

Using the Harvard Smart Policy Design and Implementation Method to Promote Islamic Values and Saudi National Identity

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Abstract

This study aimed to build a practical framework for sustainable policies related to current initiatives that focus on strengthening Islamic values and national identity. These initiatives were designed to achieve Saudi Vision 2030. This study used the Smart Policy Design and Implementation (SPDI) methodology to provide a theoretical framework and evidence supporting sustainable and inclusive economic education policies. These policies focus on the efficiency and effectiveness of promoting Islamic values and national identity initiatives, and aim to achieve their objectives and anticipate obstacles during their implementation, including capacity building in Saudi schools. The study used interviews and focus groups at the macro and micro levels, and documentary analysis of documents related to the Saudi Vision 2030 programme. The contribution of this study is reflected in the three stages of implementing the SPDI to narrow the gap between the initiatives suggested by the macro system and their efficiency in schools. The first stage used the root causes to identify issues and choose appropriate tools. The second stage diagnosed the emerging issues. In the third stage, a framework for a solution was built using the theory of change.

Keywords: Educational Strategic Objectives, Islamic Values, National Identity, Saudi Vision (2030), Harvard Smart Policy Design and Implementation (SPDI).

INTRODUCTION

Islamic values and citizenship are highly correlated with initiatives related to Saudi Vision 2030 as representative of moderate Islam in a country that hosts the two holiest mosques with a profound impact on Islamic countries. Therefore, citizenship values in Saudi Arabia are built from moderate Islamic values, which are correlated with many modern and democratic values (Authors). Since its establishment, the government of Saudi Arabia has been concerned with strengthening national identity and belonging by embodying values such as tolerance, justice, equality, and the rule of law (Al-Attar, 2017).

Nowadays, complex global political and economic challenges affect value trends, especially in education (Authors). These challenges require evidence-based, iterative, and adaptive policies and programmes that depend on innovative economic policy solutions. Moreover, addressing challenges regarding educational policies requires more rigorous and built-in ‘self-correcting processes that produce and integrate evidence as part of the policy implementation process’ (Harvard Kennedy School). These processes are called smart policy design, and build a framework for designing, evaluating, and refining smart solutions. Leading Smart Policy Design is a new executive programme developed at Harvard University that is concerned with designing and delivering policies that address social and economic issues worldwide. It provides a theoretical framework and evidence supporting sustainable and inclusive economic education policies. It also provides applied frameworks for analysing practical experiences using an intelligent, systematic, and participatory approach to theory and data-driven innovation.

Study Question

What are the main challenges facing the implementation of Islamic values and national identity initiatives?

The Rationale

In 2016, Saudi Arabia announced the 2030 Vision, which includes many comprehensive reforms based on three

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main themes: ‘a vibrant society, a thriving economy and an ambitious nation’ (Saudi Vision, 2016). These themes are cascaded into six strategic objectives; the main scope of this study is the first theme, ‘a vibrant society’, which has two strategic objectives: to strengthen Islamic and national values and to offer a fulfilling and healthy life, as shown in Figure 1.



Figure 1: Saudi Vision 2030 Strategic Objectives.

Based on the above, several human capabilities development programmes have been launched, built on a set of pillars based on Islamic values. The solution-based approach to building smart policies proposed by Harvard University is considered an innovative approach to designing efficient, clear, and flexible policies (Harvard Kennedy School). These policies are based on stakeholders’ involvement at both the macro and micro levels, the activation of the policy experience by examining its effectiveness in discovering ways of development, and filtering the definitive version of the policy based on the lessons learned from previous steps to make the policy more sustainable and scalable.

This study analysed the current implementation of national initiatives to enhance Islamic values and national identity in schools through policies. This study offers a framework to help educational policy designers build smart and sustainable policies for an initiative related to the first strategic objective of the first main theme of Vision 2030 and enable them to better use the Harvard approach to building smart policies to achieve their goals. In addition, this study contributes to discovering the gaps and obstacles that have hindered the successful implementation of initiatives targeting Islamic values and national identity.

