

One-Party Divorce: The Devaluation Of Sasak Women In Eastern Indonesia

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Abstract

After marriage, Muslim women in Indonesia are devalued due to various circumstances. According to numerous research, divorce is the primary reason for the devaluation of women in Indonesia. This study examines the divorce system in the Sasak community of Indonesia through the prism of women's social devaluation. The data acquired for this investigation are appropriate for providing empirical findings. The research examined 525 divorced Sasak women in Eastern Indonesia. The study's outcomes revealed that divorce is a significant factor in the devaluation of Muslim women in Indonesia. Abduction in marriage, cohabitation with the spouse's parents, extramarital encounters, and unilateral divorce are the leading causes of the degradation of women's dignity. This research makes substantial theoretical advances to the literature that were not previously documented. The findings have practical implications for preserving women's dignity after divorce and preventing

divorce. The future directions of this research are a method to contribute more knowledge to the literature in this field.

Keywords: devaluation of women, divorce system, Indonesian women, extramarital affairs, domestic violence

1. Introduction

The Sasak people inhabit the 4,700-square-kilometer island of Lombok, divided into four districts and one city: West Lombok, Central Lombok, East Lombok, North Lombok, and Mataram City. Statistically, there are five religions on the island of Lombok: Islam with 2,698,903 adherents, Protestantism with 6,404 adherents, Catholic Christianity with 3,452 adherents, Hinduism with 102,988 adherents, and Buddhism with 32,805 adherents. This information indicates that 94.9% of the inhabitants of the island of Lombok are Muslims ([Saraswati, 2020](#)). In terms of statistics, the number of divorced widows still living has not been precisely determined, even though only a small proportion of divorced widows are reported compared to the empirical facts that occur in society (the iceberg phenomenon)—the unclear number of divorces results from the divorce's lengthy official procedure. The community's response to this problem is deemed unimportant because the issue of divorce is related to God and religion, so if it occurs, that's the end of their relationship. Even though divorce is normatively forbidden because God despises it, it is an empirical fact that many people are divorcing.

As a wife, a woman should remain home, be obedient, and submit to her husband's decision. Yet, many wives resist, fight, rebel, and even flee their houses, as was the case in the divorce tradition of the Sasak Islamic society ([Widyastari et al., 2020](#)). This socio-cultural event is a widely known idea in contemporary society. A wife's act of self-avoidance to resist and as a form of protest by leaving the house and returning to her parents' home in response to the husband's multiple violations of the marital contract. The wife's fleeing is not due to her husband's expulsion but rather to her awareness since it was motivated by her desire to maintain her self-respect and her battle for independence. This was done due to her husband's infidelity, remarriage, and other moral transgressions ([Rais, 2021](#)).

This study will examine the custom of divorce in the Sasak Islamic culture and the devaluation of women as wives within the family structure. Divorce is frequently used in the Sasak Islamic Community to understand the word Talaq (Arabic). Several people feel this translation to be deceptive. Divorce refers to the permanent physical separation of a married pair, but the Arabic term Talaq implies free, let go, liberate, or leave (Permana, 2019). Hence, Talaq, in the context of marital relations, signifies the contract-based union's dissolution. In this situation, the term 'dissolution' may be more fitting than 'divorce.'

A research review by Nurlaelawati (2020) revealed that economic, adultery and societal reasons contribute to divorce in Indonesia. In addition, financial pressure and irresponsible husbands may be blamed (Kholiq & Halimatusa'diyah, 2023). The survey results indicate that the issue of unilateral divorce is still being discussed; on the one hand, unilateral divorces obtained by husbands outside of the court system are illegitimate. Court-administered divorces are legal and legally recognized under the law. According to Islamic jurisprudence, however, divorce outside the court remains religiously valid (Puspitasari, Pudjibudojo, & Hartanti, 2022). Rinaldo, Nisa, and Nurmila (2022) critique numerous biblical interpretations that glorify one gender and subordinate to another gender (female). To accomplish gender equity, however, it is important to use two approaches to interpreting the scriptures: the textual and contextual perspectives. If the interpretation merely focuses on the textual approach, then women will continue to be subject to discrimination, marginalization, and subjugation. Additionally, the dignity of women will rely significantly on social will, and patriarchy will continue to exist. Thus, the dehumanization and devaluation of women's gender cannot be eradicated on the private and public social stages (Amri, Adnan, & Fitri, 2022).

