Journal of Islamic Finance, Vol. 15 No. 1 (2026) 144-161
IIUM Institute of Islamic Banking and Finance
ISSN 2289-2117 (O) / 2289-2109 (P)

Islamic Green Retail Investment in the Maldives: A Conceptual Integration of Behavioral and Institutional Perspectives

Ghifary Duyufur Rohman[a*], Salina Kassim[b]

[a,b] *Institute of Islamic Banking and Finance, International Islamic University Malaysia, Kuala Lumpur, Malaysia*

**Corresponding author: ridhoghifarydr@gmail.com*

Abstract

The Maldives faces a dual challenge of severe environmental vulnerability and limited financial market depth, making the development of Islamic green investment particularly critical. Despite rising awareness of sustainability and Islamic finance, existing green initiatives remain largely concentrated in the business and resort sectors, while retail investor participation requires significant enhancement. This study develops a conceptual framework that integrates institutional theory with the theory of planned behavior (TPB) to explain retail investors' intentions toward Islamic green investment. The study utilizes an intensive literature review combined with a systematic literature review (SLR) based on the PRISMA guidelines to systematically identify recurring themes and theoretical patterns, thereby strengthening the proposed model. The findings provide valuable insights for policymakers, corporations, and government institutions in promoting environmentally responsible practices that enable adaptation and resilience to climate change while ensuring long-term sustainability. The Maldives presents a unique setting for this framework compared to other countries, as its small market size, strong Islamic identity, and acute climate risks highlight the urgent need to align institutional forces with individual investment behavior.

Keywords: Sustainable Finance; Islamic Green Investment; Behaviour Economic; Institutional Theory

---

1. Introduction

The Maldives is a small island nation with a predominantly Muslim population. As a Muslim-majority country, Islam serves as the state religion and forms the foundation for all legislative and regulatory frameworks within the nation. Nevertheless, despite the constitutional emphasis on Islamic principles, interest-based (*riba*) financial systems continue to exist within the broader economic structure (Shujau et al., 2022). In recent years, the Maldives has taken steps to develop its Islamic financial infrastructure. The Islamic capital market in the country is regulated by the Capital Market Development Authority (CMDA), established under the Maldives Securities Act. To ensure adherence to Shariah principles, the CMDA also established a Shariah Advisory Committee, now known as the Shariah Advisory Council, which provides guidance on Islamic financial activities and compliance matters (Muneeza, 2018). Although the CMDA has made commendable progress in establishing the foundation for an Islamic capital market, the development of Islamic finance in the Maldives remains in its early stages. Research in this area is still limited, and several key challenges persist, including a general lack of awareness among industry stakeholders, a small number of market participants, the absence of secondary market liquidity, weak Shariah governance frameworks, limited incentives, and various legal and institutional barriers that constrain growth (Muneeza, 2018; Shujau et al., 2022). Addressing these issues is

Article history
Received: 23 January 2026
Accepted: 27 March 2026

essential to strengthen the Maldives' Islamic financial ecosystem and enhance its alignment with global standards of Islamic finance and sustainable investment.

Additionally, the impact of climate change, natura l disasters, and environmental degradation—particularly those driven by human activities such as global temperature rise, carbon emissions, and marine pollution—has become increasingly severe in recent years (Monasterolo & de Angelis, 2020; Y. Wang et al., 2024). For small island nations like the Maldives, the consequences of climate change are not merely environmental concerns but existential threats. The country's geographic characteristics—low elevation, dispersed islands, and heavy reliance on marine and coastal resources—make it one of the most climate-vulnerable nations in the world. Rising sea levels, saltwater intrusion, coral bleaching, and the loss of coastal land pose direct risks to livelihoods, biodiversity, and the nation's long-term sustainability (World Bank, 2024). Given this reality, green investment has emerged as a crucial strategy for the Maldives to strengthen environmental resilience and transition toward a sustainable economy. Green investments, such as renewable energy projects, sustainable tourism infrastructure, waste management systems, and Islamic green finance instruments, play a vital role in addressing both climate adaptation and mitigation needs. Furthermore, as a nation that depends heavily on tourism and fisheries, integrating green finance mechanisms is essential for maintaining economic stability and protecting natural assets. The government's initiatives, such as the Maldives Green Fund and Green Tax Scheme, reflect growing institutional support for sustainable investment and environmental conservation (ESMF, 2021; Ministry of Tourism and Environment Republic of Maldives, 2025). These frameworks not only channel resources into environmental protection programs but also create opportunities for Islamic finance instruments to support climate-resilient development. However, although several efforts have been made to develop the green sector, the Maldives continues to face significant fiscal challenges and investment gaps that constrain its pathway toward sustainable development. Fiscal issues remain: nearly 67% of the national budget in 2022 was allocated to recurrent expenditures, of which 44% went to public sector salaries, subsidies, and welfare programs, severely limiting the fiscal space available for capital investment. In addition, the Maldives is burdened by a high level of public debt, with debt repayments projected to surge to approximately USD 600 million by 2026 (UNDP, 2022a, 2022b).

Moreover, the country exhibits an unsustainable pattern of credit allocation. Banking data from the Maldives Monetary Authority (MMA) indicate that the majority of bank lending has been directed toward traditional infrastructure development, such as resorts and commercial real estate, while only 1.36% has been allocated to green and blue economic activities (UNDP, 2022a). This financing gap, coupled with limited fiscal space, underscores the importance of private financing as a primary solution. Therefore, enhancing the participation of Islamic green investors is crucial to mobilize the ethical and impact-oriented capital required to finance the Maldives' green transition in the coming years. To identify effective strategies for attracting such capital, this study proposes a conceptual framework based on two main theories: (1) institutional theory, which examines how the external environment, including norms, regulations, and legal systems, shapes organizational and investor behavior and decision-making. In the context of Islamic green investment, this theory helps explain how various external pressures influence investors' intentions to participate in Islamic green initiatives; and (2) the theory of planned behavior (TPB), which focuses on internal factors and individuals' intentions to perform certain behaviors. Within this framework, the TPB is employed to identify the key drivers that directly influence investors' intentions, such as attitude, perceived behavioral control (PBC), and subjective norms. By understanding these drivers through the integration of institutional theory and the TPB, policymakers and regulators can better design targeted interventions, such as fiscal incentives, the development of Shariah-compliant green Sukuk products, and the strengthening of regulatory frameworks to enhance investor interest and intention. Ultimately, these efforts aim to create a market environment that is both conducive and psychologically appealing to Shariah-compliant investors, thereby facilitating a large-scale redirection of private capital from traditional sectors toward blue and green economic sectors that are essential for the Maldives' long-term sustainability.

2. Literature Review

2.1 Institutional Theory

Institutional theory explains how external pressures—such as regulations, social norms, and value systems—shape the behavior and decision-making processes of organizations and individuals (Scott, 2014). In the context of developing countries such as the Maldives, this theory is particularly relevant for understanding how institutional structures, fiscal policies, and legal systems influence investor behavior, especially in the realm of sustainable finance. According to Meyer and Rowan (1977) and Scott (2014), institutions consist of three fundamental pillars: the regulative, normative, and cultural-cognitive pillars. The regulative pillar refers to rules, laws, and sanctions that control behavior; the normative pillar concerns shared values, professional standards, and norms that dictate appropriate conduct; and the cultural-cognitive pillar encompasses shared meanings, symbolic systems, and common understandings that shape institutional behavior, such as belief systems and rationalized knowledge. These three institutional dimensions act as key forces that encourage organizations and individuals to conform to external expectations in order to gain legitimacy within the market (DiMaggio & Powell, 2000). In the context of a small island economy like the Maldives, institutional pressures play a crucial role, as the country remains highly dependent on fiscal policy, international support, and government regulation to drive its green economic agenda. However, weak fiscal capacity and the absence of a robust policy framework for Islamic green finance have limited the potential of Islamic investors to contribute effectively to sustainable development financing (Muneeza, 2018; Shujau et al., 2022).

Furthermore, social norms and the strong religiosity of the predominantly Sunni-Muslim population in the Maldives can create moral pressure on investors to channel their capital toward projects aligned with sustainability principles and the objectives of *maqasid al-shariah*. Previous studies have shown that social norms and religiosity significantly influence individuals' financial and investment decisions, suggesting that moral and cultural contexts can be powerful determinants of behavior in Islamic finance (Ali, 2016; Othman et al., 2017; Rehman & Shabbir, 2010; Shukor & Jamal, 2013). Therefore, institutional theory provides a valuable framework for understanding how institutional systems and external pressures shape green investment behavior in the Maldives. However, to fully comprehend investors' actual intentions and decisions to participate in Islamic green investment, it is essential to complement this perspective with a theory that captures internal psychological factors, such as perceptions, attitudes, and behavioral control. Consequently, combining institutional theory with the theory of planned behavior (TPB) offers a more comprehensive understanding of the multifaceted determinants influencing Shariah-compliant investors' participation in the Maldives' green transition.

