

Reconstructing Islamic Transformative Leadership: A Comparative Synthesis of Hassan Al-Banna, Maududi and Syed Qutb

Mohamad Zahir Zainudin^{1*}, Mohamad Ismail Ibrahim², Muhammad Zaki Zaini³, Orawit Boonchom⁴

¹Institut Pengurusan Teknologi dan Keusahawanan, Universiti Teknikal Malaysia Melaka, Malaysia

²HALUAN Malaysia, Selangor, Malaysia

³Faculty of Islamic Economics and Finance, Universiti Islam Sultan Sharif Ali, Brunei

⁴Faculty of Islamic Sciences, Prince of Songkla University, Thailand

*Corresponding Author

DOI: <https://doi.org/10.47772/IJRISS.2026.100400239>

Received: 08 April 2026; Accepted: 14 April 2026; Published: 05 May 2026

ABSTRACT

This study addresses underexplored leadership paradigms within twentieth-century Islamic revivalist thought through a comparative analysis of the models articulated by Hassan al-Banna, Abul A'la Maududi, and Sayyid Qutb. The objective is to identify their core leadership dimensions and synthesise them into an integrated theoretical framework. Using qualitative comparative textual analysis of foundational works, key leadership constructs were inductively extracted and thematically coded. The findings reveal three interrelated dimensions: moral-spiritual reform, institutional-structural governance, and consciousness-driven mobilisation. The study introduces the Integrated Islamic Transformative Leadership Framework (IITLF), a theologically anchored, non-Western contribution to leadership theory. It argues that sustainable transformative leadership requires normative equilibrium between ethical authority, governance architecture, and collective mobilisation. The framework offers a structured analytical foundation for future empirical research on Islamic leadership within contemporary governance and social movement contexts.

Keywords: Islamic leadership; transformative leadership; divine sovereignty; comparative leadership; revivalist thought

INTRODUCTION

Background of Islamic Revivalist Thought

The backdrop of this study lies in the transformative experience of Muslim societies throughout the twentieth century, marked by colonial domination, political fragmentation, and the expanding influence of Western modernity. These structural disruptions generated profound crises of sovereignty, legitimacy, and governance across the Muslim world. Within this historical trajectory, Islamic revivalist movements are increasingly understood not merely as devotional or reactionary initiatives, but as structured and programmatic responses to these crises (Iqtidar, 2021; Rahman, 2022). Revivalist thinkers sought to reconstruct political authority, redefine sovereignty, and articulate alternative models of governance grounded in Islamic normative principles (Lavie, 2023; Ruhullah & Ushama, 2024; Bourne & Alanazi, 2025). The Iranian Revolution of 1978 to 1979 further demonstrated the transformative capacity of Islamic revivalism to mobilise political authority and challenge prevailing secular frameworks, thereby reshaping global debates on legitimacy and governance (Ali, 2023). As Ali (2023) observes, revivalist movements are not inherently opposed to modernity; rather, they contest

secularism as the organizing principle of political life and seek to reconfigure modernity through Islamic ethical foundations.

Contemporary scholarship also indicates that major revivalist organisations, including the Muslim Brotherhood and Jama'at-i-Islami, have pursued structured strategies centred on institutional development, socio political engagement, and missionary activity aimed at reconstructing the Muslim *ummah* (Ali et al., 2024). Their activities extend beyond spiritual instruction to encompass governance discourse, social welfare provision, and educational reform, reflecting deliberate organisational responses to perceived institutional deficiencies. In post-Soviet contexts such as Kazakhstan, the interaction between Islamic revivalism, secular state frameworks, and securitisation policies further illustrates the ongoing tension between religious expression and state authority (Sikhimbayeva et al., 2025). Collectively, these studies reinforce the interpretation of revivalist movements as adaptive governance projects that negotiate modern political realities while advancing normative visions of Islamic social order.

The intellectual foundations of these movements are closely associated with key figures such as Hassan al-Banna, Abul A'la Maududi, and Sayyid Qutb, whose writings significantly shaped debates on sovereignty, governance, and social transformation across the Middle East and South Asia. Their respective paradigms provide the conceptual architecture through which Islamic revivalist thought evolved from reformist activism into structured leadership models addressing crises of legitimacy and authority in the modern era.

Problem Statement and Research Gap

The core problem identified is that existing academic discourse has predominantly framed these seminal thinkers within the confines of political theology, Islamism studies, or radicalization discourse. While these perspectives are valuable, the authors argue that they have inadvertently neglected a crucial dimension of their work. The specific research gap is the lack of scholarly attention given to reconstructing the ideas of al-Banna, Maududi, and Qutb as coherent and structured leadership paradigms. The study posits that these thinkers offer more than just political ideology; they present models for a transformative process of leadership.

Research Objectives

To address this gap, the article has two primary and sequential objectives:

1. To comparatively examine the leadership models of al-Banna, Maududi, and Qutb.
2. To identify the core dimensions within their thought.
3. To synthesize these findings into the proposed Integrated Islamic Transformative Leadership Framework (IITLF).

