

Da'wah Strategies for Women's Empowerment in Grassroots Islamic Organisations: A Case Study in East Java, Indonesia

Muhammad Hamdan Yuwafik, Zizi Nurhikmah

Institut Agama Islam Sunan Kalijogo Malang, Indonesia

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Abstract

Despite the growing discourse on women's empowerment within Islamic da'wah, empirical studies examining how grassroots Islamic women's organisations operationalise da'wah strategies to enhance women's social, economic, and religious participation remain limited. Existing literature largely focuses on normative or theological discussions, with insufficient attention to practical da'wah strategies implemented at the local organisational level. Addressing this gap, this study examines the da'wah strategies employed by the Women's Wing of Nahdlatul Ulama (Fatayat Nahdlatul Ulama) at the Branch Leadership Council level in Jabung District, Malang Regency, East Java, Indonesia, in strengthening the role of women. This study adopts a qualitative descriptive approach, drawing on the da'wah strategy framework proposed by Abu al-Fath al-Bayanuni. Data were collected through participant observation, in-depth interviews, and document analysis involving organisational leaders and members. The findings reveal the integration of three interrelated da'wah strategies. First, sentimental strategies are implemented through spiritual and religious activities such as collective Qur'anic recitation, khatmil Qur'an, istighosah, and Qur'an memorisation circles. Second, rational strategies are enacted through organisational meetings, socialisation programmes, and structured discussions addressing contemporary women's issues. Third, sensory strategies are realised through entrepreneurship skills training and social service initiatives that directly engage women in productive and communal activities. The novelty of this study lies in its demonstration of how classical da'wah strategy theory is contextually adapted within a women-led Islamic organisation to create participatory spaces and foster social transformation. The findings contribute to contemporary da'wah studies by highlighting women's empowerment as both a strategic objective and a transformative outcome of grassroots Islamic da'wah practices.

Keywords

Da'wah Strategy; Fatayat Nahdlatul Ulama; Women's Empowerment

Corresponding Author

Muhammad Hamdan Yuwafik
Institut Agama Islam Sunan Kalijogo Malang, Indonesia; afikhamdan@gmail

1. INTRODUCTION

Da'wah today has become a major concern within society. The phenomenon of da'wah activities is increasingly prevalent, especially through social media platforms. These developments are encouraging, yet to measure their effectiveness, specific strategies are needed to ensure that da'wah contributes to a deeper understanding of Islamic teachings (Eka Arthia Mariani, 2022). Da'wah functions as a means of inviting, nurturing, and encouraging others to acknowledge the will of Allah SWT by pursuing a path that is true and better. It is not merely an effort to convert individuals to Islam, but rather a comprehensive endeavor to assist Muslims in becoming better, more moral individuals (*khairul ummah*), in pursuit of goodness and well-being in both this world and the hereafter (Yuwafik & Muhid, 2020).

In spite of the holistic and empowering design of da'wah strategies, several gaps persist in



practice. One notable issue is the uneven understanding among organizational leaders regarding more persuasive and humanistic approaches to da'wah. As a result, many activities remain ritual-oriented and lack the depth required for genuine community empowerment (Rofiah, Abdillah, Nursyabani, & Wirdah, 2025). Limited resources, insufficient training, and low active participation among female members also hinder the optimization of da'wah programs. Field observations reveal that many initiatives are still confined to religious routines and have yet to fully address the empowerment of women in social, economic, and religious spheres. This phenomenon reflects a significant gap between the idealism of da'wah strategies and their actual implementation calling for thorough evaluation and more adaptive, responsive approaches tailored to the needs of women at the grassroots level (Farisi, Muhid, & Fattah, 2021).

