



Social Harmonization Values and Local Wisdom in the Catering Culture of Wedding Ceremonies in Madura

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Abstract

The sense of tolerance and community is highly upheld to create social harmony. However, as time went on, the community values were increasingly eroded due to the entry of a new culture, namely the catering culture which slowly shifted local traditions in the ceremonial marriage of the Madurese community, especially in kitchen matters which were originally cohesiveness, togetherness, intimacy, harmony, and high friendship become an individualist, hedonist society who prefers something instant and easy to put aside the values of harmonization among others. So, this study is intended to study further and more deeply about the values of social harmonization and local wisdom in the culture of catering wedding ceremonies in Madura. This research is qualitative approach with a descriptive study. The object of this research was Soloh Dajah Hamlet, Murtajih Village, Pademawu District, Pamekasan Regency. The results of the study state that: First, there are several values of the wedding ceremony as a locus of a social harmonization and local wisdom, namely: Religious values, kinship values, cohesiveness and cooperation values, and tolerance and solidarity values. Second, at Madurese wedding ceremonies, people tend to use catering services to make it easy. Third, the inequality that occurs in the values of social harmonization and local wisdom in the catering culture of Madurese wedding ceremonies, namely: The formation of apathy and bad views of society.

Keywords: Social harmonization, local wisdom, catering culture

Abstrak

Rasa toleransi dan paguyuban sangat dijunjung tinggi demi menciptakan keharmonisan sosial. Namun seiring berkembangnya masa, nilai-nilai paguyuban semakin terkikis karena masuknya budaya baru yaitu budaya catering yang secara perlahan telah menggeserkan tradisi lokal dalam ceremonial pernikahan masyarakat Madura, terutama dalam urusan dapur, yang semula kekompakan, kebersamaan, keakraban, keharmonisan, serta silaturahmi yang kuat maka berubah menjadi masyarakat yang individualis, hedonis, yang lebih mencintai sesuatu yang instan serta mudah mengenyampingkan nilai-nilai harmonisasi antar sesama. Maka dalam penelitian ini, bermaksud ingin mengkaji lebih jauh dan mendalam tentang nilai-nilai harmonisasi sosial dan kearifan lokal pada budaya catering upacara pernikahan Madura. Adapun metode penelitian yang digunakan adalah pendekatan kualitatif dengan jenis penelitian studi deskriptif. Objek yang menjadi sasaran penelitian, yaitu Dusun Soloh Dajah Desa Murtajih Kecamatan Pademawu Kabupaten Pamekasan. Adapun hasil penelitian menyatakan bahwa: Pertama, Ada beberapa nilai upacara pernikahan sebagai *locus* harmonisasi sosial dan kearifan lokal, yaitu: nilai religi, nilai kekerabatan, nilai kekompakan dan kerjasama, serta nilai toleransi dan solidaritas. Kedua, pada upacara pernikahan Madura, masyarakat kecenderungan lebih banyak menggunakan jasa catering. Ketiga, Ketimpangan yang terjadi pada nilai-nilai harmonisasi sosial dan

kearifan lokal pada budaya catering upacara pernikahan Madura, yaitu: terbentuknya sifat apatis dan pandangan buruk masyarakat.

Kata Kunci: *Harmonisasi Sosial, Kearifan Lokal, Budaya Catering*

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Introduction

Marriage is a provision of Allah and becomes the *sunnah* of the Prophet which is necessity for every human being to undergo. In social life, marriage is the important and sacred event, because it's not only binding up a relationship between the bride and groom along with the rights and obligations of both, but also relates to the extended families of both parties, both parents, siblings, and other relatives. Marriage has the goal of building and fostering a happy household within a family bond (Rasji et al., 2022, p. 473). Marriage also contain a value in achieving spiritual perfection in order to achieve a peace of life, love and care for each other. So that the essence of marriage is not only as the legality of the marriage of a pair of people in different sexes, but also as a provider of security to the family, fulfillment of physical and mental needs, the formation of public commitment, and the implementation of religious teachings based on Islamic principles.