This study examines the divorce system in the Sasak community of Indonesia through the prism of women's social devaluation. The data acquired for this investigation are appropriate for providing empirical findings. In addition, this research makes substantial theoretical advances to the literature that were not previously documented. In addition, the findings have practical implications for preserving women's dignity after divorce and preventing divorce. The future directions of this research are a method to contribute more knowledge to the literature in this field.

2. Review of Literature

In Islam, divorce is permissible because marriage is viewed as a contract; consequently, the dissolution of a marriage can be based on the will of either or both parties. In faiths that see marriage as a sacrament, the union cannot be dissolved, and divorce is not permissible. It becomes a problem in communities where marriage is viewed as a contract and divorce are acceptable, as it is frequently misused by the more powerful, primarily men in societies ruled by men (Widyastari et al., 2020). A society that stresses male predominance will likewise gender-segregate husbands' and wives' roles and obligations (Permana, 2019). The husband's roles and obligations are regarded as "outside world," while women's are the "inner world." Hence, if the relationship between a husband and wife is so unstable that there is no chance of reconciliation, this typically occurs in the case of rights-aware married couples (Nurlaelawati, 2020). In Islamic law, for instance, both parties (husband and wife) have equal authority over marriage decisions. Talaq refers to the spouse who decides the marriage contract (divorce).

The first of three divorces granted by the husband is Talaq al Ahsan. In this divorce, the husband must say the first divorce to his wife outside of the wife's monthly period (known as the iddah time in Islamic society). The wife and husband are prohibited from having sexual relations during the iddah period (waiting period). This type of divorce is reconcilable if the wife accepts before the iddah period finishes, and the husband can revoke the divorce and resume marital relations. Second, Talaq al Hasan is a divorce in which the husband divorces the wife thrice within three months, one of which occurs during the holy period. This divorce is revocable after the first or second divorce, but if the husband commits a third, the divorce is final. This means the wife is not permitted to remarry an ex-husband who divorced her before her second marriage. Thirdly, Talaq al bid'ah is the most prevalent divorce technique. Most civilized women and men consider this type of divorce a sin.

Yet, the first divorce is deemed legally valid because it will be valid with the three divorces that can be declared at any time, such as during the holy month and without an interval. This divorce is irretrievable, and the husband cannot remarry his ex-wife until she has married and divorced another man (Nurlaelawati, 2020). But for

women, there are two options for obtaining a divorce from a husband. First, Talaq al tafwid (delegated divorce) grants the wife the right to divorce. This type of divorce occurred when the husband delegated his right to divorce to his wife at the time of the marriage, and the wife can exercise this right if the requirements stipulated in the marriage contract are breached. This delegation does not, however, affect the husband's right to divorce his wife under specific conditions. According to observers of women, divorce can be a potent weapon in the hands of the wife if the husband breaches the conditions of the marriage contract due to the social stigma that shrouds them.

Moreover, Khula is the second method of divorce in which a wife can file for divorce and legally win the termination of her marital relationship due to a husband's physical disability, bad treatment or cruelty justified by law, or the husband's inability to have coitus with his wife because he is sentenced to life imprisonment, sentenced to death, or unable to fulfil his responsibilities as a husband. Thus, the wife may use her divorce rights. The woman must file a divorce claim with the court and present witnesses to affirm her decision; if proven accurate, she receives a divorce ruling; if not, the court may reject the claim. Khula' is an irreconcilable kind of divorce. Hence the woman has no right to maintenance during the waiting period unless she is pregnant. The reality in society is that many women or wives are unhappy with their husbands but do not use this divorce technique because they do not know about it.