These arguments are supported by observable facts and social phenomena within society. Social facts reflect the realities of community life that can be objectively assessed and observed. For example, in Lampung, the Chairwoman of PP Fatayat NU took part in an audience to express demands for justice in the case of a murdered woman whose body was found in a sack. The Chairwoman urged all Fatayat NU members to actively participate in seeking justice, as the victim was a cadre member of Fatayat NU in East Lampung (Yuwafik & Masty, 2025). Muslimat NU Plays a Strategic Role in Supporting Village Development, Furthermore, the PC Fatayat NU of Malang Regency launched an inclusive protection program aimed at preventing violence against women and children (Sudoyo, 2025). To address such issues, The Role Of Muslimates In Women's Empowerment In The Socio-Religious Field In Papungan Village, Pitu District Ngawi Regency and LKP3A collaborated with PC Fatayat NU of Malang Regency to support members in becoming more responsive and engaged in assisting, accompanying, and providing psychological support to victims of violence against women and children (Ulinnuha, 2023).

Several previous studies have contributed to the foundation of the present research, revealing a notable research gap that warrants further investigation. For instance, from the Department of Islamic Communication and Broadcasting at the State Islamic Institute (IAIN) Metro, examined "*The Da'wah Strategies of Fatayat NU in Guiding Women in the Religious Field*. (Nadila, 2022)" Her study describes how the Branch Leadership Council (PAC) of Fatayat NU in Batanghari Subdistrict implemented three specific da'wah strategies to guide women in religious matters. Similarly, explored "*The Participation of the Branch Leadership Council (PC) Fatayat NU in Strengthening the Role of Women in Parepare City* (Yanti & Amaliah, 2024)" The research highlights the organization's initiatives in empowering women through regular programs designed exclusively to enhance women's capacity and societal roles. Furthermore, investigated "*The Da'wah Strategies of Nahdlatul Ulama in Guiding the Community of Kresno Widodo Village, Tegineneng Subdistrict, Pesawaran Regency* (Ambar Afiah, 2021)." The study found that the local NU branch adopted effective da'wah approaches by fostering close engagement and rapport with the community. Collectively, these studies demonstrate that well-designed da'wah strategies contribute significantly to enhancing women's religious awareness, self-reliance, and empowerment. However, while previous research has primarily focused on community guidance and empowerment at the organizational or regional level, limited scholarly attention has been paid to Fatayats' woman there by presenting a gap that this study seeks to address. (Rofiah et al., 2025)

Nahdlatul Ulama (NU) is committed to guiding and encouraging Muslims to live in accordance with the values of Islam as taught by the Prophet Muhammad (peace be upon him), his companions, and the succeeding generations, including the *tabi'in*, *tabi' al-tabi'in*, and prominent

scholars whose exemplary leadership has spanned the centuries to the present day (Burhani, 2012). Fatayat NU plays an active role in social, educational, and *da'wah* activities, with a particular focus on women's issues. The pursuit of gender equality has been instrumental in elevating women's dignity and value. Therefore, it is crucial for women to empower themselves in all aspects of life. Strengthening women's roles can be achieved through the application of innovative technologies, the protection of women workers, the development of skills, and the reinforcement of supportive regulations (Ulinnuha, 2023).

The selection of Jabung Subdistrict as the locus of this study is based on its strong Nahdlatul Ulama presence, including an active Branch Leadership Council (PAC) of Fatayat NU that consistently engages in religious and socio-community activities. Jabung is a semi-rural area whose community retains strong religious and local cultural values, making it a strategic setting for examining community-based *da'wah* implementation. Research on *da'wah* strategies for women's empowerment is particularly important, as *da'wah* not only serves as a means of conveying religious values but also holds substantial potential as an instrument for strengthening women's social roles, especially at the grassroots level. Despite its significance, there has been limited scholarly inquiry into how *da'wah* strategies at the PAC level are implemented in a practical and sustainable manner. This study seeks to address this gap by identifying and analyzing models of *da'wah* strategies that are effective, contextually relevant, and responsive to women's needs, particularly in rural areas such as Jabung. In doing so, this research is expected to contribute not only to the development of *da'wah* studies and women's empowerment discourse but also to the tangible improvement of women's quality of life.

