

## **ECONOMIC POLICY OF QUEEN MAS JAINTAN: IMPLEMENTATION OF SHARIA PRINCIPLES IN MARITIME TRADE OF THE SUKADANA LANDAK KINGDOM**

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### ***Abstract***

This study aims to analyze the application of sharia economic principles in the trade policies implemented by Queen Mas Jaintan in the Sukadana Landak Kingdom. This figure was chosen because she is known as the "Queen Above the Wind," a nickname that represents her power that extended not only to Sukadana Landak but also to other kingdoms with genealogical ties. Queen Mas Jaintan is described as a firm, courageous, and visionary leader, capable of managing natural and human resources, thus successfully establishing the kingdom's economic independence and stability. The focus of this research is directed at the trade policies she implemented and their relevance to sharia economic principles. The method used is historical research through literature review of local and colonial sources, followed by field research in the Landak, Ketapang, and Sukadana regions. The researcher also conducted interviews to determine the extent to which the public still recognizes Queen Mas Jaintan's role, then conducted source criticism and focus group discussions with historians and sharia economic experts. The results show that Queen Mas Jaintan's trade policies emphasize the principles of mutual benefit, loyalty, security guarantees, and equality. The implementation of sharia values is evident in the freedom of trade, transparency, and the existence of contracts based on agreement. Theoretically, these findings enrich the study of the integration of Islamic values into traditional Indonesian trade, while practically, they can serve as a reference in formulating modern trade policies based on local wisdom. The novelty of this research lies in revealing the role of female maritime rulers who successfully internalized Islamic values in economic policy, broadening understanding of the history of Islamic economics in Southeast Asia.

*Keywords: Sharia Principles, Queen Mas Jaintan, Sukadana Landak*

## Abstrak

Penelitian ini bertujuan menganalisis penerapan prinsip-prinsip syariah dalam kebijakan ekonomi perdagangan yang dilaksanakan Ratu Mas Jaintan di Kerajaan Sukadana Landak. Sosok ini dipilih karena dikenal sebagai “Ratu di Atas Angin”, sebuah julukan yang merepresentasikan kekuasaannya yang meluas tidak hanya di Sukadana Landak, tetapi juga ke kerajaan-kerajaan lain yang memiliki hubungan genealogis. Ratu Mas Jaintan digambarkan sebagai pemimpin tegas, berani, visioner, dan mampu mengelola sumber daya alam serta manusia sehingga berhasil membangun kemandirian dan stabilitas ekonomi kerajaan. Fokus penelitian diarahkan pada kebijakan perdagangan yang ia terapkan serta relevansinya dengan prinsip-prinsip ekonomi syariah. Metode yang digunakan adalah penelitian sejarah melalui studi pustaka dari sumber lokal maupun kolonial, dilanjutkan dengan penelitian lapangan di wilayah Landak, Ketapang, dan Sukadana. Peneliti juga melakukan wawancara untuk mengetahui sejauh mana masyarakat masih mengenal peran Ratu Mas Jaintan, kemudian melakukan kritik sumber serta *focus group discussion* dengan sejarawan dan pakar ekonomi syariah. Hasil penelitian menunjukkan bahwa kebijakan perdagangan Ratu Mas Jaintan menekankan asas saling menguntungkan, loyalitas, jaminan keamanan, dan persamaan. Implementasi nilai syariah terlihat pada kebebasan berdagang, transparansi, serta adanya kontrak berdasarkan kesepakatan. Secara teoretis, temuan ini memperkaya kajian integrasi nilai Islam dalam perdagangan tradisional Nusantara, sedangkan secara praktis dapat menjadi rujukan dalam perumusan kebijakan perdagangan modern berbasis kearifan lokal. Kebaruan penelitian ini terletak pada pengungkapan peran perempuan penguasa maritim yang berhasil menginternalisasikan nilai-nilai Islam dalam kebijakan ekonomi, memperluas pemahaman tentang sejarah ekonomi Islam di Asia Tenggara.