Harvard Kennedy School’s Evidence for Policy Design (EPoD) approach has been employed successfully in policy settings worldwide, including the United States, India, Indonesia, Morocco, Pakistan, and Uganda (Harvard Kennedy School). The SPDI approach aims to bring researchers and policymakers together systematically. The SPDI’s structured approach to problem solving ensures that both researchers and policymakers can ‘focus on the problem that needs to be solved, design solutions that fit the context, pay proper attention to implementation details and stakeholders’ interests, engage in continuous learning and improvement, and use data and theory at every step’ (Harvard Kennedy School). Four key role players should be considered: authorisers, designers, beneficiaries, and implementers.

The SPDI approach has been directly applied to pressing identity enhancement policy challenges. The design stages are divided into the following steps:

Identify pressing policy problems.

Diagnose the underlying reasons for the emergence of a policy problem.

Design high-potential and feasible political solutions.

Implement and monitor proposed solutions on the ground.

Test high-potential solutions with rigorous evaluation.

Refine those solutions based on continuous monitoring and feedback.

Figure 2 summarises the sixth step of this approach.

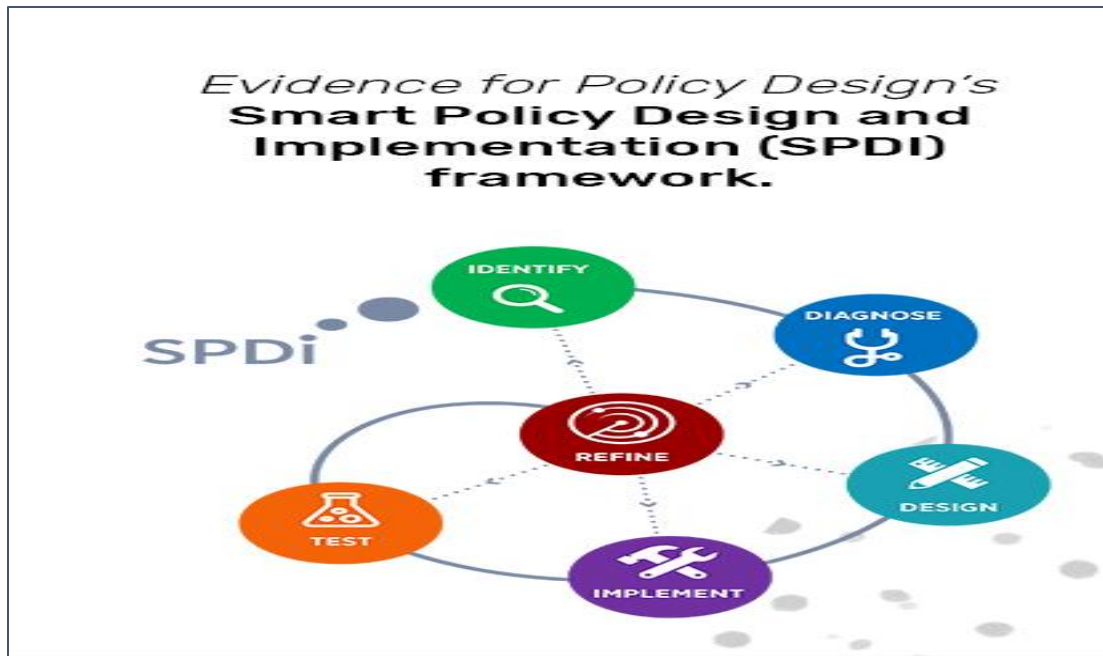


Figure 2: The SPDI Steps. (Smart Policy Design & Implementation (SPDI), n.d.)

In addition, this approach requires localised contextual solutions that are rigorously evaluated and continuously improved, which aligns with the context of Saudi initiatives for promoting Islamic values and national identity implemented by the Ministry of Education.

Globalisation

Globalisation has been viewed in neoliberal economic theory as a positive development. Globalisation has significantly increased expectations for everyday comforts and has supported pay development. This has been a crucial factor driving the significant decline in the share of the world's population living in poverty and income inequality. The key regulatory mechanism in neoliberal economic theory is the market. As a result, the free market ideology has also been applied in social arenas such as education and health care. According to Dyer et al. (2014: 82), 'The prevailing system of development will result in economic growth, employment, affordable quality goods and services, and a reduction in global poverty'.

However, from a cultural and social perspective, the second argument is more critical of globalisation and argues that economics is often treated separately from other aspects of social relations under neoliberalism. According to Scholte (2005: 7), the doctrine holds that technical expertise may be culturally and politically unaffected by economic policies that support globalisation.

