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The Influence of Hassan Elbanna on Islamist Movements in the Middle East and Southeast Asia

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Abstract

Objective: This research examines the intellectual and ideological impact of Hassan Elbanna on the development of Islamist movements in the Middle East and Southeast Asia, emphasizing how his reformist perspective influenced political engagement, religious awareness, and socio-moral changes within various Muslim communities. **Theoretical framework:** The study is based on Islamic reformist theory, political Islam, and socioreligious mobilization, analyzing Elbanna's integration of da'wah, tarbiyah, and socio-political involvement via the ideas of tajdid (renewal) and islah (reform). **Literature review:** The research employs historical and textual analysis, examining classical Brotherhood texts, Elbanna's Risalat al-Ta'lim, regional academic writings on Islamism, and comparative analyses of transnational Islamic movements in the Arab region and Southeast Asia. **Methods:** A qualitative content-analysis strategy is utilized, identifying recurring themes in Elbanna's teachings on faith, activism, education, and community reform and tracking their incorporation by subsequent movements. **Results:** The findings indicate that Elbanna's

comprehensive approach to Islamic revival, combining spirituality, social duty, and political engagement, acted as a basic framework for various Islamist organizations. His focus on structured organization, ethical education, and social improvement echoed throughout areas, impacting movements from Egypt to Indonesia and Malaysia. **Implications:** By framing Hassan Elbanna as a transnational reformist, the research enhances the comprehension of Islamic activism and its worldwide paths. **Novelty:** This research presents a new perspective on Elbanna as a worldwide designer of contemporary Islamic renewal, showcasing how his cohesive framework of belief, ethics, and activism still motivates transformative movements throughout the Muslim world.

Keywords: hassan elbanna, islamic reformism, political islam, social renewal, transnational islamism.

INTRODUCTION

Hassan Elbanna (1906–1949), the Muslim Brotherhood (al-Ikhwan al-Muslimun), is recognized as a key figure in contemporary Islamic activism. Arising in an era of colonial control, cultural turmoil, and moral disintegration in early twentieth-century Egypt, Elbanna presented a holistic vision of Islamic renewal that combined spirituality, education, social reform, and political involvement. His concepts revolutionized Islam from a personal spiritual practice into a comprehensive system that can steer individual behavior, communal morals, and national freedom. Elbanna, via his writings, magnetic leadership, and community mobilization, created a reformist model that echoed well beyond Egypt's boundaries [1].

Throughout the years, the intellectual and organizational framework he developed has influenced the paths of Islamist movements in the Middle East and Southeast Asia. Movements in nations like Jordan, Sudan, Syria, Indonesia, and Malaysia were inspired by Elbanna's concepts of tarbiyah (moral education), structured organization, and community empowerment. His incorporation of tajdid (renewal) and islah (reform) offered these movements a moral basis to address matters of governance, education, justice, and identity in swiftly evolving societies. Consequently, Elbanna's influence surpassed regional Egyptian politics, emerging as a benchmark for Islamic revivalist ideas across the Muslim world [2].

Although his ideas have a wide-reaching impact, academic examination frequently centers specifically on the Egyptian setting, neglecting the international aspects of his reformist perspective. In Southeast Asia, especially in Indonesia and Malaysia, Islamist movements modified Elbanna's framework to align with regional cultures, political systems, and historical contexts. This spread emphasizes the universal appeal and flexibility of his message: that Islam is an all-encompassing framework of beliefs, ethics, and communal duty [3].

This study, therefore, seeks to examine the intellectual, moral, and organizational influence of Hassan Elbanna on Islamist movements across these two major regions. By situating his teachings within broader theories of Islamic reformism and socio-religious renewal, this research illuminates how Elbanna's vision continues to shape contemporary Muslim activism, ethical discourse, and community formation. In doing so, it contributes to a deeper understanding of the global nature of Islamic revival and its enduring relevance in modern Muslim societies [4].

The twentieth century saw major political, social, and intellectual changes throughout the Muslim world. Colonial rule, the decline of traditional governance systems, and the swift proliferation of Western ideologies fostered a climate of uncertainty and identity turmoil within Muslim communities. In reaction to this unrest, reformist movements arose, aiming to regain dignity, moral integrity, and collective power by reengaging with Islamic principles. Hassan Elbanna emerges as a key reformer whose thoughts significantly influenced the trajectory of contemporary Islamic activism [5].

