

The Leadership Role of the Sultan and Government Policy of the Malay Kingdom of Riau-Lingga: Maritime Economic Perspective in Islamic Malay Historiography

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Abstract

The Malacca Strait area makes the Malay country the cosmopolitan center of the world in terms of maritime economic defense on world trade routes and Pan-Islamism. One of the rulers of the trade routes in the Malacca Strait were sea nomads or Pesukuan people, which caused maritime piracy to become dangerous. Economic development in the Malay Kingdom of Riau-Lingga attempted to incorporate sea nomads into the political structure by the Sultan to increase the country's per capita income. This research examines the historical economic perspective in government policies to reduce the poverty gap in the coastal areas of the Riau Islands in the maritime financial sector regarding the limitations of marine product fishing technology. The naval security approach highlights the maritime economic development of the Malay Kingdom of Riau-Lingga to reach the world's naval axis, including maritime culture and resources, maritime infrastructure and connectivity, maritime diplomacy, and maritime defense. Qualitative collective case studies analyze data and the meaning of the case context in a holistic, multidisciplinary manner (literature study) through critical case sampling techniques. This research uses Perroux's growth center theory, which positively impacts absorbing labor in an area to reduce poverty. The results of this research show a connection between political life, psychology, international relations, and economic growth in Malay transnationalism. Significant findings are the continuity of economic growth trends in the Malay Kingdom of Riau-Lingga against economic slowdown and future predictions from a comprehensive historical perspective of economic civilization.

Keywords: *Sultan Leadership, Government Policy, Poverty, Economic Growth, Malay Economic Forecast, Historiography*

INTRODUCTION

The Sultan's role in alleviating poverty from a maritime economic perspective is vital in understanding the dynamics of economic growth and its impact on poverty in all regions of the world. The Sultan, as ruler, has a strong influence in controlling and managing the maritime economy in the Riau-Lingga region. After the mid-eighteenth century, Malays became increasingly associated with violence, treason, and piracy (Amirell, 2020). The Sultan adhered to Kautilya Arthashastra's art of statecraft in India by strengthening political supremacy to anticipate rebellion using military violence (Scott, 2010). Apart from that, Kautilya's realist and cynical political views saw the Sultan's caution in choosing alliances to avoid betrayal (Brekke, 2006). The negative perception of Malays as pirates affected the security of trade routes in the Malacca Strait to the waters of the Anambas Islands because of the colonial anti-piracy campaign initiated by the Dutch and British in the nineteenth century. By controlling and regulating trade routes, the Sultan facilitated economic activities such as maritime trade, which functions as per capita economic growth in the Malay Kingdom of Riau-Lingga. One of them was by incorporating sea nomads who lived on boats into the maritime army of the Riau-Lingga Malay Kingdom who were subject to the Sultan's descendants in Siguntang Maha Miru in Palembang (Lapian, 2011). Orang Pesukuan on the Riau and Lingga Islands, Orang Mantang on Mantang Island, Orang Tambus on Galang Island, and Orang Mapor on Mapor Island, the same people and the descendants of the Bajau tribe are called sea nomads.

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The Sultan used the Siguntang Maha Miru genealogy pattern to create a good social order through an alternative way of thinking about power, namely moral perfectionism about the mindset of great humans (Saito, 2011). The elitist conflict in Johor in 1688-1699 was the background for the split of the Malay Empire of Riau-Lingga-Singapore-Malaka-Johor-Pahang between Sultan Mahmud and Tun Abdul Jamil. The Kingdom of Johor-Singapore and the Malay Kingdom of Riau-Lingga are evidence of this division. Meanwhile, the genealogical role of Siguntang Maha Miru was taken by Sultan Abdurrahman as Sultan in the Malay Kingdom of Riau-Lingga, son of Sultan Mahmud Syah III, who was killed by the betrayal of his commander, Megat Seri Rama. Sultan Abdurrahman tried to build a new empire in Malay. In the history of world civilization, kingdoms collapsed in Europe as old empires due to war and the weakening of economic, political, and military influence (Clemens, 2017). Therefore, Sultan Abdurrahman legitimized himself with Sulalat al-Salatin, which contains elements of political myth related to the genealogy of Malay kings from Iskandar Zulkarnain to Bukit Siguntang and their customs (Chambert-Loir, 2005).