2. METHODS

This study aims to address the question of mapping the *da'wah* strategies of women's organizations in Islamic *da'wah* activities in Indonesia. Changes and developments in *da'wah* strategies occur alongside social and political shifts across time and space. In addition, the study explains how the implementation of Islamic *da'wah* strategies by religious organizations evolves within society (Syam, 2019). The findings are expected to illustrate that strategic approaches in *da'wah* are essential for designing effective methods of conveying Islamic teachings to various segments of society with diverse social and cultural backgrounds.

In the process of *da'wah* of PAC Fatayat NU Malang, the success of *da'wah* activities will be seen when women have many roles and spaces to be represented in activities in society. To answer this question, the author conducted research in Malang Regency with participant observation in a qualitative research approach, where social practices, values, and symbols in the field were interpreted and described (Warul Walidin & Tabrani, 2015). In addition to participant observation, this study also collected data using interview techniques with various parties who have roles and positions in the Fatayat NU organization with Purposive sampling techniques. This study not only describes the reality of *da'wah* regarding the relationship between society and religious organizations, but theoretically presents a slightly different variant in the debate on Islamic *da'wah* thought.

This research applies a qualitative method with descriptive analysis, in which qualitative inquiry involves collecting descriptive data, expressed in written or spoken form, concerning observable individual behavior (Sugiyono, 2020). It seeks to develop an in-depth understanding of the *da'wah* strategies of the PAC Fatayat Nahdlatul Ulama (NU) in strengthening women's roles.

Through a descriptive qualitative approach, all phenomena are understood holistically and viewed as interconnected (Hajar & Anshori, 2021). The study focuses on the forms of *da'wah* strategies employed, the content of messages delivered, and community responses to these activities. The data obtained were analyzed inductively to identify patterns, meanings, and effective *da'wah* communication strategies in the local context of Nahdliyin women.

The theoretical approach employed in this study is the *Da'wah Strategy Theory* developed by Abu al-Fath al-Bayanuni, which categorizes *da'wah* strategies into three main forms: sentimental, rational, and sensory. This theory is applied to examine how the *da'wah* strategies of Fatayat NU in Jabung Subdistrict, Malang, are adapted to the characteristics of female audiences in the community, encompassing emotional, cognitive, and sensory dimensions. It is considered relevant because it offers a holistic explanation of strategic approaches to delivering *da'wah* messages in a contextual and communicative manner (Saputra, Syukur, & Muawanah, 2020).

In the context of strengthening women's roles, the sentimental strategy involves emotional approaches such as religious counseling that addresses women's spiritual and inner dimensions, including *majelis taklim* and spiritual development activities. The rational strategy is reflected in religious discussions, training programs, and Islamic educational activities that emphasize a logical understanding of Islamic teachings and women's issues. (Hamidah, 2016) The sensory strategy is manifested through direct practices such as skills training, reproductive health education, and experiential social-religious activities. Together, these three strategies provide the analytical foundation for assessing the effectiveness of Fatayat NU's *da'wah* methods in empowering and enhancing the position of women within the Nahdliyin community of Jabung, Malang.

3. FINDINGS AND DISCUSSION

3.1 Da'wah Strategies of the Branch Leadership Council (PAC) Fatayat Nahdlatul Ulama (NU) in Empowering Women in Jabung Subdistrict, Malang

The *da'wah* strategies implemented by the Branch Leadership Council (PAC) of Fatayat Nahdlatul Ulama (NU) in Jabung Subdistrict focus on strengthening women's roles through a holistic and contextual approach. Women hold a strategic position in community development, both in the domestic and public spheres. Strengthening women's roles is therefore a key element in achieving a just and sustainable social order. In a religious context, *da'wah* functions not only as a means of disseminating Islamic teachings but also as an instrument of social transformation, including the enhancement of women's active participation. In this regard, the PAC Fatayat NU in Jabung has developed *da'wah* strategies aimed at providing continuous support for women's empowerment.