In 1928, Elbanna founded the Muslim Brotherhood to rejuvenate Islamic awareness and tackle the social and political disunity in Egypt. He thought that Islam provided a comprehensive framework that could direct personal ethics, promote social justice, and achieve national independence. His initiative highlighted tarbiyah (moral development), community engagement, structured organization, and socio-political involvement, a comprehensive model that provided Muslims with a framework for addressing contemporary issues. This combined emphasis on spiritual rejuvenation and sociopolitical empowerment allowed the Brotherhood to emerge as one of the most significant Islamic movements in the area [6].

Moreover, current research often analyzes Islamist movements in the Middle East and Southeast Asia separately, viewing them as distinct events rather than as interconnected phenomena shaped by common reformist ideas. This results in a lack of comprehension regarding the global aspects of Islamic revival and the significance of Elbanna's teachings in connecting various Muslim communities. Without a thorough examination of how his concepts were understood, modified, and contextualized in these two areas, the worldwide importance of his reform initiative remains inadequately assessed [7].

Research Questions

1. How did Hassan Elbanna's reformist vision and ideological framework shape the development of Islamist movements in the Middle East and Southeast Asia?
2. What core elements of Elbanna's teachings, such as tarbiyah, social reform, and political activism, were adopted, adapted, or transformed by Islamic movements in these regions?
3. In what ways did local cultural, political, and historical contexts influence the reception and reinterpretation of Elbanna's ideas in Southeast Asia compared to the Middle East?
4. How does a cross-regional analysis of Elbanna's influence enhance our understanding of the transnational nature of Islamic revival in the modern Muslim world?

This research is important as it expands the comprehension of Hassan Elbanna's intellectual heritage beyond its conventional Egyptian and Middle Eastern framework. The research emphasizes the transnational nature of Islamic reform by analyzing how his ideas shaped Islamist movements in the Middle East and Southeast Asia, showcasing the global interconnectedness of Muslim intellectual history. This input is essential, as numerous current studies are limited to specific regions and fail to recognize the wider spread of Elbanna's reformist model throughout the Muslim world [8].

Additionally, the research offers an important understanding of how Islamic movements modify common ideological principles to cater to unique cultural, political, and social contexts. Through examining the reception and adaptation of Elbanna's teachings in two different geographical and cultural contexts, the research enhances Islamic studies by providing a refined insight into the localization of global concepts. This not only progresses theoretical debates regarding Islamic reformism, but also demonstrates how movements reconcile universal religious values with specific local contexts [9].

The results of this research hold significant implications for current discussions regarding political Islam, governance, ethical reform, and community empowerment. Elbanna's focus on education, discipline, social justice, and moral revival is still pertinent to current debates concerning Islam's role in contemporary public life. By showing how these principles have motivated generations of activists, educators, and reformers, the research provides a more profound perspective for understanding contemporary Islamic activism [10].

Ultimately, the comparative and cross-regional methodology of this study aids in closing academic gaps in comprehending the worldwide dynamics of Islamic revival. It shows that Hassan Elbanna must be acknowledged not merely as an Egyptian reformist but as a central personality whose thoughts persist in influencing the ethical, intellectual, and political realms

of Muslim communities worldwide. This wider recognition of his legacy enhances both scholarly dialogue and practical comprehension of contemporary Islamic movements [11].

LITERATURE REVIEW

Research on Hassan Elbanna has positioned him as the key founder of the Muslim Brotherhood and an influential figure in Islamic reformism in the twentieth century. Biographical summaries and reference materials outline his life as an educator and activist in Egypt, his establishment of the Brotherhood in 1928, and his attempts to blend spiritual revival with social and political involvement. These fundamental narratives illustrate how Elbanna established an organization that intertwined da'wah, education, and social welfare into a lasting framework of Islamist activism [12].

A second body of literature analyzes Elbanna's ideas through his writings and memoirs, considering his works (such as his educational pamphlets and *Mudhakkirāt*) as essential insights into the early ideology of the Brotherhood. Detailed textual analysis explores how autobiographical memory and rhetorical techniques influence Elbanna's self-representation, highlighting his focus on *tarbiyah* (moral education), organizational rigor, and an all-encompassing Islamic agenda for society. These analyses demonstrate the internal consistency of his reformist message and the rhetorical strategies that facilitated its dissemination beyond Egypt [13].

