

**Harnessing Islamic Historical Insights to Enhance Sustainable
Development in Line with Saudi Arabia's Vision 2030**

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Abstract:

Islamic history provides a valuable source of information on the ethical aspects of ruling, the pursuit of justice, and ecological responsibility, which correspond today to the most widespread concept of sustainable development. Learning more about the historical framework of Islam has been especially important as Saudi Arabia continues to pursue its Vision 2030. This study examined how Islamic history can stimulate sustainable development in line with the Kingdom of Saudi Arabia's Vision 2030. The study used a quantitative methodology, and the instrument used was a structured questionnaire. The study involved a simple random sampling of 48 Islamic history experts in Saudi universities. Results reported a high perceived value of the study of Islamic history in achieving sustainable development. Almost the maximum level of congruence was found between the goals of Vision 2030 and Islamic historical values. In addition, the depth of Islamic history and the achievement of the sustainable development objectives were strongly correlated. When the Islamic history study rate increased by 1%, development achievement increased by 0.667%. The key differences between the genders based on participants' responses were observed, whereas neither age nor job experience had any influence. The research emphasized the need to incorporate guidance provided in Islamic historical insights within policy frameworks to facilitate the effective achievement of Vision 2030.

Keywords: *Islamic History, Sustainable Development, Kingdom of Saudi Arabia's Vision 2030, Economic Development, Historical Perspectives.*

1. Introduction

The multifaceted nature of sustainable development underscores the need for alignment and harmony among its three dimensions: the economy, society, and the environment (Abbas & Aravossis, 2024). Islamic history offers a unique perspective on sustainable development, as Islamic teachings emphasize the importance of resource management and advocate for sustainable practices to benefit current and future generations (Ahmed, 2021). Sustainable development goals resonate well with the Islamic beliefs, philosophical premises, and general objectives, as they cultivate an extensive policy for the development of society and sustainability of the environment. Islamic civilization has also made significant contributions to the world's development in science, art, architecture, literature, and commerce, and the contribution of Islamic civilization has been remarkable (Wahyuni et al., 2025). Such key Islamic principles as social equity and tolerance have made an eternal legacy, whose influence persists in the contemporary world (Al-Jayousi, 2013).

The problem addressed in this study stems from the urgent need to understand the pivotal role of Islamic history in driving sustainable development and achieving Saudi Arabia's Vision 2030 (Ali et al., 2025). There is a gap in studies in understanding the important role of Islamic history with sustainability in alignment with Saudi Arabia's Vision 2030. Vision 2030 emphasizes extensive economic change in line with the United Nations Sustainable Development Goals (SDGs) (Ali et al., 2025; Altuwaijri et al., 2025). The pandemic triggered by the COVID-19 virus has distressed the global community, especially in terms of its effects on vulnerable groups of people, further urging the government to respond appropriately. Saudi Arabia's swift implementation of various measures to mitigate the crisis is highlighted in various studies (Banafi, 2025). For example, innovative financing mechanisms, such as endowments (awqaf), are important in driving and sustaining progress while ensuring inclusivity (Alhowaish; Kayani & Alzaid, 2025).

Crown emphasis on providing sufficient funding to achieve Sustainable development goals, expressed during the 14th G20 Summit, underscore

the magnitude of this challenge on a global scale (Shrivastava & Kumar, 2025). The endorsement of endowments by entities such as the United Nations Office in Saudi Arabia and the Islamic Corporation for the Development of the Private Sector reaffirms their significance as a crucial funding source to advance Vision 2030 and the UN's Sustainable Development Goals (Al-Dash, 2019).

This study is significant because it analyzed the role of Islamic history in achieving sustainable development in line with Saudi Arabia's Vision 2030. This study holds significant value in clarifying the relationship between Islamic history and sustainable development, addressing gaps in understanding the historical foundations of Islamic civilization and its contributions to sustainability. By exploring the Islamic principles and values that historically promoted societal development, the study also provides recommendations on how these principles can be utilized to achieve contemporary sustainable development.

1.1 Study Questions

1. What is the nature of Islamic history, and how has it contributed to sustainable development?
2. To what extent does Saudi Arabia's Vision 2030 align with the Sustainable Development Goals?
3. How does Islamic history impact achieving sustainable development in Saudi Arabia?
4. Are there statistically significant differences in the responses of the study sample regarding the role of Islamic history in achieving sustainable development in line with Vision 2030, attributable to personal variables (gender, age, years of experience)?

This study aimed to explore how Islamic history can guide and enrich sustainable development efforts and providing recommendations to facilitate the achievement of Vision 2030 and the Sustainable Development Goals in Saudi Arabia.

1.2 Study Terms

1. Development: It is "the process aimed at eliminating underdevelopment and evolving various branches of the national economy by utilizing technological means and applying them across different productive fields to achieve economic, social, and cultural objectives" (Abdul Salam, 2011).
2. Concept of Sustainability: The verb (استدام) in Arabic, with the root (دوم), carries several meanings, including: something lasting, continuous, or enduring. To seek sustainability means to pursue its continuity and persist in it. The phrase "استدمت الأمر" (I sustained the matter) means to maintain focus and continuity on a matter (Ibn Manzur, entry: دوم) (Al-Qaisi, 2019).
3. Concept of Sustainable Development: It is defined as "an economic activity that enhances social welfare while ensuring the availability of natural resources with minimal harm to the environment" (Romano, 2003).