Kata Kunci: Prinsip syariah, Ratu Mas Jaintan, Sukadana Landak.

## A. Introduction

Exploring the economy of the kingdoms in West Kalimantan reflects that their sources of revenue came from trade, agriculture, fisheries, mining, and abundant forest products. The forest functioned as a source of primary needs for society during the kingdom era, so the awareness of preserving forests had already emerged early within the community. The people adapted to natural conditions, without adhering to the theory of subjugation in which humans

attempt to dominate nature and exploit it without limits—causing rampant destruction that ultimately harms humankind itself. Past societies applied the concept of harmony with nature, maintaining the continuity of life for all beings, giving each other space to grow, since the macrocosmos is a unified life system that mutually influences and depends on one another<sup>1</sup>.

The wealth of natural resources within a kingdom attracted traders to come and transact, making the kingdom flourish and develop into a busy port city visited by merchants from various countries. The advancement of a trading port can be traced from Prapanca's work in the *Negarakertagama* manuscript. One of the kingdoms mentioned in this manuscript is the Landak Kingdom, renowned for producing diamonds, such as the famous Kobi Diamond owned by Queen Queen Mas Jaintan. The natural wealth of Borneo enabled the ruling kings to possess extraordinary assets. Sustainable management of the kingdom's assets required a charismatic, intelligent, and visionary leader to establish trade partnerships.

Merchants from the archipelago and abroad who came to Borneo, particularly West Kalimantan, sought to maintain good relations with kingdoms that had bustling trade ports. The kingdoms of Tanjungpura, Sukadana, Matan, Landak, Sambas, Mempawah, and Pontianak were among the major trading ports visited by merchants<sup>2</sup>. The abundance of natural resources became the main attraction, sparking competition among traders, which at times led to conflicts fueled by greed. At this point, the presence of a trade regulator was crucial to establish policies that could protect all merchants conducting business in the kingdom. They were not easily divided by deceitful traders who aimed to weaken the hegemony of the ruling power.

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<sup>1</sup> L'Hermite, J. (1923). *Journael van de Nassausche Vloot (1606–1608)*. 's-Gravenhage: Martinus Nijhoff.

<sup>2</sup> Abdurrahman, S. (2019). *Sejarah Kesultanan dan Kerajaan Melayu di Kalimantan Barat*. Pontianak: STAIN Pontianak Press

In the past, traders were drawn to a kingdom not only because of its prosperity but also due to the assurance of security against pirates who controlled the seas and rivers and often disrupted the flow of trade<sup>3</sup>. A kingdom that guaranteed security naturally attracted more merchants from various regions. The kingdoms in West Kalimantan maintained naval and river patrol forces, skilled in maritime and river warfare. Sambas was famous for the naval troops of Prince Anom, who secured its waters, while the Sukadana naval force was led by Gusti Lekar. Evidence of their naval strength can still be seen today in the form of cannons found along riversides, such as those in the Sekadau and Sukadana kingdoms. These cannons functioned both as trade protectors and as defenses against pirate threats.

Tracing trade policies implemented by the archipelagic kingdoms poses challenges, especially due to limited written records. One of the kingdoms known to have codified maritime trade regulations was the Gowa-Tallo Kingdom with its Ammanagappa Code. Meanwhile, trade policies in the kingdoms of West Kalimantan remain scattered across various manuscripts, requiring researchers' precision to analyze events that took place<sup>4</sup>. Trade activities can be studied through royal correspondence, colonial records, surviving objects such as scales and balances, as well as the historical locations of ports. What facilitates this exploration is the involvement of the royal authorities in trade, as they were capital owners with trading fleets spread across the archipelago.

The trade policy examined in this paper is that of the Sukadana Landak Kingdom under the reign of Queen Queen Mas Jaintan, during which the kingdom had embraced Islam. Thus, the policies issued reflected whether they

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<sup>3</sup> Dona Putri Cahyaningtyas dan Jaka Aminata (2020) "Analisis Faktor-faktor Yang Mempengaruhi Perdagangan Indonesia Dengan Negara-negara Anggota APEC" dalam jurnal JDEP Jurnal Dinamika Ekonomi Pembangunan, Vol.3 No.3.

