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## The Strait of Hormuz in the Perspective of Geopolitical Interpretation

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### Abstract

**Purpose** – This study examines how Al-Qur'an can be interpreted within a contemporary geopolitical framework, particularly in relation to the strategic maritime space of the Strait of Hormuz. It addresses the gap between classical Qur'anic exegesis and modern global issues by proposing a geopolitical tafsir approach that connects scriptural values with real-world maritime dynamics. The main argument is that Qur'anic principles – such as peace, justice, and the prohibition of harm – offer a normative framework for understanding and evaluating geopolitical tensions. **Design/methods/approach** – This research employs a qualitative thematic (maudhu'i) tafsir method combined with geopolitical analysis. Relevant Qur'anic verses on the sea, conflict, and social order were systematically collected, analyzed through classical and contemporary tafsir sources, and then interpreted in relation to modern geopolitical theories, particularly maritime choke points and energy distribution systems, with a focus on the Strait of Hormuz. **Findings** – The study finds that the Qur'an conceptualizes the sea in six integrated dimensions: cosmological, economic, technological, historical, ecological, and eschatological. These dimensions collectively produce normative principles, including prioritization of peace, ethical use of power, and prohibition of systemic harm. Applied to the Strait of Hormuz, these principles highlight the ethical necessity of maintaining stability and avoiding militarization in global maritime routes. **Research implications/limitations** – The study is limited by its interpretive nature and reliance on selected thematic verses, which may affect generalizability. Additionally, the geopolitical application remains normative rather than predictive. **Originality/value** – This study introduces "geopolitical tafsir" as a novel interdisciplinary framework, positioning the Qur'an as a living ethical reference for global governance and conflict resolution.

**Keywords:** Qur'anic Exegesis; Geopolitical Tafsir; Maritime Studies; Strait of Hormuz; Islamic Ethics.

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## Introduction

The Strait of Hormuz represents one of the most critical maritime chokepoints in the contemporary international system, serving as a primary corridor for global energy distribution and maritime trade. Located between the Persian Gulf and the Gulf of Oman, this narrow waterway facilitates the transit of a substantial portion of the world's oil supply, making it indispensable to global economic stability [1]. Its strategic importance has attracted the attention of major powers, regional actors, and international institutions, positioning it at the intersection of geopolitics, security, and economic interdependence.

In recent decades, the Strait of Hormuz has increasingly become a focal point of geopolitical tension. Rivalries among regional states, external military presence, and recurring threats of blockade have heightened the vulnerability of this maritime route [2]. Such dynamics reflect broader patterns in international relations, where control over strategic spaces is closely linked to power projection and economic influence [3]. The securitization of maritime routes, particularly in energy-dependent regions [4], underscores the fragility of global supply chains and the potential for localized conflicts to trigger wider systemic disruptions.

From an international studies perspective, the Strait of Hormuz is not merely a geographic passage but a complex arena shaped by competing interests, legal frameworks, and strategic calculations [5]. The concept of maritime chokepoints highlights how narrow sea passages can exert disproportionate influence over global trade flows [6]. In this regard, Hormuz exemplifies how geography intersects with politics [7], where access, control, and security become central concerns in maintaining international order [8]. The governance of such spaces often involves multilateral negotiations, international maritime law, and evolving security doctrines.

However, despite extensive geopolitical analyses, there remains a relative gap in integrating ethical and normative perspectives into the study of strategic maritime spaces. Much of the existing literature focuses on power dynamics, military capabilities, and economic dependencies [9], while less attention is given to value-based frameworks that could inform more just and sustainable governance [10]. This gap becomes particularly significant in regions where religious and cultural dimensions play an influential role in shaping political discourse and public perception.

In this context, Al-Qur'an offers a rich yet underexplored source of ethical guidance that can contribute to the analysis of global issues, including maritime geopolitics [11]. Qur'anic discourse on the sea encompasses multiple dimensions—cosmological, economic, technological, historical, ecological, and eschatological—each providing insights into how natural resources and strategic

spaces should be understood and managed [12]. These dimensions collectively form a normative framework that emphasizes balance, justice, responsibility, and the avoidance of harm.

This study seeks to bridge the gap between classical Qur'anic exegesis and contemporary geopolitical analysis by proposing a "geopolitical tafsir" approach. By employing a thematic interpretation of Qur'anic verses related to the sea and contextualizing them within the dynamics of the Strait of Hormuz, the research aims to demonstrate the continued relevance of Qur'anic principles in addressing modern global challenges [13]. Ultimately, this approach not only enriches the field of Qur'anic studies but also contributes to broader discussions on ethical governance, conflict resolution, and sustainable management of strategic maritime spaces.

The sea in the perspective of the Qur'an is not just a geographical space, but has theological, ecological, and economic dimensions that are very important for human life [14]. The Qur'an repeatedly affirms that the sea is part of the signs of Allah's power that provide great benefits to humans [15], especially in the aspects of mobility, resource distribution, and the sustainability of civilization [16]. In this context, the sea can be understood as a strategic space that connects various regions and becomes the main route of interaction between nations.

This is explicitly illustrated in QS. Ar-Rahman:19-20 mentions the confluence of the two seas (*maraja al-bahrayn yaltaqiyān*), which classical and contemporary scholars understand as a natural phenomenon as well as a symbol of cosmic order that contains wisdom for humans [17]. Meanwhile, QS. Al-Jatsiyah:12 affirms that the sea is subdued (*sakhhara*) so that humans can sail and seek Allah's bounty through trading activities. This verse provides a normative basis that the sea has an instrumental function in supporting economic activities and human civilization.

In the development of the modern world, the function of the sea as a strategic route is getting stronger, especially in the context of international economic and political globalization. Certain sea lanes have even become chokepoints that determine global economic stability, such as the Strait of Hormuz, the Strait of Malacca, and the Suez Canal [18]. The existence of this line is not only related to the distribution of goods, but also to energy security, geopolitical conflicts, and power relations between countries.

However, the study of Qur'anic interpretation of verses about the sea has tended to emphasize more theological aspects and the miracle of creation (*i'jaz kauni*), and has not been widely developed in the perspective of contemporary geopolitics [19]. In fact, if examined more contextually, these verses contain basic

principles that are relevant to understanding the dynamics of global strategic paths, including aspects of peace, conflict, and resource distribution.

Therefore, a thematic interpretation approach (*maudhu'i*) is needed that collects and analyzes verses about the sea, especially QS. Ar-Rahman:19-20 and QS. Al-Jatsiyah:12, with a more interdisciplinary perspective. This approach seeks not only to understand the textual meaning of the verse, but also to explore its social, economic, and political implications in the context of the modern world [20]. Thus, this study is expected to make a new contribution to the development of a Qur'anic interpretation that is responsive to global issues, while strengthening the position of the Qur'an as a source of value in reading contemporary geopolitical realities.

