



Community harmony strengthening through *selapanan* mentoring of badko tpq in margolelo village

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ABSTRACT

Badko TPQ (Al-Qur'an Education Park Coordinating Board) activities in Margolelo Village are a routine tradition that is carried out every 35 days. This activity not only aims to increase religious understanding, but also acts as a means of strengthening harmony between residents. Through intensive assistance, it is hoped that this *selapanan* activity can become an effective medium for strengthening social relations and community harmony. This article discusses the mentoring process, the resulting impacts, and strategies for strengthening community harmony through Badko TPQ *selapanan* activities. The method used is a participatory approach involving community leaders, TPQ administrators, and *Selapanan* congregation. The results show that the *Selapanan* Badko TPQ activities succeeded in increasing the solidarity and harmony of the *Selapanan* Badko congregation in Margolelo Village.

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Introduction

Margolelo Village is one of the villages in Kandangan District, Temanggung Regency that still maintains local religious and cultural traditions. One of the traditions that is still preserved is the Badko TPQ *selapanan* activity. This activity is carried out every 35 days and is attended by Ustadz and Ustazah of all TPQ in Margolelo Village. In addition to being a means of preserving local culture (Rhain et al., 2023), this activity is also a forum to strengthen social relations between residents. (Observation of Independent KKN Margolelo Village 2024-2025)

However, along with the development of the times, community participation in *selapanan* activities has begun to decline (Hadisi et al., 2023). This is caused by various factors, such as workload, lack of understanding of the importance of this activity, and minimal assistance from related parties. Therefore, assistance efforts are needed to restore community enthusiasm in participating in Badko TPQ *selapanan* activities.

Margolelo Village, located in the Kandangan District of Temanggung Regency, is recognized for its strong commitment to preserving local religious (Nashihin & Purnama, 2023) and cultural traditions (Alfian Nurul Khoirulloh, Hafidz, 2023). Among the most notable is the *selapanan* activity held by Badko TPQ, which takes place every 35 days and gathers Ustadz and Ustazah from all TPQs across the village. This recurring gathering not only functions as a religious forum but also serves as a cultural ritual (Ulfa et al., 2023) that

strengthens communal ties. The spirit of togetherness embedded in this tradition reinforces the identity and unity of Margolelo's Muslim community, making it a cornerstone of social harmony and religious continuity.

Despite its cultural and spiritual significance, recent observations reveal a noticeable decline in participation in the selapanan activities. This trend appears to be influenced by several interconnected factors (Nuzul Fatimah, Husna Nashihin, 2022). Increasing economic demands have led to heavier workloads, reducing the availability of community members to engage in routine religious (Muthoifin et al., 2024) and cultural events (Nashihin et al., 2022). Additionally, the growing gap in generational understanding about the purpose and value of these traditions has contributed to waning interest, particularly among the younger population. The lack of active support and facilitation from relevant stakeholders further diminishes the visibility and appeal of these activities, gradually pushing them to the margins of community life.

In response to these challenges, structured assistance and revitalization efforts are urgently needed. Such efforts should not only focus on logistical support, such as scheduling flexibility and resource provision, but also prioritize awareness campaigns that reintroduce the meaning and benefits of selapanan to the wider public—especially youth. Collaborative programs involving religious leaders, educational institutions, and local governments could play a strategic role in reigniting interest and participation. By repositioning selapanan as both a religious obligation and a valuable cultural asset, Margolelo Village can reinvigorate its community spirit and ensure the continuity of its treasured traditions amid the pressures of modern life.

Method

Mentoring is carried out using a participatory approach (Syaiful Anam, 2023) that actively involves community leaders, TPQ administrators, and members of the Selapanan congregation. Several methods are employed to ensure the mentoring process is inclusive and effective. First, observation is conducted to closely monitor the implementation of Selapanan activities and the patterns of interaction among residents. This helps identify existing dynamics and potential areas for improvement. Second, Focus Group Discussions (FGDs) are held with community leaders and TPQ administrators to explore the root causes of declining participation and collaboratively formulate solutions. Third, direct mentoring is provided in the form of guidance and motivation to encourage residents to take a more active role in Selapanan events. Finally, an evaluation phase is carried out to assess the overall impact of the Selapanan activities on community harmony, helping to refine strategies and ensure the long-term sustainability of the program.