Sea nomads are the second central figure after the Sultan, bound by a contractual agreement from the Srivijaya Kingdom era to protect maritime trade routes. The Lingwai Daida manuscript of 1178 reported that the location of *Sanfoqi* (Srivijaya) was significant for foreigners on their way to China and described the role of sea nomads as a maritime defense force (Lapian, 2011). The collapse of Srivijaya resulted from internal conflict, external pressure from foreign nations, and changes in regional politics in Malay history, resulting in cultural changes and geopolitical shifts in Southeast Asia (Wolters, 1970). The rise and fall of a country can be learned from the experience of world economic history. There are three events, namely money printing, wealth gap, and rising rival power, resulting in changes in the order of countries that are successful in the world. In this case, Sultan Abdurrahman played an essential role in maritime economics, regional geopolitics, and military defense. The naval economy received serious attention from the Sultan because the poverty rate was so high that it affected the country's per capita income. There are eight metrics of a country's strength that a new empire wants to achieve, namely education, innovation and technology, competitiveness in the global market, economic output, share of world trade, military strength, strength of the financial center for capital markets, and the strength of the country's currency as a currency spare money (Dalio, 2022). Therefore, sea nomads became a political faction to protect maritime trade routes aimed at economic growth from port and service taxes.

Economic development in the Malay Kingdoms of Riau-Lingga seeks to include sea nomads utilizing maritime skills, knowledge, and resources. This characterizes the Malay Archipelago region as a cosmopolitan center apart from the West Coast of Sumatra (Barus), the East Coast of Sumatra, and the North Coast of Java. Trade between Malays and Chinese led to Chinese migration into Malay transnationalism. The memory of the Sei Karang and the memory of Bintan Bay have played an essential role in the history of the Archipelago Malay Civilization. The rapid flow of trade gave rise to the development of cities on Bintan Island (Tanjungpinang, Senggarang, Istana Kota Lama, and Penyengat) in the 13th – 19th century AD around the sea silk route and inland routes on the rivers of Sumatra. Sumatra is geographically located on the Malacca Strait trade route, supported by comprehensive and deep rivers and rivers whose development has become a place for the formation of cosmopolitan cities (Wiyanarti, 2018). The river memory network can strengthen the political and economic role of the *K'un-Lun po* shipbuilding technology industry in the interior of the Sumatran River. Focuses on maintaining the security of trans-Asian maritime trade tasked with securing trade from India to Southeast Asia (Manguin, 1980).

This paper aims to analyze the dynamics of the welfare level of sea nomads below the poverty line, resulting in piracy and disrupting maritime trade routes in the Malacca Strait. To highlight this problem, we use a marine security approach while relating it to maritime economics regarding the main conditions influencing a country's naval power: geographic location, physical conformation about climate, area, population, society character, and government character, including national institutions (Mahan, 2007). This fits well with the concept of a blue economy; the World Bank defines a blue economy as the sustainable use of marine resources for economic growth, improving livelihoods and employment by preserving marine ecosystems (Manyilizu, 2023).

The government policies of Sultan Abdurrahman's time tried to apply the theory of the world's great economic cycles regarding the birth of states after conflict, periods of peace and prosperity, and the design of government institutional systems to increase strong economic, political, and military power. For a country to progress, it needs to pay attention to advanced education that produces output, namely knowledge and skills, politeness, character, and work ethic taught in schools, families, and religious institutions. Heavy trade traffic gave rise to the ideology of Pan-Islamism from the Ottoman Turks to unite to be free from the colonialism and imperialism of the West. This was the background to the emergence of Sultan Abdurrahman's resistance against the Dutch maritime economic system, which was signed on 10 November 1784 through *the Treaty Altoos Durende Getrouwe Vriend en Bond Genootschap* agreement between Sultan Mahmud Syah III and Jacob Pieter van Braam on the Dutch warship named Utrecht (Dahlan, 2014). Therefore, Sultan Abdurrahman tried to build a maritime economic system centered on the cosmopolitan port areas of the Karimun Islands, Bintan, Lingga Islands, Tambelan Islands, Anambas Islands, and Natuna Islands.

