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## Qur'anic Values in Islamic Philanthropy: A Living Qur'an Study of Dompét Dhuafa Waspada North Sumatra

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### Abstract

This study examines the institutional enactment of Qur'anic values in the philanthropic programs of Dompét Dhuafa Waspada North Sumatra from a Living Qur'an perspective. It employed a qualitative design to investigate how Qur'anic teachings are interpreted and translated into organized social programs. Primary data were obtained through an interview with the branch head, while secondary data were drawn from institutional documents, official publications, books, journal articles, and other relevant academic sources. The data were analyzed through reduction, thematic presentation, and interpretive conclusion drawing. The findings reveal four forms of institutional actualization. Educational programs embody the Qur'anic value of knowledge by expanding access to learning for disadvantaged students. Health programs enact the protection of human life through free services, health education, and assistance for underserved communities. Economic empowerment programs promote human agency, productive effort, and self-reliance through training, mentoring, and enterprise support. Humanitarian programs express social care, solidarity, and generosity through assistance to mustahik, disaster-affected communities, and other vulnerable groups. These findings demonstrate that Qur'anic values operate not only as normative teachings but also as an ethical framework for institutional policy, service delivery, and community empowerment. The study extends Living Qur'an scholarship by locating Qur'anic reception within the organized practices of a contemporary Islamic philanthropic institution.

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## **Introduction**

The Qur'an is not only read and studied as a sacred text; it also serves as a source of guidance that shapes diverse social practices in Muslim life. Its presence in social reality demonstrates that its teachings do not remain at the normative level but are continuously interpreted, internalized, and enacted in communal activities. The Living Qur'an approach examines how Qur'anic values, messages, and teachings are received and practiced in everyday life. From this perspective, the Qur'an is understood as a living text that continually interacts with changing social dynamics (Nanda et al., 2025; Sitepu et al., 2025; Supriyanto & Zaman, 2023).

Islamic philanthropy is one domain in which Qur'anic values become socially actualized. It encompasses zakat, infaq, sadaqah, waqf, and other forms of social assistance. Within Islam, philanthropy signifies more than interpersonal care; it manifests religious obedience to principles of social justice, solidarity, and collective welfare. Islamic philanthropy therefore plays an important role in supporting equitable and sustainable social development, particularly for dhuafa and other vulnerable groups (Firdaus, 2025; Hughes & Siddiqui, 2024; Ramadhan et al., 2024).

Philanthropic education based on zakat, sadaqah, and waqf is also important for cultivating social and economic character because these values encourage care, generosity, and responsibility in communal life (Tentiasih et al., 2025). Islamic philanthropy thus concerns not only the distribution of aid but also the formation of religiously grounded social awareness. This orientation provides an important basis for examining philanthropic institutions as vehicles for the social actualization of Qur'anic teachings.

Dompot Dhuafa Waspada North Sumatra is an Islamic philanthropic institution that actively administers religious and social programs in North Sumatra. It manages zakat, infaq, sadaqah, and waqf funds to improve public welfare through a range of empowerment initiatives. Its programs encompass education, health, economic empowerment, humanitarian assistance, da'wah, and community services. Educational initiatives include scholarships, mentoring for students from low-income households, and measures to broaden access to education. Health initiatives provide free medical services and community health activities, whereas economic programs promote self-reliance through productive-enterprise assistance and skills training (Alaska & Panggabean, 2024; Fadillah et al., 2026; Sahroni et al., 2025; Siregar et al., 2024; Zahara et al., 2025).

These programs indicate a relationship between Qur'anic values and institutional social practice. Educational programs reflect the importance of knowledge expressed in Qur'an 58:11. Health programs embody the protection of human life conveyed in Qur'an 5:32. Economic empowerment programs represent human agency and change toward improved living conditions as articulated in Qur'an 13:11. Humanitarian programs, meanwhile, express concern for people in need, as emphasized in Qur'an 107:1–3 and Qur'an 2:261. Philanthropic programs may therefore be understood not merely as social services but as the practical actualization of Qur'anic values in communal life (Afifi et al., 2025; Rindiyan & Amini, 2024).