In marriage will not be separated from several stages of the event that must be carried out or better known as a wedding ceremony, the wedding ceremony is a receptacle of various activities that have been customary in carrying out a marriage (Ningmabin, 2016, p. 9). Wedding ceremonies have many variations based on religious perspective, customs, culture, and social class (Nurgiansyah, 2021, pp. 33–34). The uses of certain customs or rules in wedding ceremonies are related to the rules of law, religion, social ethics, and moral norms contained in community life. In Madurese society, the definition of social ethics and moral norms has been formulated into *tengka*, which contains the principles of harmony, virtue, manners, and social responsibility that exist in Madurese society. Etymologically, *tengka* comes from the word "*tingkah*" which means behavior. However, in Madurese, the word "*tingkah*" undergoes word adaptation into *tengka*, so that it can be separated from the dictionary meaning and has a contextual meaning, namely the rules that exist in the community that are implied and not booked and regulate certain behaviors for certain activities, including etiquette and manners in living social life, such as how to visit others,

takziah, how to serve dishes, even the most crucial is in matters of marriage (Utsman, 2020, p. ix).

The various processions and ways of marriage in Madura are based on *tengka*, which are related to etiquette and social rules. In carrying out marriage, various special rules of *tengka* need to be applied as a form of positive social behavior in the community, so at last good social relations can be realized and social harmonization between people can be created. Commonly, in a series of marriage processions in Madura, not only centered on the process of the implementation in a marriage, such as the existence of *pentan*, *lamar*, *kabhin* with all the various customs, traditions and cultural elements in it, but besides that, it also has the intention in social harmonization and local wisdom values can be formed and established, such as the strengthening of *silaturrahmi* relationships, In conducting a wedding in Madura, it is an obligation for the host wedding to gather all relatives, family, friends and closest neighbors to participate and take part in helping, working together in the success of the wedding ceremony being held, especially to help in serving food dishes that will be served at the wedding ceremony. This invitation and gathering is termed *ngonjheng geddhung*. After all, the way of serving and giving food dishes is never separated from the special rules of Madurese society regarding *tengka*, which is adjusted to the existing financial interests as the Madurese proverb says "*essenah bherkat gembernah essenah envelope tor kabhedek'en*".

In the era of sophisticated and modern technology, there have been social changes in order to shift, replace, transform, and juxtapose existing things by adding new ones (Khafidz, 2019), these social changes are like shifts in tradition and culture in a wedding ceremony, so that the shift in tradition and culture are able to shift the value of local wisdom and social harmonization that exists and inherited from the ancestors. Communities that are still traditional will continue to uphold local heritages, but modern societies with the arrival of new cultures along with the cultural transformations they carry will be more quickly accepted and imitated by the community, thus making social harmonization and the sacredness of local wisdom fade and shift to modern society with increasingly practical, instant, hedonist, and individualist life patterns.

Likewise in the transformation of culture in the wedding ceremony of the Madurese community where the values of local wisdom and social harmony such as grouping,

togetherness, high solidarity, and the formation of a strong community in the midst of the Madurese community in the implementation of the wedding ceremony. Especially in mutual cooperation to help each other make dishes together are increasingly fading due to the entry of new cultures such as catering whose existence is increasingly penetrating into every aspect of Madurese life. The fading a sense of harmony because the community especially for mothers who are invited to be asked for help or assistance by the *sohibul hajah*, namely the *onjhengan geddhung*, thinks that the wedding *gawe* using the catering makes the wedding ceremony held become "*tadhek se elakonnah or etolongnah*", so that those *onjhengan geddhung* who are invited and expected to help will become less concerned and sympathetic to immediately visit the *sohibul hajah* of the wedding ceremony.

Catering is a business with side dishes as the main product. Catering comes from the word to care for the preparation and serving of food and drinks to the invited guests. Another definition of catering is serving the needs of parties or types of food organizers where the place for cooking is different from the place for serving food. And another definition too from catering are serving party supplies or its like a types of food organizers where the cooking place is different from the food serving (Prabowo, 2020, p. 1). For this reason, the catering function is intended to provide food for parties such as weddings, birthdays, or other celebratory parties. Catering is another term for the food service industry. In Madurese society especially in *Soloh Dajah Hamlet Murtajih Village Pademawu Pamekasan* Subdistrict catering culture has increasingly penetrated the lives of Madurese people.

