

## Content Analysis of Vertical-Horizontal Relationships in Al-Baqarah Verse 43 from the Perspective of Kediri Interpretation

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### ABSTRACT

In general, the life of a Muslim has two main dimensions: vertical (relationship with Allah) and horizontal (relationship with fellow human beings). This study examines the role of social media, especially the YouTube channel Tafsir Kediri which broadcasts the interpretation of Surah Al-Baqarah verses 42-43 by Dr. Abdur Rohman. The goal is to analyze modern interpretations with millennial patterns that still contain local Javanese/Nusantara wisdom. The method used is content analysis through data selection, categorization, interpretation, and conclusion drawn. The results of the study show that: (1) vertical and horizontal relationships in Islam are complementary; (2) prayer and zakat are the foundation of obedience as well as harmony in life; and (3) the faith of a believer is also reflected in the attitude of protecting the environment as a mandate created by Allah.

**Keywords:** *Audio visual, vertical relationship, horizontal relationship, tafsir kediri*

### ABSTRAK

Secara umum, kehidupan seorang muslim memiliki dua dimensi utama: vertikal (hubungan dengan Allah) dan horizontal (hubungan dengan sesama manusia). Penelitian ini mengkaji peran media sosial, khususnya channel YouTube *Tafsir Kediri* yang menayangkan tafsir Surah Al-Baqarah ayat 42-43 oleh Dr. Abdur Rohman. Tujuannya menganalisis tafsir modern bercorak milenial yang tetap mengandung kearifan lokal Jawa/Nusantara. Metode yang digunakan adalah analisis konten melalui seleksi data, kategorisasi, interpretasi, hingga penarikan kesimpulan. Hasil penelitian menunjukkan bahwa: (1) hubungan vertikal dan horizontal dalam Islam saling melengkapi; (2) shalat dan zakat menjadi fondasi ketaatan sekaligus keharmonisan hidup; dan (3) iman seorang mukmin juga tercermin dari sikap menjaga lingkungan sebagai amanah ciptaan Allah.

**Kata Kunci:** *Audiovisual, hubungan vertikal, hubungan horizontal, tafsir kediri.*

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## INTRODUCTION

In Islam, vertical and horizontal relationships reflect two important dimensions of a Muslim's life, namely the relationship with Allah SWT and the relationship with fellow creatures, including fellow humans, nature, and all of Allah's creations. These two types of relationships are interrelated and inseparable, because both reflect balance in living a life in accordance with Islamic teachings. Vertical relationships refer to the relationship between a servant and his Lord, Allah SWT. In this context, a Muslim is expected to always maintain a strong relationship with Allah through worship and obedience. Worship such as prayer, fasting, zakat, and hajj are manifestations of this vertical relationship. Within this relationship lies the dimensions of submission, gratitude, trust, and servitude to Allah as the creator and ruler of all things. For example, in Surah Al-Baqarah verses 21-22, Allah affirms that only Allah is worthy of worship, for He is the Creator of the heavens and the earth and all that is in them.

Meanwhile, horizontal relationships refer to the interaction of a Muslim with fellow creatures of Allah, whether with fellow humans, animals, plants, or the universe. In Islamic teachings, relationships with fellow humans are strongly emphasized, including in the aspects of justice, compassion, and mutual respect. Principles such as *ukhuwah* (brotherhood), mutual assistance (*ta'awun*), and sharing wealth (almsgiving) are part of these horizontal relationships. Islam teaches us to treat others fairly and wisely, and to protect the rights of others in our daily lives.

These two relationships, vertical and horizontal, cannot be separated, because they support and influence each other. The quality of a good vertical relationship with Allah will be reflected in a person's behavior towards His fellow creatures, and conversely, a good relationship with Allah's fellow creatures will bring a person closer to Allah. For example, in a hadith of the Prophet Muhammad SAW, he stated that whoever does not treat his neighbor well will not receive mercy from God. Therefore, both must be maintained in balance so that a Muslim can live in peace, justice, and piety, both individually and socially. Thus, vertical and horizontal relationships in Islam are two aspects that not only complement each other but also guide Muslims to achieve a higher purpose in life, namely the pleasure of Allah and happiness in this world and the hereafter.