Previous studies of Islamic philanthropy have addressed the management of zakat, infaq, sadaqah, and waqf; the effectiveness of empowerment programs; fundraising strategies; and the contribution of philanthropic institutions to public welfare. This literature indicates that well-managed Islamic social funds can improve welfare through sustained

empowerment initiatives. Philanthropic programs may also strengthen beneficiaries' social and economic capacities through productive assistance, mentoring, and the cultivation of self-reliance (Herdian, 2025; Mansyur & Malik, 2024; Nasution & Imsar, 2024).

Beyond their welfare function, Islamic philanthropic practices are closely connected to Qur'anic values. They may be understood as expressions of social solidarity, economic justice, and the equitable distribution of welfare. Within Living Qur'an studies, these values are examined not only as normative teachings but also in terms of how they operate in social practice. Existing studies have documented the presence of Qur'anic values in social and philanthropic activities, including the institutional expression of social care. Nevertheless, the literature tends to focus on normative principles, particular verses, or individual institutions without examining education, health, economic empowerment, and humanitarian assistance as an integrated Living Qur'an practice in contemporary Islamic philanthropy (Karimullah, 2025; Mahera & Jamal, 2024; Rodhiyah et al., 2022; Yasdar & Zulki, 2024).

This review identifies a research gap. Studies of Islamic philanthropy generally emphasize institutional management, fundraising, program effectiveness, and economic contributions. Living Qur'an research, by contrast, has more often examined communal reception of particular verses or surahs within religious and cultural traditions. Research integrating Islamic philanthropy, the Living Qur'an approach, and the institutional practices of Dompot Dhuafa Waspada North Sumatra remains limited. Its educational, health, economic empowerment, and humanitarian programs nevertheless provide a substantive setting in which to investigate how Qur'anic values are enacted in social life.

Accordingly, this study examines the implementation of Qur'anic values in the philanthropic programs of Dompot Dhuafa Waspada North Sumatra through a Living Qur'an perspective. It focuses on how Qur'anic values are understood, received, and embodied in educational, health, economic empowerment, and humanitarian programs. The study contributes an integrated and contextual account of Qur'anic philanthropic values, Living Qur'an reception, and institutional practice. In doing so, it seeks to advance Living Qur'an scholarship and enrich the study of Islamic philanthropy in Indonesia.

## **Method**

This study employed a qualitative method informed by the Living Qur'an approach. A qualitative design was appropriate because the research sought an in-depth understanding of religious social practices through which Qur'anic values are represented in the philanthropic programs of Dompot Dhuafa Waspada North Sumatra. The Living Qur'an approach was used to investigate how Qur'anic values are received, internalized, and enacted through educational, health, economic empowerment, and humanitarian programs rather than being treated solely as normative teachings. The Qur'an was thus approached as a text that becomes socially operative through the institutional practices of Islamic philanthropy (Moleong, 2017; Sugiyono, 2020).

The research site was Dompot Dhuafa Waspada North Sumatra, an Islamic philanthropic institution that administers programs in education, health, economic empowerment, and humanitarian assistance. The principal informant was Sulaiman, S.H.I., M.H., the institution's branch head. He was selected purposively because his position, knowledge, and experience enabled him to explain the background, objectives, forms, and

implementation of the institution's philanthropic programs. Primary data were generated through an interview. Secondary data were obtained from institutional documents, official publications, journal articles, books, and other academic sources relevant to Living Qur'an studies, Islamic philanthropy, and community empowerment. The research instruments consisted of an interview guide, field notes, and a documentation sheet aligned with the study's focus.

Data were collected through an interview, documentation, and a literature review. The interview elicited information about program forms, beneficiary groups, institutional objectives, and the relevance of the programs to Qur'anic values. Documentation was used to examine institutional records, activity photographs, program information, and official publications related to education, health, economic empowerment, and humanitarian assistance. The literature review established the conceptual basis of the Living Qur'an, Islamic philanthropy, and the relevant Qur'anic passages. The data were analyzed qualitatively through reduction, organized presentation, and interpretive conclusion drawing. This process identified the relationships between the institution's philanthropic programs and Qur'anic values as they operate in institutional social practice (Creswell, 2010).