Based on the research findings, data were processed through the stages of data reduction, data presentation, and, finally, conclusion drawing and verification. The conclusions were validated through source triangulation and triangulation of data collection techniques to ensure data credibility. The role of the PAC Fatayat NU leadership in formulating *da'wah* strategies is significant for both members and the wider community, particularly women in the Jabung area. The *da'wah* strategies adopted by the PAC Fatayat NU in strengthening women's roles are consistent with the theoretical framework proposed by Dr. Abu al-Fath al-Bayanuni. These strategies, as identified through observation, interviews, and documentation with the organizational leaders, include the following:

a) The Sentimental Strategy (*al-manhaj al-'āṭifī*)

Employed by the management of PAC Fatayat Nahdlatul Ulama (NU) in Jabung District to empower women adopts a persuasive and humanistic approach. This means that the leaders convey religious teachings or messages on women's empowerment by implementing methods that are personal and emotionally engaging for members and the community. One key method involves building strong emotional connections so that women feel valued, heard, and comfortable within the organizational environment. Such an approach aims to ensure that the message of *dakwah* is more easily understood and accepted, thereby encouraging the target audience to participate actively and develop themselves.

The *Sentimental Strategy* focuses on the emotional aspect of the heart, stirring the feelings and inner state of the *dakwah* recipients (Abu al-Fath Al-Bayanuni, 2021). A distinctive feature of this strategy lies in the use of gentle language and carefully chosen words that touch the heart, enabling the message to be readily accepted, leaving a lasting impression and influence. Through this method, the PAC Fatayat NU Jabung delivers *dakwah* with a soft tone, courteous demeanor, heartfelt advice, and attentiveness to members' needs. This is reflected in the organization's personalized and empathetic approach to its members, fostering strong emotional bonds. Such an atmosphere cultivates familiarity, making members feel at ease and open, which in turn facilitates greater receptivity to the *dakwah* messages among both members and the wider community.

b) The Rational Strategy (*al-manhaj al-'aqlī*)

The management of PAC Fatayat Nahdlatul Ulama (NU) in Jabung District does not solely focus on religious matters; their *dakwah* strategies also address women's issues through discussions and exchanges of ideas during the planning of *dakwah* activities, work meetings, and socialization programs. This strategy serves as an effort to cultivate critical awareness, encouraging members to think, reflect, and draw lessons from various aspects of life. Such processes are carried out in joint meetings and discussions, the formulation of work plans, subsequent coordination, and the collaborative execution and evaluation of activities. This reflects the coordinative and collaborative communication pattern maintained by the PAC Fatayat NU management with its members. There is also a significant alignment in the *dakwah* strategies implemented by PAC Fatayat NU in Jabung, particularly in the application of the *Rational Strategy* (*al-manhaj al-'aqlī*). This strategy involves various methods that emphasize the importance of reasoning, logic, and critical thinking skills in delivering *dakwah* messages. The approach not only encourages members and cadres to receive messages passively but also invites them to reflect on the values conveyed, to re-examine religious understandings contextually, and to continuously enhance their capacities through ongoing learning processes (Abu Al-Fath Al Bayanuni, 2021). The organization applies this rational approach by incorporating women's issues—particularly in the social, economic, and religious education sectors—into its *dakwah* programs.

