

Fdki Iain Pontianak

PARAMITA_MANUSCRIPT

 Quick Submit Quick Submit IAIN Pontianak

Document Details

Submission ID**trn:oid:::1:3554393216****Submission Date****Apr 29, 2026, 11:38 AM GMT+7****Download Date****Apr 29, 2026, 12:10 PM GMT+7****File Name****PARAMITA_MANUSCRIPT_TEMPLATE_2021_1.docx****File Size****38.9 KB****12 Pages****6,426 Words****35,107 Characters**

2% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.

Match Groups

-  **6 Not Cited or Quoted 1%**
Matches with neither in-text citation nor quotation marks
-  **4 Missing Quotations 1%**
Matches that are still very similar to source material
-  **0 Missing Citation 0%**
Matches that have quotation marks, but no in-text citation
-  **0 Cited and Quoted 0%**
Matches with in-text citation present, but no quotation marks

Top Sources

- 0%  Internet sources
- 2%  Publications
- 0%  Submitted works (Student Papers)

Integrity Flags

0 Integrity Flags for Review

No suspicious text manipulations found.

Our system's algorithms look deeply at a document for any inconsistencies that would set it apart from a normal submission. If we notice something strange, we flag it for you to review.

A Flag is not necessarily an indicator of a problem. However, we'd recommend you focus your attention there for further review.

Match Groups

- 6 Not Cited or Quoted** 1%
Matches with neither in-text citation nor quotation marks
- 4 Missing Quotations** 1%
Matches that are still very similar to source material
- 0 Missing Citation** 0%
Matches that have quotation marks, but no in-text citation
- 0 Cited and Quoted** 0%
Matches with in-text citation present, but no quotation marks

Top Sources

- 0% Internet sources
- 2% Publications
- 0% Submitted works (Student Papers)

Top Sources

The sources with the highest number of matches within the submission. Overlapping sources will not be displayed.

- 1** **Publication**
Patmawati Patmawati, Fitri Susanti Ilyas, Raziki Waldan, Al Fakhri Zakirman. "EC... 2%
- 2** **Student papers**
North West University <1%
- 3** **Student papers**
Southern New Hampshire University - Continuing Education <1%
- 4** **Publication**
haries pribady. "QANUN DAN TARIKH KESULTANAN SAMBAS", Open Science Fram... <1%

SOCIO-ECONOMICS UNDER FEMALE LEADERSHIP: UNVEILING THE HISTORY OF SUKADANA-LANDAK KINGDOM (1609-1622)

[The author/s shall be anonymous]

ABSTRACT

This study explores the leadership of Ratu Jaintan in the Sukadana Kingdom of Landak from a socio-economic historical perspective. Using historical methods and an interdisciplinary approach, this research involves the analysis of historical, social, and economic factors. The research process includes collecting historical information, interpreting facts, and presenting them in written form. Primary data sources include manuscripts, documents, artifacts, and oral traditions, gathered through library studies, previous research, and fieldwork. Data analysis uses deduction, induction, and comparison techniques, with quantitative data as supporting evidence. The findings reveal that Ratu Jaintan played a key role in shaping the social and economic life of the Landak and Sukadana Kingdoms. She promoted free trade, facilitated international trade relations, and regulated the exploitation of natural resources such as gold and silver, while also fostering agriculture. These efforts ensured the kingdom's economic stability and growth, alongside maintaining social and cultural harmony.

Keywords: Socio-Economic, Female Leadership, Sukadana-Landak Kingdom

INTRODUCTION

Talking about kingdoms is inseparable from the figures of their leaders. A king is a historical figure who is involved in power relations and has connections with certain individuals who have different levels of hegemony. Moreover, the tendency of historical writing still tends to be palace-centric (Patmawati, 2019). In line with the historian Carl L. Becker, as quoted by Ahmad Syafii Maarif (1983), the history we read, hear, or even watch, is often the history of the victors in a particular event. Every reconstruction of the past by historians is done honestly and based on facts that can be accounted for.

The portrayal of figures in this research starts from the argument that every development of individuals and communities in society must have a patron who holds power. Thus, focusing on a patron should be viewed from the perspective of a collective (Hasanuddin & Hendarta, 2000), not as an individual figure standing alone. The historian's ability to understand the family clan, the birthplace of the patron, and how that clan became a support for the social structure (Gladwell, 2022) and the social system in the region is crucial. Social structure is a long-lasting, regular process of social interactions that forms patterns or phenomena we refer to as social phenomena. This study uses a social history approach along with political history, where Hegel defines social history as the idea of the State with moral and spiritual power because the State is the main agent of historical change (Tosh, 1991). This aligns with the argument of Frans Magnes Suseno in his work *Etika Politik* (Political Ethics).

