

Experience of Female Cadres in KMHDI Organizations (Kesatuan Mahasiswa Hindu Dharma Indonesia)

Ketut Deta Rastika*, Nurhasanah Haspiaini

Universitas Nasional, Indonesia

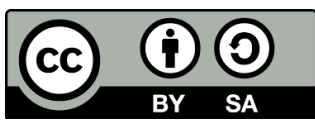
Email: rastika.deta@gmail.com*, Nurhaspiaini@gmail.com

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ABSTRACT

This study was motivated by the diverse experiences of female cadres in their organizational lives within the Kesatuan Mahasiswa Hindu Dharma Indonesia (KMHDI), which were shaped by their backgrounds, social interactions, and meaning-making processes amid the continued limited representation of women in organizational leadership. This study aimed to understand the experiences of female cadres within KMHDI and analyze the meanings they attributed to these experiences, their motives for action, and the relationships among habitus, capital, and the organizational field. The study employed a qualitative approach using Alfred Schutz's social phenomenology as the primary theoretical perspective and Pierre Bourdieu's Theory of Practice as a supporting framework. Informants were selected through purposive sampling and consisted of one key informant and nine female cadres. Data were collected through in-depth interviews, observation, and documentation and analyzed using Colaizzi's phenomenological analysis method. The findings showed that the experiences of female cadres were understood through the concepts of lifeworld, stock of knowledge, intersubjectivity, because-motives, and in-order-to motives. These experiences generated new meanings that encouraged greater confidence in expressing opinions, participation in decision-making, readiness to assume responsibility, and the strengthening of social networks. From Bourdieu's perspective, these experiences were associated with the formation of habitus and the accumulation of cultural, social, and symbolic capital, which were manifested in organizational practices within the field. The study concluded that the experiences of female cadres constituted a dynamic process of experiencing, meaning-making, and acting that contributed to strengthening women's participation within KMHDI.



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INTRODUCTION

The Kesatuan Mahasiswa Hindu Dharma Indonesia (KMHDI) has become a “melting pot” for young Hindu generations to develop themselves, express their aspirations, and contribute to religious and national issues. KMHDI currently has a presence in 22 provinces, with an organizational structure comprising 14 KMHDI Regional Boards (Pimpinan Daerah [PD]), 37 KMHDI Branch Boards (Pimpinan Cabang [PC]), and four prospective KMHDI Branch Boards (Bakal Pimpinan Cabang [BPC]). Numerous alumni of the organization have subsequently assumed important positions in various strategic sectors at the national level, including Gede Pasek Suardika as a national politician, Made Sunarsa as a KPI commissioner, I Ketut Budiasa as a PHDI secretary, and Nyoman Parta as a member of the Indonesian House of Representatives (Dewan Perwakilan Rakyat Republik Indonesia [DPR RI]).

However, among the various KMHDI figures who have gained public prominence, a notable gender representation gap remains. Prominent figures associated with KMHDI have

predominantly been men, while female figures have been comparatively less visible. This phenomenon reflects broader conditions within student organizations, where organizational activities may remain male-dominated despite increasing women's participation (Laila & Ridwan, 2024). In some cases, women may even outnumber men within organizations, while strategic positions remain predominantly occupied by men because of gender stereotypes and limited social support for women's leadership (Aziz et al., 2024). Research on women's self-concept in student organizations has likewise been examined (Pardede et al., 2024).

This condition indicates that women's experiences within organizations cannot be understood solely in terms of membership numbers or representation within leadership structures. It is equally important to examine how women experience organizational life itself. Female cadres may encounter different experiences when interacting with other cadres, participating in organizational activities, carrying out responsibilities, expressing opinions, navigating leadership dynamics, and obtaining opportunities and recognition within the organization.

This issue becomes particularly relevant considering the quantitative predominance of female cadres within KMHDI. According to data from the Department of Data and Information of the KMHDI Central Board, women accounted for approximately 59% of the organization's 10,964 cadres. During the 2024–2025 period, the proportion of female cadres reportedly reached 61.15% (Kesatuan Mahasiswa Hindu Dharma Indonesia [KMHDI], n.d.). These figures demonstrate the substantial numerical presence of women within the organization.