2.2 Theory of Planned Behavior

The theory of planned behavior (TPB), developed by Ajzen (1991), posits that an individual's intention to perform a particular behavior is influenced by three key components: attitude toward the behavior, subjective norms, and perceived behavioral control (PBC). In the context of Islamic green investment in the Maldives, the TPB is relevant for explaining how individuals' beliefs shape their investment intentions. The TPB framework encompasses these three primary dimensions—attitude, subjective norms, and perceived behavioral control—that collectively determine behavioral intention. This theory has been extensively applied and further developed to examine internal psychological factors influencing financial behavior, including those within the field of Islamic finance (R. R. Ahmed et al., 2019; Ashraf, 2023; Duyufur Rohman & Al-Shaghdari, 2025; Ismail, 2024). Numerous studies have utilized the TPB to investigate the factors driving individuals' participation in Islamic banking, zakat payment, and responsible investment, confirming its robustness as a behavioral framework in predicting intention and action in ethical financial contexts. Integrating the TPB with institutional theory provides a more comprehensive understanding of both external and internal determinants that influence investor decision-making in the Maldives. Institutional theory explains how regulations, norms, and social pressures form the external framework that guides behavior, whereas the TPB highlights the internal psychological and perceptual dimensions that shape individual decision-making processes. Thus, the combination of these two theoretical perspectives offers a multidimensional lens for understanding Islamic green investment behavior. It enables policymakers and regulators in the Maldives to design more effective strategic interventions—such as fiscal incentives, green financial education, and the strengthening of Shariah-compliant regulatory frameworks—to enhance the motivation and participation of Islamic investors in sustainable investment initiatives.

2.3 Islamic Green Finance Development in the Maldives

Being a country that relies heavily on tourism and marine-based industries, the Maldives faces an urgent need for substantial climate financing (World Bank, 2024). Its geographic exposure to climate change, compounded by fiscal constraints and rising public debt, limits the government's capacity to fund green transition initiatives through national budgets (UNDP, 2022a). In this context, the emergence of global Islamic green finance represents a pivotal mechanism to fill this financing gap, as conventional banking channels continue to favor traditional infrastructure investments—such as resorts and real estate—rather than financing green or blue projects, including eco-friendly hotels and sustainable tourism development (UNDP, 2022a, 2022b). The advancement of Islamic finance in the Maldives has been relatively significant, promoted by the nation's Islamic identity and international acknowledgment of its financial system (Ministry of Finance and Planning, 2024). For example, the Bank of Maldives (BML), through its Islamic subsidiary, has introduced green financing products designed to assist individuals and enterprises in funding environmentally responsible projects, such as solar power systems and energy-efficient equipment. These facilities generally require equity participation and collateral, and they offer long-term repayment periods.

Such initiatives illustrate a growing institutional awareness of the need to harmonize Shariah principles, which prohibit interest (*riba*) and promote social justice, with environmental sustainability objectives (Muneeza, 2018; Shujau et al., 2022). However, several challenges continue to hinder progress. The range of viable green investment opportunities remains narrow, regulatory frameworks for Islamic financial instruments have yet to fully incorporate sustainability dimensions, and the pool of skilled professionals in the field remains limited (Muneeza, 2018; Shujau et al., 2022). Furthermore, public awareness and stakeholder engagement regarding green Islamic finance are still developing. The broader Islamic financial ecosystem, including the Islamic capital market, is also less mature compared to its conventional counterpart (Shujau et al., 2022). At the policy level, the Maldivian government has outlined a long-term strategic vision aimed at transforming the nation into a regional hub for Islamic finance, supported by ongoing digital economic transformation (The President's Office, 2025). This strategic orientation is instrumental in fostering a robust Islamic green finance ecosystem, ranging from regulatory support for Islamic green investments, such as green Sukuk issuance, to the establishment of a Shariah-compliant carbon market. Collectively, these efforts are expected to attract both domestic and international capital flows that are essential for financing climate change mitigation and adaptation projects in the Maldives.

3. Research Methodology

To build a robust and well-grounded framework, this study used a two-stage qualitative synthesis. Stage 1: Intensive Literature Review (ILR). In this stage, NVivo software was used to analyze the foundations of the theory of planned behavior (TPB) and institutional theory. Rather than just summarizing, this stage focuses on theoretical derivation, stripping these theories down to their cores to see how they can be effectively integrated into a single, cohesive model for the Maldivian context. Stage 2: Systematic Literature Review (SLR). This stage acts as a stress test for our model. Using a systematic literature review (SLR) guided by the PRISMA protocol, the study systematically scans existing empirical studies. The goal is to find evidence that supports (or challenges) the proposed paths between the constructs. This stage ensures that the conceptual model is not just theoretical but firmly rooted in empirical reality. In Stage 1, this study adopts a qualitative-exploratory approach focusing on developing a conceptual framework that integrates various factors influencing retail investors' intentions toward Islamic green investment in the Maldives. This approach was chosen because green investment lies at the intersection of institutional policy and individual behavior, necessitating an in-depth theoretical exploration.

The primary method employed is an intensive literature review (ILR). This process is conducted to identify conceptual patterns, recurring variables, and established causal relationships in prior studies (Webster & Watson, 2002). The reviewed sources include leading academic books and journals in the fields of Islamic finance, sustainable finance, and behavioral finance, as well as policy reports from international institutions such as the UNDP and the World Bank that are relevant to the Maldivian context. The stage of literature analysis and theory construction employs both deductive and inductive approaches. The deductive approach is used to elaborate and adapt existing theories to the context of Islamic green investment in small island nations, while the inductive approach is applied to develop new concepts based on emerging empirical patterns and findings from the literature within local communities that affect Islamic green investment intentions (Babbie, 2013).
Subsequently, theoretical modeling is undertaken by deconstructing each theory into its core components and integrating them to form a coherent and contextually grounded conceptual framework (Babbie, 2013). In this regard, institutional theory is utilized to map the antecedents of the external environment, namely: regulative

pressures (government regulations and Shariah compliance), normative pressures (influence of religious scholars and social expectations), and cognitive pressures (religiosity, financial literacy, and green knowledge). These institutional pressures are hypothesized to influence the behavioral determinants in the TPB framework, consisting of attitude, subjective norms, and perceived behavioral control. Through the integration of deductive and inductive reasoning, this study seeks to explain how the institutional structures and socially embedded religious norms of the Maldives shape investors' perceptions, attitudes, and intentions toward Islamic green investment. The outcome is an integrative conceptual framework that presents detailed hypotheses suitable for empirical testing in future research.

In the second phase, a systematic literature review (SLR) governed by the PRISMA protocol is conducted to provide empirical support to the proposed conceptual framework. This stage acts as a validation process, systematically identifying and filtering empirical studies that examine the intersections of Islamic finance, green investment, and institutional drivers (Page et al., 2021). The search was executed through the Google Scholar database, utilizing a strategic combination of keywords, including: ("Green Investment" OR "Islamic Green Investment") AND ("Theory of Planned Behavior" OR "Behavioral Theory") AND "Institutional Theory". To ensure methodological rigor and transparency during the screening process, the systematic review tool Rayyan was employed for the initial identification and screening process. Starting from an initial pool of 201 documents, the process followed strict inclusion and exclusion criteria, including a quality assessment of the methodology and contextual relevance, resulting in a final selection of 24 documents for in-depth synthesis. The detailed screening process is illustrated in Figure 1.