<sup>4</sup> Widjaja, E. A. (2015). *Kerajaan-Kerajaan di Kalimantan Barat: Sejarah dan Kebudayaan*. Jakarta: Kementerian Pendidikan dan Kebudayaan RI.

aligned with the principles of Islamic economics, such as mutual benefit between traders and buyers, transparency, and the absence of *riba* (usury), which enriches one party while oppressing the other. The prevailing trade system sustained livelihoods, elevating the dignity of the grassroots community. Essentially, smooth trade positively impacted the wider society. Economic stability prevented individuals from falling into disbelief, as long as they maintained gratitude for the blessings they received. Hence, Islamic economics represented a just system, free from monopolies controlled by certain groups. Economic access was open to all individuals engaged in trade, free from intimidation by dominant groups. In essence, the kingdom guaranteed every individual the right to conduct trade.

This study bears strong relevance to present-day conditions. The fact is that the integration of Islamic values into the economic practices of the archipelago is not new but has deep roots in local traditions. The economic policies of Queen Mas Jaintan may serve as valuable references for developing today's economic policies that are more inclusive, just, grounded in local wisdom, and exemplify female leadership in the economic domain.

## **B. Research Method**

The research methodology employed is qualitative research with a historical approach. The researcher began with library research, tracing written sources on Queen Mas Jaintan, both from local writings and colonial records. The data obtained through library research were reinforced by field research. The researcher visited regions that preserve the historical traces of Queen Mas Jaintan's rule, including Landak, Ketapang, and Sukadana. In addition, interviews were conducted with local government officials (PEMDA) in Landak, Ketapang, and Sukadana, community leaders, religious figures, palace and tomb caretakers, as well as ordinary people, to gain insights into how far the figure of Queen Mas Jaintan and her trade policies—particularly those influenced by

Islamic economic principles – remain known today. Furthermore, the researcher relied on documentation data collected during fieldwork. Written sources, field observations, interviews, and documentation were subjected to both internal and external criticism. The researcher also conducted focus group discussions (FGDs) with historians and Islamic economists. The final step was the construction of historiography in the form of a research report.

### C. Results and Discussion

#### Biography of Queen Mas Jaintan

Queen Mas Jaintan was born into the royal family of the Landak Kingdom; both her father and grandfather were rulers of Landak. Her father, Raden Purba Jaya Kesuma, held the title Raja Dipati Purba Jaya, while her grandfather was Raja Raden Purba Sari. Queen Mas Jaintan was born in Landak, and upon reaching adulthood, she married the ruler of Sukadana, Giri Kesuma, who bore the title Sultan Muhammad Tajuddin. He was the sovereign of the Matan River region, the lord of the mountains (Giri), and the ruler of Sukadana, which served as the main port of the Matan Kingdom<sup>5</sup>. The rivers of Matan, Kayung, and Sukadana were port areas bustling with merchants<sup>6</sup>. From the marriage of Queen Mas Jaintan and Sultan Muhammad Tajuddin were born three children: Giri Mustika, Queen Surya Kesuma, and Raden Lekar. From these three descendants emerged the lineages that later established various kingdoms in West Kalimantan.

In the year 1600, the Landak Kingdom was ruled by Anam Jaya Kesuma, the younger brother of Princess Mas Jaintan. During his reign, the diamond trade reached the height of its success. The most famous diamond, known as the Kobi Diamond, became highly sought after by traders. In the field of diamond

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<sup>5</sup> Utin Retnasari. (2020). *Tradisi dan Warisan Kerajaan Matan di Kalimantan Barat*. Pontianak: Balai Pelestarian Nilai Budaya Kalimantan Barat.