As previously stated, neoliberal theory emphasises a free market economy and views education as a significant area of business and investment (Robertson et al., 2009). The ability of societies to compete in the global economy is affected by various complexities (Kotz, 2002; Scholte, 2005; Shiller, 2011; Authors). Following neoliberal theory, the legal and regulatory framework must support and facilitate private ownership while limiting public control and accountability with a balance of privatisation, deregulation, and liberalisation in the hope that peace, human security, social justice, democracy, and liberty will benefit civilisation from globalisation.

Others have argued that globalisation's economic modernisation leads to greater strength and the end of dependence on other nations. Support from Arab and European nations for regional integration is growing. This may be a way to take advantage of some of the benefits of globalisation while avoiding competition from low-cost Asian producers. Asia offers advantages to some but not to all. The continent's diversity was revealed through the Asian dialogues. Most participants perceived the selective effects of globalisation as beneficial to some nations and individuals, but detrimental to others. The most significant improvement was poverty reduction brought about by the opening of China and India (Alghathami, 2013).

The effects of modern technology have also given the current globalisation process a distinct character. Global communication is cheap, instantaneous, and growing at an ever-increasing rate. As a result, the cost of moving information, people, goods, and capital across borders has significantly decreased. Consequently, the viability of global economic transactions has increased. Markets are now global and include many products and services.

Ayash (2018) expressed concern that young people in our time are influenced by what satellite channels, internet sites, and various mobile phone applications offer, as these can cause young people to imitate behaviours, customs, and traditions, whether beneficial or harmful, that are seen through the media and that are advanced under the slogan of opening up to others and keeping pace with the developments of the times. Youths do not know what to do in the real world; they live in an imaginary world away from society and their family, always trying to reach the ideal world portrayed by the media, generating frustration and despair. This attitude threatens cultural identity, particularly in terms of religion, language, and values.

Values

The term 'values' is complex and defined from many perspectives; for example, Rokeach (1970: 159) recognised values as related to 'modes of conduct and end-states of existence'. He distinguished values from attitudes, which comprise diverse beliefs, whereas values are singular beliefs. In addition, values 'lead actions and judgments towards goals and situations aimed at more than immediate objectives' (Authors). However, distinguishing values from parallel terms is an additional issue in different literary works, as values incorporate other terms, such as culture, motivation, beliefs, attitude, and needs (Richmond, 2004: 342).

In the educational literature, Begley (2001: 356) claims that values are 'conceptions of the desirable with motivating force'. Begley's 'onion ring model' correlates a person's personality with his interconnectivity (Begley, 2004: 6–7, cited in Lárusdóttir, 2014: 88). The onion ring model comprises six layers: actions, attitudes, values, understanding, motives, and self.

Understanding the correlation between Islamic and national values in Saudi Arabia is important from both the Arabic and Islamic perspectives. From ancient Islamic times, many Muslim scholars have focused on values from a philosophical viewpoint (Al-Razi, 925; Alfarabi, 950; Ibn-Meskaweeh, 1030; Ibn-Bajah, 1138; Ibn-Rushed, 595). Others concentrated on the role of values in Islamic culture (Ibn-Almubrak, 797; Ibn-Aljarrah, 812; Ibn-Hanbal, 855; Al-Bukhari, 869; Al-Nesae, 915; Al-Mawardi, 1058; Al-Baihaqi, 1064; Al-Gazali, 1111; Al-Jaowzi, 1199; Al-Dhahabi, 1443; Authors).

The Holy Quran refers to values as 'Aquam', which means straightness (Al-Esraa, 9). In addition, Ibn-Manthoor (who died in 1232) describes values as 'Isteqamah', which means integrity. Alzarzor (2001) agreed that values have many contexts depending on the area of study. For instance, from a social perspective, values can be defined as the manner in which an individual or group is deemed indicative of a role model. However, they can present these values as significant in a specific historical context. Values are concerned with moral behaviour, which distinguishes a group in a specific period of history; from an economic context, values are everything

that fulfils that need. From the above, it is clear that Islam is the core of Muslim identity, reflecting Muslims' attitudes towards values. Therefore, traditional values (including Islam) are essential for a 'vibrant society' in the Saudi Vision 2030, especially with national/citizenship values.

