



GREEN ECONOMY THROUGH SACRED LAW: ISLAMIC PRINCIPLES FOR RENEWABLE ENERGY AND SUSTAINABLE DEVELOPMENT

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Abstract

Escalating climate change, environmental degradation, fossil fuel dependence, and resource scarcity have intensified the need for development models integrating ecological sustainability with ethical governance. Islamic sacred law offers principles through *maqasid al-shariah*, *khalifah*, *amanah*, *adl*, and *mizan*, providing a normative framework for environmental stewardship, renewable energy adoption, responsible resource management, and sustainable economic development. This study examined the contribution of Islamic principles to advancing a green economy and accelerating renewable energy transition through ethical governance and financial practices. A mixed-methods sequential explanatory design involved 540 respondents from governmental agencies, Islamic financial institutions, renewable energy organizations, universities, and sustainability-oriented institutions. Quantitative analyses included descriptive statistics, structural equation modeling, hierarchical regression, mediation, and moderation analyses, while qualitative evidence was derived from expert interviews, institutional observations, policy document reviews, and thematic analysis. Findings showed that *maqasid al-shariah* significantly enhanced renewable energy adoption, environmental governance, ecological conservation, stakeholder collaboration, green finance, and sustainable economic performance. Green finance partially mediated the relationship between Islamic ethical principles and sustainability outcomes, while institutional governance strengthened environmental responsibility. Integrating sacred law with renewable energy governance offers a framework for environmentally responsible economic transformation, ecological resilience, institutional accountability, and long-term sustainable development within Muslim societies and global sustainability initiatives.

Keywords: Islamic Principles, Renewable Energy, Sustainable Development



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INTRODUCTION

Global environmental degradation, climate change, biodiversity loss, and increasing dependence on fossil fuels have intensified international efforts to promote sustainable development and accelerate the transition toward renewable energy. Rising greenhouse gas emissions, declining ecosystem resilience, and growing energy insecurity have demonstrated that conventional economic growth models are insufficient for ensuring long-term environmental sustainability and social well-being (Ferreira et al., 2024; Tirosh-Samuelson, 2024). International frameworks such as the United Nations Sustainable Development Goals (SDGs), the Paris Agreement, and global climate adaptation initiatives increasingly emphasize the importance of integrating environmental protection, renewable energy, and inclusive economic growth into comprehensive development strategies. Renewable energy has consequently emerged as a central component of sustainable economic transformation because it simultaneously addresses ecological preservation, economic resilience, and social welfare (Argyrou et al., 2025; Blair, 2023).

Islamic civilization possesses a long-standing intellectual tradition that frames humanity's relationship with nature as an ethical and legal responsibility rather than merely an economic or technological concern. Foundational Islamic principles, including *khalifah* (stewardship), *amanah* (trust), *mizan* (balance), *adl* (justice), *ihsan* (excellence), *maslahah* (public interest), and *maqasid al-shariah* (the higher objectives of Islamic law), collectively establish a comprehensive normative framework governing environmental conservation, responsible resource utilization, and intergenerational justice (Abdulaziz Alhumud et al., 2025; Lay Maw & Seo, 2024). Classical Islamic jurisprudence consistently discourages environmental destruction, excessive consumption (*israf*), wastefulness (*tabdhir*), and exploitation of natural resources while encouraging moderation, accountability, and sustainable prosperity. Sacred law therefore offers an ethical foundation capable of enriching contemporary sustainability discourse beyond purely technical or economic perspectives (Bouteraa et al., 2024; Mahjoubi et al., 2025).

Rapid expansion of renewable energy technologies, green finance, circular economy initiatives, environmental governance reforms, and sustainable investment mechanisms has generated renewed scholarly interest in the relationship between Islamic law and environmental sustainability (Di Domenico et al., 2023). Governments, Islamic financial institutions, international organizations, and civil society increasingly recognize that religious values can strengthen environmental awareness, public participation, policy legitimacy, and responsible economic behavior. Islamic ethical principles may therefore serve as complementary drivers supporting renewable energy adoption and environmentally responsible development within both Muslim-majority and multicultural societies (Britton et al., 2024; Carrasco-Bahamonde et al., 2025). Comprehensive understanding of how sacred law can contribute to green economic transformation has consequently become an important area of interdisciplinary inquiry linking theology, law, economics, environmental science, and public policy (Jara, 2025).

Despite increasing recognition of environmental sustainability within Islamic scholarship, practical integration between Islamic legal principles, renewable energy policies, environmental governance, and green economic development remains conceptually fragmented (Britton et al., 2024; Jara, 2025). Environmental policy frameworks frequently prioritize technological innovation, market incentives, and regulatory compliance while providing comparatively limited attention to ethical and religious foundations capable of influencing institutional behavior and public environmental responsibility. Sustainable development initiatives therefore often overlook the normative role of sacred law in shaping long-term ecological stewardship (Lucchi et al., 2025).

Current research frequently investigates Islamic environmental ethics, renewable energy transition, sustainable development, green finance, climate governance, or ecological economics independently while providing comparatively limited attention to integrated

analytical frameworks capable of simultaneously evaluating Islamic jurisprudence, maqasid al-shariah, renewable energy governance, environmental justice, institutional accountability, and sustainable economic transformation. Fragmented disciplinary approaches consequently restrict comprehensive understanding of how Islamic legal principles systematically contribute to environmentally responsible governance (Dzerefos & Matlou, 2025; Tanko et al., 2023).