## **Results**

### ***Educational Philanthropy Programs***

Education constitutes a major component of Dompét Dhuafa Waspada North Sumatra's efforts to improve human-resource quality, particularly among dhuafa communities. The identified initiatives include Sekolah Bintang Rabbani, the Beasiswa Prestasi scholarship, and the Youth Ekselensia Scholarship. These programs expand access to education for students from low-income households and provide improved learning opportunities. Educational support also takes the form of school assets and other learning resources. The findings indicate that the institution's educational commitment extends beyond financial aid to strengthening the learning environment in which disadvantaged students pursue their education.

The interview findings position education as part of a broader community-empowerment strategy. Assistance is directed toward students who demonstrate a commitment to learning but face financial constraints within their households. Education is consequently treated as a pathway for disrupting intergenerational poverty and expanding beneficiaries' opportunities for social mobility. Scholarships, educational mentoring, and school-related assistance support students' continued participation while also sustaining their motivation and capacity to complete their studies.

The findings further show that these initiatives are connected to the institutional objective of building more self-reliant communities. Education is regarded as a foundation for improved quality of life because it enables individuals to develop their capacities, acquire knowledge, and strengthen their families' socioeconomic prospects. Sekolah Bintang Rabbani, Beasiswa Prestasi, and the Youth Ekselensia Scholarship therefore combine immediate support with longer-term student development and capacity building.

The interview also indicates that educational programming is understood not merely as social assistance but as an institutional commitment to the future of dhuafa communities. Scholarships, educational mentoring, and strengthened learning facilities help low-income households secure adequate educational opportunities. Education therefore functions as a prioritized pathway of empowerment and an important instrument through which Dompét Dhuafa Waspada North Sumatra seeks to improve beneficiaries' quality of life (Sulaiman, personal communication, May 12, 2026).

### ***Health Philanthropy Programs***

In the health sector, Dompét Dhuafa Waspada North Sumatra operates initiatives for communities with limited access to healthcare. These include Aksi Layanan Sehat (Healthy Service Action), free health examinations, health education, and medical assistance for people in need. The programs seek to reach groups whose access to health facilities remains constrained by economic circumstances or geographical barriers. The findings show that the institution's health programming is grounded in the recognition that healthcare is a basic need that dhuafa communities cannot always meet independently.

According to the interview, public health provision does not yet reach every community. Additional support remains necessary for people facing financial limitations, transport barriers, or insufficient information about available services. Dompét Dhuafa Waspada North Sumatra therefore provides complementary assistance to underserved groups. Its health programs respond not only to illness but also to the need for preventive education and greater community awareness of healthy practices (Sulaiman, personal communication, May 12, 2026).

The health programs encompass treatment, public education, and community assistance. Free examinations provide participants with information about their health status, while educational activities promote healthy lifestyles, disease prevention, and environmental hygiene. The institution's services therefore combine curative, preventive, and educational functions. Beneficiaries receive assistance when health problems arise and knowledge that may help them maintain their health over time.

Overall, the health sector represents a form of social service directed toward the protection and improvement of human well-being. Medical assistance, free examinations, and health education demonstrate institutional concern for people in vulnerable circumstances. These services help dhuafa communities obtain more adequate care and reduce the extent to which financial hardship prevents access to essential health assistance.

### ***Economic Empowerment Programs***

Dompét Dhuafa Waspada North Sumatra's economic programs seek to strengthen community self-reliance. They include DD Farm, Rumah Tempe, Kampung Umat, Kampung Hortikultura, productive-enterprise assistance, and skills training for dhuafa communities. These initiatives extend beyond the provision of capital by combining training, mentoring, and productive-enterprise development. The findings indicate an empowerment orientation in which beneficiaries receive both material support and the capacity to develop their economic potential independently.