<sup>6</sup> Gusti Carma Dh, 2019, *Dokumentasi Sejarah Kesultanan Matan Tanjung Pura dan Sukadana*, Ketapang: ForPeka

trade, the Landak Kingdom formed partnerships with merchants from Banten to manage diamond mines, which fostered strong ties between the Landak Kingdom and the Sultanate of Banten. The close relationship between the Sultanate of Banten and the Landak Kingdom was evident during the establishment of the Pontianak Sultanate by Syarif Abdurrahman al-Qadri. Since the territory of Pontianak was originally part of the Landak Kingdom, Anam Jaya Kesuma, as the ruler of Landak, sent a letter to the Sultanate of Banten requesting assistance to expel Syarif Abdurrahman al-Qadri from Pontianak. The conflict was eventually resolved through an agreement: the Landak Kingdom ceded Pontianak – specifically the Batu Layang area – on the condition that Syarif Abdurrahman would pay rent to the King of Landak<sup>7</sup>.

At that time, the Landak Kingdom was famous for the Kobi Diamond, owned by Queen Mas Jaintan, also known as the Queen of Sukadana, the sister of Raden Anom Jaya Kesuma. The diamond was a royal heirloom symbolizing the power of a king. The allure of the Kobi Diamond attracted not only kings across the archipelago but also merchants from Europe, Arabia, China, and other regions. The Kobi Diamond weighed approximately 367 carats and was the second-largest diamond after the Great Mogul Diamond, which weighed 787 carats and was discovered in 1650<sup>8</sup>. According to history, the Kobi Diamond was believed by the people to possess magical healing powers. At that time, it was thought that water in which the Kobi Diamond was dipped could cure all illnesses and ward off supernatural disturbances.

The Kobi Diamond became particularly famous when Queen Mas Jaintan married the ruler of Sukadana, Panembahan Giri Kesuma, who later acted as the deputy ruler of Sukadana after her husband passed away, as the crown prince of the Sukadana Kingdom was still a child. During the reign of the

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<sup>7</sup> Patmawati dkk., 2021, *Sejarah Kerajaan Landak Abad XIII-XX, Pontianak: Khatulistiwa Muda Kreatif*.

<sup>8</sup> Patmawati, Fitri Susanti Ilyas dan Anisa, 2024, *Ratu Mas Jaintan Potret Wibawa Pemimpin Perempuan*, Jakarta: One peach Mrdia.

queen of Sukadana, the Landak Kingdom and the Sukadana Kingdom were governed as a single administration.

During Queen Mas Jaintan's reign, the Sukadana Kingdom was attacked by the Regent of Kendal under the orders of Sultan Agung of Mataram in 1622, who sent 80,000 troops. In this war, Queen Mas Jaintan was defeated, captured, and exiled to Pingit, Yogyakarta, where she remained until her death. With the permission of Sultan Agung of Mataram, the queen's body was allowed to be brought back to Matan and buried in her birthplace<sup>9</sup>. As for the royal heirloom of the Landak Kingdom, the Kobi Diamond accompanied the body of Queen Mas Jaintan without the knowledge of Sultan Agung of Mataram, as it was placed in her womb. Since then, the Kobi Diamond was renamed the "Intan Danau Raja" (Diamond of the King's Lake), from which the future kings who would reign over the Matan Kingdom were born.

#### **Economic Policies of Queen Mas Jaintan in the Sukadana Landak Kingdom**

The trade policies established by Queen Mas Jaintan as the ruler of the Sukadana Landak Kingdom included mutually beneficial trade, loyalty, security guarantees, and equality. According to Mary Somers Heidhues, these trade policies could be implemented by Queen Mas Jaintan<sup>10</sup> "The Sukadana Kingdom was an important western port, as it controlled the entrance to the large Kapuas River and dominated the western part of the island. The Landak Kingdom, located inland along the Landak River—a main tributary of the Kapuas—controlled the diamond resources in the area".