Contribution to Leadership Studies

The study aims to make a significant contribution to the broader field of leadership studies by reframing Islamic revivalist thought within mainstream leadership theory discourse. By doing so, it seeks to pluralize the epistemology of leadership, challenging and expanding the field beyond its predominantly Western conceptual foundations. The introduction of the IITLF offers a new analytical tool for understanding leadership as a process encompassing moral legitimacy, institutional architecture, and collective mobilisation, thereby enriching the global understanding of leadership as a transformative force.

LITERATURE REVIEW

Historical Context of Revivalist Leadership

The intellectual trajectories of al-Banna, Maududi, and Qutb were deeply shaped by distinct yet overlapping historical circumstances. Understanding their leadership paradigms requires contextual grounding within colonial and post-colonial transformations.

Hassan al-Banna: Colonial Egypt and Reformist Mobilisation

Operating in British-occupied Egypt, Hassan al-Banna responded to what he perceived as moral erosion and socio-political fragmentation following the decline of Ottoman authority. The abolition of the Caliphate in 1924 symbolised a rupture in Islamic political unity. Davidson (2009) describes Hasan al-Banna as a reformist leader who combined spiritual renewal with organised social activism, positioning the Muslim Brotherhood as both a moral and socio-political movement. In 1928, al-Banna founded the Muslim Brotherhood as a structured movement aimed at moral renewal and gradual Islamisation of society (Dzulfahmi et al, 2021). Mitchell (1969) emphasises that al-Banna's leadership strategy prioritised gradual reform through education, social services, and institutional mobilisation rather than immediate political seizure. His leadership vision combined spiritual cultivation (*tarbiyyah*) with disciplined organisational mobilisation, reflecting an adaptive engagement with modern forms of association while maintaining normative Islamic foundations.

Abul A'la Maududi: Anti-Colonial South Asia and Constitutional Reconstruction

Abul A'la Maududi developed his political theory within British India amid intense debates over nationalism and Muslim political identity (Iqtidar, 2022). The decline of Muslim political dominance and the emergence of secular nationalist ideologies prompted Maududi to articulate a comprehensive Islamic governance model grounded in divine sovereignty (*hakimiyyah*) (Iqtidar, 2021, 2020). He chose Islam as an all-encompassing system of human life, with God as the only orientation around which the whole system revolves (Ali, 2025). The founding of Jamaat-e-Islami in 1941 reflected his commitment to structured ideological organisation and constitutional reform (Salafuddin et al, 2023). His leadership paradigm therefore prioritised institutional coherence and legal architecture.

Sayyid Qutb: Post-Colonial Authoritarianism and Ideological Contestation

Sayyid Qutb's intellectual development unfolded during Egypt's transition from colonial rule to nationalist authoritarianism. His experiences, including imprisonment under Gamal Abdel Nasser, shaped a more confrontational critique of secular modernity (Rahman, 2022). Euben (1999) contends that Islamic revivalist thinkers such as Qutb developed their critiques of modernity as responses to perceived moral and epistemological crises within secular rationalism. Qutb framed contemporary societies as immersed in modern forms of jahiliyyah and emphasised the need for moral awakening and ideological clarity (Esplugues, 2012). His leadership paradigm centred on consciousness transformation and mobilisation under divine sovereignty.

Leadership Principles of the Three Thinkers

Leadership Principles of Hassan al-Banna

The leadership paradigm of Hassan al-Banna is anchored in moral-spiritual reform as the foundational axis of societal transformation. He emphasised a leadership model deeply rooted in Islamic values and teachings. His approach was to align leadership with the principles of Islam as practiced by the Prophet Muhammad and his companions (Krämer, 2014; Bourne & Alanazi, 2025). For al-Banna, leadership derives legitimacy from ethical integrity, trust (*amanah*), and adherence to the prophetic model. Authority is not self-generated but morally earned through character, service, and accountability. Central to his thought is the concept of *tarbiyyah*, which emphasises disciplined self-cultivation as the starting point for collective reform. Social transformation, in his view, begins with the individual, expands to the family and community, and eventually shapes governance structures.

Al-Banna strongly emphasised consultation (*shura*) as a participatory mechanism within organisational leadership. Decision-making processes were to be grounded in collective deliberation, ensuring inclusivity while preserving normative Islamic principles. His gradualist approach rejected abrupt revolutionary change; instead, he advocated incremental Islamisation of society through education, social welfare initiatives, and structured organisational discipline. Leadership thus becomes a vocation of moral stewardship and social reform rather than immediate political domination.

Leadership Principles of Abul A'la Maududi

Abul A'la Maududi articulated a leadership model centred on divine sovereignty (*hakimiyyah*) and constitutional structuring. In his framework, ultimate authority belongs exclusively to God, and human rulers function as trustees implementing divine law (Iqtidar, 2020, 2022). This theological grounding redefines political legitimacy as conditional upon sharia compliance. Leadership, therefore, is institutionally bounded and normatively constrained.

