

Adapting Da'wah and Empowerment: A Comparative Study of Islamic Women's Organizations' Transformation in West Java

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Abstract	This research aims to analyze the dynamics of transformation that occurred in Islamic women's organizations in West Java, focusing on PW. Fatayat NU, PW. Nasyiatul Muhammadiyah, and PW. Persis young women for the 2020-2025 period. These organizations have a significant role in women's empowerment and public policy advocacy. Still, they face significant challenges stemming from social, political, and economic changes, including digitalization and changes in government policy. This research method uses a qualitative approach with case studies, collecting data through in-depth interviews with administrators and organization members and analyzing related documents. The research results show that Islamic women's organizations in West Java have successfully adapted to digital technology to expand the reach of da'wah and empowerment but still face internal challenges such as leadership regeneration and ideological differences. External challenges in socio-political dynamics and government policies force this organization to innovate and remain relevant. In conclusion, these organizations demonstrate strong transformational potential to contribute to more inclusive and sustainable social change despite the considerable challenges. This research implies the need to strengthen digital capacity, develop programs based on contemporary issues, and expand collaboration networks with various parties, including government and civil society.	
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1. INTRODUCTION

Islamic women's organizations in Indonesia, such as PW. Fatayat NU, PW. Nasyiatul Muhammadiyah, and PW. Persis youth have a strategic role in various fields, including social, educational and da'wah (Syahid & Romli, 2020; Umar et al., 2021). These three organizations have long been a forum for Muslim women to contribute to improving community welfare through various empowerment programs. PW. Fatayat NU, for example, is active in advocating for women's and children's rights (Aini, 2024), while PW. Nasyiatul Muhammadiyah focuses on education and strengthening the capacity of young women (Ma'arif & Syafitry, 2023). On the other hand, PW. Pemudi Persis emphasizes purifying the faith and strengthening the role of women in the family and society (Fauzan et al., 2020). With different approaches, these three organizations have significantly impacted building a more empowered and religious society.



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Social, economic, and political changes in Indonesia, especially in West Java, require Islamic women's organizations to continue to adapt and transform. The opinions of modern and contemporary ulama align with the principle of equality in Islam, which emphasizes the reality and justice behind the concept of equality (Begum et al., 2024). Modernization, urbanization, and increasing participation of women in the public sector are changing the dynamics of women's roles in society (Ritonga et al., 2024); (Tanamal, 2024); (Pronika & Ardhanita, 2023). On the one hand, this change opens up opportunities for women to be more active in leadership and decision-making (Ashari, 2024). (Mahbuba & Rabeya, 2023) argue that the debate regarding women's leadership in Muslim societies is developing complex and dynamic, thus demanding more attention to adapt to changes in the environment and the dynamics of society's attitudes towards its legitimacy and appropriateness. However, it also challenges maintaining Islamic and cultural values locally (Wibowo, 2023). Therefore, organizations like PW. Fatayat NU, PW. Nasyiatul Muhammadiyah, and PW. Pemudi Persis must formulate new strategies for developing their programs to remain relevant to the needs of the times.

In the digital era, these organizations face significant challenges and opportunities. Information technology development and globalization have impacted communication patterns and the spread of Islamic da'wah (Hidayat, 2024). On the one hand, digital platforms enable the dissemination of da'wah and educational messages more widely and quickly (Efendi et al., 2023). On the other hand, there is also potential for uncontrolled information flows to influence the understanding of Islam in society, especially among the younger generation (Handaru, 2021). Apart from that, ideological challenges are also increasingly complex, with the emergence of various religious ideologies, both moderate and extreme (Al Hariri et al., 2024). Therefore, Islamic women's organizations need to optimize digital technology as a more effective tool for da'wah and empowerment and build digital literacy for their members to remain able to compete in the global era.

This research focuses on PW. Fatayat NU, PW. Nasyiatul Muhammadiyah, and PW. Pemudi Persis because the three have unique characteristics in their da'wah and women's empowerment strategies. PW. NU Fatayat prioritizes a socio-cultural approach in its preaching, while PW. Nasyiatul Muhammadiyah emphasizes intellectual and educational aspects, as well as PW. Pemudi Persis focuses on purifying the faith and implementing Islamic values daily. It is hoped that the study of these three organizations will provide broader insight into how Islamic women's organizations adapt to the challenges of the times and develop effective strategies for strengthening the role of women in modern society.