Nevertheless, the numerical predominance of female cadres does not necessarily guarantee equal opportunities, experiences, or positions within organizational processes, particularly in leadership, decision-making, the expression of ideas, and the assumption of strategic responsibilities. This creates an important phenomenon for investigation: the potential gap between women's high quantitative participation and their experiences and involvement in organizational practices. The issue therefore extends beyond the number of women participating in the organization to encompass how female cadres gain opportunities, develop confidence and capabilities, and interpret their positions and roles within KMHDI.

KMHDI implements a cadre development process aimed at strengthening cadres' capacities and leadership through several stages, including the Masa Penerimaan Anggota Baru (MPAB), Level I Cadre Development, Level II Cadre Development, and various leadership training activities. These processes are intended to prepare cadres to assume organizational responsibilities and sustain leadership regeneration (Islah, 2022; Suardi, 2022). In the context of strengthening female cadres, KMHDI also provides the KMHDI Women's Class Program as a more specific forum for enhancing women's capacities and participation. The program addresses women's issues and gender equality as well as women's leadership, public communication, advocacy, and network building among female cadres. It therefore provides a dedicated learning and capacity-building environment for women within the organization.

The KMHDI Women's Class Program differs from the formal cadre development process through its emphasis on experience-based learning. Female cadres are provided with opportunities to discuss their experiences as women, challenges encountered within the organization, gender equality, leadership, public communication, advocacy, and network-building strategies. The program also provides a space in which female cadres can share experiences, express perspectives, and receive support from other women. Accordingly, the

program can be understood not only as a training activity but also as a social environment in which female cadres learn, interact, develop relationships, and construct new meanings regarding themselves as women within the organization (KMHDI, n.d.).

The existence of a program specifically intended to strengthen female cadres raises further questions regarding how participants experience the program and what meanings they attribute to those experiences. An organizational program can be examined not only in terms of its objectives and activities but also through the subjective experiences of the cadres who participate in it (see Ihsan & Sugeng, 2024; Otaaya et al., 2025). Participation in the Women's Class Program may involve experiences of expressing opinions, interacting with female cadres from different regions, acquiring knowledge, developing networks, encountering differences in perspectives, gaining trust, and assuming responsibilities following the program. This study therefore seeks not merely to examine what the organization provides for female cadres but, more importantly, to understand how female cadres experience, interpret, and respond to the opportunities and spaces provided by the organization.

The numerical predominance of female cadres alone does not explain how women experience organizational life within KMHDI. A large female membership does not imply that all female cadres share identical organizational experiences. Each cadre has a distinct social background, previous experiences, organizational position, social relationships, and way of interpreting events. It is therefore important to understand how female cadres experience their involvement in the organization, how they interpret the events they encounter, and how these experiences shape their understanding of themselves and their roles and positions within KMHDI.

The experiences of female cadres cannot be understood solely through the organization's formal structure. Organizational experiences are subjective and develop through individuals' interactions with their social environments. Experiences related to leadership, communication, relationships among cadres, acceptance, opportunities, conflict, responsibilities, and achievement may be interpreted differently by individual female cadres. Accordingly, organizational reality needs to be understood through the experiences and meanings constructed by female cadres as individuals who directly participate in organizational life.

Gender inequality within organizations also needs to be understood in relation to the values, norms, practices, and patterns of relationships that shape members' experiences. Social constructions that associate men more closely with leadership and women with the domestic sphere may operate subtly through everyday organizational practices (Insiyah & Fathurrosyid, 2025; Suharnanik, 2023). Such constructions may influence both how women are perceived by others and how female cadres understand their own positions and roles within organizational activities.

However, female cadres should not be understood solely as a subordinated group. They are active social actors with experiences, awareness, considerations, strategies, and capacities to respond to the situations they encounter. Female cadres may accept, negotiate, reject, or adapt to the values and practices that develop within the organization. Their experiences therefore need to be understood from their own perspectives and through the meanings they attribute to organizational life.

The experiences of female cadres within organizations involve not only what they do but also how they interpret what they experience. One cadre may interpret a leadership

opportunity as an expression of trust, whereas another may perceive it as pressure or a substantial responsibility. Similarly, experiences of speaking in organizational forums, developing relationships with senior cadres, carrying out organizational responsibilities, or navigating differences of opinion may generate different meanings for each individual.

Alfred Schutz's social phenomenology provides an appropriate theoretical perspective for understanding the experiences of female cadres within KMHDI (Supraja & Al Akbar, 2021). Through the concept of the lifeworld, Schutz's perspective directs attention to everyday social experiences and the meanings individuals construct through their interactions with others. This perspective therefore enables an examination of organizational reality from the standpoint of female cadres and the meanings they attribute to their lived experiences (Abdillah et al., 2026; Sajid et al., 2026).