2. Literature Review

According to the study conducted by Al-Shuwaier (2021), titled "The Role of Documentation and Information Centers in Building a Knowledge Society in Saudi Arabia according to the Requirements of Vision 2030; The King Abdulaziz Foundation for Research and Archives in Riyadh as a Model. The study highlighted that countries worldwide prioritize efforts to foster knowledge development within their societies, recognizing its critical role in paving the way for future progress and development (Al-Shuwaier, 2021). A key aspect of this endeavor is disseminating science and knowledge among all segments of society to ensure alignment with rapid scientific and technological advances. Documents and archives emerge as key players in this effort, serving as invaluable repositories of historical knowledge and facilitating access to primary information sources (Al-Shuwaier, 2021). By preserving cultural and educational heritage, these institutions bridge the gap in cultural transmission across generations, especially in an era marked by the widespread availability of knowledge.

The study carried out by Ahmad (2021) is named "The City of Saints, Harar, in Islamic History". The research records the city of Harar, an age-old occupied place in East Africa, famous for propagating Islam. Being a "conversion station" of scholars, preachers, and jurists, Harar also developed an intelligent, cultural, and trade atmosphere (Ahmed, 2021). The geographical position of Harar as the centre of trade links and a gateway to the greater Abyssinian community gave the city several noble names in the ancient literature, such as The City of Righteous People and The City of Saints. Harar is an architectural masterpiece with 99 mosques and over 100 shrines (Ahmed, 2021). Historians liken it to a lost paradise because of its natural beauty and reputation in its history as a seat of learning, civilization, culture, and trade. It is also strategically located as Harar is located on a hill, fortified and visible from the area's valleys on three sides.

The research by Al-Sheikh (2020) has the title Archaeological and Historical Sites in Al-Ahsa and Their Promotion regarding the Vision 2030 in Saudi Arabia. This paper has discussed the richness of Al-Ahsa in terms of the abundance of archaeological and historical sites that date back to both the ancient and modern periods and encompass such entities as mosques, palaces, military forts, museums, and schools (Al-Sheikh Mubarak, 2020). The scenery that characterizes Al-Ahsa makes it even more enticing with the natural wonders like Al-Qarah Mountain, Lake Al-Asfar, and the Al-Uqair beaches. 2019 Al-Ahsa was added to the UNESCO World Heritage List and declared the Arab tourism capital 2019 (Al-Sheikh Mubarak, 2020).

Because marketing plays a central role in promoting the tourist potential, the study was oriented at showing the tourist and archaeological significance of Al-Ahsa, and making it one of the major tourist destinations in Saudi Arabia following the Vision 2030 (Al-Shafie, 2012; Tlemsani et al., 2025). The provision of marketing experts found out through the survey and interview of the local community members, and tourism officials, and found that marketing does lead to the enhancement of the tourism identity of Al-Ahsa (Silverstein, 2012; Susetyo et al., 2024).

The research proposed formulating a comprehensive marketing plan based on the market segments and investment in the infrastructure to facilitate the growth of tourism in the region (Shrivastava & Kumar, 2025).

The study carried out by Al-Dash (2019), under the title Saudi Arabia Vision 2030 Study, focuses on its roots in Islamic cultural values. This paper examined the compatibility of the ideals mentioned in Vision 2030 with Islamic values (Al-Dash, 2019). The research employed inductive and deductive approaches, which separated the study into parts, each covering major themes. The first theme discussed moderation, and later was tolerance, excellence, discipline, justice, and transparency (Al-Dash, 2019). The conclusion supported the theory that the Islamic values, which include moderation, tolerance, excellence, discipline, justice, and transparency, are entrenched within the foundations of Islam. The paper deduced that these values are fundamental to achieving Vision 2030 goals (Al-Dash, 2019).

The study demanded further elaboration on these initiatives to gain self-confidence and educational, cultural, and economic autonomy to enable the Islamic civilization to regain lasting influence in the world scene (Al-Dash, 2019). The present study overlaps with the earlier works and matches them, providing light on various issues linked to the present study. Al-Shuwaier (2021) underlined the international priority related to knowledge development that would be crucial towards future progress and development, which does not lie outside the focus of the current study that addresses the purpose of Islamic history in the sustainable development in the framework defined by Vision 2030 (Al-Shuwaier, 2021). It emphasizes how knowledge should be spread and cultural values must be preserved. Ahmad (2021) analyzed the role of Harar as a city that promoted the Islamic religion and created a dynamic cultural and commercial setting. His work contains historical accounts of Islamic civilization's influence on the building of communities, and it bears similarity to the present case study because it also addresses the role played by the history of Islam in fulfilling sustainability development objectives (Ahmed, 2021).