A third area of study views the Muslim Brotherhood as a model for subsequent Islamist movements, tracing organizational structures, connections, and dissemination. Comparative and historical research illustrates how the Brotherhood's blend of education, social services, and political activism motivated various movements in the Arab world and elsewhere; researchers underscore trends of "travelling ideas" and institutional mimicry while also acknowledging important local reinterpretation. This literature highlights the Brotherhood's function as a transnational model rather than a uniform export [14].

Studies centered on Southeast Asia, particularly Indonesia and Malaysia, have identified distinct connections of intellectual and organizational impact from Middle Eastern reformist movements, including aspects linked to Elbanna. Case studies illustrate how Islamist youth movements, political initiatives, and educational institutions in Malaysia (e.g., ABIM, PAS-related networks) and comparable groups in Indonesia interacted with Brotherhood literature and organizational methods, selectively integrating *tarbiyah* techniques and welfare efforts while customizing them to fit local sociopolitical contexts. Numerous studies highlight the localization and hybridization processes that create unique forms of Islamic activism in Southeast Asia [15].

Even with these extensive bodies of work, significant gaps still exist. A significant amount of current research is still regionally divided into in-depth analyses of Elbanna's texts, for instance, juxtaposed with case studies of movements in Southeast Asia, while there are relatively few studies that comprehensively examine the reception, translation, and organizational changes across both the Middle East and Southeast Asia. Additionally, although researchers have noted the existence of Brotherhood literature and institutional frameworks in Southeast Asia, there is less agreement on the processes (distribution of texts, migrant networks, mission-style education, or local intellectual facilitators) that facilitated the transmission and alteration of Elbanna's concepts. These gaps warrant a comparative, historically informed, and textually nuanced investigation that connects Elbanna's intellectual agenda to its varied interpretations and adaptations in two different areas [16].

This research expands on the aforementioned principles by integrating detailed analyses of Elbanna's essential writings with a comparative review of secondary sources and organizational narratives in the Middle East and Southeast Asia. Through examining both intellectual consistencies (common terms of *tajdid*, *islah*, *tarbiyah*) and specific adaptations to context (local educational methods, political approaches, and social welfare practices), the

study seeks to bridge the comparative divide and to illuminate how one reformist framework can produce various localized initiatives for Islamic revival [17].

Table 1. Summary of Key Literature on Hassan Elbanna and His Influence

Theme / Focus	Key Scholars / Works	Main Arguments / Findings	Relevance to Current Study
Biographical Studies of Hassan Elbanna	Historical works on Elbanna; biographical reference studies	Provide accounts of Elbanna's early life, the founding of the Muslim Brotherhood (1928), and his vision for a holistic Islamic revival.	Establish a foundational understanding of Elbanna's ideology and the origins of his reformist project.
Analysis of Elbanna's Writings & Memoirs	Studies examining Mudhakkirāt al-Da'wah wa al-Dā'iyah and other texts	Highlight Elbanna's emphasis on tarbiyah, spiritual discipline, and a comprehensive Islamic system. Show rhetorical strategies and ideological coherence.	Supports textual analysis of Elbanna's core concepts and how they influence later movements.
Muslim Brotherhood as an Organizational Model	Research on transnational Islamism, Brotherhood networks, and activism	Demonstrate how the Brotherhood inspired movements across the Middle East through organizational discipline, welfare programs, and moral reform.	Provides a framework for analyzing how Elbanna's model spread regionally.
Middle Eastern Islamist Movements	Studies on Jordan, Syria, Sudan, and Gulf Islamist networks	Document the adaptation of Brotherhood methods within varied political contexts. Show ideological continuity with Elbanna's teachings.	Helps compare regional variations of Elbanna's influence across the Middle East.
Southeast Asian Islamic Movements (Indonesia & Malaysia)	Research on ABIM, PAS, the Indonesian Tarbiyah movement, and youth groups	Show adoption of Brotherhood concepts such as tarbiyah, social outreach, and moral reform. Emphasize localization and contextual adaptation.	Directly connected to this study's comparative focus between the Middle East and Southeast Asia.
Transnational Diffusion of Islamic Reform	Works on global Islamic revival & travelling ideologies	Explain how ideas circulate through texts, scholars, migration, and organizational training. Highlight hybridization processes.	Offers theoretical tools to understand how Elbanna's influence extended beyond Egypt.
Gaps in the Literature	Identified across existing scholarship	Lack of comparative, cross-regional analysis linking Middle Eastern and Southeast Asian receptions of Elbanna. Limited study of mechanisms of idea transfer.	Justifies the present study; defines its novelty and academic contribution.