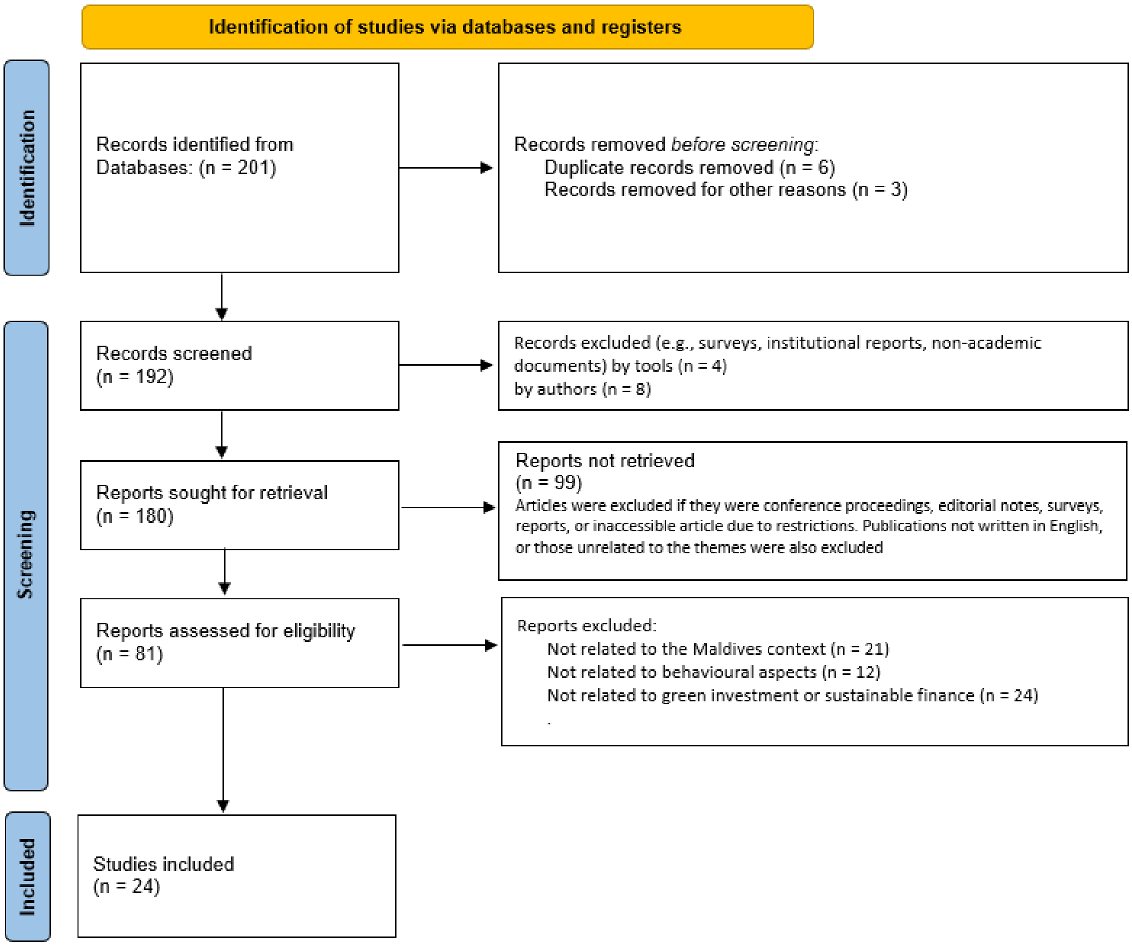

Figure 1. PRISMA FLOW (2020)

This systematic refinement is critical to support the hypothesized relationships between institutional pillars and behavioral constructs, ensuring that the integrated model transcends purely theoretical postulation to become an empirically grounded framework anchored in diverse, real-world evidence**.**

4. Data Analysis

This study employs a qualitative, theory-driven data analysis approach using NVivo 12 software to support the systematic development of a conceptual framework for Islamic green retail investment in the Maldives. NVivo is utilized to enhance analytical rigor by enabling the structured coding, comparison, and synthesis of academic literature and institutional reports relevant to Islamic finance, green finance, and investor behavior. The data analyzed consist of peer-reviewed journal articles, policy documents, and reports published by international financial institutions and regulatory bodies. These sources were selected based on their relevance to Islamic finance, sustainable investment, behavioral finance, and institutional frameworks. NVivo facilitates cross-source comparison and pattern recognition, allowing the study to systematically identify convergent themes and theoretical linkages across diverse literature streams. The resulting framework is not based on statistical estimation but on theoretically grounded synthesis and analytical reasoning.

To operationalize this synthesis, the analysis followed a systematic, three-stage coding process. First, an open coding process was applied to extract and consolidate key variables and recurring concepts from both academic and contextual sources (Bazeley & Jackson, 2013). These identified concepts related specifically to behavioral factors (attitude, personal norms, perceived behavioral control) and institutional influences (regulatory support, legitimacy, technological infrastructure). Second, axial coding was utilized to organize these variables into higher-order categories aligned with the TPB and institutional theory, allowing for the examination of their interrelationships. Finally, selective coding was undertaken to integrate these behavioral and institutional constructs into a coherent conceptual framework explaining retail investors' intentions to invest in Islamic green finance. Analytical rigor is ensured through this systematic coding procedure supported by NVivo, which minimizes researcher bias and enhances consistency in theme identification. Additionally, construct validity is achieved by grounding each construct in established theories and prior empirical studies, while content validity is ensured through a comprehensive coverage of behavioral, institutional, and Islamic finance dimensions. Figure 2 presents the overall methodological and analytical process of the study, illustrating the stages of qualitative synthesis and theory integration leading to the development of the proposed conceptual framework (Creswell, 2014).

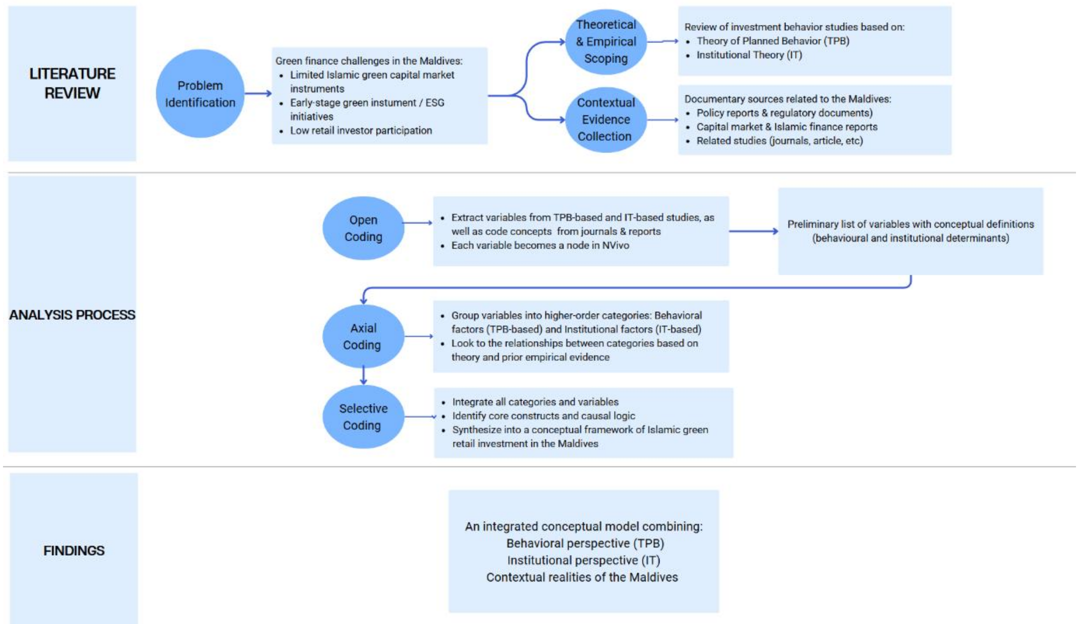

Figure 2. Qualitative Research and Conceptual Framework Development Process

5. Results and Discussion

Based on the multi-stage qualitative synthesis process outlined earlier, this study integrates insights derived from prior empirical studies, theoretical frameworks, and contextual evidence related to Islamic green finance in the Maldives. Through systematic coding and thematic integration of constructs drawn from the TPB and Institutional Theory, the analysis identifies key behavioral, normative, and institutional dimensions shaping retail investors' engagement with Islamic green investment instruments. Accordingly, the study proposes an integrated conceptual framework that captures the interaction between individual-level behavioral mechanisms and broader institutional forces influencing Islamic green retail investment decisions, as illustrated in Figure 3.