The causes and processes of divorce are extremely varied and intricate. [Puspitasari et al. \(2022\)](#) found that socio-cultural influences and the existence of third-party intervention can lead to divorce. Similarly, according to the findings of [Rinaldo et al. \(2022\)](#)'s study, divorce might be caused by irresponsible spouses and domestic violence. Despite domestic abuse, divorce is not easy in Korean family life. As a result of ancient Confucian values, a Korean woman has restricted freedom of choice ([Amri et al., 2022](#)). In Zuni, Mexico, a wife may divorce her husband at any time by placing her possessions outside the door as a sign that she no longer wishes to be married to him ([Turistiati et al., 2021](#)). In Arab Bedouin civilization, divorce occurs simply by reversing the front door's direction; when the couple discovers this, they are deemed divorced ([Rinaldo et al., 2022](#)). In the Islamic community of the Sasak ethnic group of

Lombok, a husband instructs his wife to leave home, or the wife leaves home in secret and returns to her parents' home, which is termed divorce.

Rafiki and Nasution (2019) discovered that most divorces were conducted informally, such as at home/in-laws 82.6% of the time, by a village elder 14% of the time, and by religious courts 2.8% of the time. According to Yusuf et al. (2022), men initiate unilateral societal divorce. According to certain studies, divorce is associated with socioeconomic position, differences in nationalities, religions, and races, as well as family changes. Yusuf et al. (2022) discovered that shifting from the extended family to the marital family system could increase divorce rates. In a marital family, the reliance on relatives is diminished to the point where there are no parental responsibilities; as a result, this family unit (conjugal) is easily broken when conflicts arise between husband and wife due to the pressure from relatives that requires them to unite and maintain their marriage.

Sujono's (2022) typology regarding conjugal families, which are identical to urban families with a high divorce rate, and extended families, which are identical to rural families, is very different from the findings of Nakamura's research, which found that divorce was more prevalent in rural villages than in urban villages, where the divorce rate decreases (Nasution & Nasution, 2021). Rinaldo et al. (2022) discovered that the causes of divorce in the United States included family history, age at first marriage, degree of education, income, geographic location, children, and racial difficulties. Similarly, research conducted by Turistiati et al. (2021) on divorce in Yogyakarta revealed that the high divorce rate is associated with the condition of women with low levels of education, income, and social mobility.

Moreover, the younger the age of marriage and the lower the degree of education, the greater the influence of parents in deciding who their children will marry and the greater the likelihood of divorce. Kholiq and Halimatusa'diyah (2023) study also establishes a relationship between divorce and residential status (rural-urban) variables. According to research by Amri et al. (2022), divorce does not necessarily have bad repercussions but can also have positive effects. Based on the literature mentioned above, the following hypotheses are formulated:

Hypothesis 1: *Unilateral divorce has an impact on the devaluation of women.*

Hypothesis 2: *Husband extramarital affair has an impact on the devaluation of women.*

Hypothesis 3: *Living with parents has an impact on the devaluation of women.*

Hypothesis 4: *The abduction of marriage has an impact on the devaluation of women.*

3. Methodology

This research's primary data is acquired via a Likert scale questionnaire. This research questionnaire was created through the measurement development procedure. The existing scale in the literature was insufficient for this investigation. The method provided by [O'Brien and Toms \(2010\)](#) is utilized for scale growth. Hence, the literature was thoroughly studied and operationalized to collect data. The researchers created a pool of things for each construct via group discussion. External experts evaluated the face validity of the items.

Furthermore, these studies confirmed the face validity of the items. 33 respondents' data were collected for exploratory factor analysis. This technique is suitable for determining the validity of the scale. According to the findings, every item is dependable, although two things were deleted since they did not attain statistical significance. In addition, a confirmatory factor analysis was undertaken to assess the validity of the findings. This technique is utilized to examine the relationship between variables. Ultimately, 525 divorced women from the Sasak group in Eastern Indonesia were polled. Several women were approached for their participation in the study. In this approach, the magnitude of this investigation is significantly finalized. Smart PLS 3.0 was utilized by the researchers for data gathering and analysis in this study.

4. Data Analysis and Findings

Factor loadings, Cronbach's alpha, composite reliability, and average variance are extracted to verify the convergent validity of the data. Using thresholds, the data produced during this procedure is carefully evaluated. The criterion for factor loadings is greater than 0.60 ([Li et al., 2020](#)); for Cronbach alpha, it is greater than 0.70 ([Taber, 2018](#)). For composite reliability, it is greater than 0.70; the average variance extracted is greater than 0.50 ([Alarcón, Sánchez, & De Olavide, 2015](#)). The statistical information shown in [Table 1](#) and [Figure 1](#) demonstrates the study's convergence validity.