A distinctive element of Maududi's thought is the concept of "theodemocracy," which integrates participatory governance within the parameters of divine law. While rejecting unrestricted popular sovereignty, he allowed structured community participation in governance, provided that divine principles remained supreme. His emphasis on ideological clarity and constitutional architecture reflects a systematic attempt to institutionalise Islamic governance (Bourne & Alanazi, 2025). Leadership under Al-Maududi's vision involves a strong ethical dimension, where leaders are expected to uphold justice, integrity, and moral conduct. This aligns with broader Islamic principles of leadership that emphasise accountability, consultation, and justice (Gilani et al, 2024).

Leadership Principles of Sayyid Qutb

The leadership paradigm of Sayyid Qutb foregrounds consciousness transformation as the prerequisite for legitimate governance. Qutb conceptualised modern societies as experiencing moral and epistemological deviation from divine guidance. He advocated for the formation of societies governed by sharia (Islamic law). This principle underscores the importance of aligning societal governance with Islamic legal and moral frameworks (Zimmerman, 2004). Consequently, leadership must begin with the reconstruction of Islamic consciousness before institutional reform can be effective.

Central to his thought is the formation of a committed nucleus (*tali'ah*) capable of embodying and disseminating authentic Islamic principles. This mobilisation-consciousness axis emphasises ideological clarity, moral steadfastness, and normative resistance to systems detached from divine sovereignty. Leadership is thus transformative at the level of worldview and collective identity, generating motivational dynamism necessary for broader societal change.

Scholarly analyses of the Muslim Brotherhood further illuminate the foundational leadership dimensions associated with Hassan al-Banna and their broader resonance with the revivalist paradigms of Abul A'la Maududi and Sayyid Qutb. Lavie (2023) interprets the Brotherhood's vision of global moral leadership as an aspirational project of civilisational reform rooted in Islamic normative authority, reflecting the ambition to extend ethical governance beyond local contexts. Complementing this perspective, Lia (2006) shows that the movement's disciplined organisational structure was intentionally designed to translate moral reform into sustained societal transformation. Together, these insights reinforce the moral reform axis associated with al-Banna, while also illustrating how structured organisation and long-term mobilisation connect with Maududi's institutional orientation and Qutb's emphasis on transformative consciousness.

The moral-spiritual dimension emphasised by al-Banna (individual ethical formation), the institutional-structural coherence prioritised by Maududi (governance architecture), and the consciousness-driven mobilisation advocated by Qutb (ideological awakening) collectively find operational expression in these four attributes. *Ṣidq* and *amānah* correspond to al-Banna's moral foundation for legitimacy; *faṭānah* aligns with Maududi's institutional structuring and legal architecture; while *tablīgh* reflects Qutb's mobilisational imperative (Kamaruding et al, 2025).

Recent research indicates that effective leadership in Islamic value based educational institutions integrates ethical vision, strategic communication, and community engagement to strengthen sustainability and quality. By using modern communication tools to enhance transparency and collective participation, leaders successfully harmonise traditional Islamic values with contemporary organisational practices (Asmendri et al, 2024). These practices resonate strongly with the leadership principles articulated by Hassan al-Banna, Abul A'la Maududi, and Sayyid Qutb. The emphasis on moral integrity, trust, and community welfare reflects al-Banna's reformist

model of ethical and grassroots leadership. The structured coordination of programmes and governance mechanisms parallels Maududi's institutional and constitutional orientation. Meanwhile, the articulation of shared vision and mobilisation of collective commitment echo Qutb's focus on consciousness formation and ideological clarity. Together, these contemporary leadership practices provide practical illustration of how the three revivalist paradigms converge within a multidimensional model of Islamic transformative leadership.

Contemporary scholarship further reinforces the multidimensional leadership principles reflected in the paradigms of Hassan al-Banna, Abul A'la Maududi, and Sayyid Qutb. Abd (2024) highlights how Islamic educational foundations grounded in moral discipline, knowledge cultivation, and ethical responsibility enhance institutional sustainability, reflecting al-Banna's emphasis on character formation and gradual reform. Similarly, Ruhullah and Ushama (2024) articulate Tawhidic leadership as the integration of divine unity with ethical governance through justice and consultation, resonating with Maududi's institutional structuring under divine sovereignty. Meanwhile, Wiktorowicz (2004) demonstrates that successful Islamic activism depends on structured organisation and collective identity formation, aligning with Qutb's mobilisation-consciousness paradigm. Together, these studies affirm that effective Islamic leadership operates through ethical grounding, institutional coherence, and organised mobilisation, mirroring the integrated architecture proposed in the three revivalist pillars.

METHODOLOGY

Research Design: Qualitative Comparative Analysis

This study adopts a qualitative comparative research design grounded in interpretive textual analysis. The approach is appropriate for examining complex and historically situated leadership paradigms, as it enables systematic comparison across the works of three major Islamic revivalist thinkers: Hassan al-Banna, Abul A'la Maududi, and Sayyid Qutb. Rather than treating these thinkers as isolated ideological figures, the study reconstructs their writings as coherent leadership paradigms embedded within specific socio-political contexts.