In presenting the growth and development of past kingdoms, which had different social, political, and economic backgrounds, the leaders of these kingdoms also varied. Therefore, understanding the leaders requires considering their existence and those around them who influenced their rise as historical figures.

The kingdoms in West Kalimantan were initially Hindu kingdoms, such as the Matan (Tanjungpura), Sukadana, Sambas, Landak, Mempawah, and Sekadau kingdoms. After Islam entered West Kalimantan, a religious conversion occurred within these kingdoms (Musa, 2003). The king of Landak, named Raden Iswaramahayana, converted

to Islam in 1472. This led to a change from a Hindu influence to an Islamic one. However, the Landak kingdom did not adopt the term *sultanate*, as was common in other Islamic kingdoms in the archipelago. Later, the king of Matan, Giri Laya or Giri Kesuma, also embraced Islam. Meanwhile, in the case of the long-established Sambas kingdom, Hindu influence ended during the reign of Ratu Sepudak, with the emergence of the younger Islamic Sambas kingdom founded by Raja Tengah, a descendant of the Sultan of Brunei, in the 17th century. This shift had a significant impact on local political dynamics, which ultimately led to the establishment of the Sultanate of Sambas (Risa, 2018).

The Mempawah Kingdom, initially Hindu, came to an end with King Senggauk, who married Putri Cermin, the daughter of King Qahar from the Inderagiri Kingdom. The daughter of King Senggauk, named Utin Inderawati, married Sultan Zainuddin of the Matan Kingdom. From this marriage, Putri Kesumba was born and later married Opu Daeng Manmbong (Jaya Putra Utama et al., 2019). King Senggauk was succeeded by his grandson-in-law, Opu Daeng Manambon, who adopted the title Mas Surya Negara (Khairuddin, 1329) and implemented both customary law and Sharia law.

The Kubu Kingdom was established in the 18th century by Syarif Idroes al-Idroes (Bakar, 2017), and the Pontianak Kingdom, founded by Syarif Abdurrahman al-Qadri in the late 18th century (Rachman Abror, 2009), were the last Islamic kingdoms in the region, both founded by al-Yamani and his descendants. From the beginning, both of these kingdoms adopted the term *Kesultanan* (Sultanate) in their naming.

The leadership of these kings would not be known to the present generation without the revelations made by scholars. Several sites, ancient manuscripts, and historical artifacts have started to attract the attention of researchers, both local and international. Examples include the Batu Mesjid site in Sungai Bembang, Batu Betulis in Nanga Mahap, mosques and suraus in Sekadau, and Tanjung Salai in Kubu. These historical pieces serve as silent witnesses to the civilizations that existed during their time. The existence of Malay kingdoms can be seen in manuscripts, such as the work of Khairuddin (1329), which discusses the Mempawah, Pontianak, Matan, Sambas, Riau, and Selangor kingdoms. Similarly, Badjuri's (2006) writing covers kingdoms that originated from the Tanjungpura Kingdom.

Research and writings on the kingdoms in West Kalimantan (Aju & Isman, 2013; Firman, 2019; Hasanudin & Hendarta, 2000; Lontaan, 1975; Musa, 2003; Rahman, 2000; Umberan, 1997; Van Dijk, 2016; MHD. Mulia, 2007; Risa, 2018; Bakar, 2017; Jaya Putra Utama dkk, 2019; Raja Ali Haji, 1993). This writing records the past from various perspectives, ranging from the history of the founding of kingdoms, the genealogy of kings, the establishment of mosques, customary laws, social economy, politics, education, inter-kingdom conflicts, the death of a king, and more. However, these accounts often highlight the role of the king without mentioning the contributions of the queen. According to Kuntowijoyo in Sujati and Ilfa Harfiatul Haq (2020), the role of women in history has never stood alone.

Women who played significant roles in leadership in West Kalimantan include Dara Itam, the wife of King Pulang Pali, who gave birth to Raden Ismahayana, also known as Dipati Karang Tanjung Tua, the first king of Landak to embrace Islam (Patmawati et al., 2021). He ruled from around 1472 to 1542 AD and married Nyi Mas Limbai Sari, who held the title of Ratu Permaisuri Sari Ayu. Raden Ismahayana moved the center of the Ningrat Batur Kingdom from the banks of the Mandor River to Munggu village, located at the intersection of the Mandor and Menyuke rivers (Jaya Putra Utama et al., 2019).

Other notable women leaders include Daranante, Ratu Mas Jaintan, Ratu Suria Kusuma, Mas Ayu Bungsu, Putri Kesumba, who held the title of Ratu Agung Sinuhun (Raja Ali Haji, 1993), Utin Cendramidi, daughter of Opu Daeng Manambon and wife of Syarif Abdurrahman Al-Qadri, the founder of the Kadariyah Kingdom in Pontianak (Raja Ali Haji, 1993), as well as Amalia Rubini and Dayang Seriawan (Firman, 2019).