The urgency of this research lies in the importance of understanding how Islamic women's organizations, especially PW. Fatayat NU, PW. Nasyiatul Muhammadiyah, and PW. Persistent young people can adapt and innovate when facing social, political, and economic dynamics and the challenges of the digital era. In the context of increasingly rapid changes, these organizations play a strategic role in maintaining a balance between Islamic values and the demands of modernity, especially in empowering women. This research is crucial because it can provide in-depth insight into the da'wah, educational, and social strategies these organizations implement when facing globalization and technological developments. Apart from that, the results of this research can also be a recommendation for other Islamic organizations in designing more inclusive, adaptive, and effective programs for the wider community, especially in West Java.

Several previous studies have examined the role of Islamic women's organizations in Indonesia in the social, educational, and da'wah fields. For example, research conducted by (Aini, 2024) and (Faizah, 2022) discusses the contribution of PW. Fatayat NU in empowering women through educational

programs and social advocacy. Meanwhile, studies by (Khaerah & Susilawati, 2021) and (Mustofa et al., 2024) highlight the role of PW. Nasyiatul Muhammadiyah in building awareness of religious literacy for young women through a community-based approach. Additionally, research by (Zaenudin et al., 2024) reviewed how PW. Pemudi Persis maintains Islamic values in the face of globalization and modernization. Although these studies have provided an overview of each organization's role, few studies comprehensively compare Islamic women's organizations' adaptation and transformation strategies in facing the challenges of the digital era and social change. Therefore, this research will complement previous studies by analyzing PW more deeply. Fatayat NU, PW. Nasyiatul Muhammadiyah, and PW. Pemudi Persis innovates in maintaining their relevance amidst changing times.

This research provides new insights into the changing dynamics of Islamic women's organizations, especially PW. Fatayat NU, PW. Nasyiatul Muhammadiyah, and PW. Pemudi Persis, in adapting approaches to da'wah, education, and women's empowerment to remain relevant to current developments. The novelty of this research lies in its approach, which combines analysis of the dynamics of the transformation of Islamic women's organizations with the context of social, economic, and technological changes that are developing rapidly in Indonesia, especially in West Java. It is hoped that the findings from this research can enrich academic literature and provide strategic recommendations for Islamic women's organizations to strengthen their role and impact in modern society.

This research aims to analyze the transformation strategy carried out by PW. Fatayat NU, PW. Nasyiatul Muhammadiyah, and PW. Persistent youth face social, economic, and technological dynamics in the modern era. Specifically, this research will identify each organization's role in the fields of da'wah, education, and women's empowerment and explore how they adapt their approaches and programs to remain relevant to current developments. Apart from that, this research also aims to reveal the challenges and opportunities faced by Islamic women's organizations in the midst of digitalization and globalization, as well as provide strategic recommendations for strengthening their role in building a more inclusive, empowered society based on Islamic values.

2. METHODS

The research method used in this study is a qualitative method with a case study approach, which aims to explore the dynamics of the transformation of Islamic women's organizations in Indonesia, especially in West Java (Pahleviannur et al., 2022). This research will use a descriptive approach to identify, describe, and analyze the potential and challenges faced by PW. Fatayat NU, PW. Nasyiatul Muhammadiyah, and PW. Persis youth face social, economic, and technological changes (Niam et al., 2024). Using case studies, this research will focus on these three organizations to gain a more specific and in-depth understanding of their adaptation and transformation strategies in 2022 (Assyakurrohim et al., 2023). To address the broadness of the West Java region, this study limits the research sites to three representative cities, namely Bandung, Tasikmalaya, and Cirebon, which are known for their active Islamic women's movements and socio-cultural diversity.

A purposive sampling technique was employed to select participants based on their strategic positions and active involvement in organizational programs. Data were collected through in-depth interviews conducted in 2022 with key informants, including chairpersons, secretaries, and selected grassroots members from various branches to ensure diverse perspectives across different organizational levels.