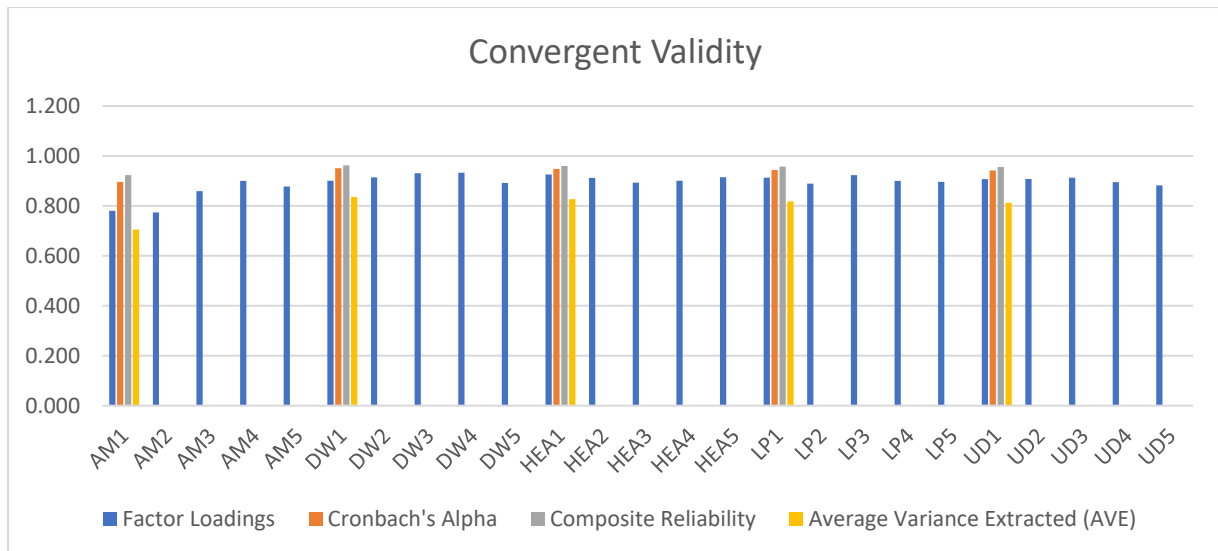


Figure 1. Convergent Validity

Table 1. Convergent Validity

Variable	Items	Factor Loadings	Cronbach's Alpha	Composite Reliability	Average Variance Extracted (AVE)
Abduction Marriage	AM1	0.780	0.896	0.923	0.705
	AM2	0.774			
	AM3	0.859			
	AM4	0.900			
	AM5	0.878			
Devaluation of Women	DW1	0.901	0.951	0.962	0.836
	DW2	0.914			
	DW3	0.931			
	DW4	0.933			
	DW5	0.892			
Husband Extramarital Affair	HEA1	0.926	0.948	0.96	0.827
	HEA2	0.912			
	HEA3	0.893			
	HEA4	0.901			
	HEA5	0.915			
Living with Parents	LP1	0.913	0.944	0.957	0.818
	LP2	0.889			
	LP3	0.923			
	LP4	0.900			
	LP5	0.896			
Unilateral Divorce	UD1	0.907	0.942	0.956	0.812
	UD2	0.908			
	UD3	0.913			
	UD4	0.895			
	UD5	0.882			

The Heteritrait-Monotrait (HTMT) approach was used to examine discriminant validity. The results presented in Table 2 demonstrate that the required HTMT is met. The HTMT < 0.90 criteria suggested by Gold, Malhotra, and Segars (2001) is significantly met by this study.