Women's leadership is not always in the forefront, but they always operate in the role of *tut wuri handayani* (leading from behind). This suggests that leadership is not about being the first to reach the finish line, but about helping others reach the finish line together (Maxwell, 2016). Women's leadership does not always need to be in the spotlight; however, when needed, they are ready to step forward to continue the leadership that has been established by their parents or husbands. They emerge as leaders who possess the qualities of understanding their followers, being disciplined, patient, and responsible.

The lack of research on the role of women in the historical journey of West Kalimantan makes the study of their figures and roles, particularly in leadership, very important. They are not widely recognized, and few have written about them. The influence of patriarchy (Rifa'at, 2019) has also impacted historical writing, leading to the scarcity of studies on the involvement of women in the history of human civilization. This has resulted in the marginalization of women in scholarly studies. Therefore, this research will explore the leadership of Ratu Mas Jaintan in the Sukadana-Landak Kingdoms and how these two kingdoms were under her leadership. It will investigate and understand the civilization in terms of social and economic aspects during Ratu Mas Jaintan's reign.

RESEARCH METHODS

This research aims to reveal the history of Ratu mas Jaintan's leadership in Sukadana Landak Kingdom in the review of socio-economic history. The method used is the historical method. The steps taken in historical research include: searching, finding and collecting historical information (heuristic), interpreting or synthesising facts obtained through source studies (auffassung) and writing or presenting data in written form (desterllung). There are two categories of historical sources used in research, namely: sources that are directly related to historical events or primary sources and sources that are indirectly related to historical events or secondary sources. The historical source materials used are written sources, either in the form of writings or documents and unwritten sources in the form of artefacts, as well as oral sources such as oral tradition.

Data collection used documents in the form of manuscripts about Ratu Mas Jaintan's leadership in the Sukadana Landak Kingdom as data sources. The research team also conducted field research to trace the remaining historical traces in Sukadana and Landak, as well as to obtain data based on oral narration. The writing of this historical research uses chronological aspects, and is presented sequentially according to the interests of the research.

The research on the history of Ratu Mas jaintan's leadership in the Sukadana Landak Kingdom uses a modern form of history. It is intended that the research team not only describes, but also interprets or interprets these historical events. The informants interviewed were the relatives of the Sukadana Kingdom and the Landak Kingdom, the Key Man of the Kingdom, and historians in West Kalimantan, in order to get an explanation of Ratu Mas Jaintan's leadership. In addition to using a historical approach, this research also uses social and economic approaches. The social approach can see the leadership role of Ratu Mas Jaintan in shaping the people of Sukadana and Landak, while

the economic approach is used to see how the lives of the people of Sukadana and Landak in running the wheels of the economy which are mostly supported by their natural resources, their involvement in trade between kingdoms and also with traders who came from outside the archipelago which included Chinese, Arabs, Spanish, British, Dutch and others. Therefore, the approach used in this research is an inter-disciplinary approach.

The data collection procedure will be carried out in several stages, namely: one, literature review. At this stage, the research team works with the principle of direct research in the field based on research that has been done by previous researchers. This is done so that the research team can comprehensively and deeply explain the research objectives to be achieved. Two, one of the characteristics of scientific writing is that it is presented based on theory. Theory was used by the research team to guide this research. Three, the research team collected data from previous research on Sukadana and Landak kingdoms. These data are then used as an initial basis in looking at the facts and reprocessed into a research study. Fourth, after the initial data is obtained, it is continued with the field exploration stage. This aims to get an overview of the leadership structure and explain the leadership structure. The research team used descriptive qualitative analysis, by describing past events in the form of stories. The data analysis techniques used are deduction, induction and comparison techniques. And as supporting data, quantitative data will be used in this research.

BIOGRAPHY OF RATU MAS JAINTAN

Ratu Mas Jaintan was born into a prominent family of rulers in the Landak Kingdom; both her father and grandfather were kings of Landak. Her father, Raden Purba Jaya Kesuma, held the title Raja Dipati Purba Jaya, while her grandfather was King Raden Purba Sari. Ratu Mas Jaintan was born in Landak, and as she matured, she married the king of Sukadana, Giri Kesuma. From this marriage, they had three children: Giri Mustika, Ratu Surya Kesuma, and Raden Lekar (Mhd. Mulia, 2007).

After the death of Panembahan Giri Kesuma, the crown prince Giri Mustika was still a child. As a result, the royal council appointed the queen consort, Ratu Mas Jaintan, as *Mangku Bumi*, with the title *Ratu Di Atas Negeri* (Mhd. Mulia, 2007). This title was given to the ruler of Sukadana, reflecting the kingdom's supremacy over the kingdoms in the upstream regions, including the Landak Kingdom. This can be seen in L'Hermite's account of trade relations with Sukadana: *A lucrative trade... especially if we are allowed to sail directly to Landak," even if it was just with a single ship, which would be used exclusively for trade with the West Coast of Borneo* (Van Dijk, 2016).