It's practical, easy, and time- and energy-saving nature for the orders. Catering will be the right solution for the community to be used as an alternative in helping to prepare food that will be served at every event or community social activity. So that the existence of a catering culture has a positive and negative transformation of life for the community both morally and materially either individually or in community groups. Positive value because the existence of catering can help and provide convenience and relief for the community with regard to the efficiency of time and energy in managing or making dishes. While the negative value is because with the arrival of catering, it gradually reduces the sense of community, interaction, and communication with the lack of gathering and working together together in every event or community social activity such as a wedding ceremony to cook or process food as a banquet at the wedding ceremony. So, if viewed from the negative side, especially thr Murtajih village community, they think that catering in a wedding ceremony can reduce or even eliminate work to be assisted especially in mutual cooperation in the

process of cooking wedding ceremony dishes, however, it is possible that the values of harmonization and a sense of community must be maintained and upheld by continuing to participate in every series of events carried out by the wedding host.

In short, this research aims to examine holistically and in-depth the values of social harmonization and local wisdom in Madurese wedding ceremony catering culture. How marriage becomes the locus of harmonization values and local wisdom, the use of catering culture in Madurese wedding ceremonies along with the inequality that occurs with regard to the catering culture. The object of research in this study is *Soloh Dajah Hamlet, Murtajih Village, Pademawu District, Pamekasan Regency*. Choosing *Soloh Dajah Hamlet, Murtajih Village, Pademawu Pamekasan* as the object of research because first: *Soloh Dajah Hamlet, Murtajih Village, Pademawu Pamekasan* whose livelihoods are civil servants who do not have much time to gather. Second: The geographical location of *Soloh Dajah Hamlet, Murtajih Village, Pademawu Pamekasan* is a suburban village of *Pamekasan* which is directly more accessible to the entry of new cultures so it is quickly accepted and imitated by the community and residents of *Soloh Dajah Hamlet, Murtajih Village*. Third, the number of catering services in *Soloh Dajah Hamlet, Murtajih Village, Pademawu Sub-district, Pamekasan Regency*. Fourth, The tendency and lifestyle of the people of *Soloh Dajah Hamlet, Murtajih Village, Pademawu Subdistrict, Pamekasan Regency*, which in fact prefers things that are easy to do.

Method

This research was conducted in *Soloh Dajah Hamlet, Murtajih Village, Pademawu Pamekasan District*. The research approach used is qualitative research. Qualitative research is a type of research that explains social dynamics, phenomena, events, beliefs, attitudes and perceptions of a person or group. The qualitative approach according to Moleong is research that intends to understand the phenomenon of what is experienced by the research subject such as behavior, perception, motivation, action, etc., holistically and by means of descriptions in the form of words and language, in a special natural context and by utilizing various scientific method (Lexy, 2016, p. 36). The type of research used is a descriptive study. Descriptive studies are fact-finding by studying community problems and certain circumstances. Including relationships, activities, attitudes, views as well as ongoing processes and the influence of various phenomena (Nasir, 2013). Literally, descriptive

method is a research method to make a description of an event. So this research chose qualitative research as the type of research used because this research is very suitable, namely focusing on social phenomena that occur in the midst of the community of *Soloh Dajah* Hamlet, *Murtajih* Village, *Pademawu* Subdistrict, *Pamekasan* Regency which is related to the values of social harmonization and local wisdom in Madurese wedding ceremonies. The data sources used in this study are primary data sources obtained directly from 3 catering service owners and 20 people as the host of the wedding, and secondary data sources obtained from close relatives, *handai tolan*, and the closest neighbors of the wedding organizer as many as 20 people. The data collection techniques used was interviews, observation, and documentation.



Figure 1. The data collection techniques used

Result and Discussion

In wedding ceremonies in Madura, especially in Murtajih Village Pademawu District, Pamekasan Regency, it is an obligation for the wedding host to invite relatives, family, brothers, neighbors and companions to take part in every activity or series of wedding ceremony. However, as time went on, the community values were increasingly eroded due to the entry of a new culture, namely the catering culture which slowly shifted local traditions in the ceremonial marriage of the Madurese community, especially in kitchen matters which were originally cohesiveness, togetherness, intimacy, harmony, and high friendship become

an individualist, hedonist society who prefers something instant and easy to put aside the values of harmonization among others.

Departing from the problems above this study is intended to study further and more deeply about the values of social harmonization and local wisdom in the culture of catering wedding ceremonies in Madura, and the focal point of this research is to find out how marriage becomes a locus of social harmonization and local wisdom and its relationship with the existence of a catering culture that raises imbalances in the value of social harmonization and local wisdom in Madurese wedding ceremonies.