The interview identifies the DD Farm Center and sewing training as prominent economic-empowerment initiatives. DD Farm develops productive economic activity through livestock farming, while sewing courses provide practical skills that can generate household income. The sewing program specifically serves widowed women from low-income households, enabling them to acquire marketable skills and contribute to their families' economic needs. These initiatives demonstrate a shift from consumptive assistance toward skills development and beneficiary self-reliance (Sulaiman, personal communication, May 12, 2026).

Three characteristics define the institution's economic-empowerment model. First, the programs target communities requiring economic support. Second, assistance combines material resources with training and mentoring. Third, the programs are designed to help beneficiaries sustain enterprises or apply newly acquired skills over time. The interventions therefore address immediate needs while developing households' capacity to improve their economic conditions. This model seeks to reposition beneficiaries from recipients of assistance to economic actors capable of productive development.

The programs are also closely aligned with local needs and opportunities. Livestock, agriculture, enterprise support, and skills training are adapted to the socioeconomic circumstances

and potential of the beneficiaries. Such contextual alignment is important because effective economic empowerment depends not only on the resources provided but also on their relevance to local conditions. Through DD Farm, Rumah Tempe, Kampung Umat, Kampung Hortikultura, and sewing training, beneficiaries gain skills, expand enterprise opportunities, and improve their prospects for sustainable income.

### ***Humanitarian and Social Programs***

Humanitarian and social assistance constitutes another major area of Dompét Dhuafa Waspada North Sumatra's work. Its initiatives include Layanan Mustahik (LAMUSTA), the Disaster Management Center (DMC), Dompét Dhuafa Volunteer (DDV), Tebar Hewan Kurban (THK), and other forms of assistance for disaster-affected and vulnerable communities. These programs demonstrate that the institution's activities extend beyond education, health, and economic empowerment to direct social and humanitarian service. The findings identify humanitarian programming as an important mechanism for responding rapidly to communities experiencing hardship.

Observation and interview data show that the institution designs its programs in response to community needs. Educational assistance is delivered through Sekolah Bintang Rabbani and support for school requirements. Health initiatives serve communities that remain outside adequate healthcare coverage. Economic programs include livestock farming, agriculture, and sewing training for widowed women from dhuafa households. These interventions are therefore responses to concrete social problems rather than merely routine institutional activities.

The programs provide direct benefits through educational aid, health services, business capital, skills training, and economic empowerment. LAMUSTA addresses the needs of mustahik, while DMC responds to disasters. DDV mobilizes volunteers for social activities, and THK distributes the benefits of ritual sacrifice to communities. Humanitarian programming thus ranges from basic-needs services to emergency assistance and community participation (Sulaiman, personal communication, May 12, 2026).

The humanitarian programs are also aligned with the institution's vision of a just and prosperous society. This vision is pursued by optimizing zakat, infaq, sadaqah, and waqf for dhuafa empowerment; providing justice-oriented service and advocacy; sustaining high-quality empowerment; and implementing organizational governance consistent with Sharia principles and good corporate governance. Humanitarian assistance is therefore embedded in a wider institutional strategy for producing durable social benefit.

Taken together, the findings show that Dompét Dhuafa Waspada North Sumatra practices Islamic philanthropy through services responsive to community needs. Assistance for mustahik, disaster-affected populations, vulnerable groups, and dhuafa communities reflects institutional concern for contemporary social problems. The institution not only manages religious social funds but also converts them into programs that address immediate needs, provide humanitarian relief, and support longer-term community empowerment.

## **Discussion**

The findings demonstrate that the philanthropic programs of Dompét Dhuafa Waspada North Sumatra constitute an institutional actualization of Qur'anic values. From a Living Qur'an perspective, the Qur'an operates not only as a sacred text that is recited, memorized, and interpreted normatively but also as a source of values that motivates social action, shapes institutional awareness, and informs humanitarian programming. The institution's educational, health, economic empowerment, and humanitarian initiatives show how Qur'anic values become embedded in organized philanthropic practice. Philanthropy thus functions as a medium through which Qur'anic teachings address contemporary social needs.