Text Selection Criteria and Canonical Sources

The selection of primary texts was guided by three criteria to ensure analytical rigour and relevance. First, texts were chosen based on their canonical status within Islamic revivalist scholarship, ensuring that the analysis draws upon widely recognised and influential works. Second, the selected materials demonstrate explicit engagement with themes of governance, authority, and social transformation. Third, the texts have sustained visibility within secondary academic literature, allowing for triangulation of interpretation. This selection strategy ensures that the study is grounded in authoritative sources while remaining analytically focused on leadership constructs rather than purely theological or doctrinal concerns.

Thematic Coding and Analytical Framework

The analytical process followed a structured three-stage procedure to enhance transparency and replicability.

Stage 1: Inductive Extraction

Leadership-related constructs were identified directly from the primary texts. These included concepts such as legitimacy, authority, transformation strategy, organisational structure, and governance orientation. The extraction process was guided by repeated close reading to ensure that concepts emerged from the texts rather than being externally imposed.

Stage 2: Thematic Coding

The extracted constructs were then systematically organised into three overarching thematic clusters:

1. Moral-spiritual formation

2. Institutional-structural governance
3. Consciousness-driven mobilisation

These categories were not predefined but emerged through iterative comparison across the texts. Coding consistency was maintained by aligning similar conceptual expressions under shared thematic dimensions.

Stage 3: Cross-Case Comparative Synthesis

A comparative synthesis was conducted to identify convergence, divergence, and complementary dynamics across the three thinkers. Differences in emphasis were interpreted as contextually grounded strategic variations rather than contradictions, reflecting distinct historical and political environments.

Limitations of Interpretive Validity

To strengthen interpretive validity, the analysis was triangulated with secondary scholarship in Islamic political thought and leadership studies. This allowed the study to situate its conceptual reconstruction within established academic discourse while reducing the risk of selective interpretation. The triangulation process also enabled the validation of thematic patterns identified in the primary texts.

Methodological Scope and Limitations

This study is explicitly framed as a conceptual and interpretive reconstruction rather than a doctrinal or empirical evaluation. The objective is to synthesise leadership paradigms embedded within canonical texts, rather than to assess their practical implementation or normative correctness. While the structured coding process enhances analytical clarity, alternative interpretations may foreground different dimensions, such as theological or sociological aspects.

FINDINGS

Comparative Analysis

A structured comparison of the three paradigms reveals both significant convergence and important divergence.

Common Themes

All three thinkers conceptualise Islam as a comprehensive system encompassing moral, social, and political domains. Governance must be grounded in sharia, and legitimacy derives from alignment with divine sovereignty rather than purely secular authority. Each rejects the compartmentalisation of religion into private spirituality and instead frames leadership as civilisational transformation. Furthermore, leadership is institutionalised through organised movements rather than individual charisma alone. Al-Banna operationalised reform through the Muslim Brotherhood; Maududi through Jamaat-e-Islami; and Qutb through the concept of a disciplined vanguard. In each case, leadership operates collectively and structurally rather than solely through personal authority.

Key Differences

Despite shared normative commitments, their approaches differ substantially. Al-Banna emphasises gradualist moral reform and pragmatic engagement with existing socio-political realities. Maududi prioritises constitutional design and structured ideological clarity, focusing on institutional architecture. Qutb adopts a more confrontational epistemological stance, foregrounding moral awakening and mobilisation prior to governance restructuring. These differences reflect variations in historical context and strategic emphasis rather than contradiction in foundational objectives.

Table 1. Comparative Synthesis Matrix

Dimension	Al-Banna	Maududi	Qutb
Source of Legitimacy	Moral-spiritual authority	Divine sovereignty institutionalised	Theological sovereignty and ideological purity
Transformation Strategy	Gradual reform	Institutional structuring	Consciousness mobilisation
Organisational Model	Mass-based movement	Ideological party	Vanguard nucleus
Engagement with Modernity	Adaptive reform	Epistemological reframing	Critical confrontation
Ultimate Objective	Islamised society	Islamic constitutional order	Restoration of divine sovereignty

The comparative synthesis matrix reveals three distinct methods of movement employed by the thinkers. Al-Banna's approach is characterized by gradual reform through a mass-based movement, engaging with modernity adaptively to ultimately realize an Islamised society. In contrast, Maududi's method prioritises institutional structuring through an ideological party, seeking to epistemologically reframe modernity to establish an Islamic constitutional order. Meanwhile, Qutb's paradigm operates through consciousness mobilisation led by a vanguard nucleus, critically confronting modernity to restore divine sovereignty. Despite these procedural differences, all three methods converge on the shared objective of societal transformation grounded in Islamic principles.