One of the traditions in the implementation of the wedding ceremony in Madura, namely *Onjhengan geddhung*, contains social harmonization values and local wisdom including religious values, kinship values, cohesiveness and cooperation values, and tolerance and mutual respect values. The implementation of the wedding ceremony in Madura in fact the Madurese community uses catering services, so that the use of catering services tends to cause imbalances in the value of social harmonization, namely the formation of apathy and bad views of the Madurese community.

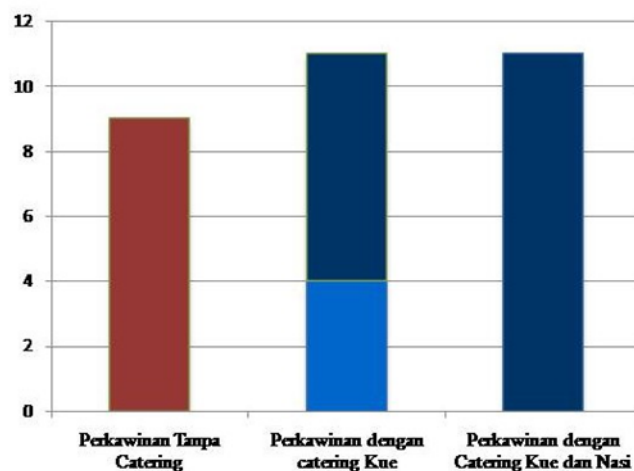


Figure 2. The implementation of the wedding ceremony

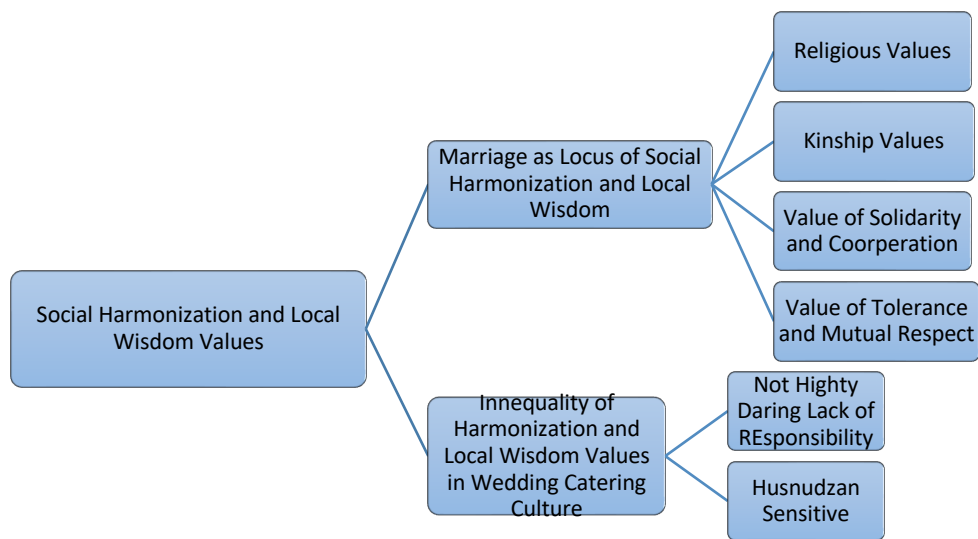


Figure 3. Implementation of the wedding ceremony

Discussion

Wedding Ceremony as Locus of Social Harmonization and Local Wisdom

Wedding ceremony is a celebration of binding marriage vows carried out by two people with the aim of formalizing the marriage bond according to legal norms, religious norms, and social norms (Wati et al., 2021, p. 433). Marriage in essence does not only aim to unite a pair of people of different sexes so that the legality of their existence can be legally recognized in the eyes of the law, religion, customs, society and the state, besides that it also aims to unite the two big families of the bride and groom along with all the actions related to and occurring in the families of the two brides and grooms whether problems or conflicts, activities, or even the interests and needs of their daily lives.

Marriage, which contains customs and culture in its implementation, is one of the processes of human life. This process changes not only the status of the bride and groom, but also changes the kinship system which impacts on the nature of family relationships, and affects the shift in rights and obligations for other family members. Therefore, the wedding ceremony is very important, both for the wedding organizer and for the relatives of both parties because it contains elements of customs, culture, and religion, which have high social harmony and local wisdom values that must be upheld, obeyed, and the vibes of the community can be felt together.