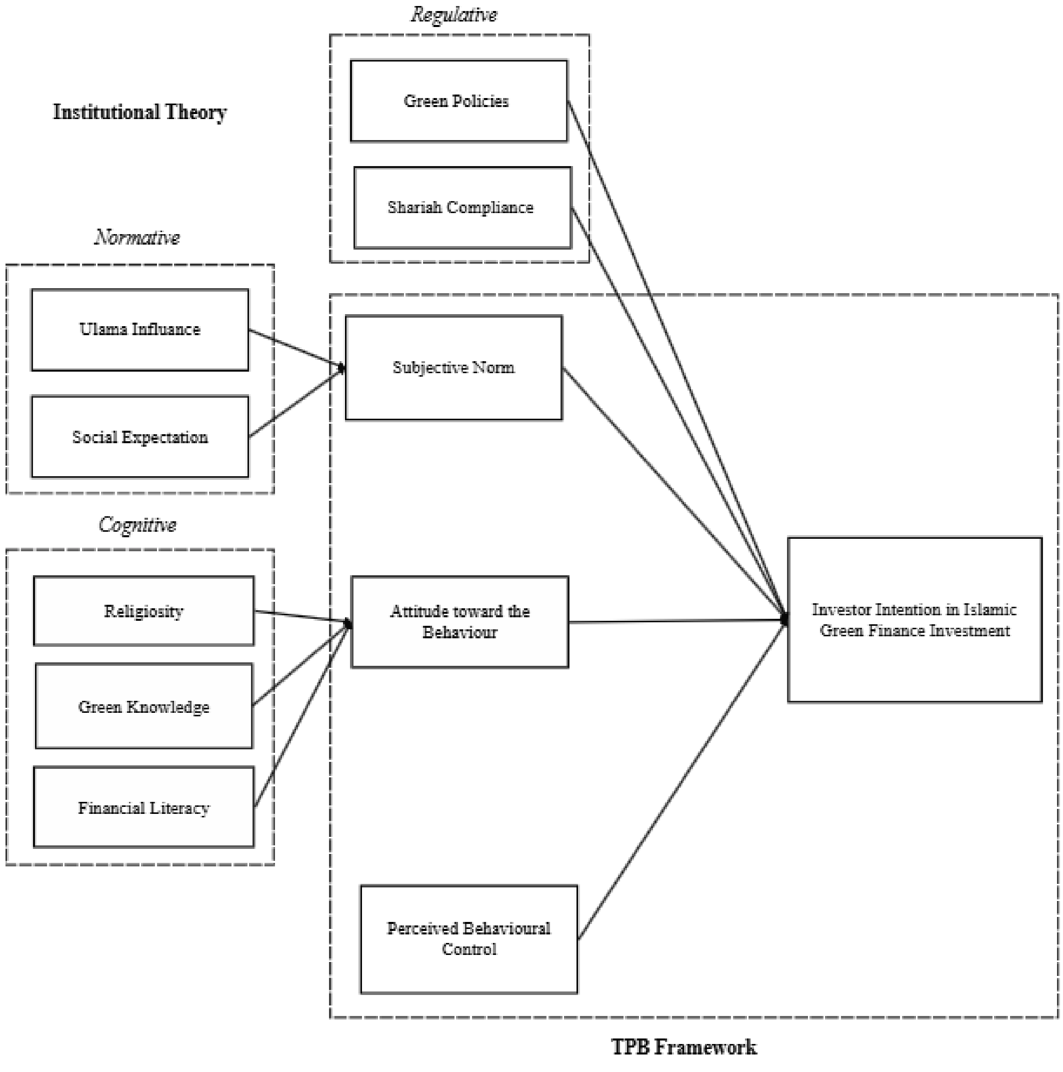

Figure 3. Proposed Conceptual Framework

Theoretical Framework: Integrated TPB and Institutional Theory

Since the primary objective of this study is to enhance retail investor participation, the TPB is adopted as the foundational theoretical framework to explain investor intentions toward Islamic green finance. TPB is particularly suited for analyzing individual decision-making, as retail investment participation is driven by a combination of psychological evaluations, social pressures, and the capacity to act. Consequently, investor intention is positioned as the primary dependent variable, while attitude toward the behavior, subjective norms, and perceived behavioral control (PBC) serve as the core mediating constructs that translate internal and external factors into behavioral intention (Ajzen, 1991; Ajzen & Fishbein, 1980).

To complement the TPB, the study integrates Institutional Theory through its pillars (regulative, normative, and cultural-cognitive) to explain the systemic forces shaping the intention to invest. Under the normative pillar, the influence of religious scholars (Ulama) and social expectations represents religious authority and societal pressures that define socially and religiously appropriate investment behavior. These variables are hypothesized to positively influence subjective norms, reflecting the degree to which retail investors feel pressured or expected by significant others to participate in Islamic green investment (Oman et al., 2019). In turn, subjective norms are proposed to exert a direct positive effect on investment intention. This suggests a mediated relationship where institutional religious legitimacy and social endorsement do not drive intention directly, but operate indirectly by shaping the individual's perceived social pressure.

The framework introduces the cultural-cognitive dimension to explain how internal awareness and internalized knowledge influence investment attitudes. Religiosity, green knowledge, and financial literacy are proposed as antecedents to attitude toward the behavior (Kurniawan & Fadhilla, 2024; Rahayu et al., 2024; Uikey et al., 2025). Specifically: (1) Religiosity reflects the alignment between investment decisions and Islamic ethical responsibilities (Oman et al., 2019), and (2) Green knowledge captures environmental awareness and sensitivity. Financial literacy represents the investor's technical understanding of Islamic financial products. These cognitive factors are hypothesized to positively shape an investor's evaluation of Islamic green finance, fostering a more favorable attitude. Consistent with TPB, attitude acts as a critical mediator, transmitting cognitive beliefs into a stronger behavioral intention

Finally, the framework incorporates regulatory institutional factors, specifically green policies and Shariah compliance, reflecting the regulative pillar. These variables are proposed to influence investor intention directly by enhancing institutional legitimacy, reducing market uncertainty, and building trust. Strong regulatory support signals government commitment (Sindra, 2014), while Shariah compliance assurance mitigates religious and ethical ambiguity for Muslim investors (Oman et al., 2019; Timur et al., 2025). Thus, PBC is hypothesized to exert a direct effect on intention and bolstering investor confidence in executing the behavior.

The proposed conceptual framework positions TPB constructs as central mediators linking macro-institutional pressures and micro-cognitive factors to investor intention. Normative forces shape intention through the formation of subjective norms; cognitive awareness operates through the development of favorable attitudes; and regulatory support enhances intention by providing direct institutional legitimacy.

The detailed relationships between these variables are further elaborated in the following sections:

H1a: Green policies positively influence subjective norms toward Islamic green investment.

Public policies and regulatory frameworks play a vital role in fostering the development of green markets by providing legal certainty, incentives, and technical guidance for ESG disclosures. Fatemi (2018) argue that ESG regulations and government involvement enhance disclosure transparency and attract institutional investors. Several studies have also identified environmental regulation as a key predictor of green participation. For instance, Feng et al., (2025) found that government environmental regulation significantly strengthens Green Consumer Orientation (GCO) and positively influences green purchase intention. Similarly, Wu and Wu (2025) demonstrated that participatory environmental regulations substantially reduce carbon emission intensity in China. Governments are therefore encouraged to promote green behaviour among citizens by introducing measures such as proper waste management, green project initiatives, and green investment awareness campaigns, all of which should be supported by broad policy dissemination, incentive structures, and legal integration (Li et al., 2019; Sindra, 2014; Tian et al., 2019; J. Wang et al., 2018). Findings from Timur et al. (2025) also indicate that authority support plays a significant role in shaping Indonesian Muslim investors' intention to invest in green sukuk.

However, there is also a study reporting that policy support has a limited influence, particularly when regulatory interventions lack clear specifications, practical implementation mechanisms, and tangible institutional support that directly facilitates user engagement (Basaglia et al., n.d.; Islam et al., 2024).

In the context of the Maldives, environmental regulation and policy implementation have been relatively progressive. The Maldives Green Fund, for example, allocates financial resources to support environmental, social, and preservation programs in protected areas and local communities, including initiatives on climate advocacy and capacity building (Ministry of Tourism and Environment Republic of Maldives, 2025). Additionally, the country imposes a Green Tax on tourist accommodations and vessels, with revenues channeled toward environmental conservation through the Green Fund. Furthermore, comprehensive regulatory frameworks such as the Environment Protection and Preservation Act and the mandatory Environmental Impact Assessment (EIA) laws ensure that development projects undergo environmental risk assessments before approval, reinforcing the nation's commitment to sustainable development and environmental stewardship (ESMF, 2021). Additionally, the integration of sustainability policies and operational tourism practices that involve tourists directly in environmental conservation enhance ecological awareness and contribute to scalable environmental restoration outcomes in marine tourism destinations.

H1b: Shariah compliance positively influences subjective norms toward Islamic green investment.

Shariah compliance refers to customers' perceptions that financial transactions are conducted in accordance with Islamic principles, free from prohibited elements such as *riba, maysir* (gambling), and *gharar* (excessive uncertainty) (Kaakeh et al., 2019). It has been widely recognized as a major determinant influencing customers' choices of Islamic financial products and services (Jan & Shafiq, 2021; Kaakeh et al., 2019; Lee & Ullah, 2011;Oman et al., 2019). However, contrary evidence also exists; for instance, Jamshed and Uluyol (2024) found that Shariah compliance had neither a direct nor an indirect influence on individuals' intention or actual behaviour to adopt Islamic financial products, suggesting that its impact may vary across contexts or levels of financial literacy.

In the context of the Maldives, the relevance of Shariah compliance becomes even more prominent. As a country with huge Muslim population adhering to Sunni Islam, Shariah principles underpin not only religious life but also institutional governance (Office of International Religious Freedom, 2022). From the perspective of Institutional Theory, as proposed by DiMaggio and Powell (1983) and later expanded by Scott (2005), these regulatory and normative pressures function as institutional forces that shape both organizational and individual behaviour.

H2a: Ulama influence has a positive effect on subjective norms toward Islamic green investment.

One of the key determinants shaping subjective norms is the influence of significant referent individuals, such as family members, peers, community leaders, and religious scholars (Ajzen, 1991; Ali, 2016). In the context of Islamic financial behaviour, religious leaders and scholars play a vital role in shaping perceptions and guiding financial decision-making. Gustina (2025)found that the opinions and fatwas issued by ulama significantly contribute to the formation of Islamic financial intentions and behaviours, particularly by enhancing public trust and adherence to Shariah principles in investment practices. This finding underscores that religious authority not only act as sources of doctrinal guidance but also as normative agents that shape social expectations and encourage ethical financial conduct aligned with Islamic values.

In the context of the Maldives, the influence of ulama and religious leaders is particularly salient due to the nation's tightly knit, community-based social structure and high level of religiosity. As a predominantly Sunni Muslim society, local scholars (ulama) are widely respected and serve as key opinion leaders in both spiritual and socio-economic matters (Ministry of Youth, 2023)

H2b: Social expectations positively influence subjective norms toward Islamic green investment

Social expectation or social pressure represents one of the central components shaping subjective norms, as it reflects individuals' perceived expectations from important social groups or communities to engage in certain behaviours (Ajzen, 1991). Within the TPB, subjective norms capture this social influence by illustrating how individuals conform to the perceived approval or disapproval of others in their decision-making processes. Several studies have emphasized that social pressure, manifested through family, peers, and societal expectations, can significantly affect pro-environmental and ethical financial intentions. For instance, Hemdan and Zhang (2024) revealed that subjective norm, as a form of social pressure, has a positive and significant impact on individuals' intention toward green investment, demonstrating that social acceptance and community endorsement play a decisive role in encouraging sustainable financial behaviour.