Table 2. HTMT

	Abduction Marriage	Devaluation of Women	Husband Extramarital Affair	Living with Parents	Unilateral Divorce
Abduction Marriage					
Devaluation of Women	0.751				
Husband Extramarital Affair	0.684	0.697			
Living with Parents	0.667	0.669	0.686		
Unilateral Divorce	0.607	0.675	0.592	0.575	

The main results of this study are shown in Table 3 and Figure 2. This study considers the criteria Henseler, Ringle, and Sarstedt (2015) recommended: $t > 1.96$ and $p < 0.05$. The statistical evidence demonstrates that the first association is significant and that unilateral diversity contributes to the devaluation of women. Second, this demonstrates the significance of the second connection and the impact of the husband's extramarital affair on the devaluation of women. The study found that living with parents affected women's devaluation, thus confirming the third relationship. In addition, the study evaluated the acceptability of the fourth relationship since the impact of marriage's abdication on women's devaluation was also validated.

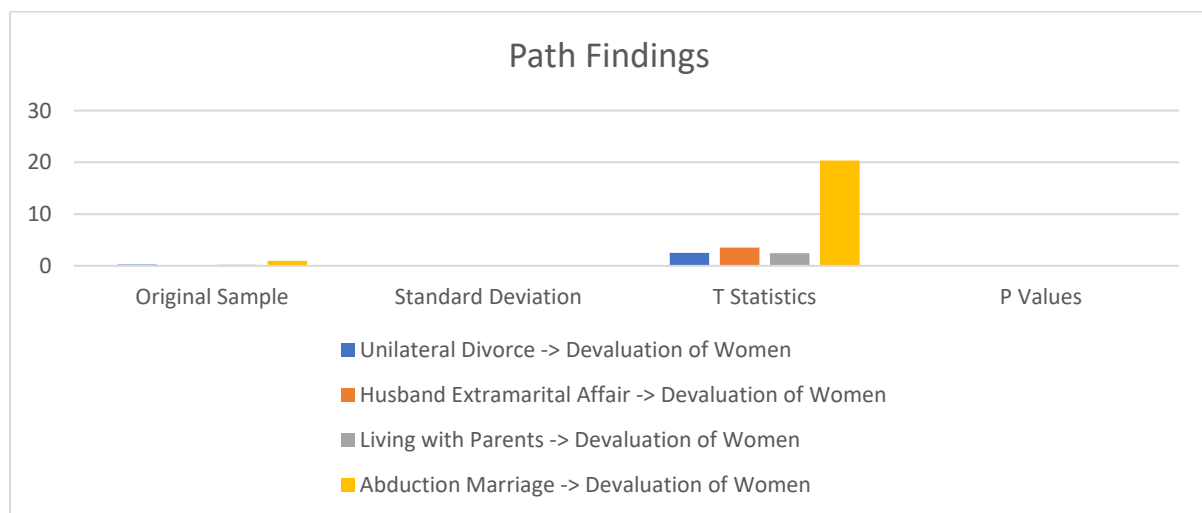


Figure 2. Path Findings

Table 3. Path Findings

Relationships	Original Sample	Standard Deviation	T Statistics	P Values
Unilateral divorce -> Devaluation of Women	0.256	0.102	2.517	0.012
Husband Extramarital Affair -> Devaluation of Women	0.124	0.035	3.542	0.001
Living with Parents -> Devaluation of Women	0.215	0.087	2.455	0.014
Abduction Marriage -> Devaluation of Women	0.948	0.047	20.343	0.000

5. Discussion and Conclusion

This study discovered that divorce in the Islamic Sasak civilization followed the pattern of avoidance relationships. In this pattern, a wife's departure from her husband's home can be interpreted as a symbol that she can no longer maintain the ark of the family and desires a divorce from her husband due to his behaviors or circumstances. In this pattern, a wife does not want to return to her husband's residence, even though she ultimately takes the danger of family disorder. Either party (husband and wife) appears incapable of reaching a compromise. Hence divorce and separation are imminent. The pattern of requesting a divorce is interpreted as a wife returning to her parents' home after leaving her husband's home.

Her action serves to request a divorce from her spouse since, by leaving the area of conflict, he quickly and readily provides the divorce words she has long desired. In the socio-cultural setting of the Sasak Islamic culture, divorce is considered legal if the husband has already uttered divorce vows. This social circumstance suggests that the spouse can initiate a divorce. This comprehension results from the existence of textual interpretations in a male-dominated society (patriarchy). According to this ultraconservative interpretation, a divorce occurs if the husband utters the word "divorce," even when he is angry or playing because, in their religion, the divorce between husband and wife is simple to resolve. This interpretation alludes to the opinion of Imam Abu Hanifah, who stated that if someone declares divorce while drinking due to his own volition, the statement is valid, as well as Imam Safi'i, who regards divorce declarations made while drunk and angry as valid.