Al-Sheikh (2020) explained the historical and archaeological heritage of the Al-Ahsa region and emphasized its cultural value and the fact that it is listed on the World Heritage list by UNESCO. This is similar to the analysis undertaken by the present study on the historical relevance of the Islamic Civilization and how this civilization can help drive modern-day development projects within the setting presented by the Saudi Arabian Vision 2030 (Al-Sheikh Mubarak, 2020). At those black points, Al-Dash (2019) investigated how the aims of Vision 2030 pertain to Islamic values, especially on the issue of moderation, tolerance, excellence, discipline, justice, and transparency (Al-Dash, 2019). His findings are an addition to the present study since they give an overview of how the Islamic principles can be aligned with the present development objectives, which can form the basis of understanding how Islamic history can be identified as a path to sustainable development (Al-Dash, 2019).

Al-Shahab (2018) focused on the connection between justice and development, as the properly functioning judicial basis is the key to further societal enhancement. This makes the present research have added value because it focuses on the interrelation between the type of governance and how the judiciary facilitates the process of sustainable development, which is closely connected to the discussion of the impact of Islamic history on fulfilling the objectives of Vision 2030 (Al-Shahab, 2018). Al-Abed (2016) deals with the role of the value of Islamic civilization, or the significance of knowledge in Islamic doctrine. Wrapping up his work, he highlights the role of knowledge as a foundation of Islamic history. He links it to the modern development programs in agreement with the current study on the role of Islamic history in attaining the goal of sustainable development.

2.1 Theoretical Framework-Sustainable Development

2.1.1 Section One: Concept of Sustainable Development

Sustainable development became a global concept after the 1992 United Nations Conference on Environment and Development (popularly called the Earth Summit held in Rio de Janeiro, Brazil. This historical event, attended by many heads of state of different countries, was a critical point in the global understanding of the environment (Shabat, 2021). Although the concept gained much acceptance at this stage, some researchers think its genesis has a deeper historical origin, especially regarding environmental and forestry management (Desouki, 2021). Sustainable development is interpreted as a moderate policy aiming to satisfy the needs of the present generation without impairing the chances of future generations satisfying their needs. Al-Shafi (2012) presented it as a model of development that emphasizes the efficient use of the resources available to improve the quality of life and overall welfare of the present and future generations (Al-Shafi).

Tahir (2013) described sustainable development as the continuous endeavor to improve human life and achieve its highest level, considering the capabilities and potentials of the natural system in which humans live (Tahir, 2013). Others defined it as meeting current needs without neglecting future generations, using resources sustainably alongside economic growth and social justice (Al-Hiti, 2013). There is no specific definition of sustainable development, which is attributed to the differences in its applications. Some view it as an ethical vision, while others see it as a developmental plan or a means to address environmental problems and errors. Others may regard it as an administrative issue and a set of laws and decisions to increase awareness and plan for the optimal utilization of available resources (Al-Ghareez, 2019).

2.1.2 Section Two: Goals of Sustainable Development

The 17 Sustainable Development Goals (SDGs) of the 2030 Agenda for Sustainable Development were officially reinstated on January 1, 2016. Heads of state approved these goals at the international conference held

in September 2015. Countries agreed to exert their utmost efforts to implement these goals for everyone (Dalampira Es, 2020).

The goals are outlined in the following table (Al., 2020);

Table 1: Overview of the Sustainable Development Goals

	Reduce global poverty rates.
	End hunger, achieve food security, and support sustainable agriculture.
	Improve health services for populations, ensuring everyone enjoys good health and well-being.
	Enhance the education system and reduce illiteracy rates.
	Achieve justice and gender equality in all aspects of life.
	Ensure access to clean water and sanitation for all populations in all areas of life.
	Integrate modern technology with fundamental societal goals.
	Create and manage sustainable cities and communities to make them safe and livable for all residents without exception.
	Eliminate all forms of discrimination among social classes.
	Improve consumption patterns while ensuring sustainable production sources.
	Implement urgent plans to address climate change and its impacts.
	Develop sustainable and inclusive economic growth, support productive employment, and provide decent jobs for all.

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	Facilitate access to modern energy services for everyone, ensuring their sources are sustainable and affordable.
	Protect oceans and seas and their resources, ensuring their sustainable consumption.
	Carefully and sustainably manage vulnerable terrestrial ecosystems, including forests and areas at risk of desertification.
	Promote peace and justice in society while establishing strong and effective institutions that serve all social classes without discrimination.
	Encourage global partnerships to achieve the Sustainable Development Goals.

2.1.3 Section One: The Story of Islamic History

The beginning of Islam in the Arabian Peninsula, as envisioned by Islamic traditions and confirmed by many contemporary historians, traces back to Prophet Ibrahim (Abraham) rather than Prophet Muhammad (peace be upon him) (Silverstein, 2012). The prophetic message of Prophet Muhammad, which began in Mecca around 610 CE, heralded monotheism amid a multicultural environment, leading to his migration to Medina in 622 CE, marking the emergence of Islamic politics and the Islamic calendar. Over the next decade, Prophet Muhammad unified a new community in Medina, engaged with the Meccan pagans and the Jews of Medina, and ultimately united the Arab tribes under Islam (Silverstein, 2012). His death in 632 CE sparked various events: the birth of Islamic sects and the rise of an Islamic empire. While some embraced Islam, others reverted to their previous religions, resulting in conflicts known as the "Wars of Apostasy." However, this spurred expansion beyond the peninsula, which was characterized by campaigns that evolved into a religious mission and faced resistance from Byzantine and Eastern rulers (Silverstein, 2012).