Nowadays, scholars are flocking to modernize their preaching media, such as keeping up with the digital era by using social media so that millennials can easily access and receive their preaching accurately. There are many social media platforms that scholars can use to convey their preaching, one of which is YouTube. The message of da'wah as content is not only about religion and religious practices, but also about current social, political, economic, and cultural conditions. An effective da'wah message not only reflects and motivates followers, but can also spark discussion and critical thinking (Primasari & Aksa, 2017).

Technology is not only a trend and a lifestyle, but it has also become a necessity for many people because it can simplify human activities, such as business, work, accessing information, and seeking knowledge. (Hakiki, n.d.) As a form of technology, social media is a medium that can influence today's society. Social media has proven to be a significant and relevant medium for preaching in this era of technological modernity. All information today can be easily accessed, including access to Islamic studies and preaching. (Kamarudin et al.,

2019)

The method used in this study is a qualitative method with content analysis that aims to identify the message of a media as the object of research. (Ahmad, 2018) This method discusses in depth the content of written or printed information in the mass media, or systematically records symbols or messages. In this case, the researcher focused on one of Dr. Abdurrahman's contents discussing QS. Al-Baqarah 42-43 on the YouTube channel Tafsir Kediri as the primary source. Meanwhile, the secondary sources were other literature discussing various scholars' understandings of the vertical and horizontal relationships of a Muslim in books, journals, and the internet. After obtaining the content of the Kediri interpretation, an analysis was then carried out by describing what was conveyed by Dr. Abdur Rohman M. Ud as the speaker and interpreter of the Kediri interpretation. The data collection technique used in this study was direct observation by watching and listening to the Tafsir Kediri interpretation of QS. Al-Baqarah verse 43, then recording and analyzing it according to the method used.

## METHOD

This study uses a qualitative approach with content analysis. This method was chosen because it is relevant for examining religious messages conveyed through digital media, particularly audiovisual interpretation content on the Tafsir Kediri YouTube channel. Content analysis allows researchers to systematically and thoroughly identify, classify, and interpret the meanings contained in audiovisual messages. The research data sources are divided into two, namely primary and secondary sources. The primary source is in the form of audiovisual interpretation content delivered directly by Dr. Abdur Rohman M. Ud on the Tafsir Kediri YouTube channel, with the main focus on the interpretation of QS. al-Baqarah verses 42–43. Meanwhile, secondary sources include relevant literature in the form of classical and contemporary tafsir books, books, journal articles, and other scientific sources that discuss vertical (*ḥablum min Allāh*) and horizontal (*ḥablum min an-nās*) relationships in Islam.

Data collection techniques were carried out through non-participatory observation by watching, listening, and carefully recording the content of audiovisual interpretations. The data obtained was then categorized into specific themes, such as linguistic aspects, *asbābun nuzūl*, historical context, spiritual and social dimensions, and the correlation between vertical and horizontal relationships. The analysis stages were carried out as follows: (1) data reduction, which involved selecting important information from the audiovisual content that was relevant to the research focus; (2) categorization, which involved grouping the data according to the research theme; (3) interpretation, which is analyzing the meaning of the interpretation message by referring to classical and contemporary literature; and (4) drawing conclusions, which is formulating research findings regarding the relevance of vertical and horizontal relationships in the interpretation of QS. al-Baqarah verse 43 according to Tafsir Kediri. With this approach, the research is expected to present an objective, transparent, and comprehensive analysis, while also demonstrating how audiovisual interpretation can meet the needs of da'wah in the digital age.