While there are various interpretations, such as those of Imam Maliki, Imam Hambali, and the Zahiri and Ja'fari Schools, they refuse and assert that divorce declarations made while intoxicated or enraged are void. This is predicated on the interpretation (ijtihad) that someone who is intoxicated or angry and shouts "divorce" cannot distinguish between good and evil. Similarly, if a person does not plan to divorce but does so because of the threat of another person, then such a divorce statement is void (Widyastari et al., 2020). This study revealed that the avoidance relationship might be established in two ways. The husband postpones the divorce. In this pattern, a divorce happens if the woman has been taken away by the husband or another representative of the husband or if she has been carried out to her parents' home but has refused to return to her husband. Customarily, a divorce is valid if the husband has abandoned his responsibilities as a husband for a minimum of three to six months. In Sasak Islamic Culture, a lady (wife) is deemed divorced if there is no mention of "divorce" from her husband, and this criterion is met. This pattern explains why the intimate relationship between husband and wife has endured significant contrasts and why it is challenging to reunite the family. As long as women continue to avoid relationships (Rais, 2021), they take no action and wait, with the process being driven by the dominant social structure of society.

The pattern of direct divorce by the husband In this scenario, when the wife leaves her husband's home and returns to her parents', it won't be long until the husband yells "divorce," signifying that the marriage bond is no longer legitimate and the couple is divorced. This research demonstrates that the authority of men as divorce button holders reflects the continued patriarchal societal order. According to them, pronouncing divorce, whether in a normal or insane state, constitutes a divorce. This is a great instrument for combating the powerlessness of women. A divorce can be deemed socially and culturally acceptable if the husband initiates it, given that he has the legal right to do so. In this style of divorce, there is no compromise between the parties; what typically occurs is a unilateral divorce, namely from the husband without or disregarding the woman or wife's input. The direct divorce pattern is incompatible with the rigorous divorce procedure.

Devaluation of women and the custom of divorce in the Islamic community of the Sasak society, which begins with a wife leaving her husband's home to return secretly to her parents' home, might be linked to a wife leaving her husband's home as a form of disobedience. According to the Islamic community, an avoidance relationship is unjustified. If a wife engages in one, the husband is not obligated to provide maintenance so long as the wife is leaving her husband without a customarily acceptable excuse. If a husband is nice, but his wife insists on doing terrible things, he has no obligation to her. This perspective tends to generalize all wives' behavior as improper. As a result of society's sexist interpretation (which is not in favor of the wife), there will be a bias in *ijtihad* (interpretation). Hence, divorce legislation is interpreted from a male perspective, which is detrimental to the interests of other humans, notably wives. In this space (the context of the family), male power has colonized the world of life. There has been a rationalization of the world of life and moral enlightenment under the umbrella of *ijtihad* on the legitimacy of religion and customs, resulting in social coercion that depersonalizes women as wives (Amri et al., 2022).

Under Islamic law, not only do men have the right to divorce their wives, but women also have the right to divorce their husbands. In the Islamic community of the Sasak society, there is a very low estimation of women (wives), which constitutes the devaluation of women or the de-personification of spouses. From the perspective of marriage, women appear to be able to marry and divorce whenever a man desires. This study discovered that cultural practices of the Sasak Islamic community encourage the devaluation of women as wives within the family structure. This law is seen as a condition for every girl or widow to receive the company of men (can be a bachelor, widower, or a man whose status has a wife and children to come to visit the house). The uniqueness of the visit pattern at the girlfriend's house is that it might offer the girl's or widow's parents a sense of pride because the more men who come, the more authoritative the girl's or widow's parents appear to others, particularly those around them (Turistiati et al., 2021). According to the community, the visit pattern to a girlfriend's residence can allow men to choose a life partner as they see fit.