To understand how Saudi Vision 2030 aligns with traditional and modern values it is important to explore scholars' views on the correlation between traditionalism and modernism. For example, in political theory, modernity is viewed as leading to the activation of freedoms, the expansion of choices, and the building of individual capability in assuming responsibility for oneself, while traditionalism is portrayed as opposing the values of modernity (Madan, 1987: 748). However, Huntington (1971: 294) believes that traditionalism does not conflict with modernity; he defines both terms as norms that compete. Nevertheless, traditional communities vary in their views on values as they are inactive and sensitive to change.

Based on the above, and with accelerated political and economic changes through Vision 2030, Saudi Arabia is considered a modern country with a diverse and strong economy that preserves its identity by promoting traditional values; this type of country is described at present as an adaptive and sustainable country which requires change. According to Lárusdóttir (2014: 87), values change as a result of the transformation of policies globally.

Schools in Saudi Arabia play a primary role in building and changing children's and youth's values, as values are taught and practiced in schools in diverse ways. These values are usually selected through continuous national reform of the curriculum and are endorsed by the surrounding community and parents.

Al-Hunaitah (2004: 38) claims that education has an impact on children's attitudes towards values; it affects their decisions regarding what is right and what is not for their personality and culture. Al-Alyani (2009: 36) believes that school is the second stage for the child to build values, and Al-Aqeel (2007: 17) concluded that, while it is clear that schools play a key role in building children's values, this role influences teachers' values as well, especially when it becomes a practical culture. For example, when the head teacher embraces and practices certain educational values, this influences the school environment which reflects on both the school staff and the pupils' behaviours, suggesting that values are fundamental for cultural change, and thus also for educational policies (Authors).

As mentioned above, policies interact with values from both the macro and micro systems, and government reforms are used to affect schools through different approaches. Hence, the values embraced by Saudi Vision 2030 should include school cultural values to create a strong school capacity in areas such as the curriculum, extra-curricular activities, teaching methods, school leadership, and parental engagement.

Regarding school leadership, West and Idol (1993: 13–14) believe that this role is defined by the need to facilitate frequently inconsistent professional, political, and stakeholder values.

Studies on parental engagement have concluded that parents are key players in pupils' achievements and change. Therefore, national strategic initiatives in both the West and Saudi Arabia have aimed to engage parents in school as partners (Goodall, 2010; Cullen et al., 2011; Emerson et al., 2012), which explains how parental engagement has developed in educational systems in the West and Middle East into a role of significant value for successful change (Authors). One of the significant initiatives was 'Erteqaa', which was implemented between 2016 and 2019 and aimed to enhance parental and community participation in the educational process. Although this initiative was successfully implemented and promoted by the Ministry of Education in 2016 as one of the first parts of Saudi Vision 2030, it was paused and replaced with a similar initiative in 2019.

Theory of Change

The theory of change is a roadmap to a long-term outcome that develops a hypothesis for needed changes in behaviours or conditions that must explain the move from the root cause(s) of an issue to an improved case (Capacity Building Centre for States, 2018):

The Theory of Change method is an outcomes-based, participatory approach that applies critical thinking to the design, implementation, and evaluation

of an initiative, e.g., a policy, a strategy, a program, or a project, planned to foster emergent, projectable, or transformative change. (Serrat, 2017: 239)

Developing a theory of change in practice requires identifying and understanding the context and process that contributes to leading the change. Moving from theory to practice using SPDI in this study is a unique approach to addressing the policy challenge and hopefully leading to a success story.

Methods

This study adopted a pragmatic approach using a mixed method with the following tools: interviews with two officials at the macro level, three focus groups at the macro and micro levels, and documentary analysis of documents related to the programmes, educational policy papers, and circulation of Saudi Vision 2030.

Data Analysis Process

Data collection included three stages that underpinned the research design. These stages were selected based on reasonable choices, using a pragmatic approach to design a framework in which theories lead to practice-driven research needs.

Stage 1: Documentary Analysis

To explore current and future gaps and obstacles, the researchers analysed the content of relevant documents and listed initiatives to promote Islamic values and national identity.

Stage 2: Thematic Analysis of Interviews and Focus Groups

Interviews were conducted with specialists and decision-makers in the Ministry of Education, and focus groups were conducted to determine the challenges faced in implementing the launched initiatives. The thematic analysis was based on the findings from stage 1 that identified the main issue and presented the root causes, building questions from interviews and focus groups.

In stages 1 and 2, the main challenge of implementing initiatives related to the Educational Strategic Objectives of Saudi Vision 2030 was identified, which is discussed in the findings and discussion below.