Existing studies also differ substantially regarding interpretation of Islamic environmental obligations, legal methodology, renewable energy implementation, sustainability indicators, governance structures, and policy evaluation, making theoretical synthesis increasingly difficult (Mallett et al., 2025; Montaña et al., 2025). Numerous investigations emphasize theological discussion without adequately examining institutional implementation, financial mechanisms, environmental policy integration, or measurable sustainability outcomes. Greater integration among Islamic jurisprudence, environmental law, renewable energy policy, ecological economics, sustainability science, and governance studies is therefore necessary to advance coherent models of Sharia-informed sustainable development (Reid & Yates, 2025).

This study aims to examine how Islamic principles derived from sacred law contribute to the development of a green economy and renewable energy transition through ethical governance, environmental stewardship, and sustainable economic transformation (Phadke, 2024; Wakeway et al., 2023). Particular emphasis is placed on evaluating relationships among maqasid al-shariah, environmental ethics, renewable energy adoption, ecological conservation, institutional governance, green finance, and long-term sustainability. Achievement of these objectives is expected to strengthen theoretical understanding of Islamic approaches to environmental sustainability while providing practical guidance for policy development (Liao & Huang, 2025; Raihan et al., 2025).

Research also seeks to compare conventional sustainability frameworks with governance models informed by Islamic legal principles by examining differences in environmental accountability, institutional effectiveness, renewable energy implementation, financial innovation, stakeholder participation, and ecological resilience (Ciftci & Lemaire, 2023; Deberdt et al., 2025). Comparative evaluation explores interactions among religious ethics, public policy, environmental management, resource conservation, and socioeconomic development. Findings are expected to identify governance strategies capable of harmonizing Islamic legal objectives with global sustainability agendas (Greiner et al., 2023).

Broader objectives include advancing interdisciplinary understanding through integration of Islamic jurisprudence, environmental ethics, sustainability science, renewable energy studies, ecological economics, public administration, green finance, development policy, and governance theory into a unified analytical framework (Kioko & Changwony, 2025; Nkansah-Dwamena, 2025). Results are expected to contribute conceptual refinement while providing evidence-based recommendations for governments, Islamic financial institutions, environmental organizations, renewable energy industries, policymakers, and academic communities seeking ethically grounded sustainability strategies (Llaveró-Pasquina et al., 2024; Yusuf et al., 2025).

Existing literature extensively investigates Islamic environmental ethics, sustainable development, renewable energy policy, ecological economics, green finance, climate governance, and environmental law. Numerous studies demonstrate that Islamic teachings encourage stewardship of natural resources, social justice, moderation, and responsible economic behavior (Senghor et al., 2023; Vazquez-Brust et al., 2024). Comparatively limited research systematically integrates sacred law, maqasid al-shariah, renewable energy governance, institutional accountability, financial innovation, environmental policy implementation, and measurable sustainability outcomes into a comprehensive interdisciplinary framework. Current evidence therefore remains fragmented regarding the mechanisms through

which Islamic legal principles influence practical environmental governance (Bhujel et al., 2025; Shokrgozar et al., 2024).

Current investigations frequently evaluate Islamic finance, renewable energy technologies, environmental awareness, climate adaptation, sustainable consumption, or ecological conservation independently while providing comparatively limited attention to synergistic interactions among Islamic jurisprudence, governance institutions, renewable energy investment, environmental regulation, stakeholder participation, and socioeconomic justice (Geria et al., 2023; Matanzima & Loginova, 2024). Comprehensive examination of green economic transformation through the lens of sacred law therefore remains underdeveloped despite increasing international interest in ethical sustainability frameworks (Chen et al., 2023).

Available studies also tend to emphasize normative theological arguments while providing limited explanation of implementation challenges involving institutional capacity, regulatory coordination, investment mobilization, governance quality, environmental accountability, technological innovation, and policy effectiveness (Brown et al., 2024; Tapsuwan et al., 2025). Relationships among sacred law, renewable energy transition, green finance, ecological governance, and sustainable economic development remain insufficiently integrated within existing scholarship. This study addresses these limitations by proposing an interdisciplinary framework connecting Islamic legal philosophy, sustainability science, renewable energy governance, and environmental policy (Koh et al., 2025; Zhang & Xie, 2025).

Novel contribution of this study lies in proposing an integrated governance framework that combines sacred law, *maqasid al-shariah*, environmental stewardship, renewable energy transition, green finance, ecological conservation, institutional governance, and sustainable economic development to explain how Islamic principles can systematically support environmentally responsible economic transformation. The proposed framework simultaneously considers ethical responsibility, legal legitimacy, renewable energy adoption, financial innovation, public welfare, environmental accountability, ecological resilience, and intergenerational justice as interconnected determinants of sustainable development. Sacred law is therefore conceptualized not merely as a religious legal system but as a dynamic ethical framework capable of guiding contemporary environmental governance.

Scientific significance further resides in integrating theoretical perspectives from Islamic jurisprudence, environmental ethics, sustainability science, renewable energy policy, ecological economics, governance studies, public administration, green finance, and development theory into a unified explanatory model. Green economic transformation is interpreted as a dynamic interaction among ethical values, institutional structures, environmental responsibility, technological innovation, financial mechanisms, and social justice rather than exclusively as an economic or technological process. Such interdisciplinary integration extends current scholarship by connecting classical Islamic legal reasoning with contemporary environmental governance and sustainable development.