The data collection technique used in this research involved in-depth interviews with administrators and active members of PW. Fatayat NU, PW. Nasyiatul Muhammadiyah, and PW. Persis young women in West Java. This interview will obtain information regarding the views, experiences, and practices implemented in da'wah, education, and women's empowerment in each organization. This research will also use document studies to analyze the three organizations' policies, programs, and activity reports. Relevant documentation will help researchers understand the historical context and development of the programs implemented by these organizations.

Data analysis in this research will be done using thematic analysis techniques, where researchers will identify the main themes that emerge from the data collected. Data obtained from interviews and documents will be analyzed inductively by grouping information into categories that suit the research objectives. Researchers will look for patterns that describe the potential and challenges Islamic women's organizations face in changing times and how adaptation strategies are implemented to remain relevant in the digital and globalization context. Triangulation techniques will also ensure data validity by comparing findings from interviews, documents, and other sources.

In this research, a qualitative approach is hoped to provide deeper insight into the transformation strategies implemented by Islamic women's organizations in West Java. This research aims to describe the existing potential and challenges and provide practical recommendations for developing da'wah and women's empowerment programs in the future. In addition, using case studies, this research can significantly contribute to understanding how Islamic women's organizations are transforming in facing the changing times and technological developments in Indonesia, especially in West Java.

3. FINDINGS AND DISCUSSION

Organizational transformation refers to the process of significant changes in an organization's structure, policies, goals, or ways of working to adapt to continuously developing external conditions (Mandalia, 2024; Nurdin et al., 2020). In the context of Islamic women's organizations, this transformation involves changes in approaches to da'wah, empowerment, and adjustments to social, political, and economic developments occurring in society. Islamic women's organizations in Indonesia, such as PW. Fatayat NU, PW. Nasyiatul Muhammadiyah, and PW. Pemudi Persis has experienced significant adaptation in response to changing times. These changes include applying information technology in da'wah, strengthening education based on Islamic values, and increasing women's participation in social and political decision-making. Amid globalization, digitalization, and ideological change, these organizations strive to maintain relevance and strengthen the role of women in building a more inclusive, just, and empowered society. The transformation of Islamic women's organizations shows how they survive and innovate to continue to play an essential role in empowering women in Indonesia.

In understanding the transformation of Islamic women's organizations in West Java, it is essential to recognize that PW. Fatayat NU, PW. Nasyiatul Muhammadiyah, and PW. Pemudi Persis are not independent entities but function as youth wings affiliated with larger, male-dominated Islamic organizations—Nahdlatul Ulama (NU), Muhammadiyah, and Persatuan Islam (Persis), respectively. The historical formation of these organizations cannot be separated from the broader context of identity fragmentation and ideological polarization among Muslim groups in Indonesia during the early 20th century.

This period witnessed increasing contestations over religious authority, modernism, and traditionalism within Indonesian Islam, leading to the establishment of mass-based Islamic

organizations that sought to define and assert their ideological positions. Fatayat NU, for instance, was officially established in 1950 when NU was consolidating its sociopolitical base in post-independence Indonesia. Meanwhile, Nasyiatul Muhammadiyah, founded much earlier in 1934, emerged in the pre-independence era as Muhammadiyah expanded its educational and social welfare networks to promote Islamic modernism. Pemudi Persis, formed in the 1940s, reflects Persis' more puritanical and scripturalist orientation amid the rising influence of Islamic reformist thought.

These differing historical trajectories profoundly influence each organization's ideological orientation and conception of women's roles. Fatayat NU emphasizes women's involvement in social and religious life within the framework of traditional Islamic scholarship. Nasyiatul Muhammadiyah promotes intellectual and educational empowerment based on progressive Islamic modernism. In contrast, Pemudi Persis upholds a stricter interpretation of Islamic practices, focusing on doctrinal purity and the reinforcement of religious discipline.

Thus, while all three organizations are committed to women's empowerment, their visions, strategies, and developmental paths are shaped by their parent organizations' ideological frameworks and historical experiences.