As a maritime kingdom, Sukadana had already begun developing into a bustling trading city since the reign of Karang Tanjung from 1487 to 1504. The smooth flow of economic activities contributed to the increased prosperity of both the kingdom and its people<sup>11</sup>. Sukadana became an important port and

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<sup>9</sup> Suara Pemred, "Aura Mistis Intan Landak dan Kualitas Terbaik Dunia", 2 Oktober 2022

<sup>10</sup> Darmadi, Y., & Chalini, I. R. (2017). *Sejarah Kerajaan Sukadana dan Landak*. Pontianak: Untan Press.

<sup>11</sup> H. Gusti MHD. Mulia, 2007, *Sekilas Menapak Langkah Kerajaan Tanjungpura*, Pontianak: Firma Muara Mas.



trade center on the west coast of Kalimantan due to its location along the international trade route connecting the Malay Peninsula, Sumatra, and Java<sup>1213</sup>. The reign of Karang Tanjung shaped Sukadana into a maritime and mining-based kingdom. Sukadana became a producer of gold, silver, and diamonds<sup>14</sup>. According to Utin Retnasari (the palace custodian of the Matan Kingdom), the ships arriving in Sukadana brought glassware, jars, and large earthenware containers. Some of these jars can still be found in the Matan Kingdom today. They require careful attention and maintenance to preserve them as historical evidence. The treatment of these jars differs greatly from the jars that researchers have found in the historical museum in Sarawak, Malaysia.

The fame of Sukadana's gold, silver, and diamond mines enticed merchants to establish trade relations with the kingdom. In 1607, the trading office of the Verenigde Oost-Indische Compagnie (VOC), through Admiral Wijbrand van Waerwijck, sent Hans Roeff as a spy to Sukadana to gather information about diamond prices<sup>15</sup>. As the ruler of the Sukadana Kingdom, Queen Mas Jaintan established trade relations with the Netherlands, England, Portugal, China, Arabia, and other kingdoms in the archipelago. The trade relationships she built were mutually beneficial, with Sukadana acting as the producer of goods needed by distributors—namely Dutch, English, Portuguese, Chinese, Arab merchants, and the archipelagic kingdoms—who served as intermediaries for Sukadana's gold, silver, and diamond products<sup>16</sup>.

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<sup>12</sup> Salvatore, D. (2012). *International Economics* (10th ed.). Hoboken, NJ: John Wiley & Sons.

<sup>13</sup> Pigeaud, T. G. T. (1960). *Java in the 14th Century: A Study in Cultural History of the Majapahit Period*. The Hague: Martinus Nijhoff.

<sup>14</sup> Khoirul Uhum, 2024, "Sejarah Peradaban Islam di Sukadana Kalimantan Barat" dalam jurnal JIES (*Journal of Islamic Education Studies*) + Pascasarjana Universitas Islam Jakarta, vol. 2 No. 2.

<sup>15</sup> Van der Kraan, A. (1983). "Borneo and the Dutch, 1740–1800: Some Problems of Dutch Colonial History in Borneo." *Bijdragen tot de Taal-, Land- en Volkenkunde*, 139(1), 91–122. <https://doi.org/10.1163/22134379-90003234>

<sup>16</sup> Pulungan, 2018, *Sejarah Peradaban Islam*, Jakarta: Amzah.

Mutually beneficial trade in the Sukadana-Landak Kingdom can be traced from L'Hermite's statement: "a profitable trade, especially if we are allowed to sail directly to Landak ourselves, even with just one ship"<sup>17</sup>. This indicates that the trade conducted in the Sukadana Landak Kingdom provided benefits for both merchants and producers. According to Salvatore, trade serves as a "trade as engine of growth" for the economy<sup>18</sup>. The presence of merchants in the Sukadana Landak Kingdom had an impact on shaping the economic, social, and political order by encouraging the growth of industrialization, transportation needs, and security guarantees. In addition to Dutch merchants, English traders also benefited from the Sukadana Kingdom, as they were granted permission to expand their trading areas along the river in exchange for providing cannons to the kingdom. Meanwhile, Johor traders were allowed to conduct trade using boats owned by the kingdom<sup>19</sup>.

Mutually beneficial trade was maintained as long as the integrity and loyalty of the merchants were upheld. The Queen and her officials provided opportunities for merchants to conduct business within her territory, provided that trade was carried out honestly and without betraying the kingdom.