c) **Sensory Strategy (*al-manhaj al-hissi*)**

The Fatayat NU Branch of Jabung District, in empowering women, applies a multidimensional approach that emphasizes education, economics, social participation, and health. In the field of education, the focus is directed toward enhancing women's knowledge, social awareness, and understanding of their rights. In the economic sphere, empowerment is pursued through skills training and the management of small-scale enterprises (Farisi et al., 2021). Socially, the strategy is implemented through various community-based activities. Meanwhile, in the area of health, Fatayat NU provides essential education concerning women's bodies, maternal and child health, as well as the prevention of early marriage and gender-based violence (Ambar Afiah, 2021). All of these initiatives are carried out as part of a da'wah mission, which not only strengthens faith but also engages directly with the realities of everyday life (Hamidah, 2016). This approach aligns with the sensory strategy (*al-manhaj al-hissi*), defined as a da'wah system that emphasizes the use of the senses, experimentation, and experience, such as through religious practices, role modeling, and reliance on empirical observation. The methods employed include religious practice and exemplary conduct, with the ultimate aim of providing direct and tangible experiences to the recipients of da'wah (Abu Al-Fath Al Bayanuni, 2021).

3.2 Implementation of Da'wah Strategies by the Fatayat Nahdlatul Ulama in Empowering Women

The da'wah strategies designed by the leadership of the Fatayat Nahdlatul Ulama (NU) Sub-Branch (PAC) in Jabung District have been consistently implemented in strengthening women's roles across various activities. This is evident in the formulation of programs that prioritize Islamic values, the empowerment of women, and the reinforcement of members' morality and spirituality. Each regular agenda incorporates da'wah messages tailored to the needs of the surrounding community. Through this approach, da'wah is not merely delivered in the form of sermons but is also embodied in concrete actions that directly touch everyday life. Based on findings obtained through observation, interviews, and documentation, various forms of da'wah strategies have been implemented by the PAC Fatayat NU leadership in Jabung District to empower women, which include the following:

a) ***Sentimental Strategy (*al-manhaj al-‘ātifī*)***

The leadership of the Fatayat NU Sub-Branch (PAC) in Jabung District has successfully implemented systematically designed da'wah strategies in empowering women. These strategies are aligned with the sentimental approach (*al-manhaj al-‘ātifī*), which is manifested through regular activities such as:

1. *Regular Religious Study (Pengajian Rutin)*

Regular religious study serves as one of the da'wah strategies implemented by the leadership of PAC Fatayat NU to strengthen the religious understanding of both members and the surrounding community. These activities are conducted periodically by inviting female preachers (*ustazah*) or religious figures to discuss Islamic themes relevant to women's roles. In addition to being a medium for

learning religion, the sessions also function as a platform for maintaining social bonds (*silaturahmi*) and reinforcing solidarity among PAC Fatayat NU members in Jabung.

2. *Dibaan*

The *dibaan* activities organized by PAC Fatayat NU in Jabung include the recitation of *shalawat* and collective prayers, aiming to reinforce spirituality while fostering a sense of togetherness among members. These sessions are followed by brief religious talks (*tausiyah*) addressing Islamic themes closely related to women's lives. The content of da'wah is also adapted to the local social context, including contemporary issues, making the messages more accessible and applicable to everyday life.

3. *Yasin Recitation (Yasinan)*

The *yasinan* program constitutes another form of spiritual da'wah routinely conducted by PAC Fatayat NU within the community. Through the recitation of Surah Yasin and collective prayers, the organization instills religious values while encouraging participants to deepen their devotion to Allah. Beyond its function as worship, *yasinan* also strengthens social relationships and provides space for informal discussions on both religious matters and daily life challenges.

4. *Istighosah*

Istighosah represents one of the da'wah activities undertaken by PAC Fatayat NU in Jabung to cultivate spirituality and reliance (*tawakkul*) on Allah SWT. During this activity, congregants jointly recite supplications, seeking divine assistance particularly in times of personal hardship or social challenges. This practice not only nurtures faith but also fosters solidarity and social empathy among PAC Fatayat NU members and the wider community.

5. *Fatayat Hafidzoh Association (Ikatan Hafidzoh Fatayat/IHF)*

The Fatayat Hafidzoh Association serves as a platform for female Qur'an memorizers within the community. Through this association, PAC Fatayat NU Jabung organizes activities such as collective Qur'an recitation (*tadarus*) and memorization training for both members and the general public. The presence of the Hafidzoh Association also serves as inspiration for other women to develop love for and deeper engagement with the Qur'an as a guide for life.