The Strait of Hormuz is one of the most strategic sea lanes in the world as it connects the Persian Gulf with the Arabian Sea and the Indian Ocean. This line is the main trajectory of global energy distribution, especially oil and gas from the Gulf countries [21]. Therefore, any political tension in the region has a far-reaching impact on international economic stability. In recent decades, Hormuz has often been a hot spot for conflicts between Iran, the United States, and its regional allies [22]. The threat of closing the strait, deploying military, economic sanctions, and attacks on merchant ships shows that the maritime space can turn into an arena of global rivalry [23]. The study of Hormuz has been dominated by international relations, security, and political economy. Meanwhile, readings based on the values of the Qur'an are still relatively minimal. In fact, the Qur'an has normative principles regarding war, peace, justice, security of public routes, and the ethics of relations between nations.

This article seeks to answer the question: how can the verses of the Qur'an be read in understanding the conflict in the Strait of Hormuz? What is the contribution of geopolitical interpretation to contemporary global security issues?

## Method

The thematic approach (*maudhu'i*) in the study of the Qur'an is used to obtain a complete understanding of a certain theme by collecting all relevant verses, then analyzing them systematically and contextually [24]. In research on the sea (*al-baḥr*), this method begins with a clear and directed determination of the theme [25]. The main theme is focused on the "deep sea of the Qur'an", which is then reduced to several subthemes, such as the sea as a geographical space, a means of transportation and trade, a sign of Allah's power, and as an arena of interaction and potential human conflict [26]. The determination of this limit is important so that research does not expand and remains within the scientific corridor of interpretation.

After the theme is determined, the next step is to conduct an inventory of verses by collecting all verses related to the sea. This process is carried out through two approaches, namely the lexical approach (*lafzī*) by tracing key words such as *al-baḥr*, *al-fulk*, and *tajrī*, and the thematic approach (*ma'nawī*) which includes verses about shipping, trade, and the use of marine resources. This stage requires precision so that no verses are missed, so that the data collected is comprehensive.

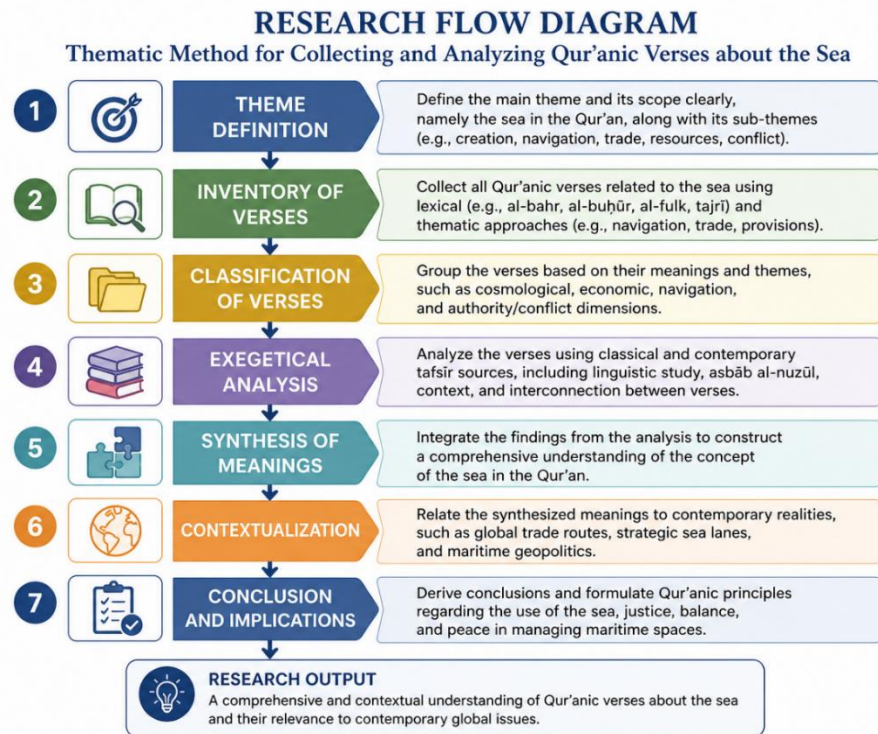
The verses that have been collected are then classified based on their meaning. This classification includes the grouping of verses into the categories of cosmological (the sea as God's creation), economic (sea as a trade route), navigation (the function of ships and shipping), and power and testing (the sea as a space of domination and human challenge). This grouping aims to facilitate analysis and find structured patterns of meaning.

The next stage is the analysis of the interpretation of these verses by referring to various authoritative sources, both classical and contemporary, such as Tafsir al-Tabari, Tafsir Ibn Kathir, and Tafsir al-Misbah [27]. This analysis includes the study of language (*lughawī*), the context of verse descent (*asbāb al-nuzūl*), the relationship between verses (*munāsabah*), and the relevance of meaning in a broader context. With this approach, the meaning of the verse is not only understood literally, but also deeply and comprehensively.

The results of the analysis are then synthesized to build a complete concept of the deep sea in the Qur'an. This synthesis leads to the understanding that the ocean serves not only as a natural phenomenon, but also as a means of global connectivity, economic space, and part of a divinely regulated system of human life. This stage is at the heart of the thematic method because it results in an integrative construction of meaning.

Furthermore, the concepts that have been formed are contextualized with contemporary reality. In this sense, the sea is understood as a strategic route in global geopolitics, including in the context of international trade and regional conflicts. This contextualization is not intended to impose the meaning of the verses, but rather to show the relevance of the Qur'anic values in reading modern phenomena critically and proportionately.

The final stage is the drawing of conclusions that formulate the basic principles of the Qur'an about the sea, such as the importance of fair use of resources, maintaining balance, and upholding the value of peace in the management of strategic space. Thus, the thematic method not only generates textual understanding, but also makes a normative contribution to global life.