Schutz's perspective enables this study to examine how female cadres interpreted their experiences within KMHDI, including their initial involvement in the organization, participation in cadre development, organizational responsibilities, interactions with other cadres, expression of opinions, encounters with differences, leadership experiences, access to support, organizational challenges, and development of social relationships. Accordingly, the analysis focuses on organizational experiences as they were lived and interpreted by the female cadres themselves.

Schutz's social phenomenology also provides a framework for understanding the motives underlying female cadres' actions. Because-motives refer to past experiences and circumstances that inform an individual's actions, whereas in-order-to motives concern the future-oriented purposes toward which actions are directed. These concepts enable the study to examine why female cadres became involved in the organization, remained active, assumed responsibilities, exercised leadership, or adopted particular roles within KMHDI.

To complement the phenomenological analysis, this study employs Pierre Bourdieu's Theory of Practice as a supporting theoretical framework (Khairunisa et al., 2024). Bourdieu's concepts of habitus, capital, and field provide a means of examining the social context surrounding female cadres' experiences within KMHDI. Habitus reflects dispositions shaped through accumulated social experiences that influence how individuals perceive and engage in social practices (Mustikasari et al., 2023; Robin & Marchella, 2024). In the context of female cadres, family backgrounds, education, social environments, and previous organizational experiences may shape dispositions related to communication, decision-making, leadership, and interaction with other organizational members. Their experiences are also related to access to different forms of capital (Yunus et al., 2025). Cultural capital encompasses knowledge, skills, and competencies acquired through education and organizational experience, while social capital concerns networks and relationships established with other organizational members. Symbolic capital involves recognition, reputation, legitimacy, and trust acquired within the organization. Differences in access to and accumulation of these forms of capital may shape female cadres' experiences and positions within KMHDI. Within this framework, KMHDI can be understood as an organizational field in which female cadres interact, develop relationships, accumulate experience, negotiate positions, and engage with organizational norms, resources, and forms of recognition.

Alfred Schutz's social phenomenology and Pierre Bourdieu's Theory of Practice occupy distinct but complementary positions in this study. Schutz's social phenomenology serves as the

primary theoretical perspective for understanding female cadres' subjective experiences and the meanings they attribute to organizational life, while Bourdieu's Theory of Practice provides a supporting framework for examining the social context of those experiences through habitus, capital, and field. This combination enables the study to examine not only what female cadres experience but also how they interpret those experiences and how their experiences are situated within KMHDI's broader organizational practices. Accordingly, this study on the experiences of female cadres in KMHDI seeks to understand how women experience organizational life, how they interpret those experiences, and how their previous experiences, social interactions, and organizational positions shape their understanding of themselves and their roles as cadres. By placing female cadres' lived experiences at the center of the analysis, the study employs Schutz's social phenomenology as its primary theoretical perspective and Bourdieu's Theory of Practice as a complementary framework for examining the relationships among these experiences, habitus, capital, and the organizational field of KMHDI.

METHOD

This study employed a qualitative approach within an interpretive paradigm to examine the experiences of female cadres participating in KMHDI's Women's Class Program (Fatah, 2024). Alfred Schutz's social phenomenology served as the primary theoretical perspective for understanding participants' lived experiences, subjective meanings, intersubjective interactions, and motives for organizational participation.

Informants were selected through purposive sampling based on criteria relevant to the research objectives. The study involved one key informant, who was responsible for the Women's Class Program, and nine primary informants consisting of active female cadres from diverse age groups, regions of origin, and occupational backgrounds, including students and employed participants. Primary data were collected through semi-structured, in-depth interviews, while supporting data were obtained through observation and document analysis, including discussion minutes, activity reports, and organizational archives. Interview recordings were transcribed following each interview to support systematic data analysis.

Data were analyzed using Colaizzi's (1978) phenomenological method. The analysis involved reviewing participants' accounts, identifying significant statements, formulating meanings, organizing meanings into thematic clusters, developing a comprehensive description of the phenomenon, and validating the findings through member checking. The findings were subsequently interpreted using Pierre Bourdieu's Theory of Practice as a supporting framework, particularly the concepts of habitus, cultural capital, social capital, symbolic capital, and organizational field.

