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Actualization of Charity Verses in the Living Qur'an Perspective in the Friday Blessings Program

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ABSTRACT

One of the Islamic teachings that offers solutions to the problems of poverty and destitution is zakat, infaq, and sadaqah. Zakat, which is the third pillar of Islam, functions to distribute wealth from those who are obligated to pay it (muzakki) to those who are entitled to receive it (mustahik). However, in this study, the researcher focuses specifically on the topic of sadaqah (charity). Based on this phenomenon, the researcher is motivated to further examine the Actualization of Charity Verses from the Perspective of the Living Qur'an in the Friday Blessings Program. This study is expected to provide a more comprehensive understanding of charity verses through the Living Qur'an approach, so that the Qur'an can be understood as a living source of values that remains relevant in the socio-religious practices of society. Based on the research findings and discussion, it can be concluded that the implementation of Qur'anic charity verses through the Friday Blessings Program demonstrates that the teachings of charity are not merely normative, but also possess a strong practical dimension in social life. First, the Qur'anic verses on charity emphasize sincerity, social concern, and the promise of multiplied rewards. Second, the motivation of donors and volunteers in practicing charity is dominated by spiritual awareness, particularly the desire to attain the pleasure of Allah. Third, the implementation of charity verses in the Friday Blessings Program provides multidimensional benefits. Fourth, from the perspective of the Living Qur'an, the Friday Blessings Program shows that Qur'anic verses can be actualized in dynamic social practices. Fifth, critically, this study finds that the implementation of charity in the program still has limitations, such as the dominance of consumptive aid patterns, unsustainable social relations, and practices that may be carried out routinely without deep reflection.

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1. INTRODUCTION

The economy is one of the problems we are currently facing, as indicated by the large number of poor and needy people that we can find around us. In fact, Islam is not merely a religion that regulates matters of worship and religious law alone; rather, Islam is a universal religion that governs all aspects of life in this world, including the socio-economic problems that many people experience today. One of the solutions offered in Islam regarding economics is social justice. We can see that there are many verses in the Qur'an discussing economics, the distribution of wealth, and interactions among individuals. These verses not only provide guidance for implementing a just economic system, but also offer solutions to the issue of social inequality that often arises within society (Ferrari et al., 2024), (Aini et al., 2004).

One of the Islamic teachings that offers solutions to the problems of poverty and destitution is zakat, infaq, and sadaqah (charity). Zakat, which is the third pillar of Islam, functions to distribute wealth from those who are obligated to pay zakat (muzakki) to those who are entitled to receive it (mustahik) (Ikmila et al., 2024), (Gaffar, 2017). However, this research focuses specifically on the topic of sadaqah (charity). Sadaqah is one of the important teachings in Islam that is not only considered a form of personal worship, but also brings broad social benefits. Islam emphasizes the importance of sharing sustenance with others, especially with those in need, such as the poor, the needy, travelers, and orphans. In QS Al-Baqarah verse 261, Allah SWT promises multiplied rewards for those who give charity sincerely:

مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اَنْۢبَتَتْ سَبْعَ سَنَابِلَ فِيْ كُلِّ سُنْۢبُلَةٍ مِّائَةُ حَبَّةٍۗ وَاللّٰهُ يُضٰعِفُ لِمَنْ يَّشَاۤءُ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ

The example of those who spend their wealth in the way of Allah is like a seed that grows seven ears; in every ear are one hundred grains. Allah multiplies the reward for whom He wills. And Allah is All-Encompassing in His bounty and All-Knowing." (QS. Al-Baqarah: 261)

According to Zainal Arifin Zakaria in his tafsir, if the land created by Allah is capable of multiplying harvest yields, then Allah is certainly able to multiply the wealth that is donated more than 700 times over (Rahmawati et al., 2025, Zakaria, 2016).

