

## ABSTRACT

### NGEROROT

The Sasaks Divorce in Lombok  
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The apprehensive first impression about sasak people from other people (outgroup) relies on the microstructure of society, which is family. Family with weak marriage commitment has made this sacred institution undergoes various problems that leads to family disorganization. *Ngerorot* is a social fact conducted by wives that lead to divorce. It highlights the fact men are not only ones who monopolize divorce and wife disobedience is also factor that breaks marriage bond. The statement of the problem is "how is the pattern of *ngerorot* among Sasaks society in Lombok, what kind of *ngerorot* that leads to divorce, what kind of social-cultural factor that encourages women to commit *ngerorot* and resistance the power of men as husband".

The research finds that there are two *ngerorot* patterns committed by Sasaks women: First, *ngerorot nenangin diriq*. This pattern of *ngerorot* is conducted by a woman (wife) as a way to pacify her in order to redeem conflict between husband and wife or with other family. In this pattern, a wife does not have desire to end the marriage (divorce). Conflict in this pattern is called communal conflict. Second, *ngerorot kemeleq seang*. In this pattern of *ngerorot*, the wife does it as a symbolic act that she want a divorce. The conflict is called non-communal conflict because the husband and wife cannot compromise with each other. In *ngerorot kemeleq seang* (want-a-divorce *ngerorot*), there are three types if *ngerorot* that end up in divorce: *ngerorot seang tegantung*, *ngerorot seang langsung*, and *ngerorot seang nyerah hukum*. There are two mostly used patterns of *ngerorot* done by Sasaks in Lombok to end their marriage, *ngerorot seang tegantung* and *ngerorot seang langsung*. These two patterns are acknowledge by the society and are informal as well. Whereas, *ngerorot seang nyerah hukum* is not commonly used because it is hard to understand, complicated, and formal. This pattern of *ngerorot* requires law institutional such as KUA and Religion Court (PA) to contravence marriage bond (divorce). This research also divorcers that women's (wives) rebel and resistance in family is activated by unfulfilled basic moral obligations, unfair distribution of resource in family. On the other hand, there is social structure in society, overdeterminis, that functional as agency regulator to control women's (wives) conducts. Thus, they cannot be independent. Everything depends on social permission.

Key-words: *ngerorot*, conflict, divorce, resistance.