Transnational Diffusion and Localisation of Revivalist Leadership Models

This subsection illustrates how the leadership paradigms identified in the preceding analysis are operationalised across diverse socio-political contexts. Rather than functioning as isolated historical constructs, the models associated with Hassan al-Banna, Abul A'la Maududi, and Sayyid Qutb demonstrate a capacity for transnational diffusion and contextual adaptation, thereby reinforcing their relevance as multidimensional leadership frameworks.

In the Malaysian context, Dahlan Mohd Zain provides a clear illustration of how revivalist tarbiyyah models are localised within an educational reform agenda. As Muhammad Suhaib et al. (2025) explain, his intellectual formation through structured halaqah engagement and sustained tarbiyyah processes reflects the moral-spiritual reform axis articulated by al-Banna, particularly in its emphasis on disciplined self-cultivation and character formation. At the same time, the systematic organisation of educational activities, including the implementation of tarbiyyah Islamiyyah, Manhaj Rabbani, and the institutional role of the Murabbi Mithali, demonstrates alignment with Maududi's institutional-structural orientation. The emphasis on cadre development, collective consciousness, and the cultivation of a value-driven educational ecosystem further reflects Qutb's mobilisation-consciousness dimension. Taken together, this case illustrates how the three leadership axes converge within a locally grounded yet structurally coherent model of Islamic educational leadership.

Comparable patterns of adaptation can be observed in other regional contexts. In Pakistan, the organisational development of Jamaat-e-Islami under Maududi reflects a deliberate institutionalisation of ideological leadership through structured governance frameworks and systematic production of political literature (Ali, 2025; Salafuddin et al., 2023). In Turkey, the Milli Görüş tradition associated with Necmettin Erbakan demonstrates the integration of education, economic strategy, and political participation as mechanisms for cultivating collective awareness within a secular state environment (Rosenberg, 2025; Taş, 2022; Koni et al., 2015). At the transnational level, the intellectual contributions of Yusuf al-Qaradawi extend the framework through the articulation of wasatiyyah and fiqh al-awlawiyyat, emphasising adaptive prioritisation and global religious engagement (Gräf, 2018; March, 2019). Similarly, in Southeast Asia, leadership within the Nahdlatul Ulama tradition, including the legacy of Hasyim Muzadi, reflects a moderated approach that integrates education, social engagement, and interreligious dialogue within democratic structures (Arifianto, 2024; Fealy, 2017).

Collectively, these cases demonstrate that revivalist leadership paradigms are not confined to their original historical settings but function as transferable and adaptive architectures across educational, political, and transnational religious domains. More importantly, they empirically reinforce the analytical coherence of the