This practice is intriguing due to the visit to the girlfriend's house pattern, which allows a girl or widow to greet every man who comes to her house without being tied to one man (can be a young man or a married man with children). This issue is sufficiently complex and cannot be seen as generating conflict, disintegration, or unhappiness in the marriage. Due to social attitudes that undermine the dignity of spouses, this tradition can considerably contribute to violence, particularly at the micro level, i.e., within the family unit. Even if his wife knows or is told by someone else, a husband who is unsatisfied with his wife can establish a routine of visiting his lover. For instance, if the husband continues to go out and return home late every night, while the wife does not accept this behaviour, this situation can be a source of conflict in the household because the husband has intentionally violated the core values of marriage as husband and wife, leading to conflict between the couple and the occurrence of divorce.

This tradition also demonstrates a double standard regarding the sexual lives of wives, with a clear distinction between virtuous and immoral women. According to [Rinaldo \(2019\)](#), this is possible because, in many civilizations, sexual adventurism is viewed as a good trait of masculinity. In contrast, sexual adventurism in women is viewed as always humiliating and non-normative. Nevertheless, what happened to the visit pattern at the girlfriend's house is that the woman is expected to be a mother who is always at home to care for children and attend to domestic matters. At the same time, her husband allows her to enjoy romantic adventures. Alternatively, if a woman commits the same act, society will stigmatize her socially and morally.

This study provides empirical evidence that a husband's habit of visiting his girlfriend's residence can lead to devaluation and aggression against his wife, including symbolic and physical violence. [Turistiati and others](#) refute it ([2021](#)). The emergence of violence is also related to husbands' manipulative efforts to define the reality of life as the dominant group in society. [Rafiki and Nasution \(2019\)](#) define cultural violence as using cultural traditions to justify or condone physical or symbolic violence. In domestic life, the dominating group of husbands is the primary agent of violence because the husband is the power to govern the wife within the patriarchal societal framework ([Rinaldo et al., 2022](#)). The husband possesses authority, makes

decisions, and influences his wife. According to [Puspitasari et al. \(2022\)](#), the state of such a woman will depend heavily on the external environment; the husband controls the wife's life trajectory. In the Sasak people's Islamic society, newlyweds must remain with their husband's in-laws ([Kholiq & Halimatusa'diyah, 2023](#)).

According to the findings of this study, the daughter-in-law and mother-in-law engage in unpleasant interactions due to the husband-in-persistent law's home pattern. The connection between the daughter-in-law and mother-in-law is asymmetrical due to the daughter-in-law's control within the family, which removes the independence and freedom of the son-in-law because the parents-in-law govern everything. A daughter-in-law in this position loses privileges and authority. Due to the intervention of a third party that always intervenes in the difficulties between in-laws and spouses, the in-laws might unknowingly produce a rift in the relationship between couples currently living together (husband and wife). This can occur if the daughter-in-law (wife) cannot play all the roles that the parents-in-law have outlined in the house of obedience or if the daughter-in-law does not have the desired social strata background. Their marriage (son-in-law with her child) is not approved or desired, and they (the parents) are forced to accept it while conducting the due diligence process because marriage is not preceded by an engagement process, as is the case in the West.

This study revealed the extent of intervention by close relatives and the suppression of a wife's independence to have her own will. In this situation, internal colonization of the wife occurs, and the wife is placed in a group with a lesser rank than men as husbands. Internal colonization can induce inferiority complexes in response to subordination. From the perspective of [Rais \(2021\)](#), the concept of the husband-in-house law is comparable to a house of obedience that occurs among Middle Eastern friends who expect complete submission from a daughter-in-law before her husband and parents-in-law. On this point, it is clear that the dominance and interference of third parties towards in-laws cause many paradoxes in the husband-wife relationship and the relationship between the wife-in-law and other families (extended family). It is a social requirement that marriage is conducted according to the Abduction marriage pattern. This procedure is the foundation of

customary practice and the first type of marriage. Marriage with the Abduction marriage pattern is practised in the Sasak community because they do not acknowledge the proposal and engagement phases of the marriage process (Permana, 2019).