The Queen's firmness was evident when Dutch merchants arrived in Karimata to purchase goods without her permission. She ordered the kingdom officials guarding Karimata to prevent the local people from engaging in trade with the Dutch. Anyone who violated this order would face corporal punishment. The Queen also summoned the Landak leaders, namely Kiai Aria and Tommagon, and issued the same command: the people of Landak were prohibited from trading with the Dutch, with severe punishment for

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<sup>17</sup> Van Dijk, L. C. D. 2016, *Hubungan-hubungan VOC Dengan Succadana, Sambas dan Landak 1600-1660*, Yogyakarta: Pohon Cahaya.

<sup>18</sup> Dona Putri Cahyaningtyas dan Jaka Aminata (2020) "Analisis Faktor-faktor Yang Mempengaruhi Perdagangan Indonesia Dengan Negara-negara Anggota APEC" dalam jurnal JDEP Jurnal Dinamika Ekonomi Pembangunan, Vol.3 No.3

<sup>19</sup> Heidhues, M. S. (2003). *Goldiggers, Farmers, and Traders in the "Chinese Districts" of West Kalimantan, Indonesia*. Ithaca: Cornell Southeast Asia Program Publications.

disobedience, including beheading. Following the Dutch violation of the Queen's trade policy, they were no longer permitted to conduct trade in the Landak territory<sup>20</sup>.

Merchants who received permission from the Queen of Sukadana were automatically granted security guarantees. In areas vulnerable to pirate attacks, the Queen stationed kingdom officials to protect the region from such disturbances. One of Queen Mas Jaintan's children, assigned to guard the waters around Tayan, was Gusti Lekar, who later became the ancestor of rulers in the upper Kapuas region<sup>21</sup>. Pirates did not hesitate to seize merchants' ships, especially if the trade was conducted without guarantees from the kingdom. A strong kingdom was one that could provide security guarantees to merchants conducting trade within its territory. To ensure safety in areas prone to piracy, Queen Mas Jaintan not only stationed kingdom officials but also established kinship ties with other kingdoms that controlled the waterways used by merchants.

Queen Mas Jaintan's fair treatment of all merchants, whether small or large investors, is reflected in the saying: "Sukadana is a kingdom open to anyone who wishes to visit"<sup>22</sup>. Queen Mas Jaintan did not allow wealthy merchants to influence the policies she had established. She remained firm and was not swayed by offers of assistance from external parties, such as her refusal of Bloemaert's offer to provide warships to protect Sukadana from external attacks<sup>23</sup>. Queen Mas Jaintan refused the assistance because she was aware of the cunning of the merchants, whose offer was designed to create

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<sup>20</sup> Van Dijk, L. C. D. 2016, *Hubungan-hubungan VOC Dengan Succadana, Sambas dan Landak 1600-1660*, Yogyakarta: Pohon Cahaya.

<sup>21</sup> H. Gusti MHD. Mulia, 2007, *Sekilas Menapak Langkah Kerajaan Tanjungpura, Pontianak: Firma Muara Mas*.

<sup>22</sup> Gusti Carma Dh, 2019, *Dokumentasi Sejarah Kesultanan Matan Tanjung Pura dan Sukadana, Ketapang: ForPeka*.

<sup>23</sup> Patmawati, Fitri Susanti Ilyas dan Anisa, 2024, *Ratu Mas Jaintan Potret Wibawa Pemimpin Perempuan*, Jakarta: One peach Mrdia.

dependence on external security, which would automatically require compensation for the services provided.

### **The Implementation of Islamic Economy in the Sukadana Landak Kingdom**

Sukadana became an Islamic kingdom following the conversion of Giri Kesuma, the husband of Queen Mas Jaintan, to Islam. The influence of Islam also played a role in the life of society, including in the field of economy. One of the trade tools still found today is the *gantang* or a measuring container used for goods being sold. The implementation of Islamic economic principles was reflected in the form of trade freedom, contractual agreements, and transparency. Queen Mas Jaintan granted merchants the freedom to come to the Sukadana territory to seek profit, as long as they followed the rules established by the kingdom. These rules included: trade must first obtain permission from the Queen, the use of royal vessels, and the establishment of mutual agreements in the form of contracts.