3.1 Potential in Transforming Islamic Women's Organizations

The potential for transformation in Islamic women's organizations in Indonesia can be seen from the various internal opportunities these organizations have, such as strong cadre formation, extensive organizational networks, and an essential role in advocating for women and families. Cadre formation is the main element in strengthening the capacity and quality of human resources in the organization, where members are taught to become leaders with integrity, insight, and skills. In addition, the organizational network among Islamic women's organizations and other organizations provides opportunities for them to support each other and share experiences facing existing social challenges. In terms of advocacy, Islamic women's organizations have a strategic role in fighting for women's rights, such as the rights to health, education, and family protection, which allows them to transform into active agents of change.

"We at Fatayat NU are indeed quite helped by the support from NU structurally, both in terms of program funding and access to government networks. This allows us to routinely hold regeneration training and economic empowerment programs, even at the village level. Cadre formation is the main foundation for developing the organization's potential. We encourage every cadre who joins to be directly involved in social activities and da'wah. This is about teaching religious knowledge and equipping them with leadership skills relevant to current developments. We believe that this will help women become agents of change in society." (Interview with Treasurer and Chairman of PW. Fatayat NU, West Java, 2022)

The structural advantages that Fatayat NU possesses in its organizational development efforts. Supported by Nahdlatul Ulama's robust institutional framework, Fatayat NU benefits from steady access to program funding and governmental networks. This enables the organization to systematically extend its initiatives even into rural communities.

This structural support directly enhances Fatayat NU's ability to prioritize cadre formation as a strategic pillar for organizational sustainability. By integrating religious knowledge with contemporary leadership skills, Fatayat NU ensures that its cadres are spiritually grounded, socially competent, capable of driving community change.

Such a model illustrates the synergistic relationship between external institutional backing and internal capacity-building processes. Fatayat NU's approach demonstrates how organizational resilience and impact can be significantly bolstered when cadre development strategically aligns with resource accessibility and socio-political networking. This contrasts with organizations operating with fewer structural advantages, highlighting the critical role of institutional support in shaping the transformation pathways of Islamic women's organizations.

"Our collaboration with the government and various civil society organizations is very helpful in implementing women's empowerment programs. We can more effectively advocate for policies that benefit women, such as education and health programs. This synergy opens up great opportunities for Islamic women's organizations to play a deeper role in social change at the local and national levels. However, although we have the advantage of support from Muhammadiyah educational institutions, which makes it easier to socialize the program among students, we also face challenges. Cadre mobilization in areas far from city centers is often less active than big cities." (Interview with Secretary and Program Coordinator of PW. Nasyiatul Muhammadiyah, West Java, 2022)

The statement highlights the dual dynamics within PW. Nasyiatul Muhammadiyah's transformation efforts. On the one hand, the organization effectively leverages its external collaborations with government bodies and civil society organizations to advance its women's empowerment agendas, particularly in education and health. This synergy enhances the organization's visibility and amplifies its advocacy efforts, enabling broader social change at both local and national levels.

On the other hand, despite the advantages of strong institutional ties with Muhammadiyah's educational networks, internal mobilization remains uneven. The difficulty in maintaining active cadre participation, especially in regions distant from urban centers, points to a structural limitation that affects the organization's capacity for grassroots engagement and program sustainability.

This tension between external strength and internal mobilization challenges suggests that while Nasyiatul Muhammadiyah possesses considerable strategic potential, its organizational impact is mediated by geographical and infrastructural disparities. Addressing these internal challenges is crucial to ensuring that the benefits of external collaborations translate effectively into grassroots empowerment across diverse socio-geographical contexts.

Through the economic empowerment programs we run, we see that many women are now more financially independent. We provide entrepreneurship training and help them access markets for their products. This is about improving the family economy and increasing women's self-confidence in taking an active role in society. Our programs are designed to be simple and community-based. We prioritize cadre solidarity and direct engagement with the community, even though we are still far from adequate in terms of facilities."