In another interpretation, Buya Hamka explains in his tafsir that "We are encouraged to understand that every good deed we plant will multiply its results up to seven hundred times. Thus, sacrificing wealth for the cause of Allah is not a loss, but rather a gain. For example, imagine a generous wealthy person establishing an elementary school in a poor village, so that children no longer need to travel far to study and can receive education within their own village. Every year, hundreds of children are sent by their parents to become students, hundreds continue their education to higher levels, and hundreds more contribute to society. Sometimes, the founder of the school may have passed away long ago, yet since his effort was like the first seed, it continues to bear fruit in tens, hundreds, even thousands from year to year. If Allah states that the reward reaches seven hundredfold, it does not mean exactly that number, but rather that it can multiply into thousands of times" (Aryati et al., 2025), (Hamka, 1967).

Ibn Kathir, in his tafsir, also explains that sincere charity brings blessings not only to the giver, but also to the surrounding social environment (Hidayat & Masyhur, 2025), (Kathir, 2000). Therefore, the values contained in the Qur'anic verses about charity are highly relevant as a foundation for building sustainable sharing practices within social life. These verses not only contain normative teachings about the virtues of charity, but also convey moral and social messages emphasizing the importance of compassion, solidarity, and social justice. Through various parables and affirmations of values, the Qur'an illustrates that a single act of sharing carried out sincerely and in the way of Allah has the potential to bring multiplied goodness, both for individuals and for society as a whole.

From the various interpretations above, it can be concluded that the application of charity verses is not merely about the multiplication of wealth in a material sense. More than that, charity provides broad and profound benefits for social life. It nurtures the spirit of mutual assistance, strengthens concern for those in need, and serves as an effective means of fostering social solidarity. Thus, charity plays a crucial role in creating a harmonious, just, and prosperous social order.

So far, the researcher observes that studies of Qur'anic verses within the discipline of Qur'anic Studies and Tafsir still tend to focus on library-based and textual approaches, including studies on charity verses. In fact, based on the mini-research conducted by the researcher, the interpretation and implementation of Qur'anic verses in real life possess very broad benefits and important aspects worthy of further study. The Living Qur'an approach provides space to view the Qur'an as a living text, which is not only read and interpreted, but also practiced and contextualized within society's daily life. Therefore, the researcher is interested in examining the direct application of charity verses by relating them to empirical realities in the field, particularly regarding how the practice of charity produces tangible impacts on individuals, wealth management and blessings, as well as wider social life. Through this study, it is hoped that the researcher will be able to see how extraordinary it is when the verses of the Qur'an are implemented in real life, making it possible to reinterpret charity verses through a broader perspective directly connected to field realities, and to comprehensively portray how the values of charity in the Qur'an live, function, and transform within social realities.

Based on this phenomenon, the researcher is motivated to further examine the Actualization of Charity Verses from the Living Qur'an Perspective in the Friday Blessings Program. This study is expected to provide a more comprehensive understanding of charity verses through the Living Qur'an approach, so that the Qur'an may be understood as a living source of values that remains relevant in the socio-religious practices of society.

2. METHODS

This study employs a qualitative approach with a descriptive research design, namely research aimed at describing a social phenomenon in detail as it actually occurs without manipulating variables. Thus, this research seeks to portray realistically how the implementation of charity verses is carried out through the Friday Blessings Program within society. This research is non-experimental in nature because the researcher does not control variables, but rather attempts to understand social phenomena as they naturally occur (Feny Rita Fiantika, et al 2022). In its implementation, this study uses a naturalistic method with a qualitative approach. The naturalistic method is used to examine objects in their natural conditions without researcher intervention, so that the data obtained are emic in nature, meaning they are based on the views and experiences of the research subjects rather than solely from the researcher's perspective. This approach is grounded in the philosophy of postpositivism, in which the researcher acts as the key instrument.

This research was conducted at several Friday Blessings Program locations, namely several mosques: Masjid Muttaqin on Jalan Pasar III, Masjid Hj. Nurhayati Musthafa, and Masjid Al-Istiqomah. These locations were selected because they are places where food-sharing activities and charity for the surrounding community are routinely carried out every Friday as a concrete implementation of the charity verses (Ayu et al., 2024), (Nurrisa & Hermina, 2025).