Stage 3: Designing The Smart Policy

As mentioned above, the SPDI approach to policy research engagement is guided by six steps: identify, diagnose, design (which was used in Stage 1 to diagnose the current situation, identify challenges that hinder the efficiency of targeted initiatives, and choose appropriate tools for this study), implement, test, and refine. These steps were used at this stage by employing the theory of change approach, with the aim of achieving sustainable and effective initiatives that targeted Islamic and national identity.

FINDINGS AND DISCUSSION

Promoting National Identity and Islamic Values

Adapting to globalisation and its implications influences education by preserving identity. Educational reform in Saudi Arabia is based on Vision 2030, which emphasises ensuring the representation of Islamic values and the preservation of national identity. This reform allows for the monitoring and implementation of changes and the creation of suitable policies in a centralised system. In Saudi Arabia, the Ministry of Education has focused on teaching Islamic values, which will help students become more tolerant, respectful, and cooperative, and emphasise human dignity, honesty, and justice. Among the direct objectives of Saudi Vision 2030 to strengthen national identity is the consolidation of tolerance, moderation, justice, transparency, and perseverance and the strengthening of belonging to the homeland. There are also initiatives by the Human Capability Development Programme to adopt national programmes to consolidate national identity and build a national personality capable of preserving legacy and Islamic values.

Saudi Arabia is witnessing economic and cultural transformation and openness to foreign investment, which increases the responsibility of all parties concerned with preserving national identity to exert more effort and

spread cultural awareness of the basic values of Saudi society.

In Saudi society, the belief is that Islamic values lead to moral education. As Al-Hunaitah (2004: 38) emphasised, education affects children's attitudes towards values, which affect their decisions regarding what is right and what is not for their personality and culture. Al-Alyani (2009: 36) also claims that school is the second stage in which children build values.

All the participants agreed that education is crucial for promoting national identity and Islamic values and that several basic priorities must be implemented. The first is to focus on curricula that establish a national identity, Islamic values, and its pillars in the children's character. The National Centre for Curriculum Development was established in 2019 to ensure the appropriate development of curricula and textbooks.

There is a marked tendency for the Ministry to promote national identity and Islamic values through various curricula, especially in social studies, Islamic studies, and the Arabic language, whether within the content of lessons or through accompanying activities. It has also held many workshops, meetings, and conferences concerned with promoting national identity, such as the International Conference on National Identity in Light of the 2030 Vision, organised by Shaqra University, which recommended pride in the Islamic religion, Islamic civilisation and its history, and the preservation of the Arabic language as an essential component of Saudi identity, working on its sovereignty and uniqueness with love and loyalty, and emphasising that the Kingdom's Vision came within preserving the moral system in Saudi society. The recommendations state the necessity of emphasising all national educational and non-educational sectors and research centres on the centrality of heritage and national history in strengthening national identity, rebuilding national history curricula to ensure the integrity of its content and aspects of its contribution to strengthening national identity. It strengthens the status of Arabic, which represents the core of national identity, and focuses on the primacy of teaching Arabic.

The Ministry of Education emphasises that students use tools under moral values worldwide. Teachers guide students not to be subjected to sexual exploitation using such tools, to use them safely, and not to use them to harass others.

Social sciences curricula focus on promoting national identity among students. These curricula are based on a set of educational goals: to preserve the values of Islam and Saudi society, to benefit from other cultures, to raise students' pride in their religion and culture, to be proud of belonging to their homeland, and to compete with others in areas of excellence and distinction.

The Code of Conduct clarifies the mission and values of the Ministry of Education. These include reference policies for schools. The Code of Conduct defines rules regarding learner behaviour at school and describes the school's disciplinary system concerning learners' transgressions. It applies to all learners on school premises or when they are away. It also included a Disciplinary System and School Rules.

Furthermore, promoting Saudi national identity for students has taken diverse ways: every day, the student should repeat the national song and wear a Saudi top for boys and an abaya for girls. One participant stated the following:

From the beginning of kindergarten, we start celebrating national events, important personalities, kings, and princes who have passed on their contributions, reinforced their identity, and belonged to the homeland.