## RESULT AND DISCUSSION

### Profile of Tafsir Kediri

The Kediri Tafsir is a contemporary tafsir written by Dr. Abdur Rohman in 2020. In 2022, five volumes of the tafsir were printed, each covering two juz, for a total of ten juz. (Tafsir Kediri, 2022a) This book presents a method of interpreting the Qur'an that combines traditional and contemporary perspectives, reflecting Dr. Abdur Rohman's academic background and expertise in the field of tafsir. As an academic, Dr. Abdur Rohman may use a scientific and methodological approach in his interpretation, including linguistic analysis, historical context, and the contemporary relevance of the verses of the Qur'an. This approach not only adds depth to understanding but also ensures that the interpretation provided is relevant to the times.

This work, known as "Tafsir Kediri," most likely covers interpretations of various verses of the Qur'an with a special emphasis on the local and cultural context of Kediri in particular and Java in general. The reason he named his tafsir work after Kediri is because he was born and raised in Kediri, and many tafsir books or scholars are named after their region, so he named his tafsir book "Tafsir Kediri." In addition, he used a local wisdom approach in his tafsir work, so that Kediri became representative of the Javanese region, which became a reference for local wisdom that would become a point of contextualization of the verses of the Qur'an. Understanding the Qur'an, which was revealed 1400 years ago, through the lens of local wisdom makes it easier for people to implement the Qur'an in their daily lives. (Tafsir Kediri, 2022a)

This interpretation attempts to address various social, cultural, and religious issues relevant to the local community, making it an important reference for those who want to understand the Qur'an in a local context. In terms of significance, "Tafsir Kediri" is one of the important contributions to Indonesian tafsir literature. This work provides insight into how the Qur'an is understood and applied in the local context in Kediri, enriching the wealth of Qur'anic exegesis in Indonesia. Through this work, Dr. Abdur Rohman aims to provide guidance for the community in understanding and practicing the teachings of the Qur'an.

### Audiovisual Interpretation

Audiovisual interpretation consists of three words, each of which has its own meaning. First, the word tafsir refers to the activity of clarifying the Qur'an, such as aspects of *balaghah* (rhetoric), *i'jaz Al-Qur'an* (miracles in the Qur'an), *asbābun nuzūl* (reasons for the revelation of verses), rules, and laws contained in each verse. (ʿUmar, 2008.) Other scholars understand tafsir as the *ijtihad* of a *mufasssir* (exegete) on verses of the Qur'an in understanding the complexity of the Qur'an, such as grammar, *nasikh mansukh*, *qira'at*, and other aspects of *ulumul Qur'an*, and its nature is not final. This means that an interpretation still leaves room for review or critical analysis. However, the interpretation of the Qur'an must be understood objectively. If it is motivated by personal interests or those of a particular group, then the original purpose of interpreting the Qur'an is lost. (Mustaqim, 2008)

Meanwhile, audio (sound elements) and visual (image elements) are two elements that, when combined, become an attractive feature for conveying information or messages in a more appealing and effective manner. These two combinations are commonly used in various forms of communication, such as television, films, multimedia presentations, advertisements, YouTube, and other digital content. (Mulyana, 2010) Thus, audiovisual interpretation is the activity of understanding the Qur'an, covering various aspects of the sciences of the Qur'an through images, videos, illustrations, and other media.

In addition, developments in digital technology have enabled audiovisual interpretations to be conducted online through platforms such as websites, Instagram, YouTube, Facebook, and Twitter (X). These media present a new form of preaching that is more accessible to various segments of society, without being limited by space and time. (Azra, 1999) Thus, audiovisual interpretation can be seen as an adaptation of interpretation methods in response to the challenges of an era that increasingly demands speed, attractive packaging, and global connectivity.

Dakwah using audiovisual media has many benefits that can make it easier for both preachers and audiences. Preachers will be more efficient in material and immaterial terms and will have a wider audience reach. From the audience's point of view, audiovisual dakwah is more attractive because it involves two sensory modalities at once, namely hearing and sight, which can clarify the message, strengthen understanding, and improve memory of the material being conveyed. (Rakhmat, 2011) Some of the benefits of audiovisual da'wah content are that it increases its appeal to the audience because it uses two sensory modalities, namely hearing and sight, which can clarify the message, improve retention, such as the audience's understanding and memory of the da'wah message, and convey emotions through music and images as emotional triggers.