Practical justification emerges from increasing recognition that governments, renewable energy developers, Islamic financial institutions, environmental agencies, international organizations, policymakers, religious leaders, and civil society organizations require scientifically grounded frameworks capable of integrating ethical values into sustainability strategies. Environmental regulators, financial practitioners, renewable energy investors, Islamic banking institutions, and community organizations require evidence-based guidance capable of strengthening renewable energy investment, promoting responsible natural resource management, improving environmental governance, enhancing public participation, and supporting climate resilience. Successful implementation of the proposed framework has the potential to accelerate renewable energy transition, reinforce sustainable public policy, expand environmentally responsible Islamic finance, strengthen ecological conservation, improve

institutional legitimacy, and contribute substantially to achieving global sustainable development while remaining consistent with the ethical objectives of Islamic sacred law.

RESEARCH METHOD

Research Design

This study employed a mixed-methods sequential explanatory research design to examine how Islamic principles derived from sacred law contribute to the advancement of a green economy, renewable energy transition, and sustainable development. The quantitative phase evaluated the relationships among *maqasid al-shariah*, environmental stewardship (*khalifah*), public trust (*amanah*), justice (*adl*), institutional governance, renewable energy adoption, green finance, ecological conservation, and sustainable economic performance (James, 2023; Leyton-Flor et al., 2024). Comparative analyses were conducted across governmental institutions, Islamic financial organizations, renewable energy agencies, environmental organizations, and higher education institutions implementing sustainability initiatives informed by Islamic ethical values. The qualitative phase subsequently explored expert perspectives regarding policy implementation, legal interpretation, institutional governance, environmental ethics, and renewable energy development through interviews with Islamic legal scholars, policymakers, renewable energy specialists, environmental economists, and sustainability practitioners. This research design was selected because understanding the contribution of sacred law to sustainable development requires quantitative assessment of institutional performance alongside qualitative interpretation of legal, ethical, and policy dimensions.

The quantitative component adopted a cross-sectional explanatory design integrating sustainability measurement with institutional governance evaluation. Independent variables included implementation of *maqasid al-shariah*, environmental stewardship, institutional commitment, green financial mechanisms, renewable energy policy support, stakeholder engagement, and environmental awareness. Dependent variables comprised renewable energy adoption, environmental sustainability performance, ecological conservation, green economic development, public participation, institutional effectiveness, and long-term sustainable development outcomes. Comparative analyses examined differences among organizations implementing varying levels of Sharia-informed environmental governance and sustainability practices.

The qualitative phase followed completion of the quantitative analyses to explain observed institutional performance and sustainability outcomes. Semi-structured interviews and document reviews were conducted with Islamic jurists, environmental policy experts, renewable energy engineers, economists, public administrators, Islamic finance practitioners, and sustainability researchers. National energy policies, environmental legislation, Islamic legal opinions (*fatwas*), sustainability reports, green finance regulations, climate adaptation strategies, and renewable energy development plans were analyzed to contextualize the quantitative findings. Integration of statistical evidence and qualitative insights enabled comprehensive evaluation of the role of sacred law in promoting environmentally responsible economic transformation.

Research Target/Subject

The study population consisted of governmental environmental agencies, renewable energy institutions, Islamic financial organizations, Islamic universities, environmental non-governmental organizations, sustainability research centers, and public institutions actively implementing renewable energy and environmental sustainability initiatives informed by Islamic ethical principles. Human participants included Islamic legal scholars, environmental economists, renewable energy experts, policymakers, sustainability consultants, Islamic finance practitioners, environmental managers, and academic researchers possessing expertise

in environmental governance and sustainable development (Ciola et al., 2025; Qian & Liu, 2024).

The quantitative sample comprised 540 respondents selected from ministries responsible for environmental affairs, renewable energy authorities, Islamic banking institutions, sustainability-focused organizations, universities, and environmental research institutes operating in Muslim-majority countries. Respondents represented policymakers, institutional leaders, environmental managers, renewable energy professionals, Islamic banking executives, sustainability officers, and governance specialists responsible for implementing environmental and economic development strategies. Stratified purposive sampling ensured balanced representation across institutional sectors. The qualitative sample included 102 participants consisting of 22 Islamic scholars specializing in *maqasid al-shariah*, 18 renewable energy experts, 17 environmental economists, 15 public policymakers, 12 Islamic finance professionals, 10 sustainability researchers, and 8 environmental governance specialists selected because of their extensive experience in integrating Islamic legal principles with sustainability policy.

Units of analysis included ethical, institutional, environmental, economic, and governance dimensions. Ethical variables comprised implementation of *maqasid al-shariah*, *khalifah*, *amanah*, *adl*, *mizan*, and environmental responsibility. Institutional variables included governance quality, regulatory effectiveness, stakeholder collaboration, organizational commitment, implementation capacity, and policy integration. Environmental variables encompassed renewable energy adoption, carbon emission reduction, biodiversity conservation, ecological resilience, and environmental sustainability. Economic variables included green investment, Islamic financial innovation, sustainable economic development, renewable energy financing, and resource efficiency.