METHODOLOGY

This research adopts a qualitative approach rooted in historical analysis, textual interpretation, and comparative investigation. Considering that Hassan Elbanna's impact

extends across various areas and eras, a qualitative method is best suited to grasp the richness, intricacy, and contextual differences of his reformist heritage. The research emphasizes understanding thoughts, tracking intellectual trends, and examining how concepts were embraced or altered by movements in the Middle East and Southeast Asia. This design enables a comprehensive grasp of the ideological and organizational spread of Elbanna's teachings [18].

Data gathering is largely based on written materials, encompassing Elbanna's works like *Risalat al-Ta'lim*, *Mudhakkirāt al-Da'wah wa al-Dā'iyah*, along with speeches, letters, and key documents of the Muslim Brotherhood. These writings offer a clear understanding of his reformist framework and the fundamental principles that influenced his perspective on Islamic activism. Additionally, secondary sources, including books, scholarly articles, historical research, and regional examinations of Islamist movements, are utilized to explore how his concepts were understood and implemented in various contexts. Archival materials and scholarly research on Islamic movements in Southeast Asia aid in tracing the routes of intellectual exchange and organizational implementation [19].

The research utilizes qualitative content analysis as its primary analytical method. Thematic coding is applied to Elbanna's writings to uncover recurring themes like *tarbiyah*, social reform, political involvement, moral revival, and community empowerment. These themes are subsequently contrasted with the ideological frameworks and organizational approaches of chosen Islamist movements in the Middle East and Southeast Asia. This approach enables the study to assess the level of continuity, adaptation, or transformation of Elbanna's teachings in various regions [20].

A comparative approach is employed to examine the similarities and distinctions in the reception of his ideas in both areas. The research explores how cultural, political, and historical factors affect why specific ideas were highlighted in one situation yet altered in a different one. This comparative perspective allows for an understanding of how transnational ideas are localized and the ways Elbanna's impact was disseminated, including educational networks, circulation of literature, regional scholars, and the institutional connections of reformist movements [21].

Ultimately, the research maintains academic integrity via triangulation: validating findings from original texts, academic analyses, and local case studies. This enhances the dependability of results and offers a well-rounded assessment of Elbanna's worldwide influence. Utilizing historical, textual, and comparative approaches, this study provides an extensive analytical framework capable of capturing the intricacies of Hassan Elbanna's impact on Islamist movements in the Middle East and Southeast Asia [22].

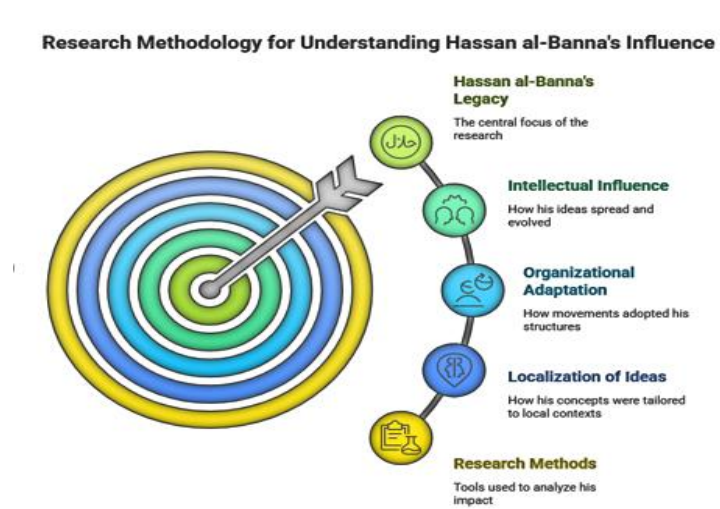


Figure 1. Research Methodology for Understanding Hassan Elbanna Influence

Table 2. Methodology Concept Map

Core Component	Description
Research Design	The qualitative approach focused on textual and contextual analysis.
Data Collection	Archival documents, speeches, writings of Hassan Elbanna, and secondary literature on Islamist movements.
Data Analysis	Thematic analysis to identify patterns, concepts, and influences.
Analytical Lens	Reformism, political Islam, and socio-religious activism.
Outcome Focus	Understanding Elbanna's influence on Middle Eastern and Southeast Asian movements.