Thus, audiovisual interpretation is not only a modern method of preaching, but also an Islamic communication strategy that is in line with developments in information technology. The existence of audiovisual interpretation is an effective means of grounding the teachings of the Qur'an, while maintaining its relevance in a digital society.

### **Audiovisual interpretation analysis of QS. Al-Baqarah verse 43 according to the Kediri interpretation.**

The Tafsir Kediri YouTube channel has special content containing interpretations of verses sourced from Tafsir Kediri and delivered by Dr. Abdur Rahman as the mufasssir of the Tafsir Kediri book itself, so that what is conveyed is accurate and authoritative. The Tafsir Kediri YouTube channel features two types of content: long-form videos and short-form videos (shorts). Here are some of the videos that have been uploaded by the Tafsir Kediri YouTube channel:

List of Content and Viewer Statistics on the Tafsir Kediri YouTube Channel

No.	Content title	Time uploaded	Number of Viewers
1.	Tafsir Kediri Surah <i>Al-Baqārah</i> Ayat 1	28 Juli 2022	743

2.	Tafsir Kediri Surah <i>Al-Baqārah</i> Ayat 2	28 Juli 2022	430
3.	Tafsir Kediri <i>Al-Fatihāh</i> Ayat 3, 4, 5	31 Juli 2022	387
4.	Tafsir Kediri Surah <i>Al-Baqārah</i> Ayat 6-10	6 Agustus 2022	406
5.	Tafsir Kediri Surah <i>Al-Baqārah</i> Ayat 11-15	19 Agustus 2022	250
6.	Tafsir Kediri Surah <i>Al-Baqārah</i> Ayat 16-20	20 Agustus 2022	304
7.	Tafsir Kediri Surah <i>Al-Baqārah</i> Ayat 21-24	23 Agustus 2022	302
8.	Tafsir Kediri Surah <i>Al-Baqārah</i> Ayat 25	25 Agustus 2022	243
9.	Tafsir Kediri Surah <i>Al-Baqārah</i> Ayat 26-27	27 Agustus 2022	318
10.	Tafsir Kediri Surah <i>Al-Baqārah</i> Ayat 28-29	30 Agustus 2022	123
11.	Tafsir Kediri Surah <i>Al-Baqārah</i> Ayat 30-32	2 September 2022	72
12.	Tafsir Kediri Surah <i>Al-Baqārah</i> Ayat 33-35	4 September 2022	134
13.	Tafsir Kediri Surah <i>Al-Baqārah</i> Ayat 36-37	7 September 2022	156
14.	Tafsir Kediri Surah <i>Al-Baqārah</i> Ayat 38-39	8 September 2022	473
15.	Tafsir Kediri Surah <i>Al-Baqārah</i> Ayat 40-41	13 September 2022	192
16.	Tafsir Kediri Surah <i>Al-Baqārah</i> Ayat 42-43	15 September 2022	202

The Kediri interpretation content consists of 35 sequential videos, starting from the introduction to the Kediri interpretation up to QS. Al-Baqarah verse 73, after which Dr. Abdur Rohman uploaded many short videos. Each video has a varying duration, averaging 20 to 30 minutes, which is quite short but effective for gaining new knowledge from modern tafsir, namely Kediri tafsir. The number of viewers for each content also fluctuates. This is likely because videos with many viewers are interesting content, possibly themes that are relatable to current circumstances or academics who want to increase their knowledge on the theme. In this article, the author will examine QS. Al-Baqarah verse 43 through the YouTube channel Tafsir Kediri, an audiovisual interpretation uploaded by Dr. Abdur Rohman.