In the case of the Maldives, where communal ties and social cohesion are deeply embedded in the culture, social pressure is a powerful motivator in shaping behavioural norms. Maldivian society is characterized by strong interpersonal networks and a high degree of collectivism, where individuals' actions are often influenced by the opinions and expectations of their close communities and religious leaders (Ministry of Youth, 2023; Office of International Religious Freedom, 2022).

H3a: Religiosity has a positive influence on investors' attitudes toward Islamic green investment.

Religiosity refers to a system of beliefs and practices related to sacred matters that shape an individual's understanding of human relationships and moral responsibilities. It reflects the degree of one's commitment to religious teachings and principles, which is often demonstrated through attitudes, behaviours, and decision-making processes (Faisal et al., 2023; Keshminder et al., 2021). Within the framework of Islamic religiosity and financial behaviour, Islam places strong emphasis on personal accountability and moral responsibility for every action and decision made in this world, with the belief that all deeds will be judged in both this life and the hereafter (Sabiq, 1983).

Empirical studies have consistently demonstrated a significant association between religiosity and financial behaviour among Muslims (K. Ali, 2016; Oman et al., 2019; A. Rehman & Shahbaz Shabbir, 2010) Theoretically, Muslims are inclined to choose financial products that comply with Islamic principles and ethical values (Rehman, 2010). For instance, Ali (2016) found that religiosity serves as a key determinant in shaping individuals' preferences and decision-making when purchasing financial products. Moreover, some empirical studies have even found that religiosity as the strongest predictor of intention to invest in Islamic investments (A. I. Ahmed & Nizam, 2019; Oman et al., 2019). This underscores that religiosity have a considerable influence on individuals' decisions to engage in Islamic green investments particularly relevant in the context of the Maldives, where the population is predominantly Sunni Muslim (Office of International Religious Freedom, 2022).

H3b: Green knowledge positively influences investors' attitudes toward Islamic green investment.

Green knowledge is defined as an individual's comprehension of environmental concepts, issues, and actions that contribute to environmental protection and sustainability (Otto & Pensini, 2017) Based on previous studies, green knowledge plays a crucial role in shaping individual behaviour, including sustainable investment decisions. Numerous studies have confirmed that action-related environmental knowledge, often referred to as green knowledge, is one of the key determinants of pro-environmental behaviour (Crohn & Birnbaum, 2010; Otto & Pensini, 2017; Zsóka et al., 2013)

Empirical evidence from several case studies also demonstrates that environmental knowledge influences green purchase intentions both directly and indirectly (Faisal, Gunawan, Cupian, Hayati, Apriliadi, & ..., 2023; Haryono, 2021; Indriani et al., 2019; Rahayu et al., 2024). Rahayu (2024) highlights that environmental attitude acts as a mediating factor between environmental knowledge and green buying intention, indicating that knowledge not only shapes awareness but also strengthens attitudes that lead to environmentally responsible behaviour. Similarly, Indriyani (2019) found that while environmental knowledge does not have a significant direct effect on consumers' green purchase intention, attitude fully mediates the relationship between environmental knowledge and green financial behaviour.

Building upon these findings, this study integrates green knowledge as one of the key variables influencing intention to invest in Islamic green finance, with attitude serving as a mediating variable. This conceptualization aligns with the TPB framework, which has been widely adopted in similar studies to explain how knowledge, attitude, and perceived behavioural control jointly shape behavioural intention toward sustainable and ethical financial practices.

H3c: Financial literacy positively influences investors' perceived behavioural control over Islamic green investment.

Financial literacy represents a cornerstone of sound investment decision-making, as it equips individuals with the capability to evaluate risks, returns, and product suitability (Lusardi & Mitchell, 2014). According to Kasri & Chaerunnisa (2021), awareness and comprehension of Islamic financial instruments, when reinforced by trust and religiosity, significantly enhance people to engage Islamic financial products. Moreover, financial literacy serves as a vital enabler of green investment participation, where environmental, social, and governance (ESG) dimensions are embedded within financial decision-making frameworks. Empirical evidence indicates that sustainable finance literacy increases households' probability of channelling their assets into eco-friendly instruments by reducing the sense of complexity that often hinders green market involvement (Anderson & Robinson, 2022; Lusardi & Mitchell, 2014; K. Rehman & Mia, 2024).

Additionally, Madjid (2023), in his investigation of Indonesia's MSME engagement with green sukuk, revealed that both green knowledge and financial literacy foster favourable investor attitudes toward sustainable investment. These attitudes, in turn, mediate the relationship between literacy and investment intention, suggesting that financial literacy shapes behaviour by cultivating positive cognitive and emotional evaluations of investment opportunities.

In the Maldivian context, the advancement of financial literacy is particularly vital. Strengthening public literacy concerning Islamic and green financial mechanisms, such as ESG reporting standards, product structures, and risk management practices, can empower individuals with greater confidence, ultimately encouraging broader participation in Islamic green investment initiatives.

H4a: Attitude toward the behaviour positively influences investors' intention to invest in Islamic green financial instruments.

Within the framework of the TPB, attitude refers to an individual's overall evaluation of a specific behaviour, which may be either favorable or unfavorable (Ajzen, 1991). In the context of pro-environmental behaviour, numerous studies have demonstrated that a positive attitude significantly influences individuals' intentions and actions toward sustainable practices such as using eco-friendly products, green hotels, and engaging in green investment (Ahn & Kwon, 2020; Chen & Tung, 2014; Ikhsan & Wulandari, 2024).

Conceptually, investors' attitudes toward Islamic green finance are shaped by belief that such investments generate value not only in financial terms but also in their social and environmental contributions. Empirical evidence supports a positive relationship between Environmental, Social, and Governance (ESG) performance and corporate financial performance, reinforcing favorable attitudes toward sustainable instruments (Friede et al., 2015; Sidharta & Kim, 2024). Furthermore, several determinants such as green values, and religiosity, have been identified as essential determinants shaping these attitudes (Hasan & Aziz, 2024; Ikhsan & Wulandari, 2024; Sadiq et al., 2023; Yadav & Pathak, 2017).

Additionally, previous studies have consistently shown that attitude serves as one of the strongest predictors of investment intention, particularly in Islamic green financial instruments such as the Retail Green Sukuk (Akbar et al., 2024; Ikhsan & Wulandari, 2024; Majid & Maulana, 2023). Positive attitudes are often influenced by environmental awareness, understanding of Shariah principles, and favorable perceptions of ESG performance. Accordingly, fostering positive attitudes through financial literacy programs, public awareness campaigns, and sustainable investment education is essential to enhance participation in Islamic green investment.

In the case of the Maldives, despite its growing tourism sector, awareness and engagement in green investment remain at an early stage. Strengthening positive attitudes toward Islamic green investment requires collaborative efforts among government agencies, Islamic financial institutions, and the private sector to expand the availability and accessibility of green financial instruments. Such initiatives can enhance public understanding of the economic, social, and spiritual benefits of sustainable investment while attracting both local and international investors.

H4b: Subjective norm positively influences investors' intention to invest in Islamic green financial instruments.

Subjective norm refers to the perceived social pressure an individual experiences to perform or refrain from a particular behaviour (Ajzen, 1991). Such pressure often originates from influential sources, including family, friends, peers, or even social media networks. In this study, subjective norms are conceptualized as social influences exerted by individuals, communities, or religious leaders that shape personal behavioural tendencies, particularly in financial decision-making (Hsien-Ming et al., 2022; Ikhsan & Wulandari, 2024; Musa et al., 2024).

Within the context of green investment, social influence plays a vital role in shaping these norms. Prior studies have demonstrated that subjective norms significantly affect pro-environmental intentions (Fauzi et al., 2024; J. Wang et al., 2018, 2021). When green investment becomes a socially accepted or desirable behaviour within one's social circle, individuals are more inclined to engage in such practices, including investing in green sukuk, ESG-based mutual funds, or social impact bonds.

In the Maldives, subjective norms hold significant relevance due to the country's community-based social structure (Hussain, 2025; Office of International Religious Freedom, 2022). The influence of religious scholars, community leaders, and social networks connected to the tourism and local economic sectors plays a major role in shaping individuals' perspectives and financial decisions.

H4c: Perceived behavioural control positively influences investors' intention to invest in Islamic green financial instruments.

Perceived Behavioural Control (PBC) refers to an individual's perception of the ease or difficulty in performing a particular behaviour, reflecting the extent to which a person feels in control over that behaviour (Ajzen, 1991). In this context, PBC describes how confident individuals feel in their ability to invest in green financial instruments. Factors such as access to information, digital infrastructure, and technological capability play a crucial role in shaping this perceived control, related to Islamic green investment (Akhtar et al., 2023; Ambreen & Sultana, 2023).

Several studies have confirmed that PBC significantly predicts green behaviour, including the intention to invest in sustainable financial instruments (Han, 2015; Wang et al., 2018; Yadav & Pathak, 2017). Moreover, Kostadinova (2016) found that technological literacy and perceived consumer effectiveness (PCE) strengthen investors' belief that their financial decisions can make a meaningful difference. When individuals feel confident in their knowledge, access to green financial products, and capacity to manage risks, their investment intention is likely to increase.