Participants also believed that national identity has great importance in achieving stability within society, as it works to unify the different religious, racial, and language groups, and has had an interest in strengthening national identity since the country's establishment, when the late founder King Abdulaziz consolidated this principle and worked to settle it and spread justice and equality among all members of his people. He established a stable and prosperous life for the people, spread security, and created services throughout the country, such as education and health. He approved the Saudi dress, called ghutra, or shemagh, headbands, and Mishlah, which has been the country's official dress since the Kingdom's unification. This uniform must be adhered to while attending school or university. It is part of the national identity that characterises residents.

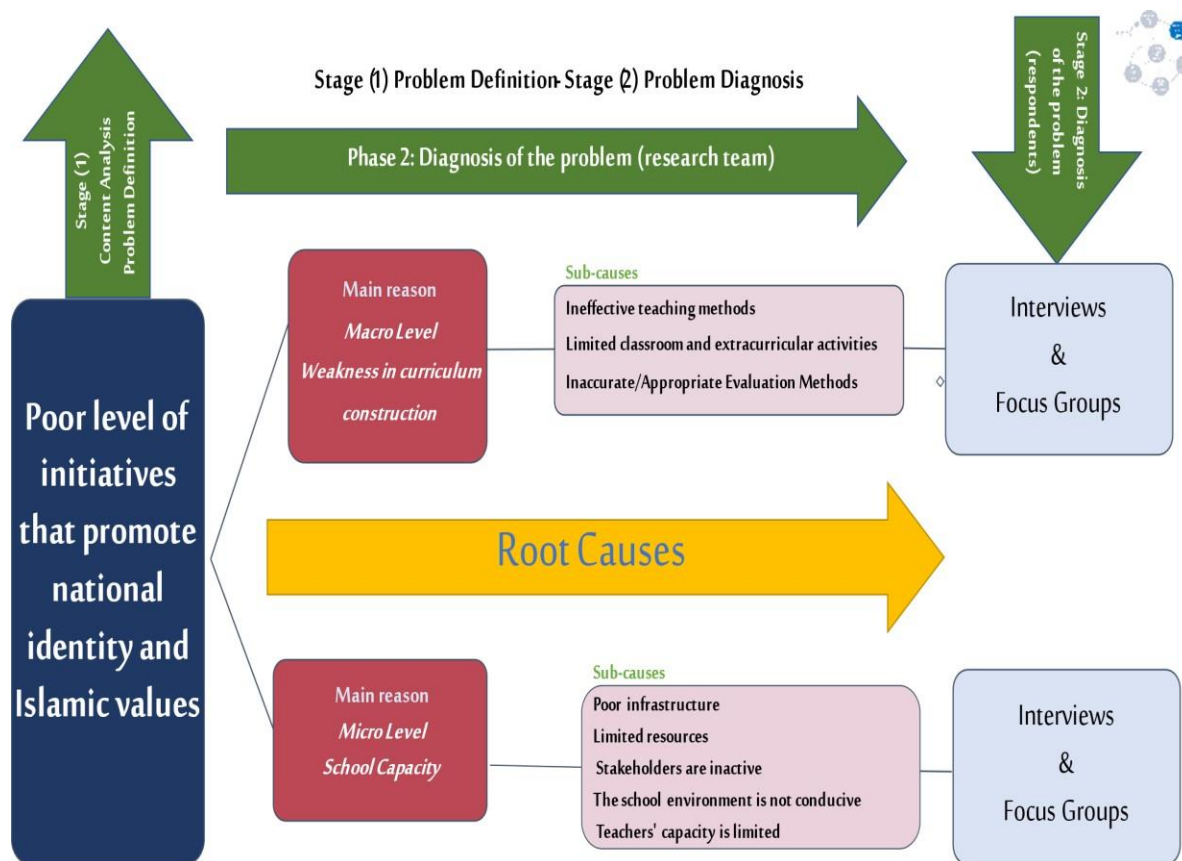
In addition, a traditional dance (Ardha), performed on national and private occasions, has been present since

the country's unification by the late founder, King Abdulaziz. Ardha was an ancient cultural symbol of which the late king was proud. It has become a symbol of traditional Saudi culture and has been included in the UNESCO Representative List of the Intangible Cultural Heritage of Humanity. However, private and international schools lack this reinforcement even though they are essential partners in the educational process and educate thousands of citizens.