2.1.4 Section Two: Islamic History and Its Role in Development

Islamic history spans fourteen centuries and encompasses many cultures, civilizations, and historical events (Susetyo et al., 2024). From its inception in the Arabian Peninsula to its spread across continents, Islamic history has significantly shaped the development of societies, economies, and cultures worldwide. The early period of Islamic history is marked by the life and teachings of Prophet Muhammad (peace be upon him), who was born in Mecca around 570 CE and received the first revelation of the Quran in 610 CE, signaling the dawn of Islam (Wahyuni et al., 2025). With the opposition from the Quraysh in Mecca, Prophet Muhammad and his companions migrated to Medina in 622 CE, a pivotal moment that marked the birth of the first Islamic community. It marked the beginning of the Hijri calendar and the development of a homogenous Islamic community and independent Islamic state (Saliba, 2011).

The Prophet demonstrated an ethical behavior which led to the community's growth in Medina, where he was an agent of brotherhood, cooperation, kindness, and charity to the Jews by making treaties with Jewish tribes and engendering the ideas of unity and cooperation among the various communities. Prophet Muhammad was also an administratively and strategically skilled person to defend Medina (Rohim & Yetty, 2025). Creation of the mosque was not just a place of prayer but also a community meeting place and a representative of decision-making. The companions of the Prophet were also involved in community development and agriculture, among others, thus enhancing the Islamic community's economic viability and prosperity (Raimi & Bamiro, 2025). These are some of the strategies employed by Prophet Muhammad (peace be upon him) through which he developed a dynamic and diverse Islamic community. Based on these examples, it is possible to elaborate and better understand the significant influence of his leadership and his teachings on molding the very texture of Islamic civilization.

The Rashidun Caliphs also furthered the Islamic civilization, and the Rashidun Caliphate continued expanding the boundaries of Islam to faraway countries such as Persia, Egypt, and North Africa (Dirie et al., 2024). These conquests helped spread Islamic doctrine, along with great cultural exchanges and other consequences as Muslim scholars, traders, and artisans moved around the new territories they acquired (Al-Adawi, 1990). Along with other accomplishments of the Islamic civilization

comes the translation and preservation of ancient Greek, Roman, and Persian literature, which formed the foundation of developments in different areas like mathematics, astronomy, medicine, and philosophy. The House of Wisdom in Baghdad was an intellectual meeting point and a hub of innovations established under the Abbasid Caliphate (Al-Abed, 2016). It is also impossible to overestimate the work of translation and preservation of ancient works. However, the view expressed by Professor George Saliba shows another significant contribution of the Islamic civilization to science and knowledge. In his book, *Islamic Science and the Rise of the European Renaissance*, Professor Saliba tries to prove that Muslims were by no means a medium between the transmission of Greek sciences, but rather their developers and pioneers themselves (Ead, 2025).

This approach disputes the typical version and makes the point of the initial achievements of the Muslim academicians in several aspects of the sciences. The institution of the House of Wisdom in Baghdad, founded in the Abbasid Caliphate, represents the idea of innovation and intellectual exchange (Ead, 2025). It was an active hub where learned men with various backgrounds cooperated and created in the fields of mathematics, astronomy, medicine, and philosophy, and created groundbreaking works.

Islamic civilization also contributed immensely to the art, architecture, and literature (Allahham, 2025). The architectural work presented the intelligence and the skill of Muslim architects and artists in building magnificent mosques, palaces, and school buildings. The Islamic calligraphy and miniature painting were achieved, showing the beauty and sophistication of Islamic art.. Literature was rich, which took the form of poetry, prose, and historical documentation, as they gave great insights into Islamic societies' cultural and intellectual lives (Ummah et al., 2025). The expansion of Islam led to the creation of trade routes and economies. The trade connections between the East and the West developed long-distance trade links through the traders of Muslim origin that allowed the sharing of goods, ideas, and technologies. Cities such as Baghdad, Cairo, or Cordoba became rich in commerce and culture, attracting traders, writers, and world travelers. The Islamic world was associated with social justice and welfare, which was achieved by creating charity institutions such as hospitals, schools, and orphanages. Zakat (almsgiving) and waqf (endowments) were also instrumental in fulfilling the demands of the less fortunate and helping educational and healthcare causes (Al-Hamami, 2021).