Harmony in Greek comes from the word *harmonia*, which means to be bound in harmony. The term *harmony*, as well as in the Indonesian dictionary is defined as harmony, compatibility, and balance. So what is meant by harmonization according to Goesniandhie is a process or an effort to realize harmony, suitability, compatibility, and balance. The definition of social according to Enda M.c is a way of social relations between individuals and other communities in a good manner and mutual respect for one another. So if it is concluded, what is meant by social harmonization is a condition that is in line and in harmony so as to create a good life according to nature and social position (Putra et al., 2017, p. 71). Etymologically, local wisdom consists of two words: *wisdom* which means wisdom and *local* which means local. Epistemologically, local wisdom according to Suyono in Putra et al (2017, p. 71) states that local wisdom is local ideas, values, or views that are wise, full of wisdom, good value that is embedded and followed by all members of the community. According to Mukti and Winarma local wisdom is a human endeavor by using his mind to act and behave towards an object or event that occurs in a certain space. From some of the definitions of the figures above it can be concluded that local wisdom can be interpreted as; First, as a manifestation of community cultural excellence. Second, as the truth and become a local village tradition. Third, the combination of the sacred values of God's word with various norms and values of society. Fourth, cultural products of ancestors that are used as guidelines for life.

The characteristics of local wisdom are pivoting on a process in order to achieve and succeed a good sustainable and not instant. Therefore, local wisdom requires a long process and becomes a reflection of culture for the community. The position of local wisdom will be the roots and guidelines that are hereditary and become the heritage of a group or community in the midst of society, become a value that is considered well and right, and can last for a long time and institutionalized. Some forms of local wisdom include values, norms, beliefs, ethics, customs, laws and special rules that exist and are applied by the community. Suyono in Putra et al (2017) says there are several functions of local wisdom including: as conservation and preservation of natural resources, as development of human resources, as development of culture and science, as advice, beliefs, literature and taboos, and has social meaning

Local wisdom is a very comprehensive and broad phenomenon (Njatrijani, 2018, p. 17). Local wisdom is part of community culture and cannot be separated from community

life. There are so many local wisdom that exists in the wedding ceremony in Madurese society one of them is *onjheng geddhung* to relatives, *handay tolan*, and the closest neighbors, especially for mothers to help cook as a dish or banquet at the wedding ceremony. *Onjheng geddhung* is Madurese local wisdom and a Madurese tradition that has been carried out by Madurese people for generations at every wedding ceremony. This is intended to uphold the *tengka* that exists in people's lives because after all *tengka* is an unwritten baboon of Madurese society that must be applied and become the order of Madurese life in good attitudes and behavior based on social norms and ethics in every social activity so as to avoid social sanctions that exist and apply to society.

Onjheng geddhung is carried out by the host from long before the D-day of the wedding ceremony, around one or two weeks from the wedding ceremony, the host will come to visit relatives, relatives, *handay tolan* and the closest neighbors to ask for their presence and willingness to help in the implementation of the wedding ceremony to be held, such as being a receptionist, bridesmaid, or even helping to cook by making the *Onjhengan geddhung* are people who have a big role in the affairs of the banquet in the implementation of the wedding ceremony, which is the Maduranya term *geddhung*.

The relatives, relatives, *handay tolan*, and the closest neighbors who are invited, they will participate in helping the host, through moral and material assistance, moral assistance in the form of sympathy, concern, brotherhood, and solidarity as a form of manifestation of kinship and family relations given for the implementation of the wedding ceremony, and material assistance in the form of labor assistance and or financial assistance as well as staples such as rice, eggs, or sugar donated to the host. This material assistance in Madura is termed *Ompangan*. *Ompangan* is the luggage given by the invited *onjhengan geddhung* and becomes a standard measure of reply for the host if the *onjhengan geddhung* will later have the same event.

The social sense that is so great for the *onjhengan geddhung* is an indicator that the wedding ceremony is a locus of social harmonization values and local wisdom. Based on the data found in the field in this study, there are several values of social harmonization and local wisdom, including; religious values, kinship values, solidarity and cooperation values, tolerance and mutual respect values. *First*, the religious value contained in the wedding ceremony is the implementation of the marriage contract procession and salvation or *kenduri* as a manifestation of gratitude to God Almighty for the continuity of marriage so that the bride and groom hope to become a *sakinah mawaddah warahmah* family, through various series of marriage contract processions and joint prayers.