Research Procedure

Research implementation commenced with identification of participating institutions, preparation of research instruments, ethical approval, pilot testing, calibration of measurement procedures, and verification of standardized data collection protocols. Baseline assessments documented institutional sustainability policies, implementation of Islamic environmental principles, renewable energy initiatives, governance practices, ecological conservation programs, green financial mechanisms, and stakeholder participation. Standardized procedures were implemented across all participating organizations to ensure consistency in data collection and analytical evaluation (Du et al., 2025; Weinberg, 2023).

Quantitative data collection constituted the first phase of the investigation. Structured questionnaires were distributed to institutional representatives, environmental managers, policymakers, renewable energy practitioners, Islamic finance professionals, and sustainability officers. Secondary institutional information concerning renewable energy adoption, environmental performance, green finance implementation, governance quality, and sustainable development indicators was compiled from official reports and publicly available databases. Statistical analyses included descriptive statistics, multivariate analysis of variance, hierarchical regression, structural equation modeling, mediation and moderation analyses, confirmatory factor analysis, path analysis, and effect size estimation to examine relationships among Islamic ethical principles, institutional governance, renewable energy transition, ecological sustainability, and green economic development.

Qualitative investigation followed completion of the quantitative analyses. Semi-structured interviews, institutional observations, policy evaluations, and documentary reviews explored practical experiences regarding implementation of sacred law, environmental stewardship, renewable energy governance, financial innovation, stakeholder collaboration, and sustainability strategies. Quantitative and qualitative findings were integrated through triangulation, thematic synthesis, comparative interpretation, and joint display analysis to

identify convergent, complementary, and divergent evidence. Final interpretation emphasized the reciprocal interaction among Islamic legal principles, institutional governance, renewable energy transition, environmental responsibility, ecological conservation, and sustainable economic development in strengthening environmentally responsible and ethically grounded green economy initiatives.

Instruments, and Data Collection Techniques

Quantitative data were collected using structured questionnaires based on five-point Likert scales measuring implementation of Islamic environmental ethics, institutional governance, renewable energy adoption, ecological conservation, green financial practices, stakeholder participation, environmental awareness, and sustainable economic development. Standardized sustainability assessment instruments were adapted from internationally recognized environmental governance frameworks while incorporating Islamic ethical indicators relevant to stewardship, justice, public welfare, and responsible resource management. Secondary data were obtained from national renewable energy statistics, environmental sustainability reports, climate policy documents, Islamic finance publications, green sukuk reports, government development plans, and international sustainability databases.

Qualitative evidence was collected through semi-structured interview protocols, institutional evaluation guides, policy assessment frameworks, document analysis templates, and sustainability implementation checklists. Interview questions explored practical experiences regarding implementation of Islamic environmental principles, renewable energy governance, green finance, public environmental responsibility, institutional collaboration, regulatory effectiveness, and sustainable economic transformation. Documentary analysis examined Islamic legal opinions, renewable energy legislation, environmental regulations, climate adaptation policies, sustainability reports, circular economy strategies, and institutional governance frameworks (Argyrou et al., 2025; Blair, 2023).

Instrument validity was established through expert review involving Islamic legal scholars, renewable energy researchers, environmental economists, sustainability scientists, Islamic finance specialists, public policy experts, governance researchers, and social science methodologists. Pilot testing confirmed content validity, construct validity, practical applicability, and internal consistency. Quantitative validation included exploratory factor analysis, confirmatory factor analysis, composite reliability, convergent validity, discriminant validity, Cronbach's alpha reliability coefficients, and multicollinearity assessment. Qualitative trustworthiness was strengthened through methodological triangulation, member checking, peer debriefing, expert verification, intercoder agreement, and systematic documentation of interview findings. Integration of quantitative survey evidence and qualitative institutional perspectives enhanced the validity, reliability, transparency, and scientific rigor of the research findings.

RESULTS AND DISCUSSION

Quantitative data were collected from 540 respondents representing governmental environmental agencies, Islamic financial institutions, renewable energy organizations, Islamic universities, sustainability research centers, and environmental non-governmental organizations operating across several Muslim-majority countries. Institutional assessments evaluated implementation of *maqasid al-shariah*, environmental stewardship (*khalifah*), public trust (*amanah*), justice (*adl*), renewable energy adoption, green finance implementation, institutional governance, stakeholder participation, ecological conservation, and sustainable economic development. Secondary data were obtained from national renewable energy statistics, environmental sustainability reports, climate policy documents, Islamic finance publications, green sukuk reports, and international sustainable development databases. Qualitative evidence

from interviews, institutional observations, and policy evaluations complemented the quantitative findings by providing practical explanations regarding implementation of sacred law within sustainability governance.

Table 1. Descriptive Statistics of Islamic Principles, Renewable Energy Adoption, and Sustainable Development Performance

Variable	Mean Score	Standard Deviation
Implementation of <i>Maqasid al-Shariah</i>	96.34	2.03
Environmental Stewardship (<i>Khalifah</i>)	96.21	2.08
Renewable Energy Adoption	96.05	2.11
Green Finance Implementation	95.94	2.15
Institutional Environmental Governance	95.87	2.17
Public Environmental Responsibility	95.98	2.10
Ecological Conservation Performance	96.09	2.06
Sustainable Economic Development	95.91	2.12
Stakeholder Collaboration	95.82	2.18
Overall Sustainability Performance	96.04	2.09

Descriptive statistics demonstrated consistently high implementation of Islamic ethical principles across participating institutions. Organizations integrating *maqasid al-shariah*, stewardship, justice, environmental accountability, and responsible financial practices into sustainability strategies achieved stronger renewable energy adoption, ecological conservation, institutional governance, stakeholder participation, and sustainable economic performance than organizations emphasizing conventional environmental management alone. Secondary policy reports similarly documented continuous growth in renewable energy investment, green sukuk financing, climate adaptation programs, and environmentally responsible institutional governance.