RESULTS AND DISCUSSION

The results of the study show that the experience of female cadres in the KMHDI organization is a social experience formed through the meeting of life experiences, organizational experiences, interactions with other cadres, and the individual's interpretation of their position as women in the organization. The experience of female cadres does not show a uniform form of experience because each cadre brings a background and previous experience when entering the life of the organization. Astari brings experience in the form of doubt because she does not have a female figure who can be used as a role model for leadership, Coki brings

an experience of bullying that affects her confidence in communication, Made has an experience when her opinion does not get a space in the forum, while Putri brings experience of living in a family with a patriarchal culture. On the other hand, Radha grew up in a family environment that provides support for women to be active in organizations, while Sunia gained experience about women's positions through family life, Balinese culture, and experiences of traveling. These differences show that the experience of female cadres in KMHDI cannot be separated from the world of life that they have lived before becoming cadres.

In the perspective of social phenomenology Alfred Schutz, the experience is part of the life world or the world of individual life. The world of life is a space where individuals experience various events, build knowledge, and form a way of understanding social reality. Women cadres do not enter the organization as individuals who do not have knowledge about themselves and their environment, but bring past experiences that are the basis for understanding new experiences at KMHDI. Therefore, the experience of female cadres in organizations needs to be understood based on how they themselves give meaning to these experiences.

This can be seen in Astari's experience. Before participating in the Women's Class Program, Astari felt that she was still hesitant to take on a role because she did not have a female figure who could be used as an example in leadership. This experience shaped her understanding that leadership positions are still something that is not fully close to her. After meeting with female figures who have leadership experience in the Women's Class Program, Astari began to see that women also have the ability to lead and take responsibility for the organization. These changes show that the new experience not only adds information, but changes the way Astari understands her possibilities in the organization.

Coki's experience shows a different process of meaning. The experience of bullying since school made Coki bring a lack of confidence when interacting and talking to others. This experience becomes part of the knowledge stored in him and then affects the way he deals with communication situations in the organization. In Schutz's perspective, the past experience can be understood through the concept of because motive, which is the motive of action that can be traced from the experience that the individual has experienced before. Thus, when Coki experiences doubts in communicating, the condition cannot be understood only as a matter of personal courage, but has a background of social experiences that shape the way he views his ability to communicate.

The same can be seen in Made who has experienced an experience when his opinion is not listened to in an organizational forum. This experience makes Made choose to be more silent and follow the decisions that have been set. This experience then becomes part of the stock of knowledge that Made uses when facing the next organizational communication situation. In Schutz's framework, the stock of knowledge is knowledge that individuals have had based on previous experience and is used as a reference when understanding the social world. Thus, Made's decision to remain silent is not just a spontaneous behavior, but related to previous experiences that have shaped the way he estimates the environmental response to the opinions conveyed.

In contrast to this experience, Putri brought a family experience that showed the strength of patriarchal construction. Putri said that since she was a child, she saw differences in treatment between women and men in large families, including the experience of her mother who was

pressured because she did not have a son. This experience shaped Putri's sensitivity to women's issues and gender equality. In Schutz's perspective, this experience became part of the world of life that formed Putri's stock of knowledge before entering the organizational experience. When she then obtained material on the history of patriarchy, gender equality, and the position of women in the Women's Class Program, the knowledge gained did not stand alone, but was met with the life experiences she had had.

Putri's experience shows that the meaning of organizational experience is formed through the process of interpretation. The same material can have different meanings when received by individuals with different life experiences. Putri interprets the material about patriarchy more closely because she has direct experience of how the construction is present in her family life. On the other hand, Radha, who comes from a family environment that supports women, has a different meaning. Radha participated in the Women's Class Program not because she experienced direct discrimination in the KMHDI South Lampung environment, but because she wanted to know the experiences of women from other regions. She explained that through discussions with female cadres from various regions, she learned that women's conditions are not always the same as the experiences she experienced in her environment.

These differences in experiences show the importance of the concept of intersubjectivity in Schutz's social phenomenology. Social reality is not only built through individual experiences, but also through relationships and exchanging experiences with others. The Women's Class Program is a space that brings together the experiences of female cadres from various regions so that experiences that were previously personal can be understood through the experiences of others. Radha, for example, after listening to the stories of female cadres from other regions, she became more aware that women's conditions are not uniform. She not only gained new information, but also experienced a change in the way of viewing the reality of women in organizations.