This participatory mentoring approach not only facilitates problem-solving but also empowers the community by making them active agents of change. Through consistent observation and dialogue, residents begin to see the value of their involvement and feel a renewed sense of ownership over the Selapanan tradition. The Focus Group Discussions serve as a safe space for expressing concerns, exchanging ideas, and building mutual understanding among stakeholders, while direct mentoring fosters personal motivation and strengthens emotional connections to cultural and religious practices. The evaluation process further reinforces this cycle of engagement by highlighting progress and celebrating collective achievements. As a result, the mentoring program does not merely aim to restore participation, but to revitalize community spirit and reinforce the social fabric that binds Margolelo Village together.

Results and Discussion

Selapanan is a Javanese tradition held every 35 days, according to the Javanese calendar cycle. The goal is to strengthen relationships between residents through religious, cultural,

and social activities (Husna Nashihin & Yenny Aulia Rachman, 2024). In Margolelo Village, the Al-Qur'an Education Park Coordination Agency (Badko TPQ) plays an important role in organizing the Selapanan event as a place for religious education as well as a forum for friendship.

Badko is an abbreviation or abbreviation of Coordinating Body, so if Badko is combined with TPQ, it will become Badko TPQ. It is a non-profit institution whose activities coordinate the activities and existence of TPQ and Islamic schools in its environment. Badko TPQ becomes Badko LPQ according to the new laws and regulations. It is possible that not many Badko TPQ at the sub-district level hold deliberations or meetings of administrators and members. Its activities include coordination for the sub-district area throughout the sub-district, while for the sub-district or village level, a field coordinator (Korlap) of the Sub-district or Village is formed. Badko's enthusiasm in deliberations and friendships can advance TPQ activities in the local area. (adko TPQ Pati Regency. 2022).

The devotees act as facilitators in helping the Ustadz and Ustazah formulate their dreams regarding the Badko TPQ selapanan pengajian. In various discussion sessions, the TPQ educators expressed their hopes that the selapanan pengajian can develop into a more interesting, sustainable learning forum, and be able to improve the congregation's religious understanding in greater depth (Husna Nashihin, Yenny Aulia Rachman, Betania Kartika, Nurmasinta Fadhilah, 2023). The devotee team also participated in preparing an action plan that could be realized in the short and long term (Muchamad Chairudin, 2023). The steps designed include increasing the capacity of TPQ educators through training, developing more varied teaching methods, and finding additional resources to support pengajian activities (Nurul Umah Fijanati, Hafidz, Sukadi, 2023). In various discussion sessions, the TPQ educators expressed their hopes that the selapanan pengajian can develop into a more interesting, sustainable learning forum, and be able to improve the congregation's religious understanding in greater depth.

In its implementation, the Badko TPQ selapanan in Margolelo village ran solemnly and smoothly, starting from the preparation of the event, implementing officers, logistics, and all parties involved in the event were able to position themselves properly. This can happen because all elements involved can have the same goal in developing the Badko TPQ selapanan study, so that this activity is not only a routine, but also becomes an inspiring and meaningful learning tool for all congregations (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023). The service team designs concrete actions that will be taken to realize the dreams that have been built previously (Nashihin et al., 2025). This process involves mapping existing assets and formulating programs that can be implemented to achieve the goal of increasing the participation of the Badko selapanan congregation. The main focus is to mobilize the strengths that have been previously identified and formulate a concrete work plan to realize the goal of increasing the participation of the Badko TPQ congregation in selapanan activities. This process involves collaboration between the KKN team, Ustadz and Ustazah TPQ to ensure that all parties are involved in the planning and implementation of the program.

Conclusion

The Selapanan tradition in Javanese society, including in Margolelo Village, is an activity that aims to strengthen relations between residents through religious, cultural, and social aspects. Badko TPQ, as a non-profit institution, plays an important role in coordinating this activity, ensuring smooth implementation, and becoming a forum for religious education and friendship for the congregation. The service team participated in designing the development of Selapanan Badko TPQ, helping ustadz and ustazah to formulate dreams and strategies so that the pengajian becomes more interesting, sustainable, and improves the congregation's religious understanding. Several steps taken include educator training, developing teaching methods, and finding additional resources. The implementation of Selapanan Badko TPQ in Margolelo Village took place solemnly and smoothly because there was a shared vision from all parties involved. This process involved collaboration between the KKN team, ustadz, and

ustazah in developing concrete programs to increase congregation participation, making pengajian not just a routine, but also an inspiring and meaningful learning tool.

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