## Geopolitical Interpretation Work Techniques

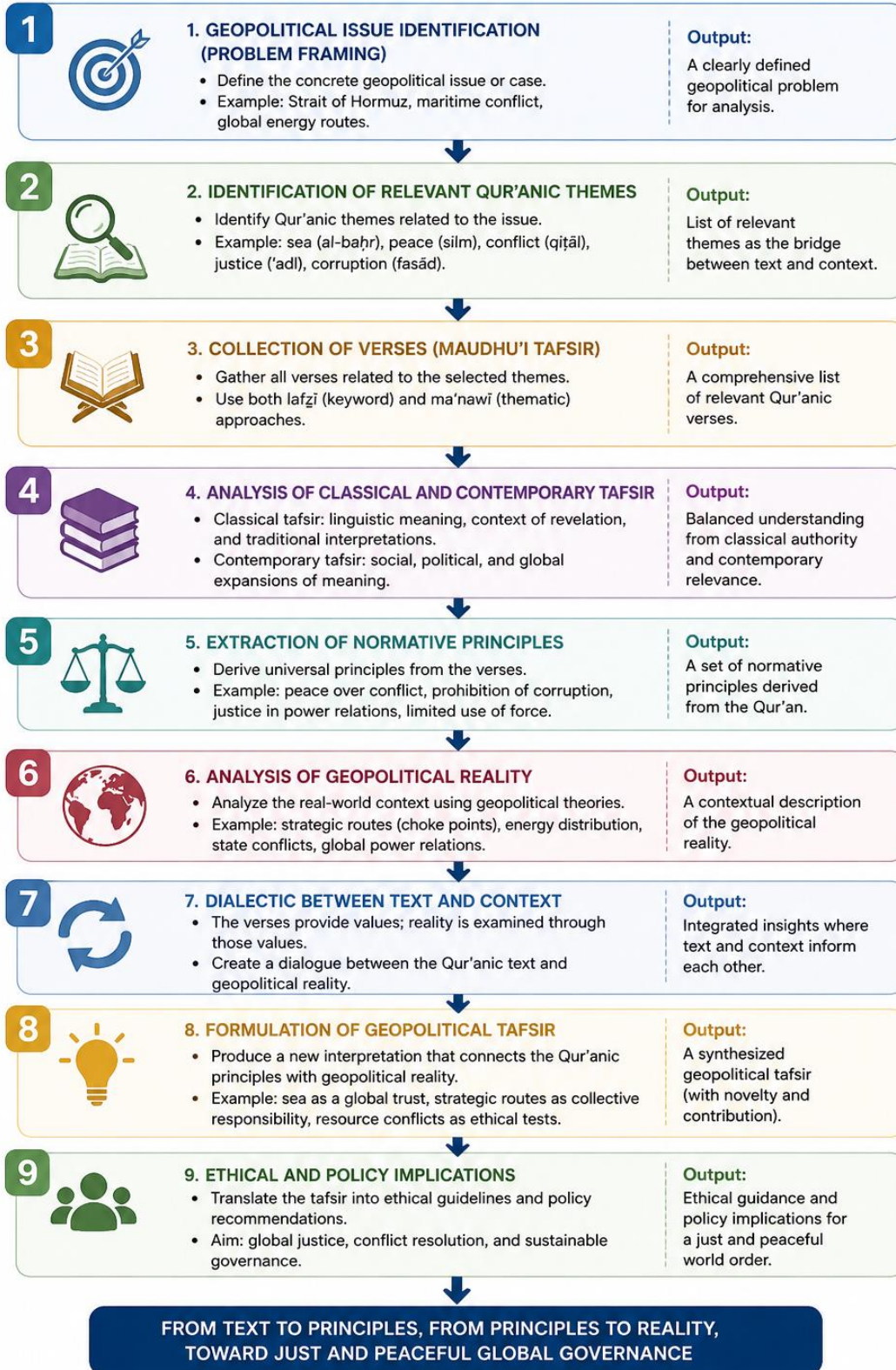
Geopolitical interpretation is an interdisciplinary approach that combines the study of the Qur'an with an analysis of space, power, and global dynamics. Technically, this method does not interpret reality with verse by force, but makes verse as a normative framework for reading geopolitical phenomena.

In applying geopolitical interpretation, there are several methodological records that must be maintained so that the study remains scientifically valid and does not deviate from the discipline of interpretation. First, this approach should not be anachronistic, i.e. forcing the verses of the Qur'an to speak directly to contemporary phenomena such as the Strait of Hormuz [28]. The verse must be understood in the context of its original meaning, then contextualized proportionally [29]. Second, this approach should also not be reductive, namely simplifying sentences only as an instrument for justifying certain political theories or geopolitical interests [30]. Tafsir must maintain the depth of theological, ethical, and spiritual meaning contained in the text. Third, the orientation of the study must remain Qur'an-centered, so that the text of revelation remains the main source, not just a complement to geopolitical analysis.

By paying attention to these principles, the technical work of geopolitical interpretation can be understood as a process that moves systematically from text

to reality. This process starts from the understanding of the verse, then is drawn into normative principles, and then applied in reading global dynamics. In other words, this approach moves from revelation to ethics, then to a concrete global world. Through this framework, the Qur'an is not only positioned as a normative book of a doctrinal nature, but also as a source of living and relevant value in analyzing global issues, including contemporary geopolitical issues.

## FLOWCHART OF 9 STEPS IN GEOPOLITICAL TAFSHR (QUR'ANIC INTERPRETATION)



The first step in the interpretation of geopolitics begins with the determination of concrete geopolitical issues as the starting point for analysis. In this case, the Strait of Hormuz was chosen as the object of study because of its very strategic position in the global energy distribution channel. This region is not just a geographical space, but a meeting point for the economic, political, and military interests of various countries [31]. Thus, the determination of the Strait of Hormuz as the focus of study allows the interpretation of the Qur'an not to stop at normative texts, but to directly come into contact with actual global reality.

The second step is to identify Qur'anic themes that are relevant to the issue in the Qur'an. In the context of the Strait of Hormuz, themes that emerged include the sea (*al-baḥr*), peace (*silm*), conflict (*qitāl*), justice (*'adl*), and damage (*fasād*). These themes serve as a conceptual bridge between the text of revelation and geopolitical reality, so that the interpretation is not speculative, but rather has a strong thematic basis.

The third step is to collect verses related to the theme through a thematic interpretation approach (*maudhu'i*). Verses about the sea, shipping, conflict, and peace are collected comprehensively, both through lexical and interpretive approaches. In the context of the Strait of Hormuz [32], these verses serve as a textual foundation for understanding how the Qur'an views the sea as a space of life as well as a space for potential conflict.

The fourth step is to conduct an interpretation analysis by referring to classical and contemporary sources. Classical interpretation provides a basic understanding of the meaning of language, the context of the descent of the verse, and the initial interpretation of scholars [33]. Meanwhile, contemporary interpretations open up space to relate the verse to global dynamics, including maritime geopolitics [34]. In the context of Hormuz, this analysis helps to understand how Qur'anic concepts can be applied in reading regional tensions.

The fifth step is to extract normative principles from the results of the interpretation. From the verses that have been analyzed, it can be drawn principles such as the priority of peace, the prohibition of destruction, justice in power relations, and the limitation of the use of force [35]. These principles serve as an ethical framework that can be used to assess the geopolitical dynamics in the Strait of Hormuz, whether they are in line with or contrary to Qur'anic values.