In the case of the Maldives, improving digital access and financial literacy is vital to enhancing perceived behavioural control toward Islamic green investment (Ali, 2014). Strengthening digital financial infrastructure and empowering Islamic financial institutions can build greater confidence among Maldivians to engage in Islamic green investments.

Research Implications and Future Research Agenda

The study highlights the need for a coordinated stakeholder-driven strategy to accelerate the development of Islamic green finance in the Maldives. From a regulatory perspective, authorities may prioritize the establishment of preferential listing requirements for Shariah-compliant green sukuk, streamlined approval procedures for Islamic ESG instruments, and standardized Shariah-aligned sustainability disclosure frameworks to enhance public participation toward Islamic green finance. Government intervention remains essential through fiscal incentives for Islamic green investments, green project guarantee mechanisms, and the integration of sustainable finance objectives into national economic planning. At the corporate level, firms require clearer operational guidance on accessing Islamic green financing, including ESG reporting readiness, sustainable project structuring, and Shariah-compliant financing models.

Islamic financial institutions also play a critical role in expanding market participation by developing inclusive retail-oriented products such as low-entry Islamic ESG mutual funds, digital investment platforms, and investor education initiatives grounded in *maqasid al-shariah*. Collaborative engagement among regulators, financial institutions, technology platforms, and religious authorities is equally important to address key retail investor constraints, particularly limited financial literacy, weak environmental awareness, and low investment participation (Alam et al., 2023; Faisal at al., 2023; Fitrah & Soemitra, 2022). The involvement of religious leaders and technology-enabled outreach mechanisms may further strengthen public trust and behavioral adoption of Islamic green investments.

Implementation should follow a phased roadmap. The short-term phase (0-12 months) should focus on regulatory groundwork, institutional coordination, and nationwide Islamic green finance literacy initiatives. The medium-term phase (6-18 months) may emphasize product innovation, institutional capacity enhancement, and pilot issuances of Islamic green instruments. Long-term development requires structural integration of Islamic green finance within the national financial architecture and the establishment of a liquid secondary market. However, implementation risks remain, including small market size, scarcity of Shariah experts with ESG competence, limited investor awareness, and competition from conventional finance. Accordingly, framework effectiveness should be evaluated, such as green sukuk issuance frequency, retail investor participation, Islamic green investment volume, and the number of financed sustainable projects (Akhtar et al., 2023; V. Ali, 2014; Keshminder et al., 2021).

Academically, this study provides a foundation for a structured research agenda on Islamic green finance adoption in small island economies. Future research may prioritize more specific aspects, such as: (1) examining religiosity as a behavioral driver of Islamic green investment intention; (2) evaluating the effectiveness of policy support mechanisms in facilitating adoption; (3) assessing the influence of institutional authority and trust formation; (4) investigating the role of Shariah-based ESG literacy in shaping investor behavior; and (5) exploring institutional readiness to operationalize sustainability through *maqasid al-shariah* principles. Given the limited empirical evidence in the Maldivian context, future studies are essential to inform evidence-based regulation and policy formulation.

Future research should employ diverse approaches, including SEM-based quantitative testing, exploratory qualitative inquiry, and mixed-method designs to strengthen theoretical validation. Construct operationalization requires careful adaptation of established scales measuring Islamic religiosity, environmental concern, trust, policy support, and investment intention, alongside the development of context-sensitive instruments suitable for small-population environments. A progressive research program may begin with expert validation and Delphi studies, followed by cross-sectional empirical testing, longitudinal behavioral analysis, and comparative international investigations should be explicitly addressed to enhance methodological rigor and external validity.

6. Conclusion and Recommendation

The study proposes an integrated conceptual framework explaining retail investor intention toward Islamic green finance investment by combining the TPB and institutional theory within the context of the Maldives. The framework positions the TPB constructs—attitude, subjective norms, and perceived behavioral control (PBC)—as both primary predictors and mediating mechanisms that translate institutional pressures and cognitive factors into investment intention. Normative institutional forces, such as social expectations and religious authority, shape subjective norms; cognitive factors, including religiosity, green knowledge, and financial literacy, influence attitude formation; while regulatory legitimacy, reflected through green policies and Shariah compliance assurance, strengthens perceived behavioral control and directly enhances investor intention. The integration of these perspectives provides policymakers and stakeholders with a clearer analytical structure for mapping effective strategies to increase retail investor participation in the Islamic green capital market in the Maldives.

From a theoretical perspective, this study contributes by demonstrating how institutional structures function as upstream determinants of TPB mechanisms, thereby bridging micro-level behavioral theory and macro-level institutional theory. The framework explains the causal pathway through which institutional legitimacy and socio-religious environments influence individual behavioral intention. Furthermore, the study extends the TPB into the Islamic finance context by incorporating specific elements—such as religiosity, Shariah governance, and *ulama* influence—as behavioral determinants that remain underexplored in sustainable finance literature. Finally, the framework advances Islamic green finance research by integrating sustainability behavior, Islamic ethical finance principles, and climate finance perspectives into a unified behavioral model focused on retail investors, an area that has previously been dominated by institutional, regulatory, or policy-oriented analyses.
Despite these contributions, several limitations should be acknowledged. First, the conceptual framework primarily emphasizes retail investor behavior and may not fully capture the dynamics influencing institutional or corporate investors. Second, the model assumes relatively stable institutional and regulatory environments, which may not entirely reflect evolving policy conditions, market maturity, or implementation challenges faced in practice. Third, the proposed framework remains conceptual and therefore requires empirical testing to validate the strength, direction, and mediating roles of the proposed relationships among variables. Empirical studies using survey-based structural modeling or mixed-method approaches are necessary to examine how institutional and behavioral factors interact in real investment settings. In addition, cultural and religious influences embedded within the framework may limit its generalizability to non-Islamic financial systems or countries with different socio-religious characteristics.

References

Ahmed, A. I., & Nizam, I. (2019). The Determinants of Customer Patronage in the Case of Islamic Finance Products in the Maldives. *International Journal of Accounting & Business Management*. www.ftms.edu.my/journals/index.php/journals/ijabm

Ahmed, R. R., Vveinhardt, J., Streimikiene, D., & Pilinkienė, V. (2019). Application of the Theory of Planned

Behaviour Model for Examining Customers' Intentions towards Islamic Hire Purchase Financing. *Engineering Economics*, *30*(2). https://doi.org/10.5755/j01.ee.30.2.21589

Ahn, J., & Kwon, J. (2020). Green hotel brands in Malaysia: perceived value, cost, anticipated emotion, and revisit intention. *Current Issues in Tourism*, *23*(12), 1559–1574. https://doi.org/10.1080/13683500.2019.1646715

Ajzen, I. (1991). The Theory of Planned Behavior. *Organizational Behavior and Human Decision Processes*, *50*(2), 179–211. https://doi.org/https://doi.org/10.1016/0749-5978(91)90020-T

Ajzen, Icek., & Fishbein, M. (1980). *Understanding attitudes and predicting social behavior* (Paperback). Prentice-Hall.

Akbar, N., Suryomurti, W., & Kassim, S. (2024). *Investment Behaviour in Retail Green Sukuk: Case of Indonesia* (pp. 437–448). https://doi.org/10.1007/978-3-031-48479-7_37

Akhtar, Mohammed Anam, Khan, Khurram Ajaz, & Hoang, Hung Cuong. (2023). Role of Social Networking Sites in Financial Product Choice: An Investigation Through the Theory of Planned Behavior. *Business Perspectives and Research*, *11*(1), 44–62. https://doi.org/10.1177/22785337211070342

Alam, A., Ratnasari, R. T., Jannah, I. L., & Ashfahany, A. El. (2023). "Development and evaluation of Islamic green financing: A systematic review of green sukuk." *Environmental Economics*, *14*(1), 61–72. https://doi.org/10.21511/ee.14(1).2023.06

Ali, K. (2016). Impact of Religiosity on Buying Behavior of Financial Products: A Literature Review. *International Journal of Finance and Banking Research*, *2*, 18. https://doi.org/10.11648/j.ijfbr.20160201.14

Ali, V. (2014). *Factor affecting the adoption of information and communication technology in the tourism sector of the Maldives*.

Ambreen, U., & Sultana, K. (2023). Artificial intelligence, environmental sustainability, eco-friendly products, Islamic values, and green purchase intention. *Journal of Excellence in Management Sciences*, *3*(1), 185–204.

Anderson, A., & Robinson, D. T. (2022). Financial Literacy in the Age of Green Investment*. *Review of Finance*, *26*(6), 1551–1584. https://doi.org/10.1093/rof/rfab031

Ashraf, M. A. (2023). Theory of Islamic planned behavior: applying to investors' Sukuk purchase intention. *Journal of Islamic Accounting and Business Research*, *14*(4), 554–573. https://doi.org/10.1108/JIABR-03-2021-0096

Babbie, E. (2013). *The Practice of Social Research* (13th ed.). Wadsworth.

Basaglia, L., Pecorelli, V., Pepe, A., Saponari, L., & Malatesta, S. (n.d.). *Luxury Tourism and Environmental Awareness: A Case Study in Alifu Dhaalu Atoll, Maldives*.