One of the high officials of the Landak kingdom, Kiai Aria, who possessed extensive knowledge of the Kapuas River routes, advised merchants intending to conduct trade in the Sukadana Landak region to first obtain permission from the Queen of Sukadana<sup>24</sup> Without the permission of the Queen of Sukadana, there was no security guarantee for merchants who had not first obtained her authorization<sup>25</sup>. What Kiai Aria did was also obeyed by the common people; they did not dare to engage in trade interactions without the knowledge of their Queen. This demonstrated the loyalty of both the kingdom's high officials and its people.

After obtaining permission to trade, the process continued with a trade contract, in which merchants were required to use royal ships, pay four tails of gold, specify the volume of goods to be bought and sold, and limit their

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<sup>24</sup> Van Dijk, L. C. D. 2016, *Hubungan-hubungan VOC Dengan Succadana, Sambas dan Landak 1600-1660*, Yogyakarta: Pohon Cahaya.

<sup>25</sup> Khoirul Ulum, 2024, "Sejarah Peradaban Islam di Sukadana Kalimantan Barat" dalam jurnal JIES (*Journal of Islamic Education Studies*)+ Pascasarjana Universitas Islam Jakarta, vol. 2 No. 2.

trading activities to one year. Only then were merchants free to engage in economic interactions. The regulations imposed by Queen Mas Jaintan were highly transparent and did not disadvantage either party<sup>26</sup>.

The economic practices implemented by Queen Mas Jaintan demonstrate the internalization of Sharia values within the kingdom's trading system. The principle of freedom of trade granted to all merchants, without discrimination based on origin or capital, aligns with the concept of *ḥurriyyah al-ta'āqud* in Islamic jurisprudence (*fiqh al-mu'amalah*), namely the freedom to conduct transactions as long as they do not contradict the Sharia<sup>27</sup>. The implementation of clear trade contracts regarding authorization, the use of royal ships, the payment of gold tails, and the duration of trade reflects the principles of *al-wuḍūḥ* (transparency) and *al-'aqd* (legitimate contract). This transparency served as a means of avoiding *gharar* (uncertainty) and *ribā* (usury), practices that often disadvantaged one of the parties.

In addition, the regulations emphasizing trade security and the protection of merchants' rights reflect the *maqāṣid al-sharī'ah*, particularly the aspect of *ḥifẓ al-māl* (protection of wealth). By ensuring the safety of trade routes from pirates, Queen Mas Jaintan not only safeguarded merchants' assets but also created a fair and sustainable economic stability. The loyalty of kingdom officials, such as Kiai Aria, who adhered to the authority of the Queen, demonstrates a leadership system based on trust (*amānah*) and accountability, two key values in Islamic economic governance<sup>28</sup>.

When linked to modern Islamic economic theory, Queen Mas Jaintan's policies can be understood as an effort to build a participatory economy, in which the state acts as a regulator ensuring fair distribution rather than a

<sup>26</sup> Ibn Khaldun, A. R. (2015). *The Muqaddimah: An Introduction to History* (F. Rosenthal, Trans.). Princeton: Princeton University Press.

<sup>27</sup> (2018) 3.2, بن حملة سامي, 'أصول الحرية التعاقدية وضوابطها في الشريعة الإسلامية', مجلة البحوث في العقود وقانون الاعمال <<https://asjp.cerist.dz/en/article/124184>>.