The sixth step is to analyze the geopolitical reality in a concrete way. The Strait of Hormuz as a maritime choke point shows how narrow lanes can be a determinant of world economic stability. Global dependence on oil makes the region particularly sensitive to conflict. In this stage, modern geopolitical theories

are used to understand the distribution of power, state interests, and potential conflicts that occur in the region.

The seventh step is to establish a dialectic between text and context. The verses of the Qur'an are not forced to explain directly the situation of the Strait of Hormuz, but are used as a framework of values for reading the reality. On the other hand, geopolitical reality is also a testing ground for the relevance of Qur'anic values [36]. Thus, there is a dynamic dialogue between revelation and the modern world that results in a more contextual understanding.

The eighth step is to formulate a geopolitical interpretation as a result of the synthesis between text and context. In the context of the Strait of Hormuz, this interpretation can lead to an understanding that the sea is a global mandate that must be managed fairly, that strategic paths are a shared responsibility, and that resource conflicts should be seen as a test of human ethics [37]. This stage was the point of emergence of new scientific contributions in the study of interpretation.

The ninth step is to formulate the ethical and policy implications of the interpretation. The geopolitical interpretation does not stop at analysis, but is directed at practical solutions, such as the importance of diplomacy, collective management of sea routes, and the enforcement of justice in relations between countries [38]. In the context of the Strait of Hormuz, these implications could be a boost to regional cooperation, a reduction in military escalation, and a strengthening of international mechanisms to maintain regional stability.

## Result

To systematically analyze the concept of the sea (*al-baḥr*) within Al-Qur'an, this study adopts a thematic (*maudhu'i*) approach by compiling and classifying relevant verses across the Qur'an. The purpose of this table is to provide a structured corpus that serves as the foundational dataset for subsequent interpretive and analytical discussions [39]. By organizing the verses according to keywords, thematic categories, and brief descriptions, the table facilitates a comprehensive understanding of how the Qur'an conceptualizes the sea in multiple dimensions.

The classification presented below is not merely descriptive but analytical in nature. Each verse is categorized based on its dominant thematic orientation, including cosmological, economic, navigational, historical, ecological, and eschatological dimensions. This thematic mapping enables the identification of recurring patterns and conceptual frameworks that underpin the Qur'anic discourse on the sea [40]. It also allows for a more nuanced interpretation that

bridges classical exegesis with contemporary concerns, particularly in the context of maritime geopolitics.

Furthermore, this table functions as an essential methodological step in the development of geopolitical tafsir. By establishing a clear and systematic inventory of relevant verses, the study ensures that subsequent interpretations are grounded in a comprehensive textual basis rather than selective citation [41]. This approach strengthens the validity of the analysis and supports the integration of Qur'anic principles into the examination of modern geopolitical realities, such as strategic maritime routes and global economic interdependence.

**Table 1:** *Thematic Classification of Qur'anic Verses on the Sea (al-Baḥr).*

No	Surah & Ayah	Keyword	Theme	Short Description
1	Al-Baqarah:164	البحر، الفلك	Cosmological	The sea as a sign of Allah's power
2	Al-A'raf:138	البحر	History	The story of the Children of Israel passing through the sea
3	Yunus:22	البحر، الفلك	Navigation	Man sails on the sea
4	Hud:42	الفلك	Navigation	Noah's Ark at sea
5	Ibrahim:32	الفلك، البحر	Economy	Sea for transport
6	An-Nahl:14	البحر	Economy	Sustenance from the sea
7	Al-Isra:66	البحر، الفلك	Theological	Allah saves at sea
8	Al-Kahfi:60	البحر	Geography	The meeting of the two seas
9	Al-Kahfi:61	البحر	Geography	The fish in the story of Moses
10	Ta-Ha:77	البحر	Mukjizat	The sea parted for Moses
11	Ash-Shu'ara:63	البحر	Mukjizat	Sea Divisions
12	An-Naml:63	البحر	Theological	Indications on land and sea
13	Ar-Rum:41	البر والبحر	Social	Damage on land and sea
14	Luqman:31	البحر، الفلك	Reflective	Ships as a sign of power
15	Fatir:12	البحران	Cosmological	Two different seas
16	Ash-Shura:32	البحر	Navigation	Ships like mountains
17	Az-Zukhruf:12	الفلك	Transportation	Means of sea transportation
18	Al-Jathiyah:12	البحر	Economy	The sea is subdued for humans
19	Ar-Rahman:19–20	البحرين	Cosmological	Two seas meet
20	Ar-Rahman:22	البحر	Economy	Pearls from the sea
21	Al-Waqi'ah:68–70	الماء	Ekologis	Water as a source of life
22	Al-Mulk:15	الأرض	Geopolitik	Exploration of the earth (including the sea)
23	Al-Infitar:3	البحار	Cosmological	The sea is overflowing
24	Al-Takwir:6	البحار	Eskatologis	Heated sea
25	Al-Furqan:53	البحرين	Cosmological	The boundary of the two seas

**Source:** *Compiled by the authors based on verses from the Al-Qur'an and thematic analysis using classical and contemporary tafsir literature*

Table 1 above can be grouped into six classifications. The first classification places the sea as a sign of Allah's power in the cosmological dimension as depicted in QS. Ar-Rahman:19–20, QS. Fatir:12, and QS. Al-Furqan:53. These verses show that the ocean is not just a physical phenomenon, but part of a cosmic system governed by very precise laws. The confluence of two

unmixed seas, differences in water characteristics, and natural boundaries that are maintained are indications of divine order. From the perspective of interpretation, this confirms that the sea is a *kauniyah* verse that contains a theological message about the balance and harmony of the universe.

The second classification positions the sea as a means of transportation and economy, as seen in the QS. Al-Jathiyah:12, QS. An-Nahl:14, and QS. Abraham: 32. In these verses, the sea is referred to as a subdued means (*taskhīr*) for the benefit of humans, especially in shipping and trade activities. This function shows that the ocean has strategic value in resource distribution and economic mobility [42]. In the contemporary context, these verses can be the basis for the development of a geopolitical interpretation, in which the sea is understood as a vital pathway in global trade and international economic stability.

The third classification sees the sea as a space for navigation and technology, as depicted in the QS. Jonah:22, QS. Luqman:31, and QS. Ash-Shura:32. These verses highlight man's ability to utilize the sea through technology, especially ships (*al-fulk*) that sail on the surface of the water. This phenomenon shows not only the sophistication of human technology, but also its relationship to the laws of nature established by God [43]. Thus, the ocean becomes a space for interaction between humans, technology, and nature, which in modern interpretation can be developed as a reflection of the relationship between science and revelation.