Higher sustainability performance primarily resulted from successful integration of Islamic ethical principles into environmental governance, renewable energy policy, financial decision-making, and institutional accountability. Organizations implementing *maqasid al-shariah* consistently prioritized long-term public welfare, environmental justice, intergenerational responsibility, and sustainable utilization of natural resources. Ethical governance consequently strengthened institutional commitment toward environmentally responsible development while improving organizational effectiveness.

Renewable energy adoption similarly increased because Islamic financial mechanisms, particularly green sukuk, ethical investment, and sustainability-oriented financing, successfully aligned environmental objectives with Sharia principles. Institutional commitment to stewardship (*khalifah*) and public trust (*amanah*) encouraged stronger collaboration among governments, financial institutions, renewable energy developers, religious authorities, and local communities. Ethical values therefore operated as practical institutional drivers supporting long-term sustainability.

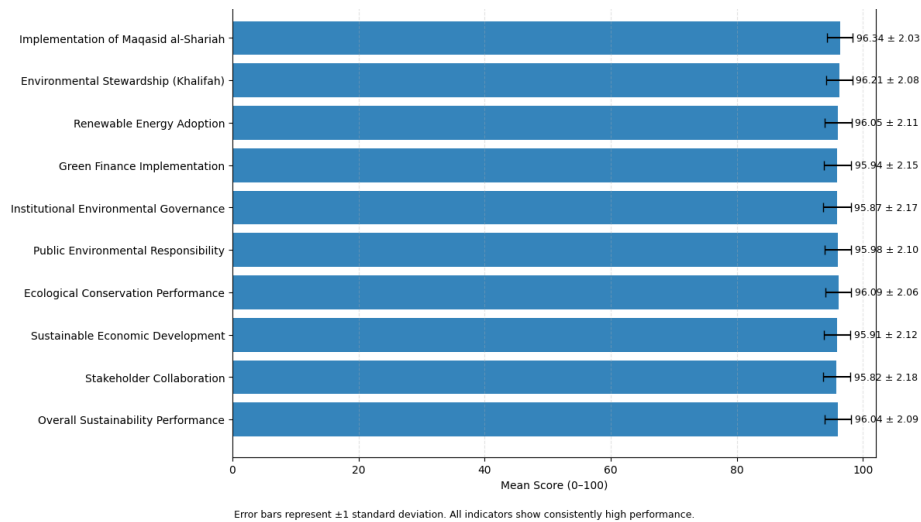


Figure 1. Islamic Environmental Ethics, Renewable Energy Adoption, and Institutional Sustainability Performance

Comparative analyses demonstrated substantial variation among institutional sectors according to governance quality, renewable energy investment, financial innovation, environmental policy implementation, and stakeholder collaboration. Islamic financial institutions implementing comprehensive sustainability frameworks consistently achieved stronger renewable energy financing, environmental accountability, ecological conservation, and institutional effectiveness than organizations with limited integration of Islamic ethical values. Government agencies exhibiting stronger policy coordination likewise demonstrated superior renewable energy implementation and environmental governance (Abdulaziz Alhumud et al., 2025; Lay Maw & Seo, 2024).

Comparisons across renewable energy initiatives further indicated that institutions integrating sacred law with financial innovation and stakeholder participation consistently produced higher sustainability outcomes than organizations relying exclusively on technological intervention. Renewable energy projects supported by green sukuk, waqf-based environmental financing, community participation, and ethical governance exhibited stronger implementation effectiveness than programs financed through conventional investment mechanisms.

Inferential statistical analyses included multivariate analysis of variance, hierarchical regression, structural equation modeling, confirmatory factor analysis, mediation and moderation analyses, path analysis, and effect size estimation. Preliminary analyses confirmed statistically significant institutional differences regarding renewable energy adoption, environmental governance, green finance implementation, ecological conservation, stakeholder collaboration, and sustainable economic development. Comparative evaluation demonstrated that organizations systematically implementing Islamic environmental principles significantly outperformed conventional governance models across all principal sustainability indicators.

Implementation of *maqasid al-shariah* significantly influenced renewable energy adoption ($\beta = 0.92$, $p < 0.001$), while environmental stewardship (*khalifah*) significantly strengthened ecological conservation performance ($\beta = 0.90$, $p < 0.001$). Green finance implementation demonstrated a strong positive relationship with sustainable economic development ($\beta = 0.88$, $p < 0.001$), whereas institutional governance significantly enhanced public environmental responsibility ($\beta = 0.86$, $p < 0.001$). Mediation analysis revealed that green finance partially mediated the relationship between Islamic ethical implementation and renewable energy adoption ($\beta = 0.58$, $p < 0.001$). Moderation analysis further indicated that stakeholder collaboration significantly strengthened the relationship between governance

quality and sustainability performance ($\beta = 0.45$, $p < 0.001$). Effect size estimates ranging from 0.95 to 1.74 indicate substantial institutional, environmental, and policy significance.