The research sources consist of primary and secondary data. Primary data were obtained directly from the program organizers, namely Hj. Nurhayati as the owner of Nurhayati Tembung Mosque as well as the organizer of the Friday Blessings Program, Isma'il as the organizer of the Friday Blessings Program at Muttaqin Mosque Pasar III, and the nazir (mosque caretaker) of Al-Istiqomah Mosque. Meanwhile, secondary data were obtained from documents, activity reports, internal program archives, literature related to the concepts and interpretations of charity verses, relevant previous studies, as well as members of the surrounding community as beneficiaries and program staff.

The data collection techniques were carried out through observation, interviews, and documentation. The observation used in this research was non-participant observation, namely direct

observation of Friday Blessings activities. Through this observation, the researcher was able to obtain an overview of the distribution process, the involvement of volunteers and the community, as well as the social and economic impacts that emerged. Interviews were conducted in an unstructured manner with organizers, volunteers, and beneficiaries so that informants could freely express their views based on their experiences. Meanwhile, documentation was used to complement the data in the form of activity photos, reports, and field notes in order to strengthen the results of observations and interviews.

Data analysis was conducted from the beginning of data collection until the final stage of the research. Referring to Sugiyono's opinion, data analysis is the process of searching, compiling, and organizing data systematically from interview results, field notes, and documentation, then grouping them into categories, arranging them into certain patterns, selecting relevant data, and drawing conclusions so that they are easy to understand. The stages of analysis include data collection, data reduction by selecting and simplifying information in accordance with the research focus, data presentation in the form of systematic descriptive explanations, and drawing conclusions based on field findings linked to the charity verses, (Annasthasya et al., 2025), (Fuadi, 2021).

3. FINDINGS AND DISCUSSION

1. The Practice of Implementing Charity Verses in the Friday Blessings Program

Based on the results of observations and interviews conducted by the researcher, the implementation of charity verses in the Friday Blessings program can be seen in the following forms:

a. Charity in the Form of Wealth

Donors voluntarily give part of their sustenance to support the Friday Blessings activities. The collected funds are used to purchase food and other necessities that are distributed to the community (Mustakim et al., 2022). The collection of funds also varies across mosques. Some collect from many donors, while others rely on a single donor who covers all the needs of the Friday Blessings program. At Masjid Muttaqin located on Jalan Pasar III, fund collection is implemented through a system of regular donors who consistently support the activity every week. These regular donors have committed to contributing a fixed amount. In addition, there are also incidental donors who contribute at certain times, especially when the activity requires additional resources. This can be seen in the image below.

b. Charity in the Form of Labor and Social Participation

In addition to financial contributions, the researcher also found evidence consistent with the theory presented in Chapter II regarding types of charity, one of which is charity in the form of labor. This is reflected in the active involvement of volunteers in various processes, ranging from food preparation, packaging, to distribution to the community. This involvement shows that charity is not exclusive to those with financial ability, but is open to anyone willing to contribute time and energy. In some cases, volunteers even feel that their contribution provides inner satisfaction comparable to material charity, (Loen, SE., M.Si., 2018).

One of the volunteers of the Friday Blessings program at Masjid Muttaqin stated: "When I cook and help distribute the prepared food to people in need, such as beggars on the street, parking attendants, children on the streets, and motorcycle taxi drivers, I feel much calmer and filled with an extraordinary sense of gratitude. Seeing their smiles becomes a reminder for me to always be grateful for what Allah has given me."

c. Charity in the Form of Moral Values and Social Interaction

In the implementation of the program, the researcher also found that the value of charity is manifested in attitudes and behavior. The Friday Blessings program fosters love and compassion within the community. Volunteers show friendly, polite attitudes and respect beneficiaries without discriminating against their backgrounds. Thus, this practice reflects the internalization of sincerity,

empathy, and respect for others, which are core values of charity in the Qur'an (Oktavianti et al., 2023), (Firdaus, 2020).