The fourth classification places the sea in the context of history and miracles, as found in QS. Ta-Ha:77, QS. Ash-Shu'ara:63, and QS. Al-A'raf:138. These verses tell the event of the sea parting in the story of the Prophet Moses as a form of divine intervention in human history. The sea in this context is no longer understood as an ordinary natural phenomenon, but as a medium for miracles that show God's power in changing the laws of nature [44]. This gives a historical-theological dimension in interpretation, that the sea can also be an arena for proving the truth of prophetic treatises.

The fifth classification looks at the sea in the context of crisis and damage as affirmed in QS. Ar-Rum:41. This verse states that the damage that occurs on land and sea is the result of man's own actions. In the perspective of contemporary interpretation, this verse is particularly relevant to modern issues such as marine pollution, overexploitation of resources, and maritime geopolitical conflicts [45]. Thus, the ocean is not only a source of benefits, but also a space that is vulnerable to damage due to the imbalance of human behavior.

The sixth classification places the sea in an eschatological perspective as depicted in the Qur'an. Al-Takwir:6 and QS. Al-Infitar:3. These verses describe

the condition of the sea at the time of cosmic destruction on the Day of Judgment, where the sea overflows and loses its order. In this context, the sea becomes part of the end-time signs that indicate the end of the universe system. The interpretation of these verses expands the understanding that the sea not only has a function in the life of the world, but is also part of an eschatological narrative that affirms the transience and limitations of nature.

## Discussion

### 1. The Sea as a Sign of Power (Cosmological Dimension)

The results of the analysis of QS. Ar-Rahman:19–20, QS. Fatir:12, and QS. Al-Furqan:53 shows that the deep sea of the Qur'an is positioned as part of a cosmic system that is subject to divine law. The concept of the meeting of the two seas (*maraja al-baḥrayn*) that do not transcend each other indicates the existence of a precise natural order. In the perspective of classical interpretation, this phenomenon is understood as a sign of God's power that indicates the balance of creation. Meanwhile, in contemporary readings, these verses can be attributed to modern oceanographic phenomena such as differences in salinity and ocean currents. Thus, the sea serves not only as an object of theological reflection, but also as an epistemological basis that connects revelation and science.

The deep sea of the Qur'an is positioned as part of a cosmic system that is subject to divine law, as depicted in QS. Ar-Rahman:19–20, QS. Fatir:12, and QS. Al-Furqan:53. These verses affirm that the sea is not just a geographical space, but a cosmic entity governed by the principle of balance and order. The concept of *maraja al-baḥrayn* (the meeting of two seas) that do not transcend each other indicates the existence of precise natural laws, which in a theological perspective reflect God's wisdom and power in creating the universe.

In classical interpretation, the mufasir understood the phenomenon of the meeting of the two seas as a sign of Allah's power that showed the harmony of creation. The difference in characteristics between the two seas – both in terms of taste, color, and nature – is understood as evidence of the existence of an invisible but still maintained boundary [46]. This interpretation emphasizes the dimension of *i'jaz kauni* (cosmic miracles), where the sea becomes a medium to know God's greatness through the order of nature [47]. Thus, the sea is not only seen physically, but also as a symbol of divine balance.

In the perspective of contemporary interpretation, these verses can be read in dialogue with modern science, especially oceanography. The phenomenon of the meeting of two water masses with different levels of salinity, temperature, and density is now understood as a real oceanic boundary [48], like halocline and thermocline. This reading is not intended to reduce the meaning of the verse to a

mere scientific phenomenon, but to show that revelation has epistemological relevance in understanding natural reality. Thus, the sea becomes the meeting point between revelation and science in an integrative framework.

This context becomes even more relevant when it is associated with the Strait of Hormuz as one of the most strategic sea lanes in the world. Geographically, the Strait of Hormuz is a confluence between the Persian Gulf and the Arabian Sea which has different water characteristics. In the cosmological perspective of the Qur'an, this encounter can be read as part of a system of natural balance that allows interaction to occur without chaos [49]. This means that even in a very strategic and densely populated space for human activities, there are natural laws that maintain its stability.

However, the geopolitical reality in the Strait of Hormuz often shows tensions that are contrary to the principle of balance. If the Qur'an affirms that the two seas do not transcend each other, then excessive conflict and domination in this region can be understood as a form of violation of the cosmic principle. Militarization, the threat of blockade, and power struggles show that humans often ignore the harmony that has been established in the natural system [50]. In this case, cosmological interpretations provide a normative critique of unbalanced geopolitical practices.

Thus, the sea as a sign of God's power has not only theological significance, but also ethical implications in a global context. The Strait of Hormuz can be understood as a concrete representation of the meeting of two "worlds"—both geographically and geopolitically—that should be managed within a framework of balance and harmony. Therefore, the cosmological reading of the sea verses provides an important foundation for the development of a geopolitical interpretation that emphasizes the importance of stability, balance, and human responsibility in managing global strategic space.

## **2. Sea as a Transportation and Economic Route (Geopolitical Dimension)**

Analysis of QS. Al-Jathiyah:12, QS. An-Nahl:14, and QS. Ibrahim:32 shows that the sea has an instrumental function in human economic activities. The concept of *taskhīr al-baḥr* (subjugation of the sea) affirms that the sea is provided as a means of mobility and distribution of resources. Classical interpretation emphasizes the aspect of favor and convenience given by God, while contemporary interpretation opens up a wider space for interpretation, namely the sea as a strategic route in global trade. In the modern context, these verses are relevant to the concept of maritime choke points such as the Strait of Hormuz, which determines the stability of the world economy. Therefore, the deep sea of

the Qur'an can be understood as a normative foundation for the study of maritime geopolitics.

The deep sea of the Qur'an is not only understood as a natural phenomenon, but also as a vital means of economic activity and human mobility. This is illustrated in QS. Al-Jathiyah:12, QS. An-Nahl:14, and QS. Abraham:32 which affirms that the sea is subdued (*taskhīr al-baḥr*) for the benefit of man. The concept of *taskhīr* shows that the sea is not just free space, but part of a system that is provided for responsible use. Thus, the sea has an instrumental function in supporting the sustainability of human life, especially in the field of economy and resource distribution.

In classical interpretation, these verses are more widely understood as a form of favor and convenience given by Allah to humans. The *mufasir* emphasized that the ability of humans to sail on the sea, obtain marine products, and utilize waterways is part of a divine gift that should be grateful. This perspective places the ocean as a medium of prosperity that allows humans to build civilization through trade and mobility. Thus, the sea becomes a symbol of inter-regional connectivity facilitated by God's will.

Meanwhile, in contemporary interpretation, the meaning of these verses has been significantly expanded. The sea is not only understood as a means of local economy, but as a strategic route in the global trading system. The development of globalization has made the sea the lifeblood of the world's economy, where most of the distribution of energy and goods depends on maritime routes. Within this framework, the concept of *taskhīr al-baḥr* can be read as a normative legitimacy of the importance of ocean management on a global scale.