The audiovisual interpretation content of Kediri that discusses QS. Al-Baqarah verse 43 is one segment with the discussion of QS. Al-Baqarah verse 42, but Dr. Abdur Rohman highlights the content with the phrase “The Most Effective Way to Eradicate Poverty” placed on the thumbnail or preview image containing the video content. Because of this highlight, the author was interested in analyzing the content. As stated in QS. Al-Baqarah verse 43

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

*“Meaning: and establish prayer and give zakat and bow with those who bow”*

Dr. Abdur Rohman interprets a verse with the support of several components of ulumul qur'an such as grammar (syntax), asbabun nuzul, history, munasabah, and so on. In discussing QS. Al-Baqarah verse 43, he begins with a linguistic study. According to Dr. Abdur Rohman in his audiovisual interpretation, the word *الصَّلَاةُ* linguistically means prayer, while in terms of terminology, *الصَّلَاةُ* means a series of worship that begins with the takbiratul ihram pillar and ends with the salam pillar. The pillars of prayer are divided into two categories, namely fi'liyah and qouliyah. Qouliyah contains prayers, such as the prayer when sitting between two prostrations. Thus, the linguistic and technical meanings of the phrase *الصَّلَاةُ* are mutually reinforcing. (Tafsir Kediri, 2022b)

Some contemporary scholars have different interpretations of the phrase *الصَّلَاةُ*. According to Buya Hamka's interpretation, prayer has its own spiritual meaning, namely that a person who performs prayer will attain inner peace and tranquility of the soul. When linked to Dr. Abdur Rohman's understanding of salat, it can be understood that by performing the series of salat worship sincerely, which includes rukun qouliyah, namely prayers, a person will be able to achieve inner peace and tranquility of the soul. This signifies the emotional bond between a servant and his Lord, forming a vertical relationship.

The phrase *الصَّلَاةُ* is always accompanied by the phrase *وَأَقِيمُوا*, which literally means “establish.” However, it is not without meaning that the Qur'an uses the phrase *وَأَقِيمُوا*. The phrase *أَقِيمُوا* means to do something continuously and persistently, meaning to perform the five daily prayers every day. If one only performs one or two prayers a day, then it cannot be said that one has *أَقِيمُوا الصَّلَاةَ*. In addition, *أَقِيمُوا*, which is derived from the word *قام*, meaning “to establish,” indicates that prayer is performed while standing, except in cases where Allah grants leniency by allowing prayer to be performed while sitting, lying on one's side, or lying down. (Tafsir Kediri, 2022b) This confirms that the essence of the command is not merely in the outward form, but in the perseverance, submission, and commitment of a servant in carrying out his worship obligations. Thus, *iqāmah al-ṣalāh* can be understood as a complete form of worship: performed perfectly, consistently, and with full spiritual awareness, not merely as a formal routine.

Then, the linguistic rule of the word *الزَّكَاةُ* linguistically means clean, while in terms of terminology, *الزَّكَاةُ* means setting aside wealth to be given to people in need, namely 8 groups. The linguistic and technical meanings are correlated, namely purifying wealth for the

rights of the poor or those in need, because another verse explains that the poor who beg or do not beg have a right to a person's wealth. (Tafsir Kediri, 2022b)

This verse is related to or connected with QS. At-Taubah verse 60, because in Al-Baqarah verse 43 the object is not specified, so it needs to be connected in order for the verse to be clear and applicable. (Tafsir Kediri, 2022b) As stated in QS. At-Taubah verse 60:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ  
 اللَّهِ وَأَيْنَ السَّبِيلِ <sup>ط</sup>فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

*“Meaning: Indeed, zakat is only for the poor, the needy, those who administer it, those whose hearts are to be reconciled, for the freeing of slaves, those in debt, for the cause of Allah, and for the wayfarer, as an obligation from Allah. And Allah is All-Knowing, All-Wise”.*

In his interpretation of the above verse, Dr. Abdur Rohman emphasizes the meaning of poor and destitute. Poor refers to someone who has no income in life and therefore cannot meet their daily needs. In Javanese anecdotes, it is often said, “ora ndue no, ora ndue po, ora ndue nopo-nopo,” which means “having nothing.” Meanwhile, “miskin” refers to someone who has an income but cannot meet their primary or basic needs, because a person's secondary needs are limitless. (Tafsir Kediri, 2022b) This difference shows that the terms poor and destitute are relative depending on the social and cultural context. Thus, Dr. Abdur Rohman's opinion is not only valid but also provides a contextual contribution that strengthens modern society's understanding of the concept of poverty in the Qur'an.