2.2 Conceptual Framework

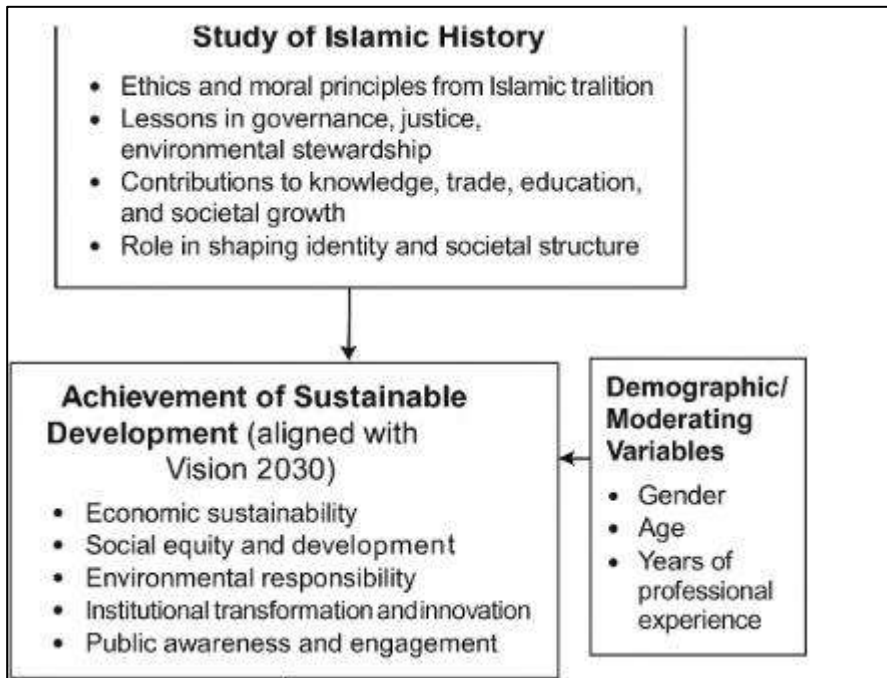


Figure 1: Conceptual Framework

3. Methodology

3.1 Research Design

The study relied on a quantitative research design that addressed the relationship between variables or hypothetical testing through numerical data. It was designed to provide the perspective of objectivity, measurement, and statistical analysis in concluding by using empirical evidence. The quantitative research proved especially useful in producing generalizable findings and contributing to decision-making processes with the help of facts within data.

3.2 Population and Sample

This study targeted a population of specialist Islamic historians based in different universities spread around the Kingdom of Saudi Arabia. In order to achieve equity and impartial representation, the research design adopted a straightforward random sample instrumental scheme. This method provided the same probability of selection to every individual in

the target population. The survey was made available online through the social media used by the sampled population, whereby it would be accessed more easily and more people could respond. The questionnaire was completed by 48 specialists altogether, which became the final study sample.

3.3 Data Analysis

The Statistical Package for the Social Sciences (SPSS) was used to analyze the data obtained after surveying the participants. Various statistical procedures have been utilized to guarantee the validity and accuracy of the findings. The reliability of the questionnaire was estimated by the Cronbach Alpha Coefficient, which guarantees the internal consistency of the items. Pearson Correlation Coefficient was used to test internal validity and investigate relations between key study variables. The demographic findings on the characteristics of the respondents were summarized using descriptive statistics (in terms of percentages and frequencies), and the scoring of the respondents' level of agreement towards the study items was done using means and standard deviations. A simple linear regression analysis was conducted to determine the impact of Islamic history on sustainable development. Moreover, the independent sample t-tests and ANOVA were also used to analyse whether there was a significant difference in the responses according to demographic variables, gender, age, and years of experience.

3.4 Study Tool

The research questionnaire adopted in this research was divided into two broad sections. The initial part collected the participants' demographic data, wherein gender, age, and years of professional experience were taken in. The second part consisted of two thematic sections, dedicated to Islamic history (including 10 items dedicated to the aspects and notions of history) and sustainable development (as well as 10 statements dedicated to that notion). All of the items were answered on a five-point Likert scale, which made it possible to measure perceptions and attitudes of all participants in a similar way.

Table 2: Method for Scoring the Likert Scale

Rating	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Weight	5	4	3	2	1
Mean Value	4.20-5	3.4 – 4.19	2.60 – 3.39	1.80 – 2.59	1 – 1.79
Impact Level	Very High Impact	High Impact	Moderate Impact	Low Impact	Very Low Impact

3.5 Validity

To measure the instrument's validity, the Pearson correlation coefficient was calculated between each statement and the total score of its respective section. This process identified the questionnaire's internal consistency. The findings revealed that all the correlation coefficients were significant at 0.01, which meant that the instrument held good construct validity and was, therefore, acceptable for use in meeting the study's objectives.

3.6 Reliability

Cronbach's Alpha was used as a statistical measure of reliability that enables us to assess the internal consistency of the items in the questionnaire, as shown in Table 3. The Islamic History dimension, with 10 statements, showed the Cronbach's Alpha value of 0.856, which means the results are reliable. Equally, the Sustainable Development measure, with 10 statements, also exhibited a Cronbach's Alpha internal consistency of 0.848. All the questionnaire statements, having 20 statements in both dimensions, had a reliability of 0.914. Such value shows excellent reliability, meaning that the instrument in its totality measured the target constructs. Based on the set standards of reliability, it was found that all forms of Cronbach's Alpha that stood above 0.7 were acceptable as per the stipulated reliability of any questionnaire, those that stood above 0.8 being good and those above 0.9 being excellent which helped to confirm that the questionnaire used was highly reliable in the course of this study.