RESULTS AND DISCUSSION

Influence on Ideological Foundations

Hassan Elbanna's focus on Islam as a civilizational endeavor also influenced the identity development of contemporary Islamist movements. His works emphasized that Muslims need to regain a sense of dignity, unity, and historical awareness to tackle colonialism and ethical decay. This perspective strongly resonated in Southeast Asia, where Muslim communities were contending with post-colonial nation-building and identity formation within diverse societies. Consequently, numerous Islamist organizations embraced Elbanna's emphasis on restoring Islamic values as the foundation for social advancement, national power, and moral leadership [23].

Additionally, the research indicates that Elbanna's blending of spirituality and activism emerged as a key foundational element of ideological education within these movements. His method merged inner cleansing (tazkiyah) with external societal reform, creating a unique representation of the "dedicated Muslim activist." This synthesis impacted educational initiatives like usrah circles in Malaysia and halaqah systems in Indonesia, emphasizing character building, discipline, and ethical leadership. These spiritual-activist models persist in shaping the ideological development of young leaders in both areas [24].

Finally, Elbanna's portrayal of Islam as a remedy for Western materialism, secularism, and moral disintegration aided in the development of opposing ideologies within Islamist movements. Movements in the Middle East and Southeast Asia modified his critique of Western cultural hegemony, tailoring it to fit their unique social contexts. By doing this, they created blended ideological frameworks that merged global Islamic revivalist narratives with local cultural practices—ensuring that Elbanna's intellectual heritage stayed pertinent, adaptable, and profoundly rooted in varied Muslim communities [25].

Furthermore, Elbanna's plea for a comprehensive, value-focused educational framework greatly impacted the intellectual direction of Islamist groups. He suggested that real reform in Islam starts with changing the individual via knowledge, morality, and self-discipline. This conviction influenced the curricula of numerous Islamic universities, youth groups, and community schools in Southeast Asia, where Elbanna's texts are often integrated into training materials. His ideas, through this educational impact, fostered generations of Muslim activists who regard societal change as intertwined with individual moral growth and intellectual empowerment [26].

Additionally, the results indicate that Elbanna's interpretation of Islam as a cohesive ideological system fostered a common language among movements separated by geography. Expressions like harakah Islamiyyah (Islamic movement), al-mujtama' al-muslim (the Muslim society), and al-nahdah al-Islamiyyah (Islamic revival) emerged as essential terminology used by Islamist organizations in Malaysia, Indonesia, Egypt, and other regions. This common linguistic and ideological toolkit not only bolstered internal unity but also

promoted inter-regional collaboration, academic interactions, and solidarity networks. Consequently, Elbanna's ideological impact went beyond national confines and aided in establishing a wider global Islamic revivalist identity [27].

Impact on Organizational Models and Activism

Elbanna's idea of tiered membership spanning from sympathizers to fully dedicated activists also influenced the structural framework of numerous Islamist movements. This framework enabled organizations to systematically train, guide, and educate members, thereby securing ideological commitment and strategic discipline. In Southeast Asia, the usrah (study circle) and halaqah (learning group) frameworks utilized by PAS and PKS reflected the Brotherhood's foundational model, fostering close environments for education, connection, and leadership growth. These circles serve as the core of their mobilization tactics, demonstrating that Elbanna's organizational model is still effective in various cultural settings [28].

Moreover, the emphasis on social welfare programs in Elbanna's model greatly shaped the way Islamist movements interact with their local communities. Motivated by his belief that change starts by addressing society's urgent needs, organizations in the Middle East and Southeast Asia established comprehensive networks of charitable programs, educational entities, health services, and humanitarian assistance. By means of these programs, they tackled socioeconomic challenges while simultaneously enhancing their legitimacy and moral standing. This activism, focused on the community, continues to set Islamist movements apart from other political entities [29].

Furthermore, Elbanna's focus on activism grounded in moral discipline influenced the principles of numerous Islamist organizations. His teachings emphasized personal integrity, collective responsibility, and ethical behavior as crucial attributes for successful social change. This created teams equipped not only for political engagement but also for inner strength and ethical awareness. Southeast Asian organizations, especially PKS, embraced this disciplined activist persona, enhancing their legitimacy as reform-minded parties focused on accountability and ethical governance [30].