Second, the value of kinship contained in the Madurese wedding ceremony is the gathering of all relatives and relatives, either from the mother or father of the bride and groom, to participate in the wedding ceremony. And usually the extended family will come to visit the *sohibul hajjah*, namely a day or a week before the wedding ceremony takes place, the presence of the entire extended family from both sides of the bride and groom's parents, is a symbol of strengthening and acknowledging family and kinship ties that must be maintained and maintained, as well as a reflection of the harmony of life between one family and another, as well as for neighbors and closest relatives.

This is in addition to being a form of community obedience to *tengka*, and also a character value in a person, because character values are noble values that are used as guidelines for life (Suprobowati, 2021, p. 26). Third, the value of solidarity and cooperation in the Madurese wedding ceremony will be seen with the existence of mutual cooperation and cohesiveness in working on the needs or interests needed in the wedding ceremony, through the motto of the same weight carried and the same light carried, they work selflessly to help every need for the implementation of the wedding ceremony. For *onjhengan geddhung*, who are asked to be *geddhung* in the kitchen, they will leave their personal affairs and interests to help the wedding of *sohibul hajjah*. The *onjhengan geddhung* will visit the host on the day set by the host, and the *onjhengan geddhung* will be present from the making of spices (*ghebey plappa*), cakes, and other snacks until the day of the wedding.

The host who invites *geddhung* will explain the days that will be busy in the *gawe* that will be held. On the day of *aghebey plappa*, the *onjhengan geddhung* assume that these days are important and heavy days for the host of the wedding, so that their presence and assistance in the form of thoughts and energy are needed by *sohibul hajjah*. Fourth, the value of tolerance and mutual respect in Madurese marriage will appear in mutual respect. Sympathy and high empathy to fulfill the wedding host's invitation even though they have to leave their personal work to help the host at the wedding ceremony. Etymologically, tolerance comes from the Latin which means to bear and bear one another. So tolerance can be interpreted as an attitude to carry each other even though what is imposed is not liked, or does not agree with other people (Atabik, 2016, p. 7). For this reason, mutual respect and respect is the key as a form of forming harmony in maintaining a strong and sturdy unity in the social structure (Rosyad, 2021, p. 25).



Figure 4. Processing of wedding dishes

Catering Culture in Madurese Wedding Ceremony

Nowadays, various businesses have been engaged by many people to get profits and become the right choice in improving the welfare of life in a better direction compared to other jobs or professions that are binding, either with government agencies or companies and other institutions. A wide variety of businesses such as convection, transportation, construction, or culinary businesses which are the dominant businesses that are in demand and cultivated by many people because of their promising nature, with ease in marketing strategies both offline and online through mass media services, a fairly wide range of consumers, and the interests of complex and non-limited consumer needs.

Currently, the culinary business is termed as catering. Catering is a specific term used in business by offering services and providing large amounts of food or drinks according to the order (Akob et al., 2022, p. 653). Catering can be done by individuals, industries, or companies. And along with the widespread needs and the opening of business fields, it makes the catering business more and more and requires catering businesses to pay more attention to service quality, new ideas and product innovation as an effort to keep the business running stable and attract and interest more consumers. Product innovation is an overall product that has been developed and modified to a newer and trending one adapted to its time (Akob et al., 2022, p. 653). Wedding catering is the most superior type of catering and the most widely offered (Ivonne, 2019, p. 2).

In *Soloh Dajah* Hamlet, *Murtajih* Village, *Pademawu* Subdistrict, *Pamekasan* Regency, there are three kinds of catering businesses/services that have been established

and run the three caterers are local businesses and are personal businesses and have not obtained permits from UMKM and local governments, their existence in every event or social, religious, and events held by government agencies, such as the Social Service, RSUD, gymnastics community, village activities, seven-month and 40-day birth ceremonies, especially for wedding ceremonies. The three catering businesses are: *Dania'catering*, *Ayu'Catering*, and *Erna'Catering*. These three businesses have prospects in a wide variety of processed beverage and food products, such as wet cakes and pastries for Islamic holidays, weddings, birthdays, or other social and religious celebrations.