Table 3: Reliability Coefficient for the Questionnaire Dimensions

Dimension	Cronbach's Alpha	Number of statements
Islamic History	0.856	10
Sustainable Development	0.848	10
Total Questionnaire	0.914	20

4. Results

It was found that 41 individuals in the study sample were male, representing 85.4%, while 7 individuals were female, representing 14.6% as shown in Table 4. It was found that 12 individuals in the study sample were under 40 years old, accounting for 25%, while 27 individuals were aged between 40 and less than 50 years, representing 56.3%. Additionally, 6 individuals were between 50 and less than 60, making up 12.5%, and 3 were 60 years or older, representing 6.3%. It was found that 11 individuals in the study sample had less than 15 years of professional experience, accounting for 22.9%, while 18 individuals had between 15 and 20 years of experience, representing 37.5%. Moreover, 8 individuals had between 20 and 25 years of experience, making up 16.7%, and 11 individuals had 25 years or more of experience, accounting for 22.9%.

Table 4: The distribution of the study sample according to personal characteristics

Characteristics	Categories	Number	Percentage %
Gender	<i>Male</i>	<i>41</i>	<i>85.4</i>
	<i>Female</i>	<i>7</i>	<i>14.6</i>
Age	<i>Under 40</i>	<i>12</i>	<i>25.0</i>
	<i>40 to under 50</i>	<i>27</i>	<i>56.3</i>
	<i>50 to under 60</i>	<i>6</i>	<i>12.5</i>
	<i>60 and over</i>	<i>3</i>	<i>6.3</i>

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<i>Number of years of work experience</i>	<i>Under 15</i>	<i>11</i>	<i>22.9</i>
	<i>15 years to less than 20 years</i>	<i>18</i>	<i>37.5</i>
	<i>20 years to less than 25 years</i>	<i>8</i>	<i>16.7</i>
	<i>25 years and over</i>	<i>11</i>	<i>22.9</i>

To answer the question, "What is the nature of Islamic history, and how has it contributed to sustainable development?". The arithmetic means and standard deviations of the statements related to the Islamic history dimension and the overall dimension were analyzed. The results are shown in Table 5.

Table 5: Arithmetic Mean, Standard Deviation, Ranking, and Level of Agreement on the Statements of the Islamic History Dimension

Statement	Arithmetic Mean	Standard Deviation	Ranking	Level of Agreement
Islamic history provides many lessons on how to use available resources efficiently and effectively.	4.188	0.930	3	High
Studying Islamic history helps highlight how to deal with crises and difficulties.	4.063	0.803	8	High
The study of Islamic history aids in repairing and addressing many problems related to the present time.	4.125	0.859	5	High
Studying Islamic history helps identify ways to remedy and avoid mistakes that occurred in the past.	4.167	0.689	4	High

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The study of Islamic history showcases influential figures in history and introduces the community to their significant contributions.	4.063	0.721	7	High
Studying Islamic history can help one understand the consequences of wasteful resource use.	4.021	0.779	9	High
Studying Islamic history helps understand the policies through which strong states were formed in Islamic history.	4.104	0.772	6	High
The study of Islamic history assists in learning from predecessors' experiences in resource utilization and how to maximize their benefits.	3.896	0.921	10	High
Islamic history contributes to preserving Islamic civilization and showcasing it to the world.	4.271	0.639	1	Very High
Studying Islamic history helps emphasize and affirm the Islamic identity among community members.	4.250	0.597	2	Very High

The statements regarding Islamic history were arranged according to their relative importance (highest mean value) from the perspective of the study sample. The statement "The study of Islamic history contributes to

preserving Islamic civilization and showcasing it to the world" was found to be the most important, with a mean value of 4.271 and a standard deviation of 0.639, indicating a very high level of agreement. Meanwhile, the statement "The study of Islamic history helps in understanding the experiences of predecessors in using their resources and how to maximize their benefits" was the least important, with a mean value of 3.896 and a standard deviation of 0.921, reflecting a high level of agreement.

Upon examining the statements related to Islamic history, it was found that two statements fell into the very high level of agreement category, while eight statements were in the high level of agreement category. This indicates a high level of benefit from studying Islamic history in achieving sustainable development from the perspective of the study sample, with an overall mean value of 4.115 and a standard deviation of 0.771. This answers the first question of the study.