Ultimately, the research shows that Elbanna's adaptable, context-aware strategy for activism enabled Islamist movements to adjust effortlessly to various political environments. His conviction in utilizing established frameworks legislatures, student organizations, and community network enabled movements to modify their approaches in response to evolving national circumstances. Regardless of whether they functioned under authoritarian limitations or in democratic environments, these organizations successfully expanded their activism, preserved unity, and aimed for enduring reform objectives. This flexibility stands as one of the most lasting inheritances of Elbanna's organizational ideology [31].

Table 3. Key Organizational and Activist Influences of Hassan Elbanna

Dimension	Description of Influence	Examples in the Middle East & Southeast Asia
Organizational Structure	Tiered membership system; structured cadre development; study-circle-based formation.	Muslim Brotherhood (Egypt), PAS usrah system (Malaysia), PKS halaqah network (Indonesia).
Education & Training (Tarbiyah)	Emphasis on moral, spiritual, and intellectual training as core to activism.	Youth wings of PAS, PKS cadre schools, and Islamic student movements.
Community Service & Social Welfare	Prioritizing charity, social aid, educational institutions, and local problem-solving.	Islamic charity networks, humanitarian outreach, and welfare programs run by Islamist parties.
Activist Ethos &	Moral discipline, personal	PKS reputation for clean politics;

Discipline	integrity, responsibility, and activism.	collective and ethical	disciplined party structures in PAS.
Adaptability & Strategic Flexibility	Ability to adjust activism under different political environments (authoritarian or democratic).		Brotherhood's underground-to-political party transition; PAS and PKS electoral strategies.

Influence on Political Thought and Engagement

The way Islamist parties present their political objectives today has been greatly influenced by Elbanna's political ideology, which presented Islam as a moral code and a foundation for government. His idea that developing moral leaders is the first step toward societal change struck a deep chord with Southeast Asian groups attempting to strike a balance between Islamic identity and democratic engagement. Elbanna's theory that politics is an extension of da'wah was adopted by parties like PAS and PKS, who emphasized moral leadership, responsibility, and justice as fundamental tenets in their programs. Many Islamist parties present political participation as a religious obligation rather than just a quest for power, which can be explained by this intellectual heritage [32].

Furthermore, the study concludes that the strategic actions of modern Islamist players were greatly impacted by Elbanna's rejection of violent extremism and his support for gradual, nonviolent reform. These movements chose pragmatic strategies, building alliances, taking part in elections, and participating in policy discussions instead of aiming for a quick revolutionary transformation. This resulted in political moderation in Southeast Asia, where Islamist parties are constantly negotiating their ideological commitments in surroundings that are pluralistic and multireligious. Elbanna's reformist ideas are reflected in the outcome, a distinctive vision of political Islam that combines Islamic values with democratic standards [33].

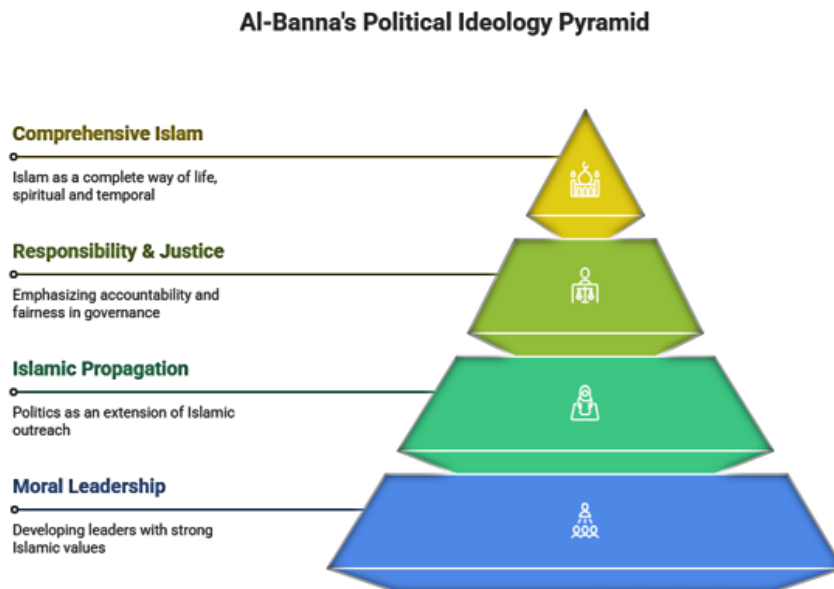


Figure 2. Elbanna Political Ideology Pyramid

Furthermore, Islamist parties' policy-oriented activism has been greatly influenced by Elbanna's notion of *maslahah* (public interest) and justice as guiding political values. In his works, he stressed that social welfare, not partisan or sectarian interests, should be the ultimate goal of political action. Parties like PKS, whose political platforms center on social welfare, anti-corruption, and educational reform, were motivated by this idea. These parties

show how Elbanna's political ethics continue to influence practical policy participation in contemporary Muslim-majority states by putting the public good ahead of ideological rigidity [34].