Bazeley, P., & Jackson, K. (2013). *Qualitative Data Analysis with NVivo (2nd ed.)* (2nd ed.). Sage.

Chen, M.-F., & Tung, P.-J. (2014). Developing an extended Theory of Planned Behavior model to predict consumers' intention to visit green hotels. *International Journal of Hospitality Management*, *36*, 221–230. https://doi.org/https://doi.org/10.1016/j.ijhm.2013.09.006

Creswell, J. W., & Creswell, J. D. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (5th ed.). Sage.

Crohn, K., & Birnbaum, M. (2010). Environmental education evaluation: Time to reflect, time for change. *Evaluation and Program Planning*, *33*, 155–158. https://doi.org/10.1016/j.evalprogplan.2009.07.004

DiMaggio, P. J., & Powell, W. W. (2000). The iron cage revisited institutional isomorphism and collective rationality in organizational fields. In J. A. C. Baum & F. Dobbin (Eds.), *Economics Meets Sociology in Strategic Management* (Vol. 17, pp. 143–166). Emerald Group Publishing Limited. https://doi.org/10.1016/S0742-3322(00)17011-1

Duyufur Rohman, G., & Al-Shaghdari, F. M. O. (2025). Why are SMEs willing to pay trade zakat? Evidence from East Java, Indonesia. *Review of Islamic Social Finance and Entrepreneurship (RISFE)*, *2025*(2), 87. https://doi.org/10.20885/RISFE

ESMF. (2021). *Building Climate Resilient Safer Islands in Maldives* . https://www.environment.gov.mv/v2/wp-content/files/publications/20210309-pub-env-and-social-management-framework.pdf

Faisal, Y. A., Gunawan, I., Cupian, Hayati, A., Apriliadi, A., & ... (2023). Examining the purchase intentions of Indonesian investors for green sukuk. *Sustainability*, (Query date: 2025-07-11 19:18:4719 cites:

https://scholar.google.com/scholar?cites=12093471794346489473 & as_sdt=2005 & sciodt=0,5 & hl=en). https://www.mdpi.com/2071-1050/15/9/7430https://www.mdpi.com/2071-1050/15/9/7430

Faisal, Y. A., Gunawan, I., Cupian, Hayati, A., Apriliadi, A., & Fajri, M. (2023). Examining the Purchase Intentions of Indonesian Investors for Green Sukuk. *Sustainability (Switzerland)*, *15*(9). https://doi.org/10.3390/su15097430

Fatemi, A., Glaum, M., & Kaiser, S. (2018). ESG performance and firm value: The moderating role of disclosure. *Global Finance Journal*, *38*, 45–64. https://doi.org/https://doi.org/10.1016/j.gfj.2017.03.001

Fauzi, M. A., Hanafiah, M. H., & Kunjuraman, V. (2024). Tourists' intention to visit green hotels: building on the theory of planned behaviour and the value-belief-norm theory. *Journal of Tourism Futures*, *10*(2), 255–276. https://doi.org/10.1108/JTF-01-2022-0008

Feng, Y., Feng, Y., & Liu, Z. (2025). The Impact Mechanism of Government Environmental Regulation and Green Consumer Orientation (GCO) on Green Purchase Intention: A Case Study of Zespri. *Sustainability (Switzerland)*, *17*(6). https://doi.org/10.3390/su17062575

Fitrah, R., & Soemitra, A. (2022). Green Sukuk For Sustainable Development Goals in Indonesia: A Literature Study. *Jurnal Ilmiah Ekonomi Islam*. https://doi.org/10.29040/jiei.v8i1.4591

Friede, G., Busch, T., & Bassen, A. (2015). ESG and financial performance: aggregated evidence from more than 2000 empirical studies. *Journal of Sustainable Finance and Investment*, *5*(4), 210–233. https://doi.org/10.1080/20430795.2015.1118917

Gustina, Lukman, S., Sakti, M. R. P., & Alfarisi, M. F. (2025). The Role of Ulama in Shaping Attitude, Subjective Norms, Digitalisation and Trust Towards Cash Waqf Behaviour. *Intellectual Discourse*, *33*(2). https://doi.org/10.31436/id.v33i2.2246

Haryono, A. (2021). Pengaruh Environmental Knowledge dan Environmental Attitude Terhadap Pro-Environmental Purchasing Behaviour (Sebuah Study Tentang Perilaku Konsumen Gen Z). *AKSES: Jurnal Ekonomi Dan Bisnis*, *16*. https://doi.org/10.31942/akses.v16i2.5552

Hasan, A. A.-T., & Aziz, R. (2024). Theory of environmentally responsible behavior (TERB) to predict waste reduction behaviors among young coastal tourists: a case of Bangladesh. *European Business Review*, *36*(6), 899–917. https://doi.org/10.1108/EBR-10-2023-0317

Hemdan, W., & Zhang, J. (2024). Investors' intention toward green investment: an extension of the theory of planned behavior. *International Journal of Emerging Markets*, *20*(9), 3744–3759. https://doi.org/10.1108/IJOEM-06-2023-0874

Hsien-Ming, S., Chen, B., Chen, M.-H., Wang, C.-H., & Li-Fen, W. (2022). A Study of the Financial Behavior Based on the Theory of Planned Behavior. *International Journal of Marketing Studies*, *14*, 1. https://doi.org/10.5539/ijms.v14n2p1

Hussain, F. M. (2025). *Empowering health professional graduates to promote health equity: A case study of the Maldives National University* (C. Jaye, C. Cameron, & T. Stokes, Eds.).

Ikhsan, M. A., & Wulandari, R. (2024). Impact of attitude, subjective norms, and perceived behavioural control on intention to invest in retail green sukuk among Muslim millennials in Jabodetabek. *Journal of Islamic Economics Lariba*, *10*(1), 149–168. https://doi.org/10.20885/jielariba.vol10.iss1.art9

Indriani, D. I. A., Rahayu, M., & Hadiwidjojo, D. (2019). The Influence of Environmental Knowledge on Green Purchase Intention the Role of Attitude as Mediating Variable. *International Journal of Multicultural and Multireligious Understanding*, *6*(2), 627. https://doi.org/10.18415/ijmmu.v6i2.706

Islam, M. F., Rahman, M. M., Sultana, S., Nabi, M. N., Rosid, M. H. O., & Alnour, M. (2024). Uncovering the impact on environmental challenges through the predictors of m-tourism apps adoption: SEM-NCA approaches. *Environmental Challenges*, *17*. https://doi.org/10.1016/j.envc.2024.101028

Ismail. (2024). Determinan Niat Investasi Green Sukuk pada Investor di DKI Jakarta: Penerapan Theory of Planned Behaviour. *Jurnal Alwatzikhoebillah : Kajian Islam, Pendidikan, Ekonomi, Humaniora*, *10*, 29–40. https://doi.org/10.37567/alwatzikhoebillah.v10i1.2101

Jamshed, K. M., & Uluyol, B. (2024). What Drives to Adopt Islamic Banking Products and Services: is it Shariah Compliance or Convenience? *Journal of Islamic Marketing*, *15*, 2891–2915. https://doi.org/10.1108/JIMA-08-2023-0243

Kaakeh, A., Hassan, M. K., & Van Hemmen Almazor, S. F. (2019). Factors affecting customers' attitude towards Islamic banking in UAE. *International Journal of Emerging Markets*, *14*(4), 668–688. https://doi.org/10.1108/IJOEM-11-2017-0502

Kasri, R., & Chaerunnisa, S. (2021). The role of knowledge, trust, and religiosity in explaining the online cash waqf amongst Muslim millennials. *Journal of Islamic Marketing*, *ahead-of-print*. https://doi.org/10.1108/JIMA-04-2020-0101

Keshminder, J. S., Abdullah, M. S., Keshminder, J. S., Mardi, M., Abdullah, M. S., Abdullah, M. S., Abdullah, M. S., & Mardi, M. (2021). Green sukuk – Malaysia surviving the bumpy road: performance, challenges and reconciled issuance framework. *Qualitative Research in Financial Markets*. https://doi.org/10.1108/qrfm-04-2021-0049

Kurniawan, A., & Fadhilla, H. N. (2024). The Influences of Environmental Knowledge, Word of Mouth (WOM), Green Marketing, and Environmental Care Attitude on the Purchase Intention of Green Products (A Study on Generation Z in Yogyakarta). *Eduvest - Journal of Universal Studies*, *4*(9), 7638–7654. https://doi.org/10.59188/eduvest.v4i9.1700

Li, J., Zhang, J., Zhang, D., & Ji, Q. (2019). Does gender inequality affect household green consumption behaviour in China? *Energy Policy*, *135*, 111071. https://doi.org/https://doi.org/10.1016/j.enpol.2019.111071

Lusardi, A., & Mitchell, O. S. (2014). The Economic Importance of Financial Literacy: Theory and Evidence. *Journal of Economic Literature*, *52*(1), 5–44. https://doi.org/10.1257/jel.52.1.5

Majid, R., & Maulana, A. (2023). *The Initial Discussions of MSMEs' Green Sukuk Through Islamic Securities Crowdfunding: Behavioral Intentions Study of Prospective Investors* (pp. 316–343). https://doi.org/10.2991/978-94-6463-176-0_21