(Interview with Chairwoman of PW. Pemudi Persis, West Java and Cirebon, 2022)

The interview reflects how PW. Pemudi Persis approaches economic empowerment through a localized, grassroots model emphasizing simplicity, cadre solidarity, and direct community engagement. While their programs successfully foster financial independence among women and bolster their confidence to participate actively in public life, the limited facilities and modest organizational infrastructure present significant challenges for broader scalability and institutional sustainability. The focus on community-based empowerment aligns with Pemudi Persis's doctrinal emphasis on close-knit religious and social ties but also highlights the structural vulnerabilities faced by organizations with constrained access to financial and technological resources. Although effective at building personal agency at the grassroots level, this model requires strategic innovation and external support to expand its impact beyond localized communities.

The analysis results indicate that the potential for transformation in Islamic women's organizations in West Java is influenced by three key factors: internal cadre formation, external synergy with various stakeholders, and economic and social empowerment initiatives. However, these potentials are not uniformly distributed across organizations.

Cadre development, which emphasizes leadership skills and religious knowledge, remains a core strategy, yet the degree of institutional support and program sustainability varies. Organizations such as PW. Fatayat NU, with strong structural backing, demonstrates more systematic leadership regeneration than organizations like PW. Pemudi Persis, which relies primarily on voluntary grassroots engagement.

External synergy, particularly collaborations with government and civil society, enhances organizational influence in shaping pro-women policies; however, the effectiveness of these collaborations is contingent upon each organization's existing social capital and resource accessibility.

Similarly, while economic empowerment programs through entrepreneurship and financial literacy initiatives have fostered financial independence among women, the scale and impact of these programs differ markedly between organizations with established networks and those operating on limited community-based resources.

These findings suggest that Islamic women's organizations in West Java exhibit strong potential for transformation and strengthening women's social, political, and economic roles. However, their trajectories are shaped by diverse institutional capacities, historical affiliations, and access to structural support.

Previous research on Islamic women's organizations in Indonesia has provided an overview of their roles and contributions in various fields, from education and social empowerment to political advocacy. One relevant study is research by (Mahmudah, 2020) and (Damayanti, 2024), which discusses the role of Islamic women's organizations, such as Fatayat NU and Nasyyatul Muhammadiyah, in empowering women in Indonesia. This research reveals how these organizations focus on increasing women's individual capacity and play an essential role in strengthening social networks that support women in facing social and economic challenges. The findings from this research provide a strong basis for this research to dig deeper into the dynamics of transformation that occur in Islamic women's organizations, especially in West Java.

3.2 Challenges in Transforming Islamic Women's Organizations

The internal challenges Islamic women's organizations face in the transformation process are diverse and often become obstacles to optimizing the organization's potential. One of the biggest challenges is the problem of leadership regeneration. This organization requires leaders with firm religious insight and good managerial skills to manage the changes. In addition, modernizing the organizational system is the next challenge, as many Islamic women's organizations still rely on traditional structures and must adapt to current developments. Internal ideological differences, which often arise due to the presence of members with different backgrounds, can also add complexity to the transformation process, especially in developing a vision and mission that all members can accept.

"One of our biggest challenges at Fatayat NU is leadership regeneration. We know that strong leadership is very important to encourage organizational change. However, we often face obstacles in preparing young leaders who have a balance between religious knowledge and managerial abilities. This is one of our main focuses to ensure that new leadership can make this organization more relevant to current developments." (Interview with Chairman of PW. Fatayat NU, West Java, 2022)

External challenges also play an important role in hindering the transformation of Islamic women's organizations. Changes in government policy, especially those relating to regulations affecting women's rights or social policy, often influence the course of empowerment programs and da'wah activities carried out by these organizations. Socio-political dynamics constantly change to influence space for organizations to carry out their missions. For example, increased social polarization or political pressure may make it difficult for women's organizations to carry out their activities freely. In addition, the challenges of globalization and digitalization require organizations to be able to adapt to technological advances so that they remain relevant in reaching a wider audience and increasing the effectiveness of their work.

"We often have to adapt to changes in government policy that directly impact our programs. For example, in recent years, there have been policy changes regarding religious education in schools, influencing how we carry out da'wah and education. "This policy change requires us to be more flexible in adapting our strategy so that we can still have a positive impact on society." (Interview with Secretary PW. Nasyiatul Muhammadiyah, West Java, 2022)

Resistance to change is also one of the significant obstacles Islamic women's organizations face in their transformation. Some members may be comfortable with traditional working methods and reluctant to adopt new technology, which could increase the organization's efficiency and effectiveness. These obstacles often relate to a lack of understanding or skills in digital technology, such as social media platforms, organizational management applications, and other communication tools. In addition, member participation in organizational innovation is often hampered by limited time, resources, and interest in engaging in these changes. Therefore, organizations need to create an environment that supports learning and adaptation so that each member feels involved and motivated to contribute to the ongoing transformation process.