The influence of the Sukadana Kingdom over the Landak Kingdom is evident when an envoy from the Johor Kingdom sought permission to sail to Landak, but was not allowed to do so unless they used the king's boat (Van Dijk, 2016). This indicated that Sukadana held a dominant position over Landak. The Sukadana Kingdom was able to monitor the movements of ships transporting goods from their territory. While Sukadana welcomed traders from all over, it still maintained control over the trade goods and the duration of their stay within its domain.

The leaders of the Landak Kingdom, such as Kiai Aria, when dealing with external traders, advised them to first seek permission from Ratu Mas Jaintan before sailing to Tayan (Van Dijk, 2016). Tayan was under the authority of Gusti Lekar, the son of Ratu Mas Jaintan, who was tasked with securing the water routes used to send tribute from the people of Tayan to Sukadana. However, the tribute shipments were often disrupted in the Kuala Labai region by someone claiming to be the ruler of Labai. Eventually, Gusti Lekar,

along with a Dayak man named Kia Jaga from Tebang, was sent to ensure the safety of the tribute until it reached its destination. This event marked the beginning of the establishment of the Tayan Kingdom, founded by Gusti Lekar, who later married Utin Periuk (also known as Incik Periuk), the daughter of Kia Jaga (Zulfikar, 2012).

The founding of new kingdoms had to receive the approval of the Sultan of Ratu Simpang-Matan, as these kingdoms were seen as extensions of the Sukadana Kingdom. For instance, the Kubu Kingdom, founded by Syarif al-Idroes, also first sought permission to acquire the land that would become their kingdom. This made their claim to the territory legally recognized (Bakar, 2017). This permission signified a political relationship with the Simpang-Matan Kingdom.

Every trader wishing to do business in Sukadana and its subordinate kingdoms had to first enter into a trade contract with the ruler. According to the terms of the contract, the trader was required to pay four tail of gold before being granted permission to trade for one year. Any surplus goods taken out of the kingdom would incur an additional fee (Van Dijk, 2016).

The authority of the Sukadana-Matan Kingdom over the upstream kingdoms can be traced in the writings of Willer (2015), which mention that the upstream kingdoms along the Kapuas River, which had been obligated to pay tribute in the form of gold, began to resist paying it. In response, Sultan Zainuddin of Sukadana ordered his grandson, Panembahan Mempawah (Adi Jaya), to reprimand and wage war against those who refused to pay the tribute. Adi Jaya then commanded his son, Gusti Mas, along with Raja Haji from the Riau Sultanate as the military leader, and additional ships from Syarif Abdurrahman of the Pontianak Kingdom. Together, they subdued Tayan and Sanggau. After they submitted, they were required to resume paying the tribute as they had before.

During Ratu Mas Jaintan's reign, England had already established trade relations with the kingdom. In fact, in 1611, the English set up a trading office in Sukadana. The establishment of this office was due to Sukadana's role as a central trading hub for diamonds from the Landak Kingdom and a major port for the spice trade, including pepper, rubber, copra, and tannin, which were produced in Sukadana and traded through its port (Purba, 2011). This trade activity meant that whoever ruled the kingdom would inevitably become involved in international trade networks.

At the end of Ratu Mas Jaintan's reign, a conflict emerged between Sukadana, Landak, and Mataram, primarily over control of *Intan Kobi*, a sacred heirloom and symbol of sovereignty. In this conflict, Ratu Mas Jaintan sought help from the King of Sanggau, Pangerang Agung Renggang, to face the dispute, which ultimately escalated into warfare between the two sides (Tomi, 2017). The King of Landak, Anom Jayakusuma, attacked Sukadana to reclaim the *Intan Kobi*, which had been seized by his sister, Ratu Mas Jaintan. Meanwhile, Sultan Agung of Mataram sent a fleet, led by Bupati Kendal Baurekso (Baraksya) and Irayasa, with the goal of severing Sukadana's trade relations with Surabaya in 1622 (Mhd. Mulia, 2007).

Research on Ratu Mas Jaintan aligns with other studies examining the history of kingdoms in West Kalimantan, especially regarding the influence of women in political leadership. This study is in line with Mhd. Mulia's (2007) research, which highlights the role of women in the power structures of the Malay kingdoms during that period, showing that women could hold key positions such as *Mangku Bumi* (a high-ranking regent or protector) and play vital roles in maintaining the stability of the kingdom. Another study by Van Dijk (2016) supports the finding that international trade was a crucial aspect of Ratu Mas Jaintan's administration. With the establishment of the British trade office in

Sukadana and the strict control over trade routes to Landak, this research aligns with findings that highlight the central role of Sukadana in the global trade network. Furthermore, researchers like Zulfikar (2012) strengthen the view that political alliances, such as the marriage between Gusti Lekar and Utin Periuk, were important instruments for expanding the kingdom's influence in the interior regions.