Identifying the Main Challenges That Face the Implementation of Islamic Values and National Identity Initiatives

From stages 1 and 2, the researchers implemented a framework including 'Root Causes Analysis' used by the SPDI to identify the best methods and tools for conducting this research; this framework used the first two steps of Harvard's SPDI approach (identify, diagnose) as Figure 3 demonstrates.

Figure 1: Causes tree, Stage (1) Problem Definition - Stage (2) Problem Diagnosis.



The Spdi Approach

Saudi Arabia seeks to align modernity and traditionalism through its Vision 2030; however, modernity currently expresses Western culture, spreads through its widespread media, and is promoted by globalisation (Nurullah, 2008), which may be a major issue for other cultures in the preservation of their culture, including that of Saudi Arabia. Therefore, Saudi Arabia must preserve its Islamic values and strengthen its national identity through effective initiatives.

After implementing the SPDI approach in this study, the findings highlight and diagnose the underlying reasons for the emergence of national identity preservation and the retention of Islamic values. The underlying causes, programme features, and theory of change were identified using step 3 (design), as shown in Table 1.

Table 1: Theory of change, Step 3: Design identifies underlying causes, programme features and theory of change

Underlying Cause	Programme Feature	Theory of change
Poor level of initiatives that promote national identity and Islamic values	A national mentorship programme	Teachers involved in a national mentorship programme for implementing values and building national identity => Improving teaching skills and practices => cultivating targeted values and building national identity at school.
	A family initiative	Parental Engagement: Launching a national awareness campaign for the parental role in cultivating Islamic values and national identity => parents engaging with schools => school capacity expanded for initiatives that promote Islamic values and building national identity at school.
	Empowering school principal's accountability	School principals get an elevated level of empowerment and financial aid with accountability => better planning and implementation of initiatives => and successful promotion of cultural field trips.

Final Solution Framework

After identifying and designing the theory of change table, the final design of the solution includes the policy implementation and its evaluation and refinement, as shown in Figure 4.

Solution:

- Teachers' Capacity: Teachers' mentorship program
- Parental Engagement: Family initiative
- Leadership empowerment toward -extracurricular activities: Empowered and accountable schools. Promotion of cultural field trips

How the solution addresses underlying Causes:

- Teachers involved in a national mentorship program for implementing values and building national identity => improving teaching skills and practices => successful cultivating targeted values and building national identity at school.
- Parental Engagement: Launching a national awareness campaign for parental role in cultivating Islamic values and national identity => parents engaging with schools => school capacity expanded for initiatives that are promoting Islamic values and building national identity at school.
- Leadership: School principals gets an elevated level of empowerment and financial aid with accountability => better planning and implementation of initiatives=> successful promotion of cultural field trips.

Implementation

- Ministry of Education, officials, and policymakers.
- National Centre of educational professional development, trainers, and curricula designers.
- Ministry of Culture.

What roles will they play?

- An analysis of the status of 'Teachers' mentorship program,' including Values and National Identity in the mentorship plan, launching a mentorship programme in schools to enrich teachers with successful practices of cultivating values and national identity.
- An analysis of the status of the Family initiative, designing a national awareness campaign for parental engagement in their children's values and national identity building.
- An analysis of the status of 'Empowered and accountable schools,' launching professional training programmes for school staff to enhance skills required for empowerment and accountability, especially that promotes activities.

Key next steps

- Mentoring teachers when implementing new strategies and methods of teaching.
- Facilitating parent engagement at schools through augmented reality and presence activities.
- Including empowerment and accountability skills in annual review for school principals.

However, implementing and monitoring the proposed solutions on the ground must be approved and accepted by the Ministry of Education and through the testing of high-potential solutions with rigorous impact evaluation. The ultimate step in the SPDI approach is to refine the solutions based on continuous monitoring and feedback, as shown below:

CONCLUSION

Examining policies related to current national initiatives to strengthen Islamic values and national identity is crucial for building a practical framework to achieve Saudi Vision 2030. This provides a framework that enables educational policymakers to use the Harvard approach by building smart policies to achieve their desired goals.

Saudi Arabia is regarded as a modern nation with a diverse and strong economy and accelerated political and economic changes. In exchange, it upholds its identity by promoting and protecting traditional values; thus, it can be said to be a sustainable and adaptable nation that calls for change.

In this study, developing a theory of change in practice led to an effort to understand the context and identify the processes that contribute to leading change. The recommendations from the approach used are to create a national mentorship programme, a family engagement approach, and to empower school principals' accountability.