Proper and sincere management of zakat will have an impact on economic and social stability, because people who are able to help those in need around them will do so. There is no need for poor or underprivileged people to queue for meager food rations due to the impact of complicated but ineffective regulations. A common problem in the field is that zakat is not distributed appropriately. Zakat is given not based on the eight categories of recipients, but based on personal interests, such as to relatives or the like. This is the highlight provided by Dr. Abdur Rohman in his content, that zakat can be one of the most effective ways to alleviate poverty, and it is emphasized that in the Kediri interpretation, it is quoted that a Muslim's faith is not yet perfect if he has not paid zakat. (Tafsir Kediri, 2022b)

In fact, with all the modernity in this era of globalization, zakat management can be developed to increase the efficiency of zakat management. This is due to several factors, including technological advances and increased public awareness of the importance of zakat as an instrument of economic empowerment for the community. An important aspect of zakat management in the modern era is the digitization of zakat management, as done by BAZNAS (National Zakat Agency), which provides online payment features for zakat fitrah and zakat profesi through e-wallets. (Aurora & Nisa, 2024) With transparency and accountability, zakat institutions will provide reports to muzakki or people who pay zakat. However, online zakat has its own challenges, namely maintaining public trust in online zakat and alms platforms and ensuring that online zakat is an effective solution in alleviating the economic problem of poverty.

Dr. Abdur Rahman provided historical context for the passage about zakat, recounting that Abu Bakr even fought against those who refused to pay zakat even though they were obliged to do so. He assumed that Abu Bakr did this to maintain the stability of the country, because after the death of the Prophet, Islam began to experience chaos, such as numerous rebellions, the emergence of false prophets, and other deviations, including people who



refused to pay or fulfill zakat. Then, Abu Bakar's companions argued that the command to pay zakat often goes hand in hand with the command to pray, where there are two dimensions that always go together and must be fulfilled. Namely, the vertical dimension, the closeness of humans to their God through the proof of prayer, and the horizontal dimension, the closeness of humans to other humans. (Tafsir Kediri, 2022b)

The next verse is *وَأَزْكِعُوا مَعَ الرَّاكِعِينَ*, which means “and bow down with those who bow down.” According to Dr. Abdur Rohman, this verse has three meanings. The first meaning is to perform prayer. In grammar, there is a meaning called *majaz mursal*, which is *ذكر الجزء ارادة الكل* or mentioning a part to mean the whole. Second, it has the meaning of performing prayer in congregation, as is the practice of congregational prayer when an imam bows, the congregation will follow the imam's bowing movement. Third, bowing has a sociological meaning, namely submission, so it means submit together with those who submit. (Tafsir Kediri, 2022b) Contemporary scholars such as Jalaluddin As-Suyuthi and Quraish Shihab understand the phrase *وَأَزْكِعُوا مَعَ الرَّاكِعِينَ* to mean performing congregational prayer. In the tafsir jalalain, it is mentioned that congregational prayer unites religion and is a righteous (haq) act. (As-Suyuthi, n.d.) This proves that congregational prayer, which is *sunnah muakkadah* (highly recommended), not only brings greater rewards but also strengthens social and spiritual bonds among Muslims.