This context becomes very real when it is associated with the Strait of Hormuz as one of the most strategic maritime choke points in the world. This strait is the main global oil distribution route that connects the Gulf region with international markets. The world's dependence on this path makes its stability very crucial for the global economy. From the perspective of interpretation, the existence of the Strait of Hormuz can be understood as a concrete manifestation of the function of the sea that has been affirmed in the Qur'an, namely as a means of distribution and connectivity between nations.

Nevertheless, the geopolitical reality in the Strait of Hormuz shows that there is a tension between the normative function of the sea and the practice of human power. Competition of interests, the threat of blockade, and militarization of the region show that the sea is often used as a tool of domination, not as a common space for benefit. If the Qur'an emphasizes the ease and usefulness of the sea, then practices that hinder global trade routes can be seen as a deviation

from that principle. In this case, the geopolitical interpretation serves as a normative critique of imbalances in the management of maritime space.

Thus, the sea as a means of transportation and economy in the Qur'an has implications that go far beyond the practical aspect. It is not only a means of mobility, but also a normative foundation for fair and sustainable maritime geopolitical governance. The Strait of Hormuz, as a concrete example, shows how the verses of the Qur'an remain relevant in reading global dynamics. Therefore, understanding the sea from the perspective of interpretation not only enriches the theological dimension, but also makes an important contribution in formulating ethics and policies in the context of the world's economy and geopolitics.

### **3. The Sea as a Space of Navigation and Technology (Dimension of Science and Civilization)**

The results of the study on QS. Jonah:22, QS. Luqman:31, and QS. Ash-Shura:32 shows that the sea is a space of interaction between humans and technology. The mention of ships (al-fulk) that sail on the sea illustrates the ability of humans to utilize the laws of nature for the benefit of civilization. In classical interpretation, this is understood as a sign of God's power that allows humans to develop technology. Meanwhile, in a modern perspective, these verses can be interpreted as legitimacy for the development of maritime science and technology. Thus, the ocean became a medium of integration between revelation, science, and technological innovation.

The deep sea of the Qur'an not only serves as a geographical space, but also as an arena of interaction between humans and technology. This is reflected in QS. Jonah:22, QS. Luqman:31, and QS. Ash-Shura:32 which mentions ships (al-fulk) that sail on the sea as a sign of Allah's power. These verses show that shipping activity is not just a technical phenomenon, but part of a divine system that allows man to make use of the laws of nature. Thus, the sea becomes a space where human potential in developing technology meets the cosmic decrees that have been determined by God.

In classical interpretation, the mention of ships sailing in the sea is understood as evidence of the ease that God has given to humans. The mufasir emphasized that the ability of humans to sail the vast and dangerous seas is a form of divine help that should be grateful. The ship is seen as a symbol of human limitations that can be overcome through God's gifts. This perspective places technology as part of the favor, not solely the result of human autonomy.

Meanwhile, in contemporary interpretations, these verses can be read as legitimacy for the development of maritime science and technology. The ability

of man to design ships, understand ocean currents, and utilize modern navigation systems shows the dynamic relationship between revelation and science. The sea in this case is not only an object of exploration, but also a space for innovation that drives the progress of civilization. Thus, the verses about shipping can be understood as an epistemological impetus for the development of technology based on an understanding of the laws of nature.

This context becomes particularly relevant when it is associated with the Strait of Hormuz as a very strategic and dense shipping lane. The activities of tankers, merchant ships, and military fleets in the region show how important navigation technology is in maintaining the smooth flow of global transportation. Without adequate technological support, such as satellite navigation systems, radar, and marine traffic management, this route has the potential to experience disruptions that have a far-reaching impact on the world economy. From the perspective of interpretation, this reality reflects the actualization of the technological potential that has been hinted at in the Qur'an.

Nevertheless, the development of maritime technology also brings ethical challenges that cannot be ignored. In the Strait of Hormuz region, technology is used not only for trade interests, but also for military interests and geopolitical domination. The presence of warships, sophisticated surveillance systems, and potential conflicts show that technology can be a tool of power that threatens stability. In this context, the interpretation of the verses about the sea reminds us that technology should be used for benefit, not to reinforce conflict and tension.

Thus, the sea as a space of navigation and technology in the Qur'an reflects the integration between revelation, science, and human civilization. The Strait of Hormuz is a concrete example of how maritime technology plays an important role in maintaining the global balance, while also demonstrating the potential for deviations if not managed ethically. Therefore, the understanding of these verses not only strengthens the theological dimension, but also provides a normative foundation for the development of technologies oriented towards global peace and prosperity.

#### **4. The Sea in the Context of History and Miracles (Theological-Historical Dimension)**

Analysis of QS. Ta-Ha:77, QS. Ash-Shu'ara:63, and QS. Al-A'raf:138 shows that the sea also serves as an arena for divine intervention in human history. The event of the sea parting in the story of Moses confirms that the laws of nature are in God's control and can change in the context of miracles. Classical interpretations emphasize aspects of faith and prophetic proof, while contemporary interpretations see it as a symbol of liberation from oppression.

Thus, the sea functions not only as a physical space, but also as a medium of historical transformation that is full of theological meaning.

The deep sea of the Qur'an is not only positioned as a natural phenomenon or economic space, but also as an arena for divine intervention in human history. This is illustrated in QS. Ta-Ha:77, QS. Ash-Shu'ara:63, and QS. Al-A'raf:138 which narrates the event of the sea division in the context of the rescue of the Prophet Moses and his people from the pursuit of Pharaoh. These verses show that the sea has a strong theological-historical dimension, where it becomes a medium of manifestation of God's power in changing the course of history.

In the perspective of classical interpretation, the event of the sea parting is understood as a miracle that confirms the truth of the prophetic treatise. The mufasir emphasized that the change in natural law in the event was proof that Allah had absolute power over His creation. The sea, which naturally cannot be divided into a dry road, is transformed into a means of salvation for the oppressed. Thus, the sea in this context serves not only as a backdrop for events, but as a divine instrument in upholding the truth.

Meanwhile, in contemporary interpretations, the story of the sea split is often read as a symbol of liberation from oppression and injustice. The sea became a space of historical transformation in which tyrannical power was defeated by divine will in favor of the weak. This perspective opens up a wider space of interpretation, in which miracles are not only understood literally, but also as representations of the values of justice and liberation in human history. Thus, the sea became a symbol of social change driven by divine principles.

This context can be linked to the Strait of Hormuz as one of the strategic areas that has the potential for conflict and geopolitical tension. If in the story of the Prophet Moses the sea is a medium of liberation, then in the modern context, the sea can also be a space where global justice or injustice is at stake. The Strait of Hormuz, as a vital route for energy trade, is often an arena of tug-of-war between major powers, which in some cases reflects the dynamics of dominance and resistance.