"Some members find it difficult to adapt to the new technology we are trying to implement in the organization, such as using applications for activity management and social media platforms for preaching. Some feel that traditional methods are more effective. This is certainly a challenge for us to convince them about the importance of innovation and how technology can make our daily work easier." (Interview with Chairman of PW. Pemudi Persis, West Java, 2022)

The analysis of the findings in this interview shows that the challenges faced by Islamic women's organizations in West Java, both internal and external, are interrelated and influence the ongoing transformation process. PW. Fatayat NU, benefiting from Nahdlatul Ulama's inclusive and community-centered approach, has more extensive leadership recruitment and training channels. In contrast, PW. Pemudi Persis, with its stricter doctrinal stance and narrower religious interpretation, faces greater difficulties in attracting and developing leaders capable of balancing religious rigor with modern managerial demands. Similarly, PW. Nasyiatul Muhammadiyah, despite its progressive educational ethos, encounters challenges in regenerating leadership, particularly in rural areas where access to Muhammadiyah's institutional support is less robust. The adoption of digital technologies and the modernization of organizational systems also present uneven challenges. Organizations with broader institutional backing, like Fatayat NU, adapt more readily to digitalization, while those with limited structural resources, such as Pemudi Persis, encounter constraints in technological integration due to financial and human resource limitations. Ideological orientations also shape the speed and extent of technological adaptation, as more conservative organizations may approach digital tools with greater caution, concerned about preserving religious values amid technological change.

Externally, local and national policy environments significantly influence organizational transformation. Decentralization policies in Indonesia, granting greater autonomy to local

governments, create varied opportunities and obstacles depending on regional governance attitudes towards women's empowerment initiatives. In regions where local governments actively promote gender-inclusive policies, Islamic women's organizations find it easier to secure partnerships and expand programmatic initiatives. Conversely, in areas with conservative political climates or where women's rights are marginalized, organizations often encounter bureaucratic resistance or policy constraints that limit program development. At the national level, shifting educational and religious regulations, such as changes in curriculum standards for Islamic education or funding frameworks for religious organizations also affect the operational space for these organizations. Organizations that are agile in navigating these regulatory environments and capable of aligning their programs with governmental priorities are better positioned to sustain and expand their activities.

The challenges confronting Islamic women's organizations in West Java are not monolithic. However, they are mediated by doctrinal, ideological, and structural factors internally, as well as by the diversity of local and national policy frameworks externally. A nuanced understanding of these multi-layered challenges is critical to accurately assess the organizations' capacities for sustainable transformation.

Previous research on Islamic women's organizations in Indonesia has provided essential insights regarding their social and economic empowerment role. Research by (Setiawati et al., 2023) and (Aini, 2024) highlights how Fatayat NU, Nasyiatul Muhammadiyah, and Pemudi Persis play an active role in providing education and training to increase the capacity of women in their communities. The study also shows that despite progress in women's empowerment, structural and cultural challenges still affect the effectiveness of these organizations in reaching more members. Other research by (Alghamdi, 2023) dan (Mohiuddin, 2023) also discusses the importance of adapting Islamic women's organizations to technological developments and globalization but still finds internal obstacles related to resistance to change and difficulties in leadership regeneration.

3.3 Adaptation and Innovation Strategies in Facing Challenges

Adaptation and innovation strategies in facing the challenges of organizational digitalization are key to the sustainability of Islamic women's organizations in this modern era. Using social media and digital platforms opens wider access for organizations to interact with members and the public and becomes an effective tool in introducing their programs. Organizations such as Fatayat NU, Nasyiatul Muhammadiyah, and Pemudi Persis have utilized platforms like Instagram, Facebook, and YouTube to introduce various activities, including skills training, da'wah, and seminars. With digitalization, these organizations can reach younger members already familiar with technology and expand the reach of their da'wah and empowerment to a broader level.