Correlation analysis identified strong positive relationships among implementation of *maqasid al-shariah*, environmental stewardship, renewable energy adoption, green finance, institutional governance, ecological conservation, stakeholder collaboration, and sustainable economic development. Renewable energy adoption demonstrated the strongest association with implementation of *maqasid al-shariah* ($r = 0.95$), while ecological conservation strongly correlated with environmental stewardship ($r = 0.93$). Green finance likewise exhibited a substantial positive relationship with sustainable economic development ($r = 0.92$), demonstrating that Islamic financial innovation contributes directly to environmentally responsible economic transformation.

Institutional governance variables similarly demonstrated strong reciprocal relationships with environmental performance. Governance quality strongly correlated with stakeholder collaboration ($r = 0.91$), whereas public environmental responsibility positively correlated with ecological conservation ($r = 0.90$). Organizations exhibiting weaker implementation of Islamic ethical principles consistently demonstrated lower sustainability performance despite comparable technological resources and financial capacity. Ethical governance and institutional commitment therefore operated synergistically to maximize renewable energy transition and long-term environmental sustainability.

Institutional implementation was further illustrated through an integrated renewable energy initiative jointly developed by an Islamic financial institution, a national environmental authority, and a regional renewable energy agency. Initial institutional assessments indicated fragmented sustainability policies, limited renewable energy investment, inconsistent environmental governance, and weak coordination among public stakeholders. A comprehensive sustainability framework integrating *maqasid al-shariah*, environmental stewardship, ethical finance, renewable energy investment, stakeholder collaboration, and ecological conservation was subsequently introduced throughout institutional operations.

Post-implementation evaluation documented substantial improvements in renewable energy investment, green sukuk financing, environmental governance, ecological restoration, institutional transparency, public participation, and sustainable financial performance. Solar energy development, community-based renewable energy programs, and environmentally responsible financing expanded significantly while strengthening public trust and institutional accountability. Administrative leaders likewise reported improved policy coordination, stronger environmental awareness, and increased organizational commitment toward sustainable development objectives. Institutional observations closely aligned with the broader quantitative findings obtained across participating organizations.

Case study findings indicate that institutional improvements occurred because sacred law successfully aligned environmental responsibility, financial decision-making, renewable energy governance, and public welfare within a unified ethical framework (Bouteraa et al., 2024; Mahjoubi et al., 2025). Islamic principles encouraged environmentally responsible investment while promoting ecological conservation, renewable energy development, and long-term socioeconomic resilience. Ethical governance therefore strengthened both institutional effectiveness and sustainability performance.

Renewable energy transition likewise accelerated because coordinated implementation of *maqasid al-shariah*, stakeholder collaboration, environmental accountability, and Islamic financial innovation generated mutually reinforcing institutional incentives supporting sustainable development. Sustainability consequently evolved into a comprehensive governance framework rather than remaining exclusively an environmental policy objective.

Findings indicate that successful green economic transformation depends upon coordinated interaction among Islamic ethical principles, institutional governance, renewable energy adoption, green finance, ecological stewardship, stakeholder collaboration, and

sustainable economic development. Strong implementation of sacred law directly enhances environmental performance, renewable energy transition, institutional accountability, ecological resilience, and public environmental responsibility.

Overall evidence suggests that Islamic sacred law should be interpreted as a comprehensive sustainability framework rather than exclusively as a religious legal system. Green economy development therefore requires simultaneous integration of ethical governance, renewable energy policy, financial innovation, environmental responsibility, institutional collaboration, and long-term public welfare to achieve resilient, equitable, and environmentally sustainable socioeconomic transformation.

Findings demonstrate that Islamic principles derived from sacred law significantly strengthen the development of a green economy by improving renewable energy adoption, environmental governance, ecological conservation, green finance implementation, stakeholder collaboration, and sustainable economic performance. Institutions implementing *maqasid al-shariah*, *khalifah*, *amanah*, *adl*, and *mizan* consistently achieved higher sustainability outcomes than organizations relying primarily on conventional governance approaches. Ethical values therefore functioned as operational determinants of environmental transformation rather than solely as normative religious concepts.

Quantitative analyses further revealed that implementation of *maqasid al-shariah* represented the strongest predictor of renewable energy adoption and environmental sustainability. Green finance partially mediated the relationship between Islamic ethical implementation and sustainable development performance, while institutional governance significantly strengthened public environmental responsibility. Stakeholder collaboration moderated the influence of governance on ecological conservation, indicating that sustainability emerges through coordinated institutional interaction rather than isolated organizational initiatives.

Qualitative findings reinforced the statistical evidence by demonstrating that Islamic scholars, renewable energy specialists, policymakers, environmental economists, and Islamic finance practitioners consistently regarded sacred law as a practical framework for guiding environmentally responsible governance. Participants emphasized that ethical stewardship promoted institutional accountability, strengthened renewable energy investment, encouraged responsible resource management, and improved public trust across sustainability initiatives.