Nevertheless, in contrast to the context of miracles that indicate direct divine intervention, the reality in the Strait of Hormuz shows that man plays a major role in determining the course of history. The conflicts, threats, and tensions that occur in the region reflect the political choices made by global actors. In this case, the interpretation of the miracle verses gives the normative message that power is not absolute, and that justice will ultimately be the principle that determines the continuity of history.

Thus, the sea in the context of history and miracles has a meaning that goes beyond the physical and functional dimensions. It becomes a medium of transformation that connects the divine will and the course of human history. The Strait of Hormuz, as a modern representation of strategic maritime space, can be read through this lens as an arena where the values of justice, power, and liberation continue to interact. Therefore, the understanding of these verses not only enriches the theological dimension of interpretation, but also provides a reflective framework in reading contemporary geopolitical dynamics.

### **5. The Sea in the Context of Crisis and Damage (Environmental and Social Ethical Dimensions)**

The results of the analysis of QS. Ar-Rum:41 shows that the sea can be a space for the manifestation of damage caused by human actions. This verse affirms the relationship between human behavior and the balance of ecosystems. In classical interpretation, damage is understood as the result of disobedience, whereas in contemporary interpretation, this concept is extended to ecological damage such as marine pollution, resource exploitation, and maritime conflicts. Thus, this verse provides an ethical basis for sustainable and equitable ocean management.

The deep sea of the Qur'an is not only understood as a space of benefits and blessings, but also as a space that is vulnerable to damage caused by human actions. This is affirmed in QS. Ar-Rum:41 which states that damage on land and sea occurs due to man's own actions. This verse shows that there is a causal relationship between human behavior and the balance of the ecosystem, so that the ocean cannot be separated from human moral responsibility in managing it.

In classical interpretation, the concept of corruption (*fasād*) in the verse is generally understood as the result of human disobedience and deviation from divine values. Damage is not only defined as physical, but also includes moral and social damage that impacts the imbalance of nature. The *mufasir* saw that when humans violate God's laws, the impact is not only spiritual, but also affects the natural order as a whole.

Meanwhile, in contemporary interpretations, the meaning of *fasād* has undergone significant expansion, especially in the context of the global environmental crisis. Marine damage can now be understood in the form of water pollution, overexploitation of resources, damage to marine ecosystems, and maritime conflicts that damage regional stability. This perspective shows that the verse has a strong relevance to modern ecological issues, where human activities are a major factor in environmental degradation.

This context becomes particularly relevant when it is associated with the Strait of Hormuz as a strategic sea route that is dense with economic and military activity. The high traffic of tankers, the potential for oil spills, and geopolitical tensions in the region make the Strait of Hormuz a vulnerable area to ecological and social damage. In the event of disruption or conflict, the impact is not only local, but also global, given the region's vital role in the world's energy distribution.

In addition, the conflict and power competition in the Strait of Hormuz can also be understood as a form of *fasād* in the social and political dimensions. The threat of blockade, ship sabotage, and militarization of the region show that the sea is not only physically damaged, but also damaged in the order of relations between nations. In this case, the verse QS. Ar-Rum:41 provides a normative critique of practices that ignore balance and justice in the management of marine spaces.

Thus, the sea in the context of crisis and damage has a very strong ethical dimension. The verse not only explains the reality of damage, but also provides a warning as well as a guideline for humans to maintain the balance of nature. The Strait of Hormuz, as a concrete example, shows how ecological damage and social conflict can be interrelated in maritime space. Therefore, understanding this verse is an important foundation in formulating marine management ethics that are sustainable, fair, and oriented towards global benefits.

## **6. The Sea in an Eschatological Perspective (The End Dimension)**

Analysis of QS. Al-Takwir:6 and QS. Al-Infitar:3 shows that the sea also has an eschatological dimension, i.e. as part of the cosmic destruction on the Day of Judgment. The previously orderly seas would lose their balance and overflow, signaling the end of the universe system. Classical interpretations emphasize the awesomeness aspect of the Day of Judgment, while contemporary interpretations can see it as a symbol of the limitations of nature and man. Thus, the sea not only has a worldly function, but also becomes part of the transcendental end-of-life narrative.

The deep sea of the Qur'an not only has a cosmological, economic, and social dimension, but also an eschatological dimension that describes its role in the events of the end times. This is reflected in QS. Al-Takwir:6 and QS. Al-Infitar:3 which describes the sea as part of the cosmic destruction on the Day of Judgment. These verses show that the sea, which has been in an orderly and balanced state, will undergo a drastic change that marks the end of the universe system.

In classical interpretation, the image of the sea being "heated" (*sujjirat*) and "bestowed" (*fujjirat*) is understood as part of the awesomeness of the Day of Judgment. The *mufasir* emphasized that the change is proof of Allah's absolute power that is able to change the entire natural order in an instant. The sea, which had previously been a symbol of order, has become a symbol of destruction, thus confirming the world's transience and the dependence of all creatures on the divine will.

Meanwhile, in contemporary interpretation, these eschatological verses can be read as a reflection on the limitations of the natural and human systems. A sea that loses its balance can be understood as a symbol of the fragility of global ecosystems when they are outside the boundaries of balance. This reading opens up the space for interpretation that cosmic destruction is not only metaphysical, but can also be a warning of a potential global crisis due to uncontrolled exploitation.

This context has relevance to the condition of the Strait of Hormuz as one of the most strategic marine areas in the world. The stability of the region is highly dependent on political, economic, and environmental balance. If that balance is upset—whether by military conflicts, energy crises, or ecological damage—then the impact can resemble "system collapse" on a regional and even global scale. Thus, the Strait of Hormuz can be understood as a miniature of a global system that is prone to imbalances.

Furthermore, the eschatological perspective provides a reflective dimension to geopolitical practices in the region. Tensions, power races, and resource exploitation show that humans often ignore the boundaries of the balance that have been set. In this context, the verses about the destruction of the sea on the Day of Resurrection can be read as a warning that any system that goes beyond its limits will eventually experience destruction. Thus, the eschatological dimension not only speaks of a metaphysical future, but also provides a critique of the current state of the world.

Thus, the sea in an eschatological perspective has a meaning that goes beyond the earthly function. It is a symbol of limitation, a warning of destruction, and a reflection on the importance of maintaining balance in global life. The Strait of Hormuz, as a concrete representation of strategic maritime space, shows how that balance is key to world stability. Therefore, the understanding of these verses not only enriches the theological dimension, but also provides a reflective and ethical foundation in reading the dynamics of contemporary geopolitics.