Regarding the results of second question, "What is the level of alignment between Saudi Vision 2030 and the goals related to sustainable development?" the mean values and standard deviations for the statements related to sustainable development, as well as for the entire dimension, were used. The results are shown in Table 6;

Table 6: Mean, Standard Deviation, Ranking, and Level of Agreement on the Statements of the Sustainable Development Dimension

Statement	Arithmetic Mean	Standard Deviation	Ranking	Level of Agreement
Sustainable development focuses on achieving profits while using the least possible environmental resources.	4.271	0.701	8	Very High
Sustainable development contributes to reducing the phenomenon of depletion and environmental waste.	4.313	0.714	6	Very High

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Vision 2030 of Saudi Arabia relies on economic models to achieve sustainability.	4.229	0.772	9	Very High
Vision 2030 of Saudi Arabia is concerned with applying sustainability standards in all institutions operating in the Kingdom.	4.375	0.565	3	Very High
Vision 2030 contributes to encouraging institutions operating in the Kingdom to improve their services sustainably.	4.333	0.719	4	Very High
Vision 2030 relies on implementing quality strategies that support cleaner production functions and green marketing.	4.417	0.642	2	Very High
Vision 2030 encourages institutions operating in the Kingdom to implement strategies to qualify employees to activate sustainable development in the workplace.	4.188	0.756	10	High
Sustainable development, through Vision 2030, seeks to meet all community needs.	4.292	0.646	7	Very High
Sustainable development works to improve the social	4.417	0.608	1	Very High

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status of individuals and help them solve their problems.				
Sustainable development contributes to fostering and instilling positive values and attitudes among community members.	4.313	0.619	5	Very High

The statements in the sustainable development section were ranked based on the relative importance of each statement, as rated by their highest mean values in the minds of the study participants. It was found that the statement, sustainable development, is used to better people's social position and provide them with solutions to their problems. It gained a mean score of 4.417 and a standard deviation of 0.608, which indicates a high level of agreement. As the study also highlights it that green practices promote development and people attraction in countries (Al-Qaisi, 2019). Conversely, the statement, which read, Vision 2030 tempts institutions who engage in operations within the Kingdom to put in place strategies to qualify employees so that they can initiate sustainable development within the workplace, had the lowest mean score, which stood at 4.188, and a standard deviation of 0.756, and expressed a high level of agreement. In sum, a very high agreement rating was applied to nine out of ten statements in this section, whereas the remaining statement in this section qualified to have a high level of agreement. These results indicate a high degree of correspondence between the goals of the Saudi Arabian Vision 2030 and the principles of sustainable development in the eyes of the sample of people that is studied. It also aligns with the study conducted by Al-Dash (2019), which states that Saudi Vision 2030 aims to promote sustainable development through advancing practices such as recycling, using renewable energy sources, and the use of organic components. An average of 4.315 out of 1-7, with a standard deviation of 0.674, adequately answered the second research question of the study investigating the compatibility of Vision 2030 with the Sustainable Development Goals. Altuwaijri (2025) also defined STEM education for advancement, which can help to increase technological excellence for long-term sustainability goals.

Regarding the third question, "What is the impact of Islamic history on achieving sustainable development in the Kingdom of Saudi Arabia?", a simple regression equation and Pearson correlation coefficient were analyzed, and the results are shown in Table 7;

Table 7: Results of the Simple Linear Regression Model for the Impact of Islamic History on Achieving Sustainable Development in the Kingdom of Saudi Arabia.

Model Summary						
Correlation Coefficient R			Coefficient of determination R ²		Coefficient R ² Adjusted	
0.777			0.604		0.596	
ANOVA analysis						
Model		Sum of squares	Degrees of freedom	Mean squares	F	Sig F
Regression		559.537	1	559.537	70.240	0.000
Residual		366.442	46	7.966		
Total		925.979	47			
Dependent variable	Model	B	Standard error	Beta	T	Sig T
Sustainable development	Constant	15.705	3.300		4.760	.000
	Islamic history	.667	.080	.777	8.381	.000

Table 7 shows that Islamic history has a strong positive correlation at a statistical significance with sustainable development in the Kingdom of Saudi Arabia at the 0.05 significance level as also indicated from previous studies (Al-Adawi, 1990; Al-Jayousi, 2013). The findings display a statistically significant positive effect of the extent of the study of Islamic history on the attainment of sound development in the Kingdom of Saudi Arabia, since the Sig F = 0.000 is less than 0.05. This indicates that the value of F obtained is larger than the value received in the table. The independent variable (study of Islamic history) was proved to explain 60.4

percent of the changes, which happen with the dependent variable (achieving sustainable development), and the remaining 39.6 percent is described by other factors that are not part of the model. Besides, it was seen that a 1 % gain in the rate of study in Islamic history led to a 0.667 % rise in the level of sustainable development realization in Saudi Arabia. This answers the third research question.

The answers to the fourth research question; "Are there statistically significant differences in the responses of the study sample individuals regarding the impact of Islamic history on achieving sustainable development in alignment with Saudi Vision 2030 attributable to personal variables (gender, age, years of experience)?" were analyzed using the t-test to identify differences attributable to the variable (gender) and ANOVA to examine differences related to the variables (age, years of experience). The results are highlighted in Table 8.

Table 8: Results of the test of differences attributed to the gender variable

Categories	Number	Arithmetic mean	t value	Sig
Male	41	85.976	3.459	0.001
Female	7	74.429		

The analysis results showed significant differences in the answers of the study's sample regarding the influence of Islamic history in the realization of sustainable development, amounting to the goals of Vision 2030, based on the gender variable at a significance of 0.05. Such disparities favored the male participants, indicating that the male participants were more aware or perceptive about the role of Islamic history in upholding the purpose of Vision 2030.