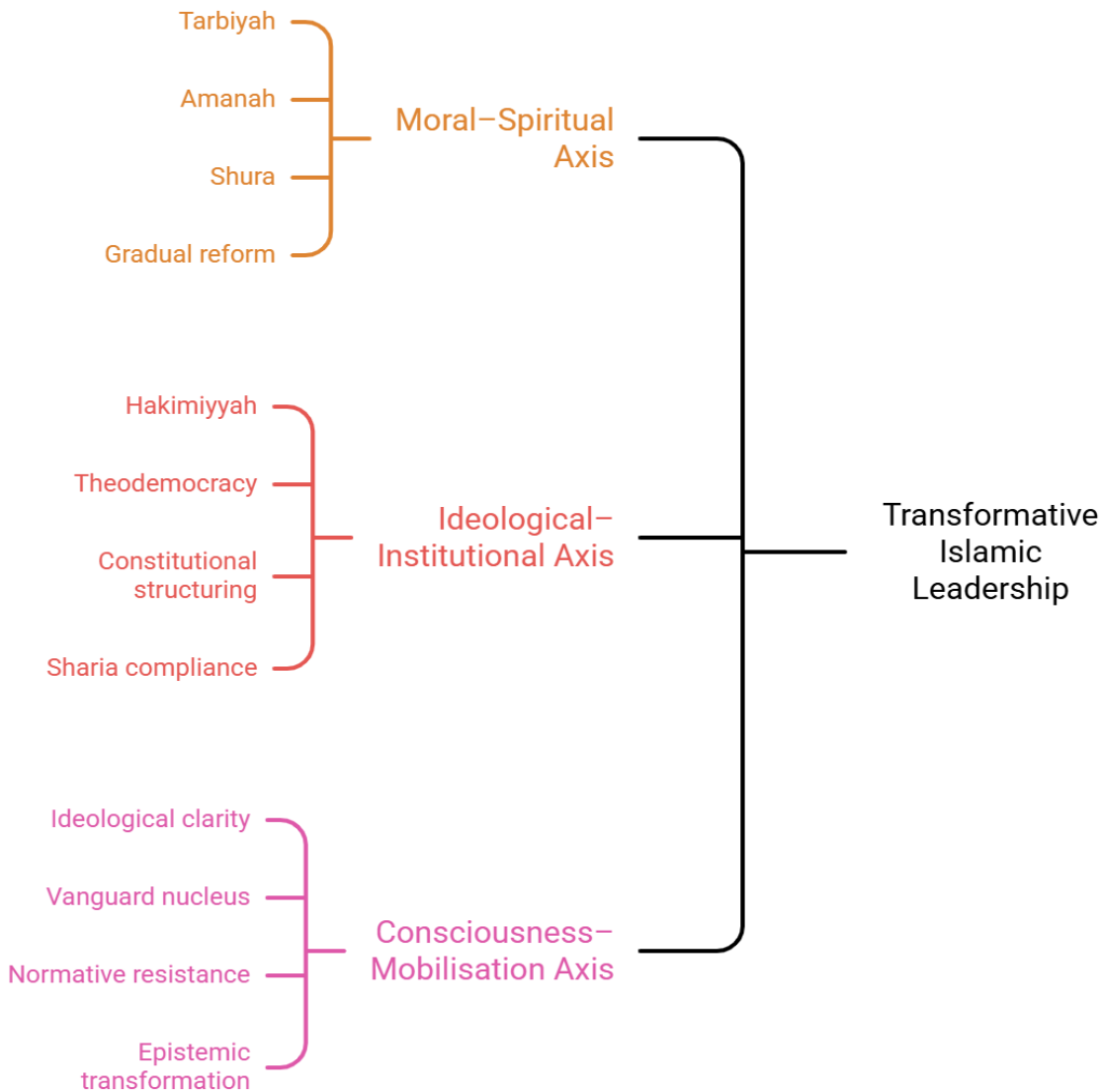


Figure 2. The Integrated Islamic Transformative Leadership Framework (IITLF)

Positioning IITLF within Mainstream Leadership Theory

While the Integrated Islamic Transformative Leadership Framework (IITLF) intersects conceptually with established leadership theories, it introduces significant theoretical distinctions that broaden leadership discourse. Transformational leadership theory, particularly as developed by Bass (1985), emphasises idealised influence, inspirational motivation, intellectual stimulation, and individualised consideration. These elements focus primarily on relational influence within organisational contexts and assume secular legitimacy structures.

IITLF shares affinities with transformational leadership in its emphasis on moral exemplarity and motivational mobilisation. However, it extends transformation beyond interpersonal influence toward systemic and epistemological restructuring. Unlike mainstream transformational models, which operate within human-centred sovereignty frameworks, IITLF grounds leadership legitimacy in divine sovereignty as a transcendental normative constraint. Authority is therefore not merely relational but accountable to a higher moral order.

Furthermore, IITLF incorporates institutional architecture as a core component of leadership. Transformational leadership theory does not explicitly theorise constitutional structuring or governance coherence as leadership dimensions. By integrating ideological-institutional design, IITLF addresses structural sustainability alongside ethical influence. In addition, the framework introduces the concept of normative equilibrium, positing that

effective leadership requires balance between moral formation, institutional coherence, and mobilisation dynamics.

Thus, IITLF contributes to leadership theory in three ways: it expands the ontological basis of legitimacy, redefines transformation as multi-layered and systemic, and conceptualises sustainability as equilibrium across ethical, structural, and motivational domains.

Theoretical Implications for Leadership Studies

The Integrated Islamic Transformative Leadership Framework carries several broader implications for leadership scholarship. First, it challenges the predominance of Western epistemological assumptions within mainstream leadership theory. By incorporating transcendental accountability into the foundations of authority, IITLF demonstrates that leadership legitimacy can be grounded in theological frameworks without sacrificing analytical coherence.

Second, the framework advances the concept of multi-layered transformation. Sustainable leadership is not confined to interpersonal inspiration but requires alignment between ethical character, institutional structure, and collective consciousness. This systemic perspective enriches leadership discourse by highlighting interactions between values, governance mechanisms, and social mobilisation.

Third, IITLF reinforces the importance of contextual embeddedness in leadership theory. The paradigms of al-Banna, Maududi, and Qutb emerged from specific historical crises, illustrating that leadership models are shaped by socio-political realities. This supports a pluralistic approach to leadership studies that accommodates normative diversity while maintaining conceptual rigour.

Finally, the equilibrium model introduced by IITLF provides a diagnostic tool for evaluating leadership sustainability. Ethical reform without structural articulation may result in fragmentation; institutional design without moral legitimacy may produce technocratic rigidity; mobilisation without coherence may lead to instability. Leadership durability, therefore, depends on calibrated integration of these dimensions.

Limitations and Directions for Future Research

This study is grounded in qualitative interpretive analysis and therefore entails several inherent limitations. First, the reconstruction of leadership paradigms from canonical texts necessarily reflects analytical framing decisions. Although systematic procedures of inductive extraction and thematic coding were employed, alternative readings may prioritise theological, jurisprudential, or sociological dimensions over leadership constructs.

Second, the focus on three prominent revivalist thinkers limits the scope of generalisability. While Hassan al-Banna, Abul A'la Maududi, and Sayyid Qutb provide a strong foundation for comparative synthesis, the framework does not encompass the full diversity of Islamic intellectual traditions, including classical political theorists, contemporary reformists, or non-revivalist spiritual leadership models.