The educational programs actualize the Qur'anic value of knowledge expressed in Surah Al-Mujadilah verse 11 (Kementerian Agama RI, 2019). The Qur'an states:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

*“Believers, when you are told, ‘Make room in gatherings,’ then make room, and Allah will make room for you. When you are told, ‘Rise,’ then rise. Allah will raise in rank those among you who believe and those who have been given knowledge. Allah is fully aware of what you do” (Qur’an 58:11).*

The verse assigns knowledge a central place in human life as a means of personal development, social dignity, and public benefit. In this study, Sekolah Bintang Rabbani, Beasiswa Prestasi, and the Youth Ekselensia Scholarship represent concrete efforts to broaden educational access for dhuaafa communities. Education is positioned not only as an individual need but also as a pathway of social empowerment through which beneficiaries may improve their quality of life.

This interpretation corresponds with the view that knowledge enables human beings to attain dignity, broaden their understanding, and contribute to social life (Shihab, 2002). The value of knowledge is measured not only by its mastery but also by the public benefit it produces (Hamka, 2003). Scholarships, educational mentoring, and learning facilities therefore move the Qur'anic value of knowledge from interpretation into institutional practice. In this respect, Islamic philanthropy mediates between Qur'anic commitments and the educational needs of economically disadvantaged groups, reinforcing the proposition that religious social practice is a domain in which Qur'anic values become socially operative (Yasdar & Zulki, 2024).

The health programs actualize the protection of human life expressed in Surah Al-Ma'idah verse 32. The Qur'an states:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

*“For this reason, We decreed for the Children of Israel that whoever kills a person—unless in retribution for murder or for spreading corruption in the land—it is as though he has killed all humanity; and whoever saves a life, it is as though he has saved all humanity. Our messengers came to them with clear proofs, yet many of them thereafter continued to commit excesses in the land” (Qur’an 5:32).*

This verse establishes the preservation of human life as a fundamental ethical value in Islam. Aksi Layanan Sehat, free health examinations, health education, and medical

assistance for dhuafa communities translate this value into services that beneficiaries can access directly. Exegetically, the preservation of life is a central objective of Islamic law because every human life possesses inherent worth (Shihab, 2002). Respect for life must therefore extend beyond compassion to practical measures that relieve hardship and protect people from conditions that threaten their well-being (Hamka, 2003).

The findings indicate that the institution's health programs complement formal services by reaching communities whose healthcare needs remain insufficiently met. Islamic philanthropy consequently addresses not only material deprivation but also the fulfillment of basic social rights, including access to healthcare. From a Living Qur'an perspective, the protection of life becomes socially visible through medical services, education, and assistance. The moral principle is thus institutionalized in programs that respond to vulnerable communities and fill gaps in existing healthcare provision.

The economic-empowerment programs actualize the values of human agency, self-reliance, and social change conveyed in Surah Ar-Ra'd verse 11. The Qur'an states:

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ  
وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

*"Each person has successive guardians before and behind them, protecting them by Allah's command. Allah does not change the condition of a people until they change what is within themselves. If Allah wills adversity for a people, it cannot be averted, and they have no protector besides Him" (Qur'an 13:11).*

The verse indicates that social change requires awareness, effort, and human action. These principles are reflected in DD Farm, Rumah Tempe, Kampung Umat, Kampung Hortikultura, productive-enterprise assistance, and sewing training for widowed women from dhuafa households. By emphasizing skills, productive capacity, and economic independence, the programs move beyond consumptive aid.

Improved social conditions require conscious effort and sustained human agency (Shihab, 2002), while prosperity cannot be achieved without a serious commitment to changing existing circumstances (Hamka, 2003). The findings therefore position Islamic philanthropy as a strategic instrument of community empowerment. Sewing training, livestock development, agriculture, and productive enterprise support address short-term needs while building beneficiaries' longer-term independence. Through a Living Qur'an lens, the Qur'anic values of effort and social change are embodied in programs that seek to reduce dependency and expand self-reliance. This interpretation is consistent with scholarship that identifies economic empowerment as a central pathway through which Islamic philanthropy improves community welfare (Mansyur & Malik, 2024; Nasution & Imsar, 2024).