## Discussion Synthesis

Overall, the results of the study show that the deep sea of the Qur'an has very complex dimensions, including cosmology, economic, technological, historical, ecological, and eschatological aspects. These six dimensions are integrated with each other and form a complete conceptual framework. These findings confirm that the Qur'an views not only the sea as a natural phenomenon, but also as a strategic space that has far-reaching theological and social implications. In the context of contemporary studies, this result opens up opportunities for the development of geopolitical interpretations as a new approach in the study of the Qur'an that is relevant to global dynamics.

This study shows that the Qur'an cannot be reduced to a mere ritual text, but has the ethical-political capacity to respond to global issues. A reading of Hormuz shows that modern conflicts are often rooted in resource struggles, security hegemony, and power imbalances.

From the perspective of geopolitical interpretation, peace is not just the absence of war, but the existence of distributive justice, collective security, and respect for international public channels.

The Strait of Hormuz can be read as a symbol of global geopolitical conflicts concerning energy, security, and regional domination. Through the verses of the Qur'an, it can be affirmed that the basic principles of relations between nations are peace, justice, and the prohibition of aggression. Geopolitical interpretation opens up new space for the study of the Qur'an to be more responsive to the problems of the contemporary world.

The first principle that can be formulated is that peace is the main basis in the teachings of the Qur'an. This is affirmed in QS al-Anfal: 61 which states that if the other party is inclined towards peace, then Muslims are also commanded to lean towards it. This verse shows that diplomacy and negotiation should be the first choice before conflict. In the context of the Strait of Hormuz, the tendency to militarize the region and escalate tensions is contrary to the principles of the Qur'an. Therefore, the approach of regional dialogue and international mechanisms has become more relevant as a solution that is in line with the values of revelation.

In line with this principle, the Qur'an also provides strict limits regarding the legitimacy of the use of force. In QS al-Baqarah: 190, it is affirmed that war is justified only in a defensive context, not aggression. This verse is an important basis for reading the security dynamics in the Hormuz region, where defense claims are often mixed with the interests of geopolitical domination. Thus, the

use of force can only be justified if there is a real threat, not as a tool of intimidation or unilateral hegemony.

Furthermore, the principles of the Qur'an also emphasize the prohibition of damaging the social order and public interest. The Strait of Hormuz as an international trade route has a vital function for global energy distribution. When access to these routes is disrupted, the impact is felt not only by certain countries, but also by the world community at large. QS al-A'raf: 56 prohibits any form of damage on the earth, which in the modern context can include actions such as the blockade of sea lanes, sabotage of tankers, or the threat of maritime war. These actions can be understood as a form of contemporary fasād that undermines global stability.

On the other hand, the Qur'an also emphasizes the importance of justice in relations between nations. QS al-Ma'idah: 8 reminds that hatred of a group should not encourage a person to act unjustly. This principle is particularly relevant in the context of modern geopolitics, including in the Hormuz region, where economic sanctions, political pressure, and resource exploitation are often carried out without adequate ethical considerations. As such, justice must be the main cornerstone in building sustainable global maritime security governance.

In a methodological framework, the geopolitical interpretation approach offers a new perspective in reading the verses of the Qur'an. This approach not only looks at texts normatively, but also relates them to space, power, territorial conflicts, and global interests. In the context of Hormuz, the geopolitical interpretation shows that geographical space has a moral dimension, that control of strategic routes must be in favor of the common good, and that resource conflicts can be understood as a test of human ethics. Thus, religion serves not only as a source of spiritual value, but also as a framework for global conflict resolution.

Furthermore, the Strait of Hormuz's position in world energy politics reinforces the urgency of this reading. The global dependence on oil makes the region particularly sensitive to disruptions. When the stability of this line is disrupted, energy prices increase and have a direct impact on developing countries and poor people. In the perspective of maqāsid al-sharī'ah, maintaining the stability of basic human needs, including access to energy, is part of the protection of the common good (ḥifẓ al-māl and ḥifẓ al-nafs). Therefore, the stability of Hormuz is not only an economic issue, but also a global ethical issue.

Finally, the relevance of this study is also very important for the Muslim world, considering that many Muslim countries are located around the Gulf region. The prolonged conflict in this region has the potential to weaken the internal solidarity of Muslims. The Qur'an calls for the principle of iṣlāḥ

(reconciliation) as a way to resolve conflicts between the warring parties. In this context, the approach of intra-regional mediation and regional cooperation is more appropriate than continuous confrontation. Thus, Qur'anic values are not only normatively relevant, but also have practical implications in building global peace and stability.

## Conclusion

In closing, to answer the problem of how the Qur'an can be read in a relevant context of contemporary maritime geopolitics such as the Strait of Hormuz – it can be answered through a structured and responsible approach to geopolitical interpretation. By moving from text to principle, then to reality, this study shows that the verses of the Qur'an not only have theological meaning, but also contain an ethical framework that can be used to read and evaluate global dynamics. Principles such as peace, justice, the prohibition of damage, and the restriction of the use of force have proven relevant in assessing tensions in the Strait of Hormuz. Thus, geopolitical interpretation not only broadens the horizon of interpretive studies, but also offers a normative contribution in building a more equitable, stable, and shared benefit-oriented global maritime governance. This article examines the Strait of Hormuz as the world's strategic geopolitical space through the perspective of Qur'anic interpretation. The Strait of Hormuz is not only an international maritime route, but also a symbol of power contestation, energy security, and global tensions. This research aims to examine how the verses of the Qur'an about peace, conflict, justice, and relations between nations can be read contextually in understanding the dynamics of Hormuz. The method used is qualitative research based on literature studies with a thematic interpretation approach (*maudhu'i*) and critical geopolitical analysis. The results of the study show that the Qur'an places peace as the main principle of relations between communities, but recognizes the legitimacy of self-defense in the event of aggression. In addition, the control of strategic routes that threaten the public interest is contrary to the principles of justice and benefit. This study confirms that geopolitical interpretation can be an important contribution to contemporary Qur'an studies in reading modern global conflicts.

## Author Contributions

**Andri Nirwana:** Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Sayed Akhyar:** Methodology, Writing – review & editing, Investigation. **Candra Maulana & Yusfa Muliana:** Conceptualization, Methodology, Writing – review & editing, Investigation.

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This paper made limited use of artificial intelligence (AI) tools to support the research and writing process. AI was primarily utilized for language refinement, structural organization, and preliminary drafting assistance. All conceptual development, methodological design, data selection, interpretation of Al-Qur'an verses, and analytical conclusions were conducted independently by the author. The author has carefully reviewed, verified, and revised all AI-assisted outputs to ensure accuracy, academic integrity, and originality. No AI tool was used to generate primary research findings, fabricate data, or replace critical scholarly judgment. The author takes full responsibility for the content, arguments, and conclusions presented in this study. This statement is provided in accordance with ethical standards in academic publishing regarding transparency in the use of AI-assisted technologies.

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