This process of intersubjectivity is also seen in Sunia. After participating in the Women's Class Program, Sunia realized that women's experiences in the region are different and that women do not always have the same opportunities. This experience makes Sunia more confident to express her opinions, more open in discussions, and has the motivation to support other women. Sunia's experience shows that understanding of social reality develops when personal experiences are combined with the experiences of others.

Thus, the Women's Class Program can be understood as an intersubjective space that allows female cadres to reflect on their experiences. Experiences that were previously understood as personal issues begin to take on new meaning after being compared with the experiences of other female cadres. Coki can look back at the bullying experience she has experienced in the context of having the courage to communicate. Made can re-understand the experience of not being listened to as an experience that affects her courage in the forum. Astari can understand her doubts about leadership as something that can change after gaining new experiences about women and leadership. Putri can relate the experience of patriarchy in the family to the broader issues of women. The process shows that the experience does not stop as an event, but becomes an experience that is interpreted.

In Schutz's social phenomenology, the process of meaning is also related to the relationship between the because motive and the in-order-to-motive. Because motive refers to the background of the experience that has occurred and becomes the basis for the emergence of

action, while in-order-to-motive is related to the goal to be achieved through action. In Astari, the experience of doubt about leadership is part of the because motive, while the desire to be more courageous to take organizational responsibility becomes an in-order-to-motive orientation. In Coki, the experience of bullying becomes the background that affects her confidence, while the courage to communicate becomes the orientation of action after gaining new experiences. In Made, the experience of not being listened to becomes the background for the emergence of silence, while a new understanding of women's equality and capacity becomes the basis for the courage to express opinions.

This relationship shows that the experience of female cadres has a time dimension. Past experiences do not disappear when cadres gain new experiences, but become part of the process of interpretation of present experiences and orientation towards the future. Therefore, the changes that occur after participating in the Women's Class Program cannot be understood as sudden changes. These changes are a process of reinterpreting experiences that have previously shaped the way cadres understand themselves and the organization.

These findings can then be understood through Pierre Bourdieu's social context. If Schutz helps to understand how these experiences are interpreted by female cadres, Bourdieu helps identify the social conditions that shape these experiences. Family experiences, culture, organizational environments, and social relationships can be understood as contexts that shape the habitus of female cadres. These habitus then influence the way cadres feel, think, speak, and act in the organizational arena.

Putri, for example, brings the experience of living in a strong family environment with a patriarchal culture. This experience contributes to the formation of a certain disposition in looking at women's issues. Meanwhile, Radha brings a family experience that provides support for women to be active in organizations. These differences show that female cadres enter the organizational arena with different dispositions. Therefore, the same organizational experience can produce different meanings and actions.

Bourdieu's concept of habitus becomes relevant to explain the changes that occur after cadres gain new experiences. The experiences of communication, discussion, writing, exchanging experiences, and learning during the Women's Class Program provide new social experiences that can gradually influence the disposition of female cadres. Amanda becomes more courageous in expressing opinions, Radha is more confident in speaking at forums, Astari begins to dare to lead discussions, while Putri begins to view the position of secretary not as a position inferior to a leader. These changes show that new experiences can influence the tendency of individual actions in the organizational arena.

These changes also show the development of capital owned by female cadres. The Women's Class program provides knowledge about gender, leadership, women's rights, writing skills, the ability to formulate arguments, and the experience of discussion. This knowledge and skills can be understood as cultural capital that strengthens the capacity of female cadres when communicating and carrying out their roles in organizations (Rizki et al., 2025). Radha, for example, explained that the experience of writing essays made her able to find references, formulate ideas, and convey thoughts with more confidence.

In addition to cultural capital, the experience of participating in the Women's Class Program also generates social capital through the formation of networks between female cadres from various regions. The meeting allows cadres to exchange experiences and build

relationships that can be used to support organizational activities. Radha explained that the network formed allows her to get to know female cadres from various regions, discuss, and understand the conditions of organizations in other regions. Nata even uses these relationships and experiences to build an anonymous vent space for female cadres so that they have a space to convey their experiences and discomforts experienced in the organization.

The arena context is also seen in the experience of female cadres when dealing with formal rules and unwritten habits in organizations. The results of the study show that the experience of female cadres does not always show that there are formal restrictions on women. Radha, for example, sees that in KMHDI South Lampung, women and men have the same opportunity to be involved in activities and management. However, Putri experiences challenges in the form of organizational activities that last until late at night and a consolidation atmosphere that is considered more masculine. This condition shows that the social context of the organization is not only shaped by written rules, but also by organizational habits, interaction patterns, and culture that can produce different experiences for female cadres.