Third, the Integrated Islamic Transformative Leadership Framework (IITLF) remains a conceptual model and has not yet undergone empirical validation. Its explanatory robustness across organisational, governmental, or social movement contexts therefore requires further testing. Future research may operationalise the three leadership dimensions through qualitative case studies or quantitative modelling to assess their applicability in contemporary settings.

Fourth, the framework may risk normative idealisation, as it reconstructs leadership models from foundational texts rather than from the complexities of lived institutional practice. The translation of these paradigms into real-world governance may involve tensions, compromises, and contextual constraints not fully captured in textual analysis.

Finally, while IITLF is developed within the context of Islamic revivalist thought, its applicability beyond ideologically grounded or religiously anchored movements remains an open question. Comparative cross-civilisational studies may explore whether similar equilibrium-based leadership models exist within other normative traditions, thereby extending the analytical relevance of the framework.

CONCLUSION

This study has comparatively reconstructed the leadership paradigms of Hassan al-Banna, Abul A'la Maududi, and Sayyid Qutb, demonstrating that twentieth-century Islamic revivalist thought articulated layered models of transformative leadership. While shaped by distinct historical contexts, their frameworks converge around sharia-based governance and moral reform, yet differ in strategic emphasis and structural orientation. By synthesising these paradigms, the article proposed the Integrated Islamic Transformative Leadership Framework (IITLF), which conceptualises Islamic leadership as the calibrated interaction of moral-spiritual reform, ideological-institutional structuring, and consciousness mobilisation under the normative foundation of divine sovereignty. The framework reframes revivalist thought as a structured leadership architecture rather than fragmented ideological discourse. Theoretically, IITLF contributes to leadership studies by pluralising epistemological foundations, extending transformation beyond interpersonal influence, and introducing normative equilibrium as a criterion of sustainability. Conceptually robust and analytically grounded, the framework provides a foundation for continued scholarly inquiry into Islamic leadership and comparative leadership theory more broadly.

ACKNOWLEDGEMENT

The authors gratefully acknowledges Universiti Teknikal Malaysia Melaka (UTeM) for its institutional support and academic environment, and extends appreciation to colleagues from Institut Pengurusan Teknologi dan Keusahawanan for their scholarly engagement and professional support throughout this research.

REFERENCES

1. Abd, A. H. S. (2024). The Impact of Islamic Educational Foundations on the Success of the Educational Process. *Journal of Ecohumanism*, 3(8), 2022–2039. <https://doi.org/10.62754/joe.v3i8.4883>
2. Ali, J. A. (2023). Modernity, Its Crisis and Islamic Revivalism. *Religions*, 14(1), 15. <https://doi.org/10.3390/rel14010015>
3. Ali, M. (2025). Key Ideas of Sayyid Abul A'la Mawdūdī. In D. N. Pathak & S. K. H. M. (Eds.), *Modern South Asian thinkers: Interface of Region and Universe* (1st ed.). Routledge. <https://doi.org/10.4324/9781003582533-56>
4. Ali, Kausar, Minking, Huang & Khan, Hashmat. (2024). Disintegration of the Muslim Ummah and the Emergence of the Islamic Resurgent Movements in the Sub-continent: A Comparative Study of Ideologies of the Tablighi Jamaat and Jamaat-i-Islami. *International Journal of Islamic Thought*, Vol, 26(Dec), 83-94. <https://doi.org/10.24035/ijit.26.2024.304>.
5. Asmendri, A., Sari, M., Asrida, D., Muchlis, L. S., Febrian, V. R. & Azizah, N. (2024). Transformational Leadership in Islamic Education Institution Through Social Media Engagement. *Jurnal Pendidikan Islam*, 10(2), 336–349. <https://doi.org/10.15575/jpi.v10i2.40221>
6. Bass, B. M. (1985). *Leadership and Performance Beyond Expectations*. New York: Free Press.
7. Bourne, D. & Alanazi, M. (2025). Islamic Leadership. In B. Laker, L. R. Soga & Y. Bolade-Ogunfodun (Eds.), *Elgar Encyclopedia of Leadership* (pp. 125–126). Edward Elgar Publishing. <https://doi.org/10.4337/9781035307074.00058>.
8. Davidson, L. (2009). Hasan al-Banna (1906–1949) and the Muslim Brotherhood. In *The International Encyclopedia of Revolution and Protest: 1500 to the Present*. Wiley-Blackwell.
9. Dzulfahmi Muhamad, A., Yusoff, K. & Ebrahimi, M. (2021). The Political Thought of the Ikhwan Muslimin Leadership. *Geopolitics Quarterly*, 17(Special Issue), 136-157.
10. Euben, R. L. (1999). *Enemy in the mirror: Islamic Fundamentalism and the Limits of Modern Rationalism*. Princeton University Press.
11. Esplugues, J. S. (2012). Teleological Ethics and Islamist Terrorism. *Isegoria*. (46), 17–47. <https://doi.org/10.3989/isegoria.2012.046.01>
12. Fealy, G. (2017). On former NU leader Hasyim Muzadi (1944–2017). *Indonesia at Melbourne*. <https://indonesiaatmelbourne.unimelb.edu.au/greg-fealy-on-former-nu-leader-hasyim-muzadi-1944-2017/>