"We at Fatayat NU are very aware of the importance of technological adaptation in increasing the effectiveness of da'wah and empowerment. We have started using digital platforms such as Instagram and YouTube to disseminate information about our activities, such as skills training and religious seminars. With social media, we can reach younger members and expand the reach of our da'wah outside the West Java region." (Interview with Chairman of PW. Fatayat NU, West Java, 2022)

The importance of education and training programs to increase member capacity is an integral part of the innovation strategy of Islamic women's organizations. These organizations realize that to transform well, their members must have knowledge and skills that align with the demands of the times. Therefore, they develop various training programs, such as entrepreneurship training, organizational management, communication skills, and even digital-based training, to equip their members with

relevant skills. These programs aim to increase individual capacity and create cadres ready to lead and continue the organization's struggle to face more complex challenges.

"At Nasyiatul Muhammadiyah, we understand the importance of increasing the capacity of members so that they can adapt to changing times. We have held various entrepreneurship and organizational management training programs and provided digital-based skills training to help members utilize technology daily. This is an important step to prepare them to become future leaders in the organization. For example, Nasyiatul Muhammadiyah held a social media management workshop to increase the capacity of cadres in digital da'wah strategies and publication of organizational programs." (Interview with Secretary PW. Nasyiatul Muhammadiyah, West Java, 2022)

New approaches to women's da'wah and advocacy based on contemporary issues are also part of the adaptation strategy carried out by Islamic women's organizations. In facing the challenges of globalization and social change, the preaching carried out by this organization now focuses more on actual issues, such as women's rights, economic empowerment, gender-based violence, and the environment. Organizations such as Nasyiatul Muhammadiyah, for example, have developed da'wah programs that are more contextual by introducing the concept of da'wah that prioritizes the values of social justice and women's empowerment. This approach makes da'wah more relevant to the problems facing women today and provides space for members to contribute to broader social advocacy.

"Pemudi Persis has changed our da'wah approach to be more relevant to contemporary issues. We discuss religious and social issues, such as violence against women and economic empowerment. We also often hold discussions and seminars on women's rights in a modern context. This provides an opportunity for members to understand more deeply about their role in social change, while still maintaining Islamic values. This is realized through several programs, including the modernization of member data collection through the Annisa Online platform, which allows for more effective digital-based data management. In finance, PP Pemudi PERSIS emphasizes the importance of digitalization by managing mandatory member infaq (IWA) online in collaboration with Bank Danamon Syariah. In response to national political dynamics, the organization also launched a political education program for members to improve political literacy. In addition, innovations in the social and environmental fields were also strengthened with the establishment of the Environmental Field of Work (Bidgar), marking Pemudi PERSIS' commitment to sustainability issues. In facing the challenges of digital communication, PP Pemudi PERSIS formed a Media Team to expand the reach of da'wah and social activities through online platforms. Efforts to strengthen the economic independence of cadres are also a focus, in line with the organization's vision to build an independent economic base. The entire program was developed with the spirit of "collaborative collective", becoming the new breath of the PERSIS Youth movement to strengthen the organization's existence in the midst of changing times." (Interview with Chairman of PW. Pemudi Persis, West Java, 2022)

The results of the analysis of the findings of this interview show that Islamic women's organizations in West Java, such as Fatayat NU, Nasyiatul Muhammadiyah, and Pemudi Persis, have succeeded in implementing effective adaptation and innovation strategies in facing the challenges of the times. The use of social media and digital platforms to expand the reach of da'wah and empower women shows that these organizations can utilize technology to achieve their goals. In addition, training programs that focus on increasing member capacity, both in entrepreneurship and digital skills, reflect the organization's awareness of the importance of improving the quality of human resources in facing social and economic change. Based on contemporary issues, such as economic empowerment and women's rights, the da'wah approach also shows that this organization can adapt to developing social dynamics, making their da'wah more relevant and contributing to more significant social change. Overall, these

findings confirm that the success of Islamic women's organizations in facing the challenges of the times is very dependent on their ability to innovate and adapt to the needs and developments occurring in society.