The change in meaning was then seen in the practice of the organization. Sunia, after gaining experience and networking through the Women's Class Program, became more courageous to express her opinions and carry out her responsibilities as a branch secretary. She explained that this experience made her see women not only as implementers, but also as parties who can provide input and be involved in decision-making. Putri also experienced a change in carrying out her role as a secretary. She no longer sees the position as just a companion to the leader, but as a part that has an important contribution to the running of the organization.

These changes show that the meaning of experience produces practical consequences. Experiences that are initially at the level of awareness and understanding are then realized through communication actions and organizational actions. Cadres become more courageous to speak, more active in discussions, more ready to take responsibility, and better able to see problems from the perspective of other women. In the context of Bourdieu, these changes in practice show the relationship between habitus, capital, and arena. In the context of Schutz, these actions are a consequence of meanings formed based on subjective experiences. Meanwhile, in the context of organizational communication, these actions show that meanings formed through interactions can be the basis for subsequent actions (Morrisan, 2024).

Thus, the experience of female cadres in the KMHDI organization can be understood as a process that takes place dynamically. Past experiences form a stock of knowledge and become part of the because motive. New experiences in organizations bring together this knowledge with the experiences of others through the process of intersubjectivity. The meeting produces a new meaning about oneself, women, leadership, and the organization. This meaning then forms an action orientation or in-order-to motive, namely the desire to be more courageous in speaking, taking responsibility, leading, building networks, and supporting other female cadres.

At the same time, the process takes place in a specific social context. The habitus that has been formed from family, culture, and social experience influences the way women cadres enter the organizational arena. The cultural and social capital gained through organizational experience strengthens their capacity to communicate and participate, while the character of the organizational arena determines the extent to which such capacity can be realized in practice. Thus, Bourdieu is not used to replace Schutz's phenomenological perspective, but to help explain the social context that underlies the experiences and actions of female cadres.

Overall, this study shows that the experience of female cadres in KMHDI organizations is not just a series of events experienced during the organization's activities, but is an experience that continues to be interpreted through the relationship between past experience, present experience, and orientation towards the future. Social phenomenologist Alfred Schutz shows that the meaning of experience is formed through lifeworld, stock of knowledge, intersubjectivity, because motive, and in-order-to-motive. Pierre Bourdieu's theory of practice helps show that these experiences take place in the social context that shapes habitus, capital, and arena.

Thus, the experience of female cadres in KMHDI can be understood as a process of experiencing, interpreting, interacting, reflecting, and acting. Past experiences do not become permanent, but can be reinterpreted when cadres gain new experiences. These new experiences then result in changes in the way cadres understand themselves as women, understand the organization, and determine their positions and actions in the organization. These changes are ultimately seen in the courage to express opinions, readiness to take responsibility, involvement in decision-making, network building between cadres, and the emergence of initiatives to create a safer and more inclusive organizational space for female cadres.

CONCLUSION

Based on the findings regarding the experiences of female cadres within the Kesatuan Mahasiswa Hindu Dharma Indonesia (KMHDI), several conclusions can be drawn.

The experiences of female cadres within KMHDI reflected a process of developing personal and organizational capacities. Their involvement in various activities and organizational dynamics provided opportunities to acquire experience, strengthen organizational skills, and develop confidence in performing their roles as cadres. This process occurred gradually through social interactions, participation in organizational activities, and experiences in navigating various organizational situations and responsibilities.

KMHDI also provided a space for female cadres to express their ideas, experiences, and perspectives. Within this organizational environment, female cadres had opportunities to participate in communication and decision-making processes. They functioned not merely as recipients of information but also as active organizational actors who articulated their interests, expressed criticism and ideas, and participated in shaping organizational discourse and decisions.

Organizational experiences also contributed to female cadres' confidence in expressing opinions and assuming responsibilities. Continued participation in organizational activities enabled them to communicate more actively, articulate their perspectives, and undertake various organizational roles and responsibilities. Thus, their experiences within KMHDI extended beyond the acquisition of practical organizational skills and contributed to the development of personal capacity, independence, confidence, and active participation in organizational and broader social contexts.

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AUTHOR CONTRIBUTIONS

All authors contribute to the preparation of research concepts, methodology development, data collection and analysis, manuscript preparation, and manuscript revision. All authors have read and approved the final version of the manuscript.

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