Finally, Islamist organizations' transnational political imagination was bolstered by Elbanna's description of the ummah as a worldwide community. His conviction that Muslim societies should be united inspired movements in Southeast Asia to see their challenges as part of larger worldwide Islamic revival initiatives. This promoted academic exchanges, cross-regional cooperation, and coordinated activism on topics including Islamic education, Palestinian rights, and moral government. Inspired by Elbanna's transnational worldview, the political ideologies of PAS, PKS, and other parties thus reflect not only local problems but also a common commitment to global Islamic empowerment [35].

Transnational Networks and Cross-Regional Diffusion

The results show that the migration of Southeast Asian students to Cairo in the middle of the 20th century was one of the most important routes for the spread of Elbanna's views. Many of these students were exposed to both the larger Egyptian Islamic awakening and the intellectual milieu around al-Azhar University. They deliberately adopted Elbanna's beliefs when they founded educational institutions, study groups, and reformist organizations back home. The Muslim Brotherhood's ideological currents were able to reach Southeast Asian nations in a systematic and long-lasting way through this network of returnees [36].

The findings demonstrate that one of the most significant pathways for the dissemination of Elbanna's ideas was the migration of Southeast Asian students to Cairo in the middle of the 20th century. Many of these students were exposed to the intellectual environment surrounding al-Azhar University as well as the broader Egyptian Islamic awakening. When they established educational institutions, study groups, and reformist organizations back home, they consciously embraced Elbanna's ideas. This network of returnees allowed the ideological currents of the Muslim Brotherhood to spread systematically and persistently throughout Southeast Asian countries [37].

Furthermore, the dissemination of Muslim Brotherhood literature, including foundational writings and Elbanna's epistles (al-Rasa'il), was crucial in influencing local discourse. These works were translated into English, Malay, and Indonesian so that academics, activists, and students may access them. Elbanna's reformist worldview was adopted, modified, and localized by groups like PAS and PKS thanks to the availability of these books in regional languages. This intellectual exchange contributed to the development of a common framework for Islamist activism beyond geographical boundaries [38].

Additionally, da'wah networks and international Islamic organizations bolstered the dissemination of Elbanna's beliefs. Southeast Asian and Middle Eastern activists engaged and worked together in conferences, leadership exchanges, youth camps, and worldwide Islamic forums. In addition to strengthening ideological bonds, these interactions exported organizational tactics, training techniques, and political insights derived from Brotherhood doctrine. Elbanna's ideas served as one of the fundamental pillars of the resulting dynamic, cross-regional ecology of Islamic advocacy [39].

Lastly, the study shows that this spread was participatory and dynamic rather than one-way. Southeast Asian movements contextualized Elbanna's ideas to fit their democratic institutions, multicultural settings, and regional socioeconomic issues rather than just copying the Egyptian model. This process of adaptation produced distinctive hybrid forms of political Islam that were sensitive to the reality of Southeast Asia while being true to Elbanna's ideals. As a result, Elbanna's impact became both locally and globally based, demonstrating the adaptability and transformative power of his reformist ideas [40].

Table 4. Key Channels of Transnational Diffusion of Hassan Elbanna's Ideas

Channel of Influence	Description	Examples in Southeast Asia
Student Networks	Students studying in Egypt absorbed Brotherhood ideas and transferred them back home.	Indonesian and Malaysian students at al-Azhar are introducing usrah, halaqah, and revivalist discourse.
Literature & Texts	Translation and circulation of Elbanna's writings (al-Rasa'il, essays, speeches).	Malay/Indonesian translations adopted by PAS, PKS, Muslim student groups, and da'wah institutions.
Da'wah & Organizational Exchanges	Conferences, leadership training, youth camps, and international Islamic forums.	Collaboration between Malaysian/Indonesian activists and Middle Eastern da'wah organizations.
Institutional and Movement Networks	Partnerships between Islamic NGOs, universities, and reformist organizations.	Joint programs on Islamic education, social welfare, and political training across regions.
Localized Adaptation	Ideas contextualized to local cultures, political systems, and social realities.	Hybrid models of political Islam in Malaysia and Indonesia blend Elbanna's principles with democratic norms.