The legality of this marriage depends on whether or not the families of both parties sanction it. It is a socio-cultural requirement that all couples ready to wed must go through the Abduction marriage pattern. Some view marriage as a social institution fraught with danger since the life and self-respect of the man seeking the woman he adores is in jeopardy. A married woman must be seduced secretly at night, typically after sunset, and on a strict aristocratic level. Anything deemed respectable and masculine even represents virility, gallantry, and high responsibility (Nurlaelawati, 2020). If a lady has been pushed into marriage, her parents cannot cancel the union, even if she does not love her or is extremely young. Issues develop in society due to falsifying and manipulating the legal age for marriage, which only satisfies state-recognized formal marriage standards, such as 16 years for girls and 19 years for boys.

This rule will become problematic because many parents have never registered their children's birth, reverting to customary law and religion. It has been demonstrated that women who have experienced menstruation and men who have produced egg cells have had wet dreams. In this pattern, the Sasak marriage procedure may appear torturous. Still, it starkly contrasts their low commitment to marriage, which is easy and conflict-prone, leading to family disintegration. When a wife flees or leaves her husband's home, the husband may only transmit messages or words of divorce through third parties or letters, resulting in a possible divorce. This is a typical occurrence in Sasak culture without a legal process through the judicial system (Saraswati, 2020). When they intended to part as husband and wife or divorce, the choice to employ socio-cultural institutions decreased (returning to someone else's house secretly). Parents) as their only option to dissolve their marriage. This event demonstrates that the community has firmly established and respected socio-cultural institutions for generations. As individuals (women as wives), they can only accept it reluctantly.

When a husband files for divorce, the husband-wife connection ends, and the husband is no longer responsible for his wife. Islam does not absolve him of his responsibilities as a husband. The rights of women who are still in their iddah period should be maintained. The presence of marriage as a social institution reveals an unhelpful double standard. Functionally, it accommodates interests that complicate the marriage process, while on the other hand, it is seen as the root cause of divorce. This institution is regarded as illiterate, weakens women's bargaining power, and does not teach children how to prepare themselves financially and psychologically for marriage. In this institution, many parents from both sides (parents from the male side and parents from the female side) are astonished when their child is abruptly whisked away by a young man of unknown origin, and the male family side is also surprised by the appearance of a potential future son-in-law.

6. Implications and Future Directions

This study has significant theoretical ramifications that are novel to the existing body of knowledge. This research revealed, for the first time, that unilateral divorce affects the devaluation of women in Indonesia, a previously unknown relationship. Similarly, this study reports that extramarital affairs affect the devaluation of women in Indonesia, a relationship that has not been documented before. The third finding of this study is that living with a husband's parent affects the devaluation of women in Indonesia; this relationship has not been previously documented. Lastly, this research revealed that abduction marriage affects the devaluation of women in Indonesia, a relationship that has not been documented before. Based on these theoretical implications, this study adds to the existing body of knowledge.

Moreover, this research has consequences for safeguarding the worth and dignity of women. First, the study concluded that the value of women should be protected by preventing Muslim males from granting unilateral divorces. Yet, if the married couple desires a separation, the matter must be settled through the mutual dialogue required to terminate the marriage contract. In addition, the study found that married people should not engage in extramarital affairs because doing so could lead to a separation between the pair, contrary to the dignity of people in Indonesia.

Similarly, it is said that the husband should have a separate residence to prevent family violations and ensure his wife's steady living conditions. This attribute can boost the wife's dignity to live a normal life. Finally, the marriage system must be modified, and no marriages should be performed without the agreement of the husband and wife. Addressing these issues can reduce the devaluation of women in Indonesia.

Without a doubt, the study's outcomes indicated that divorce is a significant factor in the devaluation of Muslim women in Indonesia. Additionally, the key reasons for women's dignity devaluation are kidnapping in marriage, living with the husband's parents, extramarital encounters, and unilateral divorce. This research makes substantial theoretical advances to the literature that were not previously documented. The study recommended examining the moderating effect of Islamic principles on the relationship between extramarital affairs, abduction marriage, and divorce. In addition, future research should examine the impact of court marriages and court divorces on the devaluation of women in Indonesia. The future directions of this research are a method to contribute more knowledge to the literature in this field.

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