<sup>28</sup> Siddiqi, M. N. (1981). *Muslim Economic Thinking: A Survey of Contemporary Literature*. Jeddah: International Centre for Research in Islamic Economics, King Abdulaziz University.

monopolistic authority that oppresses small merchants<sup>29</sup>. This aligns with the view of Chapra<sup>30</sup> That Islamic economics emphasizes a balance between individual freedom, social justice, and the role of the state as a moral overseer<sup>31</sup>. Thus, the implementation of Sharia economy in the Sukadana Landak Kingdom was not merely an adaptation of Islamic teachings to the local context, but also a historical representation of the concept of “trade with justice,” which serves as a fundamental pillar of Islamic civilization in the Nusantara region.

Ibn Khaldun’s thought in the *Muqaddimah* emphasizes that healthy trade must be conducted with justice, order, and protection from the authorities. He asserts that “injustice in the economy will destroy a nation’s prosperity, whereas justice is the foundation for the continuity of civilization.”<sup>32</sup>. This aligns with Queen Mas Jaintan’s policies, which prohibited monopolistic practices, rejected dependence on foreign powers, and ensured transparency in trade contracts. Thus, her trade policies reflect the principle of *al-‘adl* (justice) described by Ibn Khaldun as a prerequisite for sustainable economic growth.

Meanwhile, Al-Ghazali in *Ihya’ Ulum al-Din* emphasizes the importance of trade as an activity that supports the welfare of the community, provided it is conducted with honesty and free from deceit. He states that the blessing of wealth is not determined solely by the amount of profit, but by the conformity of transactions with Sharia values<sup>33</sup>. The practice of contract transparency and the prohibition of *gharar* in trade in Sukadana reflects Al-Ghazali’s teachings. Thus, the economic system implemented by Queen Mas

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<sup>29</sup> Zaman, A. (2012). *Crisis in Islamic Economics: Diagnosis and Prescriptions*. *Islamic Studies*, 51(1), 21–37.

<sup>30</sup> Chapra, M. U. (1993). *Islam and Economic Development*. Islamabad: International Institute of Islamic Thought & Islamic Research Institute, International Islamic University.

<sup>31</sup> Kamali, M. H. (2008). *Shari’ah Law: An Introduction*. Oxford: Oneworld Publications.

<sup>32</sup> Ibn Khaldun, A. R. (2015). *The Muqaddimah: An Introduction to History* (F. Rosenthal, Trans.). Princeton: Princeton University Press.

<sup>33</sup> Al-Ghazali, A. H. M. (2000). *Ihya’ Ulum al-Din* (Vol. 2). Beirut: Dar al-Kutub al-‘Ilmiyyah.

Jaintan can be understood as a practical application of classical Islamic economic thought within the context of a Nusantara maritime kingdom.

The findings of this study affirm that Queen Mas Jaintan successfully established a fair, transparent, and sustainable trading system by applying the principles of Islamic economics in a way that aligned with the interests of the people and the stability of the kingdom. Trade policies that emphasized mutual profit, protection of wealth, and transactional security reflect the integration of Sharia values in the traditional economic practices of the Nusantara, while also providing important lessons for formulating modern economic policies grounded in local wisdom.

#### **D. Conclusion**

This study finds that Queen Mas Jaintan successfully integrated the principles of Sharia economy into the trade policies of the Sukadana Landak Kingdom, particularly through the implementation of trade freedom, contract transparency, prohibition of monopolies, security guarantees, and equal treatment of merchants. These policies reflect the concepts of *ḥurriyyah al-ta'āqud*, *al-wuḍūḥ*, and *al-'adl* in *fiqh al-mu'āmalah*, and align with the *maqāṣid al-sharī'ah* in terms of *ḥifẓ al-māl* (protection of wealth) and the establishment of economic stability.

Academically, this research enriches studies on the integration of Islamic values in the history of Nusantara trade while also presenting the perspective of 17th-century maritime female leadership. Practically, Queen Mas Jaintan's policy model can serve as a reference for formulating modern trade practices based on local wisdom and aligned with Sharia principles.

The limitations of this study lie in the scarcity of written sources and the dominance of oral traditions, which may introduce bias. Additionally, there has yet to be an in-depth comparison with other Islamic kingdoms. Therefore,

further comparative studies using more complete colonial records and local manuscripts are needed.

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