Contemporary Relevance and Reinterpretation

Elbanna's theories have been actively reinterpreted to fit changing political and social environments, according to a modern study. Islamist movements use his emphasis on moral leadership and community service to address contemporary issues, including corruption, inequality, and moral degradation in many cultures with a majority of Muslims. This selected application of Elbanna's teachings shows how his works offer a versatile framework that may be modified to fit a variety of situations without losing their essential ideas.

Furthermore, Elbanna's ideas have been reinterpreted to encourage involvement in pluralistic political systems in democracies like Malaysia and Indonesia. In order to defend their participation in elections and coalition politics, movements like PKS and PAS emphasize their ideas of incremental transformation, community empowerment, and moral governance. This reinterpretation is part of a larger tendency wherein moderate, participatory forms of political Islam that function inside democratic norms rather than outside of them are legitimized through the application of Elbanna's reformist philosophy [41].

Furthermore, interest in Elbanna's economic and social ideas has increased due to the global conversation about social justice. His support of social programs, fair income distribution, and the state's moral obligations is highly relevant in today's discussions of poverty, economic inequality, and human dignity. Elbanna's vision of a socially conscious Islamic society is frequently used by activist groups and non-governmental organizations (NGOs) that are motivated by Islamic principles to frame their work, proving the ongoing applicability of his social ethics in tackling contemporary humanitarian issues [42].

Lastly, the study shows that different communities, generations, and ideological groupings have different interpretations of Elbanna's teachings. His political pragmatism is emphasized by certain groups, his spiritual and moral revivalism is emphasized by others, and his teachings are reinterpreted by others to oppose extremes and encourage nonviolent interaction. Elbanna's place as a key thinker whose reformist message continues to influence modern Islamic thought and action is confirmed by the variety of interpretations that show the breadth and depth of his intellectual legacy [43].

CONCLUSION

Islamist movements across the Middle East and Southeast Asia have been profoundly shaped by the reformist vision of Hassan Elbanna, whose intellectual legacy continues to influence their ideological orientation, organizational structures, and modes of engagement with society and politics. Elbanna's conception of Islam as a comprehensive system encompassing faith, morality, social responsibility, and political awareness provided a flexible yet coherent framework that could be adapted across diverse cultural and geopolitical contexts. This holistic approach enabled Islamist movements to transcend purely ritualistic understandings of religion and instead emphasize Islam as a guiding force for individual transformation and collective reform. Movements such as the Muslim Brotherhood in the Middle East, as well as the Pan-Malaysian Islamic Party (PAS) and the Prosperous Justice Party (Partai Keadilan Sejahtera) in Southeast Asia, demonstrate how Elbanna's ideas were selectively internalized and contextualized. His emphasis on tarbiyah (moral and spiritual education), gradualism, discipline, and community service became foundational principles that strengthened internal cohesion while maintaining public legitimacy. Rather than pursuing abrupt or revolutionary change, these movements often adopted incremental strategies that prioritized social engagement, education, and welfare as pathways to long-term transformation. This gradualist approach allowed them to navigate complex political environments without abandoning their ideological commitments. Furthermore, the transnational dissemination of Elbanna's thought through networks of students, scholars, da'wah organizations, publications, and international Islamic forums facilitated the localization of his ideas. As a result, Islamist movements in Southeast Asia did not merely replicate Middle Eastern models but developed hybrid forms that harmonized Islamic principles with local traditions, democratic processes, and pluralistic societies.

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Author Contribution

Alwy Ahmed Mohamed conceptualized the study; Qudra Bezibweki and Muhammad Ndow conducted analysis; Mohd Rab coordinated comparative perspectives; Mariam Elbanna refined historical interpretation, methodology, and final manuscript.

Conflicts of Interest

The authors declare no financial, professional, or personal relationships that could be construed as influencing the research, interpretation, or conclusions presented in this article examining Islamist movements inspired by Hassan Elbanna across diverse regional contexts.

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