### The Correlation Between Horizontal and Vertical Relationships in Islam

In Islam, vertical and horizontal relationships encompass the dimensions of relationships between humans and God (vertical relationships) and relationships between humans and other humans and creatures (horizontal relationships). Both are interrelated and play an important role in the life of a Muslim. (Shihab, 1996) Vertical relationships, often referred to as *hablum min Allah*, are the relationship between a servant and Allah SWT. This includes all forms of worship and obedience to Allah, such as prayer, fasting, and so on. This relationship is the foundation of a person's faith and piety. Some important points in the vertical relationship are ritual worship, namely, performing obligatory acts of worship such as the five daily prayers, fasting in the month of Ramadan, and so on. The essence of the vertical relationship is the existential awareness that humans come from Allah and will return to Him. (Al-Ghazali, n.d.) This relationship does not stop at formal rituals, but also involves submission of the heart and consistency in avoiding His prohibitions as stipulated in the Qur'an and Sunnah, as well as dependence and servitude, which means realizing that everything comes from Allah and returns to Him, and living life in complete submission to His will.

Meanwhile, horizontal relationships or *hablun min an-Nas* are the relationships between Muslims and other human beings and creatures. These relationships are manifested in social, economic, cultural, and environmental interactions. The Prophet Muhammad emphasized that his mission as a messenger was to perfect noble character (*ḥusn al-khuluq*). As stated in the hadith:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

*From Abu Hurairah, the Prophet Muhammad (peace be upon him) said: “I was sent only to perfect noble character.” (HR. Ahmad, no. 8595)*

This relationship encompasses social, economic, and environmental aspects of a Muslim's life. Some important aspects of horizontal relationships are morals and ethics, which mean behaving well, being honest, fair, and doing good to fellow human beings. Islam not only emphasizes ritual worship, but also encourages the formation of a just, civilized, and harmonious society. (Qardhawi, 1987) Then, social concern, which is helping those in need, giving charity, maintaining good relations, and doing good to neighbors and the community, as well as upholding justice and human rights, which means upholding justice in all aspects of life and respecting the rights of others, whether in business transactions, social life, or in government.

An example of the harmony between these two dimensions in the Qur'an is found in Surah Al-Baqarah verse 43, which juxtaposes the command to pray as a form of *hablu minallah* and the command to give zakat as a form of *hablu min an-nas*. The juxtaposition of the verses commanding prayer and zakat is mentioned 27 times in 14 surahs in the Qur'an (Rahardjo, 2002), which are divided into several contexts of understanding the verses, and Surah Al-Baqarah verse 43 discusses the context of the Children of Israel. Muhammad bin Jarir al-Tabari explains that the Jews and Christians were commanded by Allah to perform prayer and pay zakat, but they violated these commands. Therefore, through this verse, Allah commands Muslims to perform prayer and pay zakat as part of their belief in the teachings of the Prophet Muhammad, and as a sign of their submission to Allah and the Prophet. (Hariani, 2020)

When prayer and zakat as entities that can unite the concepts of God, humanity and society, then in the process these two concepts run simultaneously on different tracks. Prayer occupies a vertical path that connects God with humans individually, while zakat passes through a horizontal path by weaving unity between individuals in a homogeneous community. Izutsu also explains that the vertical relationship between humans and God is applied in several forms. First, the ontological relationship. God is the center that causes the existence of humans on earth, and likewise, humans are real beings that originate from the existence of God, thus giving rise to the terms God and servant. Second, communicative relations. These relations require a reciprocal relationship between God and humans. God communicates with humans through revelation or inspiration, while humans communicate with God through prayer. Third, the relationship between God and servants. This relationship involves God as the ruler and creator, while humans involve all their servile characteristics. Fourth, ethical relationships. God as the creator requires humans to always be aware of their essence as servants, so God gives them His love and generosity, while humans give their obedience. (Hariani, 2020) This relationship describes the total connection between humans and the Creator, both in the form of awareness as servants, communication through prayer, and ethical obligations to obey His commands. Thus, ritual worship is not merely a formal obligation, but also a form of existential communication with Allah SWT.