However, this research differs from some studies that primarily focus on the influence of the Mataram Sultanate and Java in regional politics. This study places more emphasis on the internal dynamics of West Kalimantan and the relationships between the kingdoms within the region, which are often overlooked in studies that focus on external interventions, such as those from Mataram. By focusing on the internal political landscape, this research provides a more nuanced understanding of the regional power structures and the important role of female rulers like Ratu Mas Jaintan in shaping the political and economic networks of West Kalimantan.

Expanding the findings of this research can help address the overarching question of the role of women in the politics of Malay kingdoms and how their power influenced the political and economic stability of these realms. By broadening the scope of the study to include local sources, such as historical documents from the Sukadana, Landak, and Tayan kingdoms, which may be preserved in royal archives or oral traditions of local communities, a more comprehensive picture of Ratu Mas Jaintan's influence can be drawn. Further research could also focus on the role of women in diplomatic networks and international trade within the region. Examining how female rulers like Ratu Mas Jaintan established relationships with foreign traders or other kingdoms could shed light on the larger question of how women contributed to the expansion of global trade networks in the 17th century. Moreover, interdisciplinary studies involving anthropology and gender studies could provide new dimensions to this research. Investigating how social and cultural norms influenced the legitimacy of female power in Malay kingdoms would enrich our understanding of the role of women in traditional political systems in Southeast Asia. By expanding the scope of this research, it would not only deepen our understanding of Ratu Mas Jaintan as an individual but also offer broader insights into the political and social dynamics involving female rulers across the Nusantara during that era. Ultimately, more in-depth studies will contribute to answering the larger question of the strength and influence of women in the political history of Southeast Asia, particularly in the Kalimantan region.

THE LEADERSHIP ROLE OF RATU MAS JAINTAN IN ORGANIZING THE SOCIAL LIFE OF THE COMMUNITIES IN THE KINGDOMS OF LANDAK AND SUKADANA, WEST KALIMANTAN

The Kingdoms of Landak and Sukadana were rich in natural resources, including valuable minerals such as diamonds and gold, as well as raw materials essential for industries (Caldwell & Ernst Utrecht, 2011). These abundant resources attracted traders from outside the Nusantara, such as Arabs, Chinese, Portuguese, British, Dutch, and others, who sought to establish trade relations with these kingdoms. The gateway to forming relationships with these kingdoms was through their rulers or patrons. Thus, a patron or leader needed to possess high intelligence and forward-thinking vision for the benefit of the kingdom and its people, along with a keen diplomatic acumen.

These traits were exemplified by Ratu Mas Jaintan. This was evident when Bloemaert, a representative of the ruling authority of the Amsterdam Chamber of Commerce, requested exclusive and free trade rights. The Queen of Sukadana responded:

"Granting such a request would destroy her land; therefore, the territories under her rule are open to all nations, and access is available to everyone" (Van Dijk, 2016).

This statement reflects the Queen's commitment to allowing freedom for other nations to establish relations with her kingdom, thereby preventing any single country from monopolizing the natural resources of her domain. The increasing presence of traders not only enhanced the freedom of goods owners to set prices but also enriched the kingdom's social interactions with diverse states. This growing trade activity contributed significantly to the social, economic, and cultural vibrancy of the community.

As a result, Landak and Sukadana evolved into bustling trade hubs while maintaining their agrarian roots. The Queen's policy of not restricting foreign trade in her territory also allowed traders from Landak and Sukadana to freely engage in commerce in other regions. This approach fostered a dynamic economic environment and promoted social integration, positioning these kingdoms as thriving centers of trade and cultural exchange.

The abundance of natural resources, particularly diamonds and gold, shaped the society of Landak and Sukadana into one dominated by traders. However, their busy lives as traders did not lead them to abandon their agrarian lifestyle. They continued to uphold their agricultural traditions, and all trading activities would cease during the planting season. Even rulers from other regions could not compel the people of Landak to engage in trade during this time.

One such example involved the ruler of Sambas, Raja Saboa Tangan ay de Paty Sambas, who sent Kiai Rabe to persuade the Dayak people of Landak to enter into a contract with him, allowing their diamonds to be brought to Sambas. However, the Dayak tribal chiefs refused to trade during the harvest season, saying, *"We are too busy with the harvest"* (Van Dijk, 2016). Harvest time involved numerous rituals, which were essential for their agricultural traditions. The sequence of these rice planting rituals is documented in the Radank House of Landak Regency and is celebrated under the term Naik Dango.