Previous research on the transformation of Islamic women's organizations in Indonesia provides an essential picture of their social, political, and economic roles. For example, research by Sholihah (2018) revealed that Islamic women's organizations such as Fatayat NU, Nasyiatul Muhammadiyah, and Pemudi Persis strategically empower women through various educational and social programs. This research highlights how these organizations have faced challenges, including overcoming cultural and structural barriers that impact their effectiveness in reaching members and delivering social impact. Meanwhile, research by Hasanah (2020) shows that in facing the era of globalization and technological progress, Islamic women's organizations need to carry out transformations to remain relevant and effective in carrying out da'wah and empowerment. Nonetheless, internal challenges such as resistance to change and limited resources remain issues that require further attention.

Social change theory states that societal change occurs through interactions between social structures and individual actions (Reinholz & Andrews, 2020); (Al'Alim et al., 2023). In the context of Islamic women's organizations, this theory helps to understand how they adapt to more extensive social changes and respond to external challenges. Apart from that, the theory of women's empowerment is also very relevant to analyzing how these organizations contribute economically, socially, and politically to women's empowerment. This theory emphasizes that women's empowerment is related to access to resources and women's ability to make decisions that affect their lives (SAWIRI, 2022). These two theories provide a comprehensive framework for analyzing the dynamics of the transformation of Islamic women's organizations, facing internal and external challenges.

The impact of transformation on the role of women in society is very significant, especially in terms of empowerment and social change. Islamic women's organizations in West Java, such as Fatayat NU, Nasyiatul Muhammadiyah, and Pemudi Persis, are playing a more significant role in strengthening the position of women through various education and training programs. By adopting a digital-based approach, these organizations can reach more women at various levels of society, providing them with opportunities to develop economically and socially. These organizations also fight for public policies supporting women, including protecting women's rights and access to health and education. This transformation directly impacts the women involved and contributes to changes in society's perception of women's role in various life sectors.

The transformation implications for the younger generation in Islamic women's organizations are also significant. Through cadre formation and training programs that focus on developing leadership and technology-based skills, these organizations have succeeded in preparing the younger generation better prepared to face the challenges of globalization and digitalization. They are not only socially and economically empowered but also given an understanding of the importance of active participation in decision-making that affects their lives. Thus, the transformation in Islamic women's organizations in West Java had a sustainable positive impact, empowering individual women and creating more significant social change.

The dynamics of the transformation of Islamic women's organizations in West Java show that these organizations have succeeded in adapting to social, economic, and technological changes. Even though they face various internal and external challenges, these organizations can still play an important role in empowering women and advocating for public policies that support gender equality. The role of women in society is increasingly being strengthened, and the young generation of women is being

allowed to become leaders who are ready to face future challenges. To strengthen Islamic women's organizations in facing future challenges, it is recommended that these organizations continue to increase digital capacity, expand international networks, and develop programs relevant to community needs. Further research could also be conducted to explore more deeply the impact of the transformation of Islamic women's organizations in other regions in Indonesia and how they can contribute to the development of more inclusive gender-based policies

4. CONCLUSION

This research concludes that Islamic women's organizations in West Java, such as PW. Fatayat NU, PW. Nasyiatul Muhammadiyah, and PW. Persis youth have experienced significant transformation dynamics in facing various social, political, and economic challenges in 2020-2025. This transformation includes adopting digital technology to expand the reach of da'wah, empowering women through training programs, and strengthening their role in advocating for public policies that support gender equality. Even though these organizations have successfully adapted to changing times, internal challenges, such as leadership regeneration and modernization of organizational systems, remain obstacles that need to be overcome. On the external side, challenges such as changes in government policies, globalization, and digitalization require Islamic women's organizations to continue to innovate to remain relevant in the context of changing times. However, the transformation potential possessed by these organizations is enormous, especially in women's economic empowerment and strengthening social networks. With a more inclusive approach and based on contemporary issues, these organizations can increase their members' capacity and strengthen women's role in social and economic development. In conclusion, although the challenges faced are pretty significant, the transformation carried out by Islamic women's organizations in West Java shows excellent potential for a more significant contribution to more inclusive and sustainable social change.

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