However, problems arose due to the agreement between the Dutch and Sultan Mahmud Syah III. Namely, the Dutch controlled the trade route in Riau-Lingga. Researchers are interested in using the growth center theory to answer the problem of soaring poverty levels due to the Dutch's blockade of maritime trade routes. The Perouxian approach can explain the economic development of the new empire in Malay Riau-Lingga; there are six key concepts, namely the concept of development, growth centers and growth poles, spatial economics, social justice, and population welfare, the role of the state in the distribution of economic activities, and the concept of differential profits (Higgins, 2017). The social exclusion of sea nomads is marginalized or excluded from everyday social life; because of this, the Sultan adopted a policy of empowering social conflict through the power of decentralized local-level institutions regarding the level of political freedom and civil society participation in the economy (Narayan, 2002). The conditions of economic success and underdevelopment are an antithesis of the theory of growth centers and growth poles (Rossi, 2009). The growth center theory relies on developing industrial areas concerning more prosperous regions, while the growth pole theory is in the context of disadvantaged areas.

Therefore, the Sultan, as the leader of the government's bureaucratic elite and the head of the traditional Malay aristocracy, must design a maritime economic system within the framework of a blue economy approach. An aggressive blue financial growth strategy can expand the naval economy, create jobs, and alleviate poverty (Sowman et al., 2023). Sea nomads were the main target of Sultan Abdurrahman's program for alleviating poverty because they served the Srivijaya era. Portuguese records state that the sea people group had allegiance and loyalty to Parameswara, a prince descended from Bukit Siguntang, after the collapse of Srivijaya with the founding of the Kingdom of Malacca in the 16th century (Andaya, 1997). The Sultan, as the founder of the state, apparently designed it based on Malay Islamic historiography, namely, Hikayat Raja Pasai, Sejarah Melayu, Hikayat Aceh, Peringatan Sejarah Negeri Johor, Hikayat Siak, and Tuhfat al-Nafis. The document highlights the close relationship between economic activities and the concept of national prosperity, peace, the characteristics of a just ruler, and the art of government (Denisova, 2012a). Malay Islamic historiography teaches that a bureaucratic elite in an ideal Islamic state must have a solid economic and government system to understand the criteria for prosperity and decline.

This research is essential to answer the historical narrative of Western superiority in Malay history. The Malay Riau Lingga Kingdom's version of the maritime economic concept needs to be re-studied, seeing the great cycle of the birth of an empire through conflict, then leading to peace and prosperity resulting in increased productivity. Trends in economic growth and decline in Islamic countries in the 21st century need to look at the experience of the Malay history of Riau-Lingga and how to overcome economic decline triggered by debt through money printing, social and political inequality, as well as external conflicts regarding military competition in world geopolitics. These past trends can be valuable lessons for overcoming the economic slowdown in the 21st century, along with predictions of economic growth from the perspective of economic history in the future.

METHODS

This research uses a qualitative method, a collective case study type. Holistic case analysis describes in detail the pattern, context, and setting in which the case occurred. A collaborative case study approach to analyze the research objectives regarding the role of the Sultan's leadership, the level of welfare of sea nomads below the poverty line because the blockade of Dutch maritime routes in the Malacca Strait resulted in economic growth being a region left behind compared to the Kingdom of Johor-Singapore. An in-depth understanding of diverse multidisciplinary cases from economics, history, psychology, politics, and international relations helps highlight the dynamics of maritime economic growth in the Malay Kingdom of Riau-Lingga. This research is categorized as a literature study, reviewing the thoughts of figures and continuing economic history studies. Continuity means continuous historical events, occurrences, and dynamics that occur regularly and continuously from time to time. This article study attempts to observe the historical movements that influence the economic movement of a civilization, starting with the emergence of conflict and disease outbreaks, periods of peace and prosperity of countries, and the birth of empires of world economic superpowers until the decline of an empire.