Meyer, J. W., & Rowan, B. (1977). Institutionalized Organizations: Formal Structure as Myth and Ceremony. In *Source: The American Journal of Sociology* (Vol. 83, Number 2). http://www.jstor.orgURL:http://www.jstor.org/stable/2778293

Ministry of Tourism and Environment Republic of Maldives. (2025). *Maldives Green Fund*. https://www.environment.gov.mv/v2/en/maldives-green-fund

Ministry of Youth, S. & C. E. (2023). *COMPREHENSIVE STUDY OF THE MALDIVIAN CIVIL SOCIETY*. www.mv.undp.org

Monasterolo, I., & de Angelis, L. (2020). Blind to carbon risk? An analysis of stock market reaction to the Paris Agreement. *Ecological Economics*, *170*, 106571. https://doi.org/https://doi.org/10.1016/j.ecolecon.2019.106571

Muneeza, A. (2018). Establishment of Islamic capital market in jurisdictions with limited Islamic financial services. *International Journal of Law and Management*, *60*(2), 373–385. https://doi.org/https://doi.org/10.1108/IJLMA-12-2016-0146

Musa, H., Hayati, N., & Mat Nor, A. (2024). Extending the Theory of Planned Behavior in financial inclusion participation model – evidence from an emerging economy. *Cogent Economics & Finance*, *12*. https://doi.org/10.1080/23322039.2024.2306536

Office of International Religious Freedom. (2022). *2022 Report on International Religious Freedom: Maldives*. https://www.state.gov/wp-content/uploads/2023/05/441219-MALDIVES-2022-INTERNATIONAL-RELIGIOUS-FREEDOM-REPORT.pdf

Oman, I., Main, M., Ruhaini Muda, Syahirah Amin, Husni Sharifah, Faigah Syed Alwi, Faridah Hassan, & Arshad Ayub. (2019). DETERMINANTS OF BEHAVIOURAL INTENTION TOWARDS GREEN INVESTMENTS: THE PERSPECTIVES OF MUSLIMS. In *International Journal of Islamic Business* (Number 1).

Othman, Y. H.-, Alwi, I., Yusuff, M. S. S., & Saufi, M. S. A. M. (2017). The Influence of Attitude, Subjective Norm, and Islamic Religiosity on Compliance Behavior of Income Zakat Among Educators. *International Journal of Academic Research in Business and Social Sciences*, *7*(11). https://doi.org/10.6007/ijarbss/v7-i11/3549

Otto, S., & Pensini, P. (2017). Nature-based environmental education of children: Environmental knowledge and connectedness to nature, together, are related to ecological behaviour. *Global Environmental Change*, *47*, 88–94. https://doi.org/https://doi.org/10.1016/j.gloenvcha.2017.09.009

Page, M. J., McKenzie, J. E., Bossuyt, P. M., Boutron, I., Hoffmann, T. C., Mulrow, C. D., Shamseer, L., Tetzlaff, J. M., Akl, E. A., Brennan, S. E., Chou, R., Glanville, J., Grimshaw, J. M., Hróbjartsson, A., Lalu, M. M., Li, T., Loder, E. W., Mayo-Wilson, E., McDonald, S., … Moher, D. (2021). The PRISMA 2020 statement: An updated guideline for reporting systematic reviews. In *The BMJ* (Vol. 372). BMJ

Publishing Group. https://doi.org/10.1136/bmj.n71

Rahayu, S., Novitasari, E., & Vedy, N. K. (2024). Impact of Environmental Knowledge toward Green Purchase Intention: Attitude as Mediator. *Journal of Business and Information Systems*, *6*(2). https://doi.org/10.36067/jbis.v6i2.255

Rehman, A., & Shahbaz Shabbir, M. (2010). The relationship between religiosity and new product adoption. *Journal of Islamic Marketing*, *1*(1), 63–69. https://doi.org/10.1108/17590831011026231

Rehman, K., & Mia, M. A. (2024). Determinants of financial literacy: a systematic review and future research directions. *Future Business Journal*, *10*(1). https://doi.org/10.1186/s43093-024-00365-x

Sabiq, S. (1983). *Fiqh Sunnah*. Darul Fikr.

Sadiq, M., Adil, M., & Paul, J. (2023). Organic food consumption and contextual factors: An attitude–behavior–context perspective. *Business Strategy and the Environment*, *32*(6), 3383–3397. https://doi.org/https://doi.org/10.1002/bse.3306

Scott, W. (2005). *Institutional Theory: Contributing to a Theoretical Research Program*.

Scott, W. R. (2014). *Institutions and Organizations: Ideas, Interests, and Identities* (4th ed.). Sage Publishing.

Shujau, M., Hassan, R., Syahira, S., Yusoff, M., & Muneeza, A. (2022). *ISLAMIC CAPITAL MARKET IN MALDIVES: A REFORM-ORIENTED ANALYSIS*.

Shukor, S. A., & Jamal, A. (2013). Developing Scales for Measuring Religiosity in the Context of Consumer Research. *Middle East Journal of Scientific Research*, *13*, 69–74. https://doi.org/10.5829/idosi.mejsr.2013.13.1884

Sidharta, K., & Kim, S. S. (2024). Enrichment: Journal of Management The influence of esg performance on stock price volatility in Indonesia. In *Enrichment: Journal of Management* (Vol. 14, Number 3).

Sindra, D. S. K. (2014). *Microloans, Climate Change Adaptation, & Stated Investment Behaviour in Small Island Developing States-A Fiji Case-Study*.

The President's Office. (2025, May 7). *Vision is to establish Maldives as a key financial centre focused on Islamic Finance, driven by digital economic transformation: President*. https://presidency.gov.mv/Press/Article/33670

Tian, M., Pu, B., Chen, Y., & Zhu, Z. (2019). Consumer's Waste Classification Intention in China: An Extended Theory of Planned Behavior Model. *Sustainability (Switzerland)*, *11*(24). https://doi.org/10.3390/su11246999

Timur, Y. P., Ridlwan, A. A., Rahim, S. A., Fikriyah, K., Susilowati, F. D., Canggih, C., Nurafini, F., & Badrul Munir, M. B. (2025). Determinants of Muslim investors in investing through green sukuk retail: an extended pro-environmental planned behavior approach. *Journal of Islamic Marketing*, *16*(8), 2403–2432. https://doi.org/10.1108/JIMA-07-2024-0286

Uikey, Ashish Ashok, Baber, Ruturaj, Kinawy, Ream N, & Marak, Zericho R. (2025). Green Marketing in Asian Nations: Current State of Research and Future Frontiers. *Sage Open*, *15*(4), 21582440251394560. https://doi.org/10.1177/21582440251394562

UNDP. (2022a). *Economic Bulletin-3*.

UNDP. (2022b). *The case for de-risking investments to attract private capital for underserved sectors in the Maldives*. https://files.acquia.undp.org/public/migration/mv/Economic-Bulletin.-UNDP-MV.-Apr-2022.pdf

Wang, J., Shen, M., & Chu, M. (2021). Why is green consumption easier said than done? Exploring the green consumption attitude-intention gap in China with behavioral reasoning theory. *Cleaner and Responsible Consumption*, *2*, 100015. https://doi.org/https://doi.org/10.1016/j.clrc.2021.100015

Wang, J., Wang, S., Wang, Y., Li, J., & Zhao, D. (2018). Extending the theory of planned behavior to understand consumers' intentions to visit green hotels in the Chinese context. *International Journal of Contemporary Hospitality Management*, *30*(8), 2810–2825. https://doi.org/10.1108/IJCHM-04-2017-0223

Wang, Y., Zhao, Z., Shi, M., Liu, J., & Tan, Z. (2024). Public environmental concern, government environmental regulation and urban carbon emission reduction—Analyzing the regulating role of green finance and industrial agglomeration. *Science of The Total Environment*, *924*, 171549. https://doi.org/https://doi.org/10.1016/j.scitotenv.2024.171549

Webster, J., & Watson, R. T. (2002). Analyzing the Past to Prepare for the Future: Writing a Literature Review. In *Source: MIS Quarterly* (Vol. 26, Number 2).

World Bank. (2024). *MALDIVES June 2024 i Country Climate and Development Report: Maldives*. www.worldbank.org

Wu, X., & Wu, Z. (2025). The digital economy and urban carbon emissions: mediating effects of green innovation and moderating effects of government intervention. *Frontiers in Environmental Science*, *13*. https://doi.org/10.3389/fenvs.2025.1597203

Yadav, R., & Pathak, G. S. (2017). Determinants of Consumers' Green Purchase Behavior in a Developing Nation: Applying and Extending the Theory of Planned Behavior. *Ecological Economics*, *134*, 114–122. https://doi.org/https://doi.org/10.1016/j.ecolecon.2016.12.019

Zsóka, Á., Szerényi, Z. M., Széchy, A., & Kocsis, T. (2013). Greening due to environmental education? Environmental knowledge, attitudes, consumer behavior and everyday pro-environmental activities of Hungarian high school and university students. *Journal of Cleaner Production*, *48*, 126–138. https://doi.org/https://doi.org/10.1016/j.jclepro.2012.11.030