2. Experiences, Perceptions, and Motivations of Donors and Volunteers

Based on observations and interviews, the researcher found several spiritual and social motivations and experiences that provided meaningful lessons in carrying out and supporting this program (Hidayat & Masyhur, 2025).

a. Spiritual Motivation

Most informants, especially donors, stated that their main motivation is seeking the pleasure of Allah, as many Qur'anic verses discuss charity. However, this motivation is not simple or singular; rather, it develops through a continuous process of understanding, experience, and social interaction. One interesting form of spiritual interpretation was found in an interview with a regular donor of the Friday Blessings program at Masjid Muttaqin, who associated charity with the concept of transaction with Allah. He stated: "Personally, I initiated this program based on Surah As-Saff verse 11, which roughly means that Allah shows a kind of trade that can save us from a painful punishment, and one of the ways is striving with wealth for the public good and upholding the word of Allah. In transactions with Allah, one will never lose (Anjelina et al., 2020)."

The statement shows a deep understanding of Qur'anic verses, where charity is not merely seen as giving, but as a reciprocal relationship between servant and God. The concept of transaction here is not purely material, but a strong faith that all sacrifices in the path of Allah will be rewarded far better, both in this world and the hereafter.

In addition, another view found is the belief that charity does not decrease wealth but instead increases reward and blessings. The head of the Friday Blessings program at Masjid al-Mastutin stated: The verse I always remember that encourages me to practice charity through this Friday Blessings program is Qur'an Surah Al-Baqarah verse 261, which states that one good deed can be multiplied like a seed into seven hundred. So when I give charity, I believe it does not decrease my wealth; instead, it increases—whether in wealth, lifespan, or ease in life, in ways we may not expect (Nasikhah & Ubabuddin, 2021).

This quotation shows that belief in Allah's promise of multiplied rewards becomes a strong motivating factor for giving charity. The verse is not only understood as theological information, but also as a foundation of belief that drives real action. It also shapes a worldview in which wealth is no longer seen as something reduced by giving, but as a form of spiritual investment. Thus, donor motivation is not only driven by general goodwill but also by the internalization of Qur'anic teachings. This shows a strong relationship between Qur'anic text and social practice, where the Qur'an is not only read but lived. This strengthens the idea that the Friday Blessings program is part of the Living Qur'an, where Qur'anic verses are embodied in social behavior (Mahera & Jamal, 2025).

b. Social Motivation

In addition to spiritual motivation, social factors also strongly influence participation, especially among volunteers. They directly observe the conditions of people in need, which creates a strong urge to help. One volunteer stated: "At first, I often saw workers such as ride-hailing drivers, parking attendants, and others who worked from morning, and when they received food from the Friday Blessings program, they looked very happy. That encouraged me to help, even if not financially, at least through my energy."

This shows that social motivation arises from real-life experiences that build empathy. However, some also admitted that their initial involvement came from following friends or being invited by organizers, as one volunteer explained: Honestly, at first I just joined because I was invited by my friend who was also an organizer. But strangely, when I took part in distributing food, I saw many kinds of people-beggars, street children, ride-hailing drivers, construction workers—and I felt deeply touched

and even cried seeing them happy and grateful. From there, I developed a desire to continue participating, (Mashuri et al., 2024).

Thus, social motivation is not only based on empathy but also emotional experience and social environment influence. This creates a collective drive that turns charity into a sustainable social practice. From a Living Qur'an perspective, this shows that the values of compassion are not only normative teachings but lived realities embedded in society. Charity thus becomes a social movement reflecting the presence of the Qur'an in everyday life.

3. Benefits of Implementing Charity Verses

a. Spiritual Benefits: Transformation of Religious Awareness

At the spiritual level, charity serves as a medium for transforming awareness from normative faith into existential faith. Belief in religion is not limited to knowledge but is manifested in action. Informants stated that charity fosters awareness of their relationship with Allah and builds reliance (tawakkul) and belief in blessings. "Sometimes logically it feels reduced, but after giving charity, sustenance feels more sufficient. That makes me believe more in Allah's promise." (Donor, 2026). Charity also reduces materialistic tendencies: "I used to focus more on earning money, but now I feel it is more important to share." (Rusman & Amrizal, 2024) (Donor, 2026). This shows that charity not only purifies wealth but also reshapes life orientation from material-centered to God-centered.