PAC Fatayat NU Jabung also implements activities commemorating Islamic holidays such as the Prophet's Birthday (*Maulid Nabi*), Isra' Mi'raj, and the 1st of Muharram parade. Through these events, the organization fosters an atmosphere that is comfortable, inclusive, and filled with a sense of togetherness. Members feel more engaged, motivated, and increasingly committed to fulfilling their roles within the organization. The sentimental strategy (*al-manhaj al-'ātifi*) is a da'wah method that emphasizes emotional and affective aspects in order to build closeness between the leadership and members (Abu Al-Fath Al Bayanuni, 2021).

This strategy is applied through simple, persuasive, humanistic, gentle, and relaxed approaches. Its main objective is to cultivate emotional bonds between the leadership and members of Fatayat, enabling messages to be more easily received,

understood, and to influence members' attitudes and behaviors. Consequently, this approach nurtures empathy among members and strengthens their psychological attachment to the organization.

b) Rational Strategy (*al-manhaj al-‘aqlī*)

PAC Fatayat NU in Jabung District has successfully combined religious values with the spirit of women's empowerment by actively creating spaces for dialogue in activities that holistically empower women. The organization implements its values through various initiatives, including:

1) Work Meetings

Work meetings are an essential agenda for the leadership of PAC Fatayat NU Jabung, serving as a forum to design da'wah programs and strengthen women's roles. During these meetings, leaders engage in discussions and develop strategic plans that encompass religious activities, social engagement, and women's capacity-building. These meetings are conducted every three months as a routine organizational mechanism.

2) Socialization Activities

Socialization is one of the da'wah strategies used by PAC Fatayat NU Jabung to convey important information to members and the broader community. Through this activity, leaders introduce organizational programs such as reproductive health, religious education, and issues concerning women and family. Socialization is carried out both directly, through religious study forums (*pengajian*) and *majelis taklim*, as well as through social media, ensuring that da'wah and educational messages reach a wider audience (Ulinnuha, 2023). These activities are considered effective in creating dialogical spaces among Fatayat members, allowing for the exchange of ideas, the development of shared understanding, and the strengthening of solidarity. Through such forums, the values upheld by the organization can be more effectively communicated, understood, and collectively practiced. This approach corresponds to the rational strategy (*al-manhaj al-‘aqlī*), which emphasizes reason, logic, and critical thinking in conveying da'wah messages. By fostering critical awareness and strengthening women's roles in response to contemporary challenges, this strategy encourages members to become more actively engaged through the exchange of ideas. Thus, the organization not only focuses on religious activities but also integrates religious values with the broader mission of women's empowerment.

c) Sensory Strategy (*al-manhaj al-ḥissī*)

PAC Fatayat NU in Jabung District implements various forms of training as part of its da'wah efforts and women's empowerment programs. These initiatives are realized through training in the areas of social affairs, economics, and religious education. In the social domain, PAC Fatayat NU Jabung carries out activities by establishing collaboration with LAZISNU, such as:

1) Community Assistance

The PAC Fatayat NU organization in Jabung District implemented social assistance activities as an expression of social concern. This assistance took the form of distributing basic food packages (*sembako*) to underprivileged residents and providing support for disaster victims. Through these initiatives, the da'wah of PAC Fatayat NU in Jabung was not only conveyed verbally but also practiced concretely in the daily lives of the community.

2) Donations for Orphans and the Underprivileged

Providing donations for orphans and the underprivileged was one of the routine programs carried out by the leadership of PAC Fatayat NU in Jabung as an expression of social concern and the implementation of Islamic values. This activity was usually conducted during religious occasions, such as the month of Ramadan or the commemoration of the Prophet's Birthday (*Maulid Nabi*), by distributing financial aid, staple food packages, or school supplies. In addition to alleviating the burden of the recipients, this program also strengthened the emotional ties between Fatayat NU members in Jabung and the surrounding community, while fostering a spirit of solidarity and compassion in social life.