The correlation between vertical and horizontal relationships in Islam is interrelated and inseparable. Here are some of the correlations. First, holistic faith in Allah (vertical relationship) must be reflected in good behavior towards fellow human beings (horizontal relationship). True faith will encourage a person to do good to others. Second, balance in life. In this case, Islam teaches a balance between ritual worship and social interaction. A Muslim who is obedient to Allah must also show kindness in their relationships with fellow human beings. (Rahman, 1979)

Third, the implementation of Sharia law, which includes worship of Allah and muamalah (social interaction) with other people. For example, zakat is a form of worship that also serves to help the poor. Fourth, social responsibility, because a strong vertical relationship will strengthen horizontal relationships, and people who have a good

relationship with Allah tend to care more about others and the environment. (Nasr, 1966) Fifth, obtaining blessings and goodness. Islam teaches that the blessings of life come from carrying out Allah's commands and doing good to others. When the two complement each other, they become a source of blessings in life. (Shihab, 1994)

From the above explanation, it can be understood that this correlation is in line with the basic principles of the Qur'an, which often juxtaposes ritual worship with social obligations, such as prayer with zakat. This juxtaposition shows that perfection of faith cannot be achieved solely by performing vertical worship, but must be manifested in tangible social concern. Thus, a Muslim's religiosity can be measured by the extent to which they are able to bring about goodness in these two dimensions in a balanced manner. In the current context, this idea is increasingly relevant as modern societies face challenges of social disintegration, economic inequality, and environmental crises. The complementary vertical and horizontal relationships emphasize that blessings and prosperity in life do not only come from ritual obedience, but also from tangible social contributions in community and state life.

## CONCLUSION

The Kediri Tafsir is a contemporary tafsir written by Dr. Abdur Rohman M. Ud in 2020, and as of 2022, it has been published in five volumes covering ten juz of the Qur'an. This tafsir combines traditional and contemporary methods of interpretation, with a scientific and methodological approach that includes linguistic analysis, historical context, and the relevance of the verses of the Qur'an in a modern context. The name "Tafsir Kediri" reflects the author's origins and combines the local wisdom of Kediri and Java, which helps in contextualizing the verses of the Qur'an to facilitate their application in everyday life. This tafsir makes an important contribution to Indonesian tafsir literature with its focus on local social, cultural, and religious issues.

Audiovisual interpretation is a modern approach to conveying the interpretation of the Qur'an through audio and visual media, such as videos and illustrations, which are distributed through digital platforms such as YouTube, Instagram, and others. This approach makes preaching more interesting and effective by utilizing two sensory modalities, namely hearing and sight, to improve audience understanding and retention. Audiovisual content enables clearer and more emotional message delivery, as well as reaching a wider audience.

Audiovisual Interpretation of QS. Al-Baqarah verse 43 according to Tafsir Kediri, on the Tafsir Kediri YouTube channel, Dr. Abdur Rohman presents an interpretation of QS. Al-Baqarah verse 43, emphasizing the importance of establishing prayer, paying zakat, and bowing together with those who bow. The interpretation of this verse includes a study of language, asbabun nuzul, and historical context, as well as highlighting the importance of zakat as a solution to poverty. Dr. Abdur Rohman explains that prayer has a deep spiritual dimension, providing inner peace and tranquility, and that zakat is a form of horizontal relationship between humans, helping to improve economic and social stability. A historical approach is also included, such as the story of Abu Bakar's companions who enforced zakat to maintain the stability of the state. Researchers highlight the importance of a modern and contextual approach in understanding and conveying the interpretation of the Qur'an, both through written works such as "Tafsir Kediri" and through audiovisual media, to respond to the needs and challenges of contemporary society.

The correlation between these two dimensions is reflected in several aspects: holistic faith, balance between worship and social interaction, implementation of Sharia law oriented towards the welfare of the people, social responsibility born out of closeness to Allah, and blessings in life manifested through a combination of spiritual obedience and social awareness. Through an audiovisual approach, this interpretation becomes increasingly relevant to the needs of contemporary society, as it is not only available in written form, but also in an easily accessible digital format that is more effective in conveying religious messages. Thus, Tafsir Kediri successfully demonstrates that the balance between vertical relationships with Allah and horizontal relationships with fellow human beings and the environment is the foundation of a harmonious and blessed Muslim life, while also proving the importance of innovation in da'wah through audiovisual media in responding to the challenges of the times.

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