The institution's humanitarian programs actualize social care, solidarity, and generosity as expressed in Surah Al-Ma'un verses 1–3 and Surah Al-Baqarah verse 261. Surah Al-Ma'un states:



أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ۚ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ۚ

*“Have you seen the one who denies the Judgment? That is the person who repels the orphan and does not encourage the feeding of the poor” (Qur’an 107:1–3).*

These verses demonstrate that religiosity cannot be separated from concern for socially vulnerable groups. In the interpretation of Surah Al-Ma’un, faith is expressed not only through ritual worship but also through care for the conditions of the surrounding community (Shihab, 2002). Religious practice remains incomplete when the weak and those requiring assistance are neglected (Hamka, 2003).

Surah Al-Baqarah verse 261 further describes the expansive social benefit of charitable giving. The Qur’an states:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ

يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

*“The example of those who spend their wealth in the way of Allah is that of a grain that produces seven ears, with one hundred grains in each ear. Allah multiplies the reward for whomever He wills. Allah is All-Bountiful and All-Knowing” (Qur’an 2:261).*

This verse presents infaq and generosity as acts of worship with an expanding social impact. LAMUSTA, the Disaster Management Center, Dompot Dhuafa Volunteer, Tebar Hewan Kurban, and other humanitarian initiatives make social concern a central component of institutional practice. Their needs-based design directs assistance toward communities experiencing vulnerability and hardship.

The branch head described the programs as a means of producing public benefit through educational assistance, health services, enterprise capital, skills training, and economic empowerment (Sulaiman, personal communication, May 12, 2026). This account indicates that philanthropy is understood as both social action and the practical enactment of Qur’anic values. Across the institution, education embodies knowledge; healthcare embodies the preservation of life; economic empowerment embodies effort and self-reliance; and humanitarian service embodies care, solidarity, and generosity. The Living Qur’an is thus manifested through organized institutional action.

These findings broaden the analytical scope of Living Qur’an studies. The field has often concentrated on communal traditions, the reception of particular verses, and localized religious practices. This study shows that Islamic philanthropic institutions also provide a significant arena in which Qur’anic values become socially operative. Educational, health, economic, and humanitarian programs demonstrate how Qur’anic principles can function as ethical, spiritual, and social foundations for institutional governance and service delivery. The Living Qur’an therefore extends beyond ritual and local tradition to include organized practices directed toward empowerment and public welfare (Afifi et al., 2025; Rodhiyah et al., 2022). In the case of Dompot Dhuafa Waspada North Sumatra, Qur’anic values are translated into policies, services, and empowerment initiatives that respond to social needs. Their institutional actualization strengthens both the religious identity of

Islamic philanthropy and its contribution to social justice, humanitarian care, and community self-reliance.

## Conclusion

The philanthropic programs of Dompét Dhuafa Waspada North Sumatra constitute an institutional actualization of Qur'anic values in social life. Educational, health, economic-empowerment, and humanitarian initiatives demonstrate that the Qur'an is not confined to normative interpretation but is enacted through organized practices that provide direct public benefit. Education represents the value of knowledge; health services embody the preservation of human life; economic empowerment promotes human agency and self-reliance; and humanitarian assistance expresses care, solidarity, and generosity. The institution may therefore be understood as a contemporary social setting in which Qur'anic values become operational through Islamic philanthropy.

The study confirms that the Living Qur'an approach can illuminate Islamic philanthropy as a mode of Qur'anic practice in contemporary society. Its scope is nevertheless limited to one institution and one principal informant; the findings should therefore not be generalized to all Islamic philanthropic organizations. Future research should examine multiple institutions or compare Dompét Dhuafa programs across regions. Such studies would enable a broader, more comparative, and more nuanced understanding of Living Qur'an practices within Islamic philanthropy.

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