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*Table 9: Results of the test of differences attributed to the variables
(age, number of years of experience)*

Variables	Categories	Number	Arithmetic mean	F value	Sig
Age	Less than 40 years	41	85.750	0.354	0.786
	From 40 years to less than 50 years	7	84.333		
	From 50 years to less than 60 years	12	81.000		
	60 years and above	27	84.667		
Number of years of work experience	Less than 15 years	6	84.455	0.161	0.922
	From 15 years to less than 20 years	3	84.944		
	From 20 years to less than 25 years	11	82.250		
	25 years and above	18	84.546		

The results showed that there were no statistically significant differences between the responses of the study sample on the role of Islamic history in the realization of sustainable development by the Saudi Arabian Vision 2030, based on the variable of age at the significance level of 0.05 (Altuwaijri et al., 2025). This implies the same sense of perception in age groups. The same is true for the number of years of professional experience because there were no pronounced differences, and it was not possible to determine that the degree of experience affected the position of participants regarding the role of Islamic history about supporting Vision 2030 (Altuwaijri et al., 2025). Nonetheless, the results of the analysis showed some statistically significant differences in responses according to gender, at a 0.05 significance level, where male participants demonstrated better awareness of the topic under discussion. The combined findings can help answer the fourth research question of the study because they point to the fact that gender is an influencing factor when defining the perception of the role of Islamic history in providing sustainable development, but age and professional experience are neutral in this matter.

The perceived benefit of studying Islamic history in attaining sustainable development was high, with a mean score of 4.115 and a standard deviation of 0.771, which answers the first research question. Second, the findings indicated an extremely high degree of match between the Saudi Arabian Vision 2030 and the sustainable development objectives, as depicted by the respondents, with a mean result of 4.315 and a standard deviation of 0.674 to the second research question above (Altuwaijri et al., 2025). Thirdly, it has been ascertained that Islamic history provides a statistically significant and strong positive correlation towards achieving sustainable development in Saudi Arabia at a 0.05 significance level, which is also proved from previously published studies (Allahham, 2025; Rohim & Yetty, 2025). Namely, the third research question was answered with a 0.667-percent rise in sustainable development, with the level of studying Islamic history increasing by 1 percent. Lastly, research question four was responded to by finding statistically significant results in the sense that there were differences in the participants' responses depending on their gender, with male

respondents more aware of the topic than female respondents. Still, there were no significant differences based on age and years of occupation.

5. Conclusion

The research established the importance of the influence of Islamic history in advancing sustainable development in the context of the Saudi Arabian Vision 2030. It is found that Islamic history is worthy in order to support sustainable development. Other outcomes included the evident compatibility of the Vision 2030 goal with ethical, social, and environmental standards based on Islamic tradition. This consistency indicated that Islamic teachings could serve as a sensible platform of national development efforts. The study also found gender variation in the perceptions, indicating the need to provide uniform educational and awareness interventions. This study established the fact that incorporating Islamic historical knowledge in policy design and educational plans can foster cultural authenticity, social cohesion, and the sustainability objectives of the Kingdom in the long term to align with Saudi Arabian Vision 2030.

5.1 Recommendations

1. Promote the culture of studying Islamic history and extracting valuable lessons from it.
2. Raise awareness within the community about the importance of adhering to correct Islamic traditions and practices while avoiding extremism or neglect in behavior and actions.
3. Encourage cultural, media, and academic institutions to raise awareness about Islamic history and its role in achieving sustainable development.
4. Direct media outlets to accurately introduce and raise awareness about Islamic history.
5. Foster a culture of sustainable development among all members of Saudi society.
6. Continue supporting and developing sustainable development programs and activities for companies operating in Saudi Arabia.

7. Emphasize the importance of activating and implementing legislation and laws that support sustainable development for companies in Saudi Arabia.

8. Focus on developing all dimensions of sustainable development in Saudi Arabia, including economic, environmental, and social aspects.

9. Work towards achieving the goals of Saudi Arabia's Vision 2030 related to sustainable development in all sectors.

5.2 Strengths, Limitations and Future Considerations

One of its main strengths is its initial focus, interweaving religious-historical attitudes with modern developmental agendas. This study employed a validated and reliable quantitative instrument that added credibility to the results. The limitation is the comparably low sample size (48 subjects), which might impact the generalizability and could induce bias. Future studies of a more significant, varied size and mixed-methods designs may provide greater insight and broader implications for better outcomes.

Future studies should expand research on the pathways to achieving sustainable development by identifying and analyzing the key factors influencing its success across various societal contexts. In particular, further exploration is needed into the role of Islamic history as a resource for addressing contemporary developmental challenges. By examining historical Islamic principles and practices more deeply, researchers can uncover insights that may guide modern strategies for environmental preservation, social equity, and economic growth. Future research could also investigate how Islamic teachings can be operationalized in policy-making, education, and community development to strengthen sustainability initiatives' cultural relevance and effectiveness.

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