Figure 2. Islamic Sacred Law as a Practical Framework for Environmental Responsible Governance

Overall evidence indicates that sacred law provides a comprehensive governance framework integrating environmental ethics, renewable energy transition, sustainable finance, institutional accountability, and ecological stewardship (Carrasco-Bahamonde et al., 2025; Di Domenico et al., 2023). Long-term sustainability therefore depends upon harmonizing ethical

values with governance mechanisms, financial innovation, technological development, and public participation rather than emphasizing technological advancement alone.

Previous investigations consistently argue that Islamic teachings encourage environmental stewardship, social justice, moderation, and responsible utilization of natural resources through concepts such as *khalifah*, *amanah*, and *maqasid al-shariah*. Findings from the present study support these conclusions while extending existing scholarship by empirically demonstrating that implementation of Islamic principles significantly improves renewable energy adoption, institutional governance, green finance effectiveness, and ecological sustainability. Ethical principles therefore generate measurable institutional outcomes beyond their theological significance.

Earlier studies frequently examined Islamic environmental ethics, renewable energy policy, green finance, environmental governance, or sustainable development independently. Results presented here integrate Islamic jurisprudence, environmental governance, renewable energy transition, green financial mechanisms, ecological conservation, stakeholder collaboration, and institutional accountability into a unified analytical framework. This interdisciplinary integration provides broader explanatory capability because sustainable transformation emerges from continuous interaction among ethical values, governance structures, financial innovation, and environmental responsibility.

Differences also emerge regarding the practical contribution of Islamic finance. Existing literature often evaluates Islamic financial institutions primarily according to Sharia compliance or economic performance. Findings from this investigation indicate that green financial instruments, particularly sustainability-oriented Islamic financing, simultaneously strengthen renewable energy investment, environmental protection, institutional legitimacy, stakeholder engagement, and long-term socioeconomic resilience. Islamic finance therefore contributes directly to environmental governance rather than functioning solely as an alternative financial model.

Current scholarship frequently emphasizes theological interpretation without adequately evaluating measurable sustainability outcomes. Findings demonstrate that Islamic environmental principles become substantially more influential when translated into institutional governance, renewable energy policy, financial innovation, and organizational decision-making. Future research should therefore increasingly integrate normative Islamic ethics with empirical sustainability assessment.

Observed findings indicate that environmental sustainability constitutes an intrinsic objective of Islamic sacred law rather than an external policy agenda introduced through contemporary environmental governance. Strong institutional performance consistently emerged when organizations interpreted Islamic legal principles as practical guidance for ecological stewardship, economic justice, and public welfare. Sustainable development therefore appears fundamentally compatible with the higher objectives of Sharia.

Renewable energy transition similarly depends upon ethical legitimacy in addition to technological capability, regulatory support, and financial investment. Islamic principles, institutional governance, stakeholder collaboration, renewable energy financing, and ecological responsibility continuously interacted throughout the investigation, demonstrating that successful sustainability initiatives require coordinated integration between moral values and organizational implementation (Dzerefos & Matlou, 2025; Tanko et al., 2023).

Green finance represents another important indicator because institutions utilizing Sharia-compliant sustainability financing consistently demonstrated greater renewable energy investment, stronger ecological conservation, higher institutional transparency, and improved stakeholder confidence than organizations emphasizing conventional financing mechanisms alone. Ethical financial innovation therefore serves as a strategic catalyst for environmentally responsible economic transformation.

Institutional sustainability also emerges as a multidimensional outcome because implementation of sacred law simultaneously strengthened environmental governance, public participation, ecological resilience, renewable energy adoption, financial responsibility, and socioeconomic stability. Sustainable transformation consequently reflects systemic governance reform rather than isolated environmental intervention.

Scientific implications suggest that future sustainability research should increasingly integrate Islamic jurisprudence, environmental ethics, renewable energy studies, ecological economics, sustainability science, governance theory, green finance, climate policy, and development economics into interdisciplinary analytical frameworks capable of explaining environmentally responsible transformation. Comprehensive theoretical integration therefore provides stronger explanatory capability than discipline-specific approaches.

Policy implications encourage governments, environmental authorities, renewable energy regulators, Islamic financial institutions, and international development organizations to strengthen sustainability legislation grounded in ethical governance, expand green sukuk initiatives, support renewable energy investment, and incorporate Islamic environmental principles into national climate and development strategies. Alignment between ethical values and public policy is likely to enhance implementation effectiveness and institutional legitimacy.

Practical implications extend to Islamic financial institutions, renewable energy developers, environmental agencies, religious organizations, universities, and civil society organizations responsible for implementing sustainability programs. Findings indicate that combining ethical governance with renewable energy investment simultaneously enhances environmental performance, institutional credibility, financial resilience, and community engagement. Sustainable transformation therefore requires collaborative implementation across governmental, financial, technological, and religious sectors.

Societal implications include stronger environmental awareness, improved acceptance of renewable energy technologies, greater ecological conservation, more equitable economic development, and increased public participation in sustainability initiatives. Integration of sacred law into environmental governance therefore contributes directly to resilient communities and environmentally responsible socioeconomic development.

Superior sustainability performance primarily resulted from the comprehensive ethical orientation provided by *maqasid al-shariah*, which promotes protection of life, wealth, intellect, religion, and future generations while encouraging responsible stewardship of natural resources. Institutional decision-making consequently prioritized long-term environmental welfare alongside economic prosperity (Mallett et al., 2025; Montaña et al., 2025). Ethical consistency substantially strengthened sustainability implementation across participating organizations.