13. Gilani, M. H., Ali, S. & Mohyiddeen, G. (2024). Reimagining Islamic Discourse: Towards A Global Ethical Framework For Contemporary Leadership. *Al-Shajarah*, 24(Special Issue)103–120. <https://doi.org/10.31436/shajarah.vi.1931>
14. Iqtidar, H. (2020). Theorizing Popular Sovereignty in the Colony: Abul A'la Maududi's "theodemocracy." *Review of Politics*, 82(4), 595-617. <https://doi.org/10.1017/S0034670520000595>
15. Iqtidar, H. (2021). Jizya Against Nationalism: Abul A'la Maududi's Attempt at Decolonizing Political Theory. *Journal of Politics*, 83(3), 1145-1157. <https://doi.org/10.1086/710973>
16. Iqtidar, H. (2022). Conservative Anti-Colonialism: Maududi, Marx and Social Equality. *Journal of the Royal Asiatic Society*, 32(2), 295-310. <https://doi.org/10.1017/S1356186321000341>
17. Kamaruding, M., Muis, A. M. R. A., Alias, M. S., & Mokthar, M. Z. (2025). Islamic Leadership in Construction Project Management: Conceptual Foundations, Practical Challenges, and Prospects. *Multidisciplinary Reviews*, 9(7), 2026313. <https://doi.org/10.31893/multirev.2026313>
18. Krämer, G. (2014). *Hasan al-Banna: Makers of the Muslim World*. Simon and Schuster.
19. Koni, Hakan, Rosli, Nurhidayu & Aishah, Mohamad. (2015). History of Islamic Political Movements in Turkey. *Asian Social Science*, 11(10), 339-339. [10.5539/ass.v11n10p339](https://doi.org/10.5539/ass.v11n10p339).
20. Lavie, L. (2023). The Ambiguity of the Quest for Mastership of the World: The Concept of Ustādiyyat al-‘Ālam in the Doctrine of the Muslim Brotherhood. *Religions*, 14(9), 1144. <https://doi.org/10.3390/rel14091144>
21. Lia, B. (2006). *The Society of the Muslim Brothers in Egypt*. Ithaca Press.
22. March, A. F. (2019). *The Caliphate of Man: Popular Sovereignty in Modern Islamic Thought*. Belknap Press.
23. Mitchell, R. P. (1969). *The Society of the Muslim Brothers*. Oxford University Press.
24. Muhammad Suhaib Ahmad Zahir, Maznah Mat Kasim & Armanurah Mohamad. (2025). *Ustaz Dahlan Murabbi Merentas Zaman*. Penerbit IPTIPS Sdn Bhd.
25. Rahman, S. A. (2022). Sayyid Qutb and the Politics of Renewal. In *Globalizing Political Theory* (1st ed.). Routledge. <https://doi.org/10.4324/9781003221708-11>
26. Rosenberg, U. (2025). "If you can't beat them – join them": Explaining Milli Görüş Movement's Views towards the West. *Southeast European and Black Sea Studies*, 25(2), 309–329. <https://doi.org/10.1080/14683857.2023.2259193>
27. Ruhullah, M. E., & Ushama, T. (2024). Tawhidic Leadership in the Modern World: Bridging Islamic Governance with Universal Values for Peace and Integrity. *Al-Shajarah*, 29(2), <https://doi.org/10.31436/shajarah.v29i2.1970>
28. Salafuddin Noor, Ahmadi Hasan & Nuril Khasyi'in. (2023). Review of Political Theory of Islamic Law Abul A'la Al Maududi Positive Perspective of The Political System of Indonesian Islamic Law. *Syariah: Jurnal Hukum dan Pemikiran*, 23(1). <https://doi.org/10.18592/sjhp.v23i1.9626>
29. Sikhimbayeva, D., Zhanabayeva, D., Toktarov, Y. & Bakytzhan, S. (2025). Islam, Securitization, and Secularism in Post-Soviet Kazakhstan: Negotiating Identity and State Policy. *Millah: Journal of Religious Studies*, 24(2), 907–936. <https://doi.org/10.20885/millah.vol24.iss2.ar11>
30. Taş, H. (2022). Erdoğan and the Muslim Brotherhood: an outside-in approach to Turkish foreign policy in the Middle East. *Turkish Studies*, 23(5), 722–742. <https://doi.org/10.1080/14683849.2022.2085096>
31. Wiktorowicz, Q. (2004). *Islamic Activism: A Social Movement Theory Approach*. Indiana University Press.
32. Zimmerman, J. C. (2004). Sayyid Qutb's Influence on the 11 September Attacks. *Terrorism and Political Violence*, 16(2), 222-252. <https://doi.org/10.1080/09546550490480993>