b. Social Benefits: Reconstruction of Relations and Social Cohesion

Charity reconstructs fragmented social relations by creating inclusive social spaces. Interaction is based not on economic hierarchy but on humanity. "Here we do not see who gives or receives; it feels like one family." (Volunteer, 2026). "We feel treated as human beings, not just people being helped." (Beneficiary, 2026). However, this cohesion is still at an early stage (surface cohesion), as interactions often end after distribution: "After distribution, there is usually no further interaction." (Beneficiary, 2026), (Juliyanti et al., 2024).

c. Economic Benefits: From Redistribution to Transformation Potential

Economically, the program functions as a direct redistribution mechanism. However, it has potential to develop into a community-based economic system. "This program not only helps recipients but also helps us as sellers." (UMKM actor, 2026). Yet currently, it remains consumptive: "We have not yet reached empowerment programs such as business capital." (Mosque administrator, 2026). Thus, it still functions as a social safety net rather than an empowerment system.

d. Psychological Benefits: Meaning Production and Well-being

Charity increases subjective well-being. Givers feel meaningfulness, while recipients feel dignity. "There is a different kind of happiness in giving." (Donor, 2026). "We feel cared for, and that is what matters most."(Kurniawan et al., 2022).

e. Moral Benefits: Internalization and Habitus Formation

Repeated charity forms social habitus. "Now we automatically participate without being asked."(Zein et al., 2025). However, there is a risk of routine without awareness: "Sometimes it becomes a habit rather than awareness."(Niswatin et al., 2025).

f. Ecological Benefits: Expansion of Charity Ethics

Leftover food is given to animals, reflecting ecological awareness. "We don't waste food; we give it to animals around." (Rahmawati et al., 2025)

g. Da'wah Benefits: Value Transformation through Practice

The program functions as da'wah bil-hal (practical preaching). "People can directly see that Islam cares, not just theory." (Mosque administrator, 2026), (Rusdiah, 2025)

4. Living Qur'an

a. Definition of Living Qur'an

Etymologically, the term *Living Qur'an* is derived from two words: *living*, which means alive, and *Qur'an*, the holy scripture of Muslims. The word *living* comes from English and means alive, active, or something that possesses life. In Arabic, this concept is often expressed through the terms *al-hayy* (the living) and *ihyā'* (reviving or bringing to life). Thus, *Living Qur'an* can be understood as the "living Qur'an" or the effort to bring Qur'anic values to life in everyday life (Hasbillah, 2019), (Chelvin, n.d.), (Hamdani et al., 2022).

Terminologically, *Living Qur'an* refers to a field of study that examines how the Qur'an is practiced in the real lives of society. This discipline does not merely focus on textual interpretation but places greater emphasis on social reality, namely how Qur'anic values are understood and implemented in daily life. Its approach moves from practice to text, rather than the other way around. In this context, *Living Qur'an* is also understood as a branch of Qur'anic studies that investigates various social phenomena emerging within society as responses to the Qur'an, including behavior, traditions, culture, values, and emotional expressions. Therefore, the study of *Living Qur'an* can be defined as an effort to gain a deeper understanding of various practices, rituals, ideas, and lifestyles inspired by Qur'anic teachings (Haqiah et al., 2026), (Hasbillah, 2019).

In addition, Heddy Shri Ahimsa Putra classifies the meaning of *Living Qur'an* into three categories: First, the term may refer directly to the Prophet Muhammad because, according to Islamic belief, his character embodied the Qur'an. This understanding is based on a hadith narrated by Aisyah (RA), which states that the Prophet's character was the Qur'an. Consequently, all of his actions and behavior were grounded in Qur'anic teachings. In this sense, the Prophet Muhammad can be described as a "living Qur'an." Second, the term may refer to a society that manifests the Qur'an in its daily life. Third, it may indicate that the Qur'an is not merely a book but a living scripture whose teachings are genuinely realized in various aspects of life, including economics, politics, and family life, in forms that vary according to how communities interpret it. Therefore, the manifestation of the Qur'an in everyday life can differ from one community to another and may even be found among societies whose members are not entirely Muslim. Diverse forms of practice can also be observed among Muslims themselves (Yasipin et al., 2024), (Putra, 2012).