All types of rice, both *tumpeng rice*, fried rice, *rames rice* and others are ordered on a large or small scale, while the food products made depend on the choice desired by the customer. For the wedding ceremony in *Soloh Dajah Hamlet, Murtajih Village, Pademawu Subdistrict, Pamekasan Regency*, from the data available in the field, starting from the last two years around 2021 to 2022 there have been 20 wedding ceremonies or processions that have been held in *Soloh Dajah Hamlet, Murtajih Village, Pademawu Subdistrict, Pamekasan Regency*, 9 wedding ceremonies without using catering services at all, and 11 wedding ceremonies using catering services (4 wedding ceremonies using catering services for cakes only, and 7 wedding ceremonies using catering services for cakes and rice both rice for plates and contents of gifts (souvenirs)). From the explanation of the use of catering services above it indicates that at wedding ceremonies in *Soloh Dajah Hamlet, Pademawu Subdistrict, Pamekasan Regency*, the tendency is more to choose to use catering services than not to use catering services. They consider that using catering services will help ease the burden and responsibility in managing the needs of the wedding ceremony being held, besides that, the use of catering services has saved time and energy. However, the impact of using catering services has increased the cost of weddings, and orders for drinks and food according to the number of needs, so it is possible that other families cannot taste the food ordered from the caterer for fear of being short or overwhelmed for the event.



Figure 5. Ayu's Catering



Figure 6. Dania's Catering

Inequality of Social Harmonization Values and Local Wisdom in Wedding Ceremony Catering Culture.

In the local wisdom of *onjhengan geddhung* at Madurese wedding ceremonies, several local wisdom values are obtained as the key to social harmonization of society in order to form a civil society while still maintaining local culture and traditions, as well as norms and ethics that exist in society, so that harmony between community members with one another are strong and solid without the limits of space and time. Some of these values include: religious values, kinship values, solidarity and cooperation values, and tolerance and mutual respect values.

However, along with the increasingly complex and plural needs of society, and along with cultural transformations that are increasingly pressing and eating into the space of community life, the sacredness of local wisdom as the key to social harmony are increasingly dissolving into hedonistic, individualist, practical, and instant character changes. This character is change not only in the scope of one field, but penetrates into all areas of community life, especially in the social field which is a multi-complex and plural cultural atmosphere, such as marriage.

In the wedding ceremony in Soloh Dajah Hamlet, Murtajih Village, Pademawu Subdistrict, Pamekasan Regency, which is related to the wedding meal or banquet, there is the use of catering services so that it has a major impact on changes in community needs, namely from localism and humanism to a pragmatic mindset, which gives birth to and forms wrong social assumptions and manifests in the fading and deterioration and imbalance of social harmonization values and local wisdom in the wedding ceremony, including; First, the formation of apathy, where the *onjhengan geddhung* who were invited by the host to take part in helping, especially helping to cook as a wedding banquet, did not have high concern and were more lighthearted and less responsible to immediately help and fulfill the invitation of the wedding host, because through the use of catering services it was considered that the wedding ceremony to be held was less work "*Tadehk lakonah*. And makes the *onjhengan geddhung* reluctant to immediately visit and fulfill the invitation of the host. Second, the creation of a bad view of the community, this will be seen by using catering services, because the community considers that the host of the wedding wants to reduce *silaturahmi*, does not want to share his happiness and busyness at his wedding with relatives, *handai taulan*, and his closest neighbors.

Conclusion

Marriage is an important event in human life. Marriage is not only a treatise of God to his servants and is a Prophetic *Sunnah* that promises thousands of benefits for the perpetrators, but besides that, it is also a social demand in which there are many cultures, customs and traditions that inevitably must be upheld based on existing social norms and ethics, because no matter how small the implementation of marriage, it will always be connected to other people. Therefore, marriage along with the procession of its implementation has become a locus of social harmonization and local wisdom, which social harmonization and local wisdom create several values, namely: religious values, kinship values, solidarity and cooperation values, and tolerance and mutual respect values. However, along with the development of an increasingly complex and modern era, and the rapid entry of new cultures in marriage, such as the catering culture whose existence is increasingly mushrooming in the midst of society, the existence of a catering culture with all the advantages and disadvantages in it, has led to a bad assumption of the community which ultimately becomes an imbalance in the value of social harmonization and local wisdom, such as the formation of apathy and bad views of the community

Suggestion

So from the findings in this study, it is hoped that all people, to continue to uphold unity and integrity by maintaining and maintaining the culture, customs, and traditions inherited from the ancestors, without having to exclude new cultures that enter, through positive thinking and wise in analyzing and behaving, so that harmony, kinship, and community remain closely intertwined along with Divine blessings.

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