Sri Rahayu, a Kanayant Dayak and local tour guide, explained the rice planting rituals to the research team as follows: *Ngawah* (surveying and inspecting the land to be cleared), *Nabo panyugu* (visiting the ritual site), *Nganyut Baho* (seeking permission before opening the land for farming), *Nabakng* (cutting down large trees), *Bahuma* (farming), *Ngamalo* (rechecking the fields before planting), *Nunu* (burning the fields), *Nugal* (using pointed tools to plant rice), *Bahanyi* (harvesting rice), *Tahun Baru Padi* (celebrating the new rice harvest), *Naikatn Padi* (storing and lifting the rice into the Dango House), *Naik Dango* (a harvest ritual).

Ratu Mas Jaintan's steadfastness was evident when Bloemaert offered her military protection in the form of ships to defend Sukadana from external attacks. The Queen remained firm in her stance, declaring that Sukadana was a kingdom open to all visitors (Carma DH., 2019). Her resilience, intelligence, maturity, expansive social relations, and self-motivation to protect her kingdom and people were paired with her commitment to strengthening her realm through equitable economic and social relations. She avoided greed and violence, embodying a ruler with humanity and dignity.

Jamadi, a historian and writer based in Sukadana, remarked: *"Ratu Mas Jaintan was known as Ratu Bungku or Ratu Di Atas Angin. 'Bungku' signifies firmness; even her children feared her, and she was not intimidated by Mataram."* Ratu Mas Jaintan's firmness toward traders was also demonstrated when Bloemaert secretly traveled to Karimata Island to trade. The Queen, upon discovering this, instructed her officials to visit Karimata Island and prohibit its people from trading with the Dutch, warning them

that violations would result in corporal punishment. After this incident, Dutch traders were no longer allowed to trade with Landak. Ratu Mas Jaintan summoned Landak chiefs Kiai Aria and Tommagon to Sukadana and ordered them to swear an oath: *"They shall not obey any nation other than Sukadana. Violating this oath would result in the penalty of beheading."* (Van Dijk, 2016).

The loyalty of the Dayak chiefs to Ratu Mas Jaintan was evident during the oath-taking ceremony. They even presented letters from the King of Sambas, who had tried to influence them. Similarly, the Dutch merchants had assisted the King of Sambas in an attempt to undermine Ratu Mas Jaintan's supremacy over the Kingdoms of Landak and Karimata. The actions of the Dutch merchants, who sought to monopolize trade and betray Ratu Mas Jaintan by influencing the Sambas Kingdom to seize her power, illustrate the challenges she faced. Using behavioral theory to analyze her leadership in shaping the social order reveals that a leader's behavior directly affects group effectiveness. In this context, Ratu Mas Jaintan's decisiveness influenced the Dayak chiefs' loyalty to her policies. According to Krause, as cited by Yudiatmaja and quoted by Mulyadi (2021), an effective leader is one who unites all communities to face challenges, fosters strong solidarity, applies appropriate strategies to overcome challenges, and achieves results through those strategies.

Ratu Mas Jaintan's firmness and resolve were evident when Dutch merchants violated her orders by secretly visiting Landak without her permission and spreading rumors that the Sukadana Kingdom was a Dutch feudal territory. She reprimanded them and deployed armed forces to threaten the Dutch trading office. This arrogance was acknowledged by Coteels, who stated: *"If our people were not arrogant, conceited, and ignorant, and always sought to maintain good relations with the nation (Sukadana Landak), it is expected that trade would increase daily, and in this way, the 'black people' (natives and Muslims) could be appeased"* (Van Dijk, 2016).

Coteels' statement reflects that Ratu Mas Jaintan was supported not only by indigenous people but also by migrants, including Muslim traders from outside Sukadana Landak. She treated all merchants equally, whether large-scale or small-scale, including English, Arab, and Chinese traders, as long as they adhered to her rules. English traders, who had less capital compared to the Dutch, were given significant access to trade along the river. They even contributed to Sukadana's defense by providing cannons (Van Dijk, 2016).

Research on Ratu Mas Jaintan's leadership and her role in shaping the social life of the Kingdoms of Landak and Sukadana aligns with other studies on the influence of female leadership in the Malay kingdoms of West Kalimantan. As outlined by Van Dijk (2016), Ratu Mas Jaintan played a significant role in maintaining political and economic stability in her territory. This is consistent with other findings showing that female leaders, particularly in Malay kingdoms, often wielded authority equal to their male counterparts, overseeing trade policies and diplomatic relations with foreign merchants.

Other studies, such as those conducted by Caldwell and Ernst Utrecht (2011), support the findings that the abundance of natural resources, particularly diamonds and gold, was a significant factor in the economic development and social interactions of the societies in these kingdoms. Ratu Mas Jaintan effectively utilized these natural riches to establish extensive trade relations with various nations while ensuring that no single foreign power dominated, a point also emphasized by Carma DH (2019). This aligns with other research highlighting the strategic role of Malay kingdoms in regional trade networks.