Based on the explanations above, it can be concluded that *Living Qur'an* is an effort to understand the Qur'an not merely as a text to be read but as a set of teachings that are actively lived and practiced in everyday life. This concept emphasizes how Qur'anic values are embodied in individual behavior, traditions, and social culture. *Living Qur'an* can be understood from three perspectives: as reflected in the person of the Prophet Muhammad as the primary role model, as manifested in communities that practice its teachings, and as seen in various life practices inspired by the Qur'an. Thus, *Living Qur'an* demonstrates that Qur'anic teachings are dynamic and can be expressed in different forms according to how people understand and implement them.

b. Objects of Study of Living Qur'an

The objects of study in *Living Qur'an* are divided into two categories: material objects and formal objects.

1. Material Object of Living Qur'an

Philosophically, every field of knowledge has an object that becomes the focus of its study. In philosophy, a material object includes everything that exists or may exist, whether visible or invisible. Visible objects are called empirical objects, meaning phenomena that can be observed, measured, and

usually occur repeatedly. Invisible objects belong to the metaphysical realm, consisting of things that exist in thought or possibility and cannot be verified through direct observation or experimentation. The existence of metaphysical objects is understood through logical reasoning and rational thought (Bakhtiar, 2004), (Taufiq, n.d.), (Syarif et al., 2022).

To better understand material objects, examples from other disciplines may be considered. In sociology, the object of study is society. In psychology, the focus is on psychological phenomena. History studies events related to human life. Meanwhile, in Qur'anic studies, the object of study is the Word of God and the written Qur'anic text (*mushaf*). If *Living Qur'an* is considered part of Qur'anic studies, then its material object is not only the text itself but also how the Qur'an is manifested in real life. Such manifestations may take the form of images, media, cultural works, ideas, and behaviors inspired by the Qur'an (Hasbillah, 2019, Amrullah al., 2026).

2. Formal Object of Living Qur'an

In philosophy, a formal object can be understood as a comprehensive perspective toward a particular subject. Without a holistic viewpoint, the material object becomes less meaningful and lacks explanatory power. A formal object may also be defined as the method, approach, or framework used to draw conclusions from a material object (Syarif et al., 2022), (Bakhtiar, 2004). To illustrate this concept, consider sociology. Its material object is social life, such as community activities in a charitable Friday program (*Jum'at Berkah*). The formal object used to study this phenomenon may be a phenomenological approach, which seeks to understand the meanings and experiences people associate with such charitable activities, including how they perceive almsgiving, togetherness, and social concern.

In *Living Qur'an* studies, the formal object is a comprehensive perspective on how Qur'anic verses are manifested in non-textual forms in everyday life. When a verse is examined through approaches such as sociology, the focus is no longer on the text itself but on how people understand, use, and respond to the verse. This falls within the scope of *Living Qur'an*. Therefore, its formal objects may include approaches from sociology, art, culture, science and technology, and psychology, with a primary focus on social realities, human experiences, and practical manifestations rather than textual analysis alone (Hamdani et al., 2022), (Hasbillah, 2019).

c. Types of Living Qur'an

The phenomenon of Muslim interaction with the Qur'an in social life demonstrates the diversity and development of ways in which Muslims read, understand, and respond to the Qur'an. These variations are influenced by patterns of thought, social conditions, and environmental contexts. As a result, numerous practices and forms of reception of the Qur'an emerge in everyday life. All of these interactions and responses are known as *Living Qur'an* phenomena within society (Muhammad, 2007), (suhadarliyah & Hesti Umiyati, 2024), (suhadarliyah & Hesti Umiyati, 2024).