Theoretical And Practical Implications

The authenticity of using the SPDI approach in this study has theoretical implications, and using such an approach to determine the root causes of the impact of globalisation on Islamic values and national identity has a significant practical impact.

Declarations And Ethics Statements

Ethical Approval

This study was approved by the Center for Educational Policies Research of the Ministry of Education (Appendix 1).

Informed Consent from Participants

A consent form was distributed to every participant in this study, and each participant was asked to sign it before conducting the interview (Appendix 2). A transcript of the interview was sent to the participants, who were asked to provide approval for publication before the data analysis stage.

Competing Interests

With respect to the Taylor & Francis policy and my ethical obligation as a researcher, I report that I have no financial or business interests or funding from a company that may be affected by the research reported. I have fully disclosed my interests to Taylor & Francis and have an approved plan for managing any potential conflicts arising from that involvement.

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Data Availability Statement

Data supporting the findings of this study are available from the corresponding author upon request.

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Table legends

Table 1: Theory of change, Step 3: Design identifies underlying causes, programme features and theory of change

Figure legends

Figure 1: Saudi Vision 2030 strategic objectives

Figure 2: The SPDI steps (Smart Policy Design & Implementation (SPDI), n.d.)

Figure 3: Causes tree, Stage 1: Problem definition; Stage 2: Problem diagnosis

Figure 4: The final solution framework

Appendix

Ethical Approval Letter

1 of 3



المملكة العربية السعودية
وزارة التعليم
وكالة التخطيط والتطوير
مركز بحوث سياسات التعليم

الموضوع: بشأن تسهيل مهمة الباحثة / أ.د. نوف بنت عبدالعالي العجمي

وفقه الله

سعادة مدير عام التعليم بمنطقة الرياض

السلام عليكم ورحمة الله وبركاته

بناءً على الخطاب الوارد إلينا من جامعة الإمام محمد بن سعود الإسلامية برقم ٤٣٠١٠٣٢٨٧٢ وتاريخ ٢٤/٩/١٤٤٣هـ بخصوص تسهيل مهمة الباحثة أ.د. نوف بنت عبد العالي العجمي، والتي تقوم بإعداد دراسة بعنوان " تطوير سياسات ذكية لمبادرات برنامج تطوير القدرات البشرية في تعزيز القيم الإسلامية والهوية الوطنية باستخدام نموذج هارفارد- كينيدي لبناء السياسات الذكية وتفعيلها " .

أمل من سعادتكم التكرم بتسهيل مهمة الباحثة وترشيح عدد (١٠) من المشرفين والمشرفات من الميدان التربوي للإجابة عن أسئلة المقابلة المرفقة، وإرسال الإجابات على البريد الإلكتروني للباحثة:

Naajmi@imamu.edu.sa

(الرجاء)

وتقبلوا تحياتي وتقديري

مدير عام مركز بحوث سياسات التعليم

أ.د. عبد الرحمن بن عبد الكريم مرزا

Copy of the Consent Sheet

Using Harvard Smart Policy Design & Implementation (SPDI) to Promote Educational Strategic Objectives of Saudi Vision 2030

I....., agree to participate or agree to participate in the research project titled 'Using Harvard Smart Policy Design & Implementation (SPDI) to Promote Educational Strategic Objectives of Saudi Vision 2030. Promoting Islamic Values and National Identity.

I have received, read and kept a copy of the information letter/plain language statement. I understand the general purposes, risks and methods of this research. I have had the opportunity to ask questions about this research and I have received satisfactory answers.

I consent to participate in the research project, and the following has been explained to me:

- the research may not be of direct benefit to me
- my participation is completely voluntary
- the risks including any possible inconvenience, discomfort or harm as a consequence of my participation in the research project
- whom I should contact for any complaints about the research or the conduct of the research
- I can request a copy of the research findings and reports
- security and confidentiality of my personal information.

I understand that even if I agree to participate now, I can withdraw at any time or refuse to answer any question without any consequences, and my right to withdraw from the study at any time without any implications to me.

I understand that I will not benefit directly from participating in this research.

I agree to my interview being audio-recorded.

I understand that all information I provide for this study will be confidential.

I understand that in any report on the results of this research, my identity will remain anonymous.

Signature of research participant

Signature of participant

Date

Signature of researcher

I believe the participant is giving informed consent to participate in this study

Signature of researcher

Date