However, there are notable differences compared to studies that focus more on colonial intervention. Many of these studies tend to emphasize how colonial powers, such as the Dutch, succeeded in influencing the politics and economies of Malay kingdoms. In contrast, this research highlights Ratu Mas Jaintan's ability to maintain political independence and resist Dutch monopolistic efforts. Her firmness in rejecting Dutch interventions, as recorded by Van Dijk (2016), demonstrates that female leadership in this region possessed greater autonomy than often acknowledged in colonial literature.

While this research provides important insights into Ratu Mas Jaintan's role in shaping the social order of her society, it has certain limitations that must be acknowledged. One primary limitation is the lack of primary sources directly documenting her actions and decisions. Much of the available information comes from the accounts of European explorers and merchants, such as Bloemaert and Coteels, which are influenced by colonial perspectives. These accounts often fail to fully reflect local realities or Ratu Mas Jaintan's own views, instead focusing on European efforts to influence Malay kingdoms.

Another limitation is the insufficient focus on the internal social dynamics of Landak and Sukadana, particularly regarding how Ratu Mas Jaintan's policies affected different social classes within the kingdoms. While the study explains the impact of trade policies on local and foreign merchants, it lacks an in-depth analysis of how these policies influenced other social groups, such as farmers, miners, and the indigenous Dayak communities living under her rule. This limits our understanding of how royal policies affected the social structure and overall welfare of the population.

THE LEADERSHIP ROLE OF RATU MAS JAINTAN IN MANAGING THE ECONOMIC LIFE OF THE COMMUNITIES IN THE KINGDOMS OF LANDAK AND SUKADANA, WEST KALIMANTAN

The sustainability of the people's livelihood is a leader's responsibility. Diamonds, as a natural resource of the kingdoms, required the leader to maintain price stability, regulate sales, and oversee trade routes. This approach ensured that sellers were not disadvantaged and buyers continued to frequent the region as customers or consumers. The number of diamonds exported from Landak by year is as follows:

Table 1
Number of Diamonds Exiting Sukadana-Landak

No	Year	Diamond Weight	Carrier	Destination
1	1609	633 diamonds, total 275 carats	Pieter Aertzoon	Batam
2	1610	154.5 carats	Samuel Bloemaert	Europe
3	1611	456 diamonds, total 187.5 carats	Salvement	Batam
4	1611	522 diamonds, seven-eighths carat	P. Aertszoon	Batam
5	1612	430 carats	Coteels	
6	1613	237 carats	Hendrik Vaeght	Batam
7	1613	200 carats	Deinszoon	
8	1616	600 carats	Deinszoon	
9	1618	1925 diamonds, total 575 carats and 2 diamonds, 12 carats		Jakarta
10	1619	257.5 carats		

11	1620	13 carats	English	
12	1620	500-1000 carats		Jakarta
13	1620	731 carats		
14	1621	1731 carats		Dutch

Sourch: Van Dijk, 2016

During the reign of Ratu Mas Jaintan, diamonds exported from the Kingdom of Landak were estimated to total approximately 8,709 carats, with the Dutch acquiring 8,693 carats, while the British obtained only 13 carats, according to Dutch records. Additionally, long before the Dutch presence, other traders such as the Chinese, Arabs, and Portuguese had already engaged in trade in the region.

Apart from diamonds, the Sukadana-Landak kingdom was also abundant in gold. Gold mining sites still exist today, such as near the Taman Makam Juang Mandor cemetery and in areas like Sandai, known for its gold and bauxite deposits. As narrated by Hj. Fadiah, the caretaker of Tanjungpura cemetery, *"Ketapang is a producer of bauxite, and Sandai has gold and bauxite mines."* The wealth of diamond, gold, and bauxite resources made Sukadana-Landak a prime trading destination. According to Jamadi, a historian residing in Sukadana: *"Around 1609 or the 16th to 17th century, Sukadana reached its peak due to its port, exporting iron ore, axes, and weapons to Malacca. There were also blacksmiths in Ketapang."*

The port's prominence is evidenced by relics such as cannons along the coast near the Sukadana palace, one of which is now displayed in front of Jami Sukadana Mosque. Dutch remnants, such as water reservoirs behind the North Kayong Regent's Office and salt storage warehouses, highlight the area's historical significance in trade and infrastructure. Agriculture complemented the mining sector, with irrigation systems drawing water from nearby mountains to supply the rice fields. Sukadana was also an exporter of rice, as recorded by Van Dijk (2016): *"Based on Coen's decree dated September 16, 1619, a captured Portuguese ship renamed 'Nassau' was dispatched on the 18th of the same month to Sukadana with a cargo worth 17,048-4-0 to purchase rice and diamonds."*

Rice from Sukadana was exported to Dutch trading posts in Batavia, the Moluccas, and Siam. According to Utin Renasari, caretaker of the Matan Kingdom, *"In the past, Sukadana-Matan supplied rice. Farming was carried out by the Dayak people, who dried their rice in Padang Tikar and Teluk Melano."* Even today, Sukadana's Bali Village continues to produce rice, which is sold throughout West Kalimantan.