Researchers use collective case study qualitative research to refine data of objective classification of sources such as books, journals, and ancient manuscripts. The data is analyzed holistically, studied in a multidisciplinary manner, and the common thread is concluded in understanding the pattern, context, and case setting. For case study research, to make the analysis sharper, it is necessary to formulate research questions about the role of the Sultan's leadership in determining government policy in realizing political, military, and economic power in the Malay Kingdom of Riau-Lingga. The subsequent formulation is how to compare economic growth from past events regarding slowing trends and future predictions of the financial status of the Islamic ideal-type state in Malay civilization. Malay Riau Lingga (1824-1911 AD) was an ideal Islamic state after the collapse of the Malay Empire, which was centered in Malacca in the 16th century AD. Writing continuity history is urgent because historical sources are fundamental knowledge for maintaining peace in human civilization. Events in the past will always be related to the future as a link in the chain of human life and used as a reference for inspiration and even learning from the present to the future. Make generalizations from a problem case (Mali, 2023). Based on the analysis in data collection, researchers need to focus on theme analysis, multiple case contexts with cross-case analysis, and interpretation of the meaning of the cases. The critical case sampling type is used to facilitate the process of logical generalization about specific information about case problems (Creswell, 2023). In the final stage, the researcher interpreted the data regarding the meaning of the context of humanistic understanding regarding learning a case that occurred (Brown, 2008).

RESULTS AND DISCUSSION

Blue Economy Strategy and Maritime Economic Superiority, A Psychohistorical Geopolitical Implication

The blue economy and maritime economic excellence concept has received increasing attention recently. This attention is driven by recognizing that oceans and seas are valuable economic growth and global trade resources. The port cities in Malay Riau-Lingga are included in the transit port destinations in the Sumatra region because two *chryses*, *chalibra* and *multinkeanikos*, flank them. Van der Meulen's theory about maritime civilization on Bintan Island is very busy, flanked by the two Peninsulas of Malaya and Sumatra, the Indian Ocean and the Pacific, and flanked by the sovereign territory of the Selimbau Kingdom in West Kalimantan and the Kingdom of Johor-Singapore. This theory comes from news of the travels of Greek traders (the reign of King Augustus in the 1st century AD) and news of Claudius Ptolemy's travels reporting two peninsula areas called Suvarnabhumi (golden land of India) and Suvarnadwipa (golden island of Sumatra) (Van der Meulen, 1974). The analysis of the port city in question is the upstream port of Riau in Sei Carang (Senggarang and Tanjungpinang), which is a trading area for traders from Kalimantan, Sulawesi, Singapore, and traders going back and forth from the Middle East, India, and China (Netscher, 1854). The Malay people had experienced economic modernity before the development of European imperialism in Southeast Asia. Early modern Southeast Asia was a period of intensively interacting globalization and unification processes

involving commercialization, writing, a linear view of time, and relentless technological change (Andaya, 1997). The data above represents business profits influenced by geopolitical areas, emphasizing the blue economy strategy to encourage economic growth using marine resources based on maritime potential.

Because of this, commerce developed due to a conducive government system in aristocratic politics in the kingdom. The progress of a kingdom if the government system implements an aristocracy that follows changes. Willetts divides the formation of three states in ancient Greece, which differed in political art between Sparta, Athens, and Crete. A democratic country symbolizes Athens, Sparta has a conservative economic and political system, and Crete has a more advanced government system, implementing an aristocracy that follows change (Willetts, 2014). The ideal leader has a revolutionary personality in psychological dimensions related to historical interests (Mazlish, 2017). The realm of geopolitical psychohistory as an alternative answer to the Sultan's leadership in implementing maritime economics in Malay civilization. Misperception of political-military interpretation of misidentification of enemy psychohistory. The leader's political game is influenced by the strategic doctrinal war in world civilization between the thalassocracy of 'sea power' and the tellurocracy of 'land power.' The case in the Malay Kingdom of Riau Lingga uses maritime power in military control of the Malacca Strait area to implement blue economic expansion. The Sultan adopted Kautilya's anarchist political strategy. The Arthashastra of the Chandragupta Empire era emphasized strong statecraft from within the palace. The king's concentric circles must dominate and have legitimacy. The political control of neighboring kingdoms and the Chinese diplomacy of Pax Sinika and Tianxia became a soft power state policy to compete with Western nations in the port of Singapore. Pax Sinika and Tianxia were popularized by the Zhou Dynasty (1046 BC-256 BC) and the Han Dynasty (202 BC-220 BC). Tianxia is a heavenly mandate system in which the Chinese Emperor is tasked with ruling the world. Pax Sinika is a tributary system, a hierarchy of Chinese Emperors as rulers of the empire, requiring neighboring tribes and kingdoms to accept diplomatic submissions marked by a tribute system. (Chen, 2016). So, the formation of coastal states in Malay depends on the maritime economy and the role of the navy in diplomacy in the international and interregional spheres (Heng, 2013).

The Sultan adopted a policy