In the economic sector, the Fatayat NU cadres implemented various outcomes of household-based skills training as a tangible form of strengthening women's roles. The skills developed through these trainings not only enhanced the members' economic independence but also encouraged the emergence of micro-enterprises managed by women in the surrounding community. The trainings included, among others:

1) Leadership Training

Leadership training was one of the essential programs conducted by PAC Fatayat NU Jabung to cultivate resilient and visionary female cadres. The participants were provided with fundamental knowledge of organizational management, decision-making, and leadership ethics from an Islamic perspective. The objective was to prepare cadres capable of assuming strategic roles both within Fatayat NU and in the broader society.

2) Master of Ceremony (MC) Training

The MC training was designed to equip cadres with the ability to host events confidently and effectively. Participants were trained in polite speaking techniques, event structuring, and audience engagement with calmness and professionalism. This program aimed to prepare cadres to lead organizational activities and formal community events.

3) Public Speaking Training

Public speaking training was implemented to improve members' communication skills. Cadres were trained to speak clearly, confidently, and persuasively in front of an audience. Through this program, Fatayat members were expected to become effective spokespersons in da'wah, social, and organizational activities.

4) Choir Directing Training

The choir directing training was held to equip cadres with the skills to lead songs, particularly in initiating organizational gatherings with the Fatayat anthem. Participants were trained in tempo control, hand movements, and basic vocal techniques, enabling them to guide the community effectively. This program aimed to produce cadres skilled in Islamic musical arts while reinforcing the solemn atmosphere of every activity.

These various training initiatives successfully enhanced cadres' self-confidence and equipped them with the ability to speak and perform confidently in public. Such activities were aligned with the sensory strategy (al-manhaj al-hissi), a da'wah approach that emphasizes the use of the five senses, experimentation, and experiential learning through religious practice, exemplary conduct, and observation. In social activities, this approach cultivated empathy and a strong humanitarian spirit among the cadres; in the economic field, it encouraged the development of home-based businesses that fostered independence; and in education, it empowered cadres with confidence and effective public speaking skills. The methods employed involved practical religious experiences and role-modeling, aimed at providing direct and meaningful experiences to the da'wah recipients.

4. CONCLUSION

The da'wah strategies employed by the PAC Fatayat Nahdlatul Ulama in empowering women in Jabung District encompassed three main approaches: (1) the sentimental strategy, which was more personal and touched the hearts of members by fostering strong emotional bonds; (2) the rational strategy, which addressed women's issues through discussions in program planning and socialization; and (3) the sensory strategy, which was directed toward enhancing knowledge in the field of education, developing skills through training in the economic sector, and engaging in various community-based activities in the social sphere. The implementation of the da'wah strategies by the PAC Fatayat Nahdlatul Ulama (NU) in empowering women in Jabung was realized through three main approaches: (1) The sentimental strategy was reflected in routine religious activities such as *dibaan*, *yasinan*, *istighosah*, *khatmil Qur'an*, regular sermons, and the establishment of the Fatayat Hafidzoh Association (IHF) as a platform for female Qur'an memorizers. (2) The rational strategy was manifested in the integration of religious values with the creation of dialogical spaces that holistically empowered women, implemented through activities such as organizational meetings and socialization programs. (3) The sensory strategy was applied in diverse activities, including entrepreneurship training (e.g., producing various snacks), leadership training, master of ceremony (MC) workshops, public speaking, choir conducting, and social initiatives such as community aid, orphan and underprivileged support, and charitable programs. These initiatives formed part of the da'wah efforts and women's empowerment agenda, demonstrating effectiveness in enhancing women's active participation and agency in social, economic, and religious spheres by providing them with direct experiential learning.

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