Ratu Mas Jaintan played a pivotal role in managing the natural resources and economy of the Landak and Sukadana kingdoms. Under her leadership, diamond and gold trading became the economic backbone of the kingdom. Her policies balanced foreign and local trade interests while maintaining royal control over commerce, avoiding foreign monopolies. Her refusal to grant exclusive privileges to the Dutch, as evident in her dealings with Bloemaert, underscores her ability to preserve the kingdom's economic independence amidst external pressures.

This study aligns with other research on the economies of Malay kingdoms based on natural resource trade, particularly those rich in minerals such as diamonds and gold. In the context of West Kalimantan, this study is in line with the work of Van Dijk (2016), who also highlighted how the diamond trade from Sukadana-Landak significantly contributed to the regional economy. Furthermore, this study supports the view expressed by Caldwell & Ernst Utrecht (2011) that the abundance of natural resources in the

archipelago attracted foreign traders, resulting in intense international economic interactions.

However, there are some differences with other studies that focus more on the role of colonialism in shaping the economic structures of the kingdoms in West Kalimantan. Some studies tend to emphasize the significant role of the Dutch in controlling trade in the region, but this research shows that Ratu Mas Jaintan successfully maintained her economic sovereignty and was not entirely subject to colonial control. While most literature on colonialism tends to depict local kingdoms as being under pressure from European powers, this study demonstrates that local leadership, particularly by female leaders like Ratu Mas Jaintan, was able to adapt and maintain control over their economies.

Although this study provides a broad insight into the economic role of Ratu Mas Jaintan, there are some limitations that prevent it from fully addressing the larger questions regarding the long-term impact of her economic policies on society. One of the main limitations is the lack of focus on the socio-economic life of local communities outside of major trade activities. The study offers strong data on the trade of diamonds, gold, and rice, but does not explore in sufficient depth how these economic policies affected smaller social groups, such as farmers or miners.

Additionally, this study is overly focused on the interaction between the kingdom and foreign traders, while the domestic economic impact on ordinary people, particularly in terms of wealth distribution and well-being, is not adequately discussed. For example, there is no detailed information on whether the wealth generated from the diamond and gold trade truly improved the living standards of the people or was merely concentrated among the kingdom's elites. Another limitation is the lack of primary sources from a local perspective, which could provide a more accurate picture of daily life and the economic conditions of society during Ratu Mas Jaintan's reign.

To answer the larger question of how Ratu Mas Jaintan's leadership impacted the economy of society on a broader scale, further research is needed that incorporates other socio-economic aspects. One important step is to explore richer local sources, such as oral traditions or internal royal documents, which may contain records about wealth distribution, the roles of farmers and local craftsmen, and the socio-economic dynamics between the kingdom and its people.

This study could also be expanded with a deeper focus on the relationship between Ratu Mas Jaintan's economic policies and their impact on the Dayak indigenous community, known for their significant role in agriculture and resource management. Further research into how the kingdom's trade policies affected agricultural activities and the culture of the Dayak people would provide a more holistic perspective on the relationship between power, economy, and society.

CONCLUSION

The findings of this study demonstrate that Ratu Jaintan played a pivotal role in shaping the social and economic life of the Landak and Sukadana Kingdoms in West Kalimantan. In the social domain, she promoted free trade, opening the kingdom to international trade, which fostered an environment conducive to social and economic interactions. Economically, she oversaw the exploitation of natural resources like gold and silver and encouraged trade and agricultural activities, helping to boost the local economy. Her policies effectively maintained the kingdom's economic stability and progress while ensuring the preservation of social and cultural harmony. The leadership

of Ratu Jaintan exemplifies the significance of a leader in balancing various aspects of governance to ensure sustainable development. Her focus on free trade, resource management, and support for the economic sector highlights how strategic leadership can contribute to a society's long-term stability and prosperity. The research also underscores the importance of balancing economic, social, and cultural priorities to achieve holistic success. However, it is important to acknowledge certain limitations of the study. Due to gaps in historical documentation, some aspects of Ratu Jaintan's role may not be fully captured, and interpretations may reflect certain historical biases or perspectives. As such, the conclusions drawn from this research should be viewed as a foundational understanding that can be further enriched through additional studies. Future research could delve deeper into underexplored areas to provide a more comprehensive picture of Ratu Jaintan's contributions to the history and development of West Kalimantan society, further highlighting her significance in regional history.