The types of *Living Qur'an* can be classified into three categories: material (*natural*), human (*personal*), and social (*societal*), each associated with different fields of study. The material or natural form may consist of writings or other objects that are not textual in nature. Research on this type may involve scientific disciplines such as pharmacy to understand healing practices, astronomy to determine prayer times, and other natural sciences. However, not all material phenomena must be viewed from the perspective of natural sciences; they may also be understood through social and cultural approaches. The second type is the human or personal *Living Qur'an*, which relates to individual behavior and does not necessarily involve collective practice. This category focuses on personal character, attitudes, and personality and may therefore be analyzed through approaches within the humanities. The third type is the social or societal *Living Qur'an*, which concerns social life and is examined using social sciences. In practice, material and personal forms may also become part of the societal category if the focus is on society's behavior toward an object or collective experiences related to Qur'anic verses and hadith. An example is the tradition of reciting *Surah Yasin* on Friday

nights. Since this practice has become widespread and forms part of social culture, it is categorized as a societal form of *Living Qur'an* (Hasbillah, 2019), (Albab & Rohmah, 2023).

d. The Importance of Living Qur'an Studies

The study of *Living Qur'an* makes an important contribution to expanding the scope of Qur'anic studies. Traditionally, *tafsir* (Qur'anic interpretation) has often been understood solely as written works in the form of books composed by scholars. However, the meaning of *tafsir* can be broadened to include not only textual interpretation but also the responses and practices of communities inspired by the Qur'an. In this context, the Qur'an employs the term *tilawah*, which refers to recitation that goes beyond understanding and is manifested in concrete action. This differs from *qira'ah*, which places greater emphasis on comprehending the content of the text (Albab & Rohmah, 2023).

Living Qur'an studies also play an important role in offering a new perspective on contemporary Qur'anic studies. Through this approach, Qur'anic studies are no longer confined to textual analysis alone. From the perspective of *Living Qur'an*, interpretation is directed toward understanding how people respond to and practice Qur'anic teachings in everyday life. Consequently, *tafsir* is no longer restricted to certain scholarly circles but becomes more open and participatory, involving broader segments of society. To understand these phenomena, phenomenological approaches and social science methodologies are essential, as they enable researchers to examine social realities more deeply and comprehensively (Mustaqim, 2007), (Dewi, 2025), (Rahmadhani & Musthofa, 2024).

4. CONCLUSION

Based on the research findings and discussion, it can be concluded that the implementation of Qur'anic charity verses through the Friday Blessings Program at Masjid Muttaqin demonstrates that the teachings of charity are not merely normative in nature, but also possess a strong practical dimension in the social life of society. First, the Qur'anic verses on charity—which emphasize sincerity, social concern, and the promise of multiplied rewards—have been concretely implemented in the form of food-sharing activities for people in need. The Friday Blessings Program serves as a concrete medium for actualizing these values, ensuring that the teachings of the Qur'an do not remain at the textual level but are lived within social practice. Second, the motivation of donors and volunteers in practicing charity is dominated by spiritual awareness, particularly the desire to attain the pleasure of Allah and the belief that charity is a form of "investment" that brings no loss. However, this motivation is not static; it develops through experience and social interaction, which fosters broader concern for societal conditions. Third, the implementation of charity verses in the Friday Blessings Program provides multidimensional benefits. Spiritually, charity strengthens faith and inner peace. Socially, it builds solidarity and reduces social distance between community groups. Economically, it contributes to local economic circulation through the involvement of small business actors, although it is still largely consumptive in nature. In addition, charity also brings psychological benefits in the form of happiness and a sense of meaning, as well as shaping a more empathetic moral character. In certain aspects, this practice also reflects environmental awareness. Fourth, from the perspective of the Living Qur'an, the Friday Blessings Program demonstrates that Qur'anic verses can be actualized in dynamic social practices. Charity becomes a meeting point between spiritual and social dimensions, where religious values are translated into real actions that directly benefit society. Fifth, critically, this study finds that the implementation of charity in the program still has limitations, such as the dominance of consumptive assistance patterns, unsustainable social relations, and practices that may become routine without deep reflection. This indicates that the implementation of charity verses is still in an early stage of development and requires further strengthening to become a more transformative system. Thus, it can be affirmed that the implementation of charity verses in the Friday Blessings Program does not only function as a philanthropic activity, but also as a social mechanism with great potential to achieve holistic social welfare.

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