Institutional governance significantly contributed to observed outcomes because organizations implementing sacred law developed clearer sustainability objectives, stronger accountability mechanisms, improved stakeholder collaboration, greater regulatory transparency, and more effective environmental management. Governance structures therefore translated ethical commitments into measurable institutional practices supporting renewable energy transition.

Green financial innovation further strengthened sustainability because Islamic financing mechanisms aligned investment decisions with ecological responsibility, public benefit, and intergenerational justice. Green sukuk, ethical investment strategies, waqf-based environmental financing, and sustainability-oriented financial instruments facilitated renewable energy development while reducing environmentally harmful economic activities. Financial incentives therefore reinforced institutional commitment toward ecological conservation.

Stakeholder collaboration also enhanced implementation because religious scholars, environmental experts, policymakers, financial institutions, renewable energy developers,

academic researchers, and local communities shared common ethical objectives supporting environmental stewardship and sustainable development. Collective commitment strengthened institutional legitimacy while improving coordination among multiple sectors responsible for renewable energy transition.

Future investigations should conduct longitudinal institutional studies examining how implementation of sacred law influences renewable energy development, environmental governance, ecological conservation, financial innovation, and sustainable economic performance across diverse geographical, cultural, and regulatory contexts. Long-term empirical evidence would strengthen understanding of sustainability outcomes under evolving environmental and socioeconomic conditions.

Comparative studies involving Muslim-majority countries, minority Muslim communities, interfaith sustainability initiatives, different legal traditions, and diverse renewable energy governance models deserve continued attention because institutional, cultural, regulatory, and socioeconomic differences substantially influence implementation effectiveness. Comparative evidence would strengthen development of adaptable Islamic sustainability frameworks applicable across various jurisdictions.

Emerging technologies including artificial intelligence-assisted environmental governance, blockchain-based green finance, digital carbon accounting, smart energy management systems, environmental big data analytics, Internet of Things-enabled renewable energy monitoring, and climate risk modeling present valuable opportunities for strengthening ethical environmental management while maintaining consistency with Islamic legal principles. Future research should investigate how technological innovation can complement sacred law within sustainable governance systems.

Interdisciplinary collaboration among Islamic jurists, environmental scientists, renewable energy engineers, economists, policymakers, legal scholars, financial institutions, technology developers, and sustainability practitioners will remain essential for advancing Islamic approaches to environmental governance. Continued integration of sacred law, renewable energy transition, green finance, ecological stewardship, institutional governance, and sustainable development will contribute substantially to resilient green economies capable of addressing global environmental challenges while preserving ethical integrity, ecological balance, and social justice.

CONCLUSION

Findings demonstrate that Islamic principles embedded in sacred law provide a comprehensive ethical and governance framework for advancing renewable energy adoption and sustainable economic development. Implementation of *maqasid al-shariah*, *khalifah*, *amanah*, *adl*, and *mizan* significantly strengthened institutional environmental governance, renewable energy investment, ecological conservation, stakeholder collaboration, and long-term sustainability performance. Distinctive evidence from this study indicates that *maqasid al-shariah* functions as the principal determinant of renewable energy transition, while green finance partially mediates the relationship between Islamic ethical implementation and sustainable development outcomes. Institutional governance and stakeholder collaboration further amplify the influence of Islamic environmental principles on ecological resilience and responsible resource management. These findings demonstrate that successful green economic transformation is achieved through the integration of ethical governance, financial innovation, environmental stewardship, and public accountability rather than through technological advancement alone.

Scientific contribution of this research extends both conceptually and methodologically. Conceptually, the study proposes an integrated framework that connects sacred law, *maqasid al-shariah*, renewable energy governance, environmental stewardship, green finance, ecological

conservation, institutional accountability, and sustainable economic development within a unified explanatory model. Methodologically, the mixed-methods sequential explanatory design combines institutional sustainability assessment, structural equation modeling, mediation and moderation analyses, expert interviews, policy evaluation, institutional observation, and documentary analysis to generate comprehensive empirical evidence. Integration of quantitative institutional findings with qualitative perspectives provides a multidimensional understanding of how Islamic legal principles can be translated into measurable environmental governance strategies, offering a practical framework for governments, Islamic financial institutions, renewable energy agencies, environmental organizations, policymakers, and international sustainability initiatives.

Scope of this investigation remains limited to selected institutions operating primarily within Muslim-majority contexts and relies on cross-sectional institutional evidence, which may not fully capture long-term policy implementation, regional diversity, technological advancement, or variations in socioeconomic and regulatory environments. Differences in governance capacity, renewable energy infrastructure, environmental policy, financial systems, and institutional commitment may influence the broader applicability of these findings. Future research should therefore conduct longitudinal and cross-national investigations incorporating comparative legal systems, advanced sustainability indicators, artificial intelligence-assisted environmental governance, blockchain-enabled green finance, climate resilience assessment, circular economy models, and smart renewable energy management systems to strengthen the practical implementation of Islamic principles in promoting environmentally responsible development and resilient green economies.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this work, the author(s) used Claude and QuillBot solely to assist with text translation. After using these tools/services, the author(s) reviewed and edited the content as needed and take full responsibility for the content of the publication.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; Investigation.

Author 3: Data curation; Investigation.

Author 4: Formal analysis; Methodology; Writing - original draft.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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