in which they operate (Widiastuti et al., 2024).

Regarding curriculum orientation, the findings reveal that Saudi Arabia employs a religious–centralistic curriculum in which Islamic doctrine serves as the primary epistemological foundation of educational content and practice. Curriculum design and implementation are centrally regulated to ensure consistency with religious norms and state ideology. Previous research has shown that such centralized religious curricula enable governments to maintain ideological stability while aligning education with national development agendas (Abdullateef et al., 2023; Allmnakrah & Evers, 2020; Maulana & Erihadiana, 2024). Conversely, the Indonesian curriculum adopts an integrative–pluralistic approach that combines religious education with general academic subjects, allowing for flexibility and accommodation of cultural and religious diversity within a national framework (Bjork, 2013; Raihani, 2014).

The findings also highlight differing approaches to curriculum reform and national development. In Saudi Arabia, recent educational reforms demonstrate an adaptive yet controlled shift toward economic diversification and workforce specialization, particularly under the Vision 2030 framework (Fadhluzzakiyy, 2025; Maulana & Erihadiana, 2024). Education is increasingly oriented toward developing technical skills and competencies aligned with labor market needs, without diminishing the dominance of religious values. In contrast, Indonesia’s reform agenda prioritizes equitable access, flexibility, and the development of

broad-based competencies to address demographic challenges and regional disparities. This indicates that Saudi Arabia emphasizes efficiency and specialization, while Indonesia focuses on inclusivity and sustainability in human development (OECD, 2020; UNESCO, 2017).

Gender policy emerges as another critical dimension distinguishing the two systems. The findings show that gender segregation remains a structural feature of Saudi Arabia's education system, rooted in religious interpretations and sociocultural norms that frame separation as a means of preserving moral order (Baki, 2004). Although limited reforms have been introduced in higher education and professional training, these changes remain selective rather than transformative (Saha, 2015). By contrast, Indonesia's education system does not institutionalize gender separation and instead promotes gender-inclusive learning environments. Interaction between male and female students is perceived as an integral component of social learning and character education, supporting tolerance and civic competence (Salsabila et al., 2024).

Finally, the findings demonstrate that these systemic differences have direct implications for human resource development in both countries. Saudi Arabia's centralized and specialized education model tends to produce human resources aligned with state-defined economic sectors and development priorities, reinforcing national efficiency and economic transformation. However, such specialization may constrain adaptability in dynamic global labor markets. Indonesia's integrative and inclusive education approach, on the other hand, fosters adaptive, socially resilient, and civically engaged human resources capable of navigating diverse social and economic contexts. Overall, the findings underscore that effective education systems are context-dependent, shaped by national values, ideological orientations, and long-term development visions rather than universally transferable models.

IV. CONCLUSION

This study concludes that the education systems of Saudi Arabia and Indonesia are shaped by distinct ideological orientations and national development strategies that fundamentally influence curriculum design, governance structures, gender policies, and human resource development outcomes. Saudi Arabia's education system prioritizes religious centralization, ideological coherence, and workforce specialization aligned with state-defined economic transformation goals, while Indonesia's system emphasizes integrative pluralism, inclusivity, and long-term social cohesion. These differences demonstrate that education functions not merely as a technical policy domain but as a strategic instrument reflecting broader socio-political values and visions of nation-building. The findings underscore that effective educational models are inherently context-dependent, and policy transfer across national settings must account for ideological foundations, cultural norms, and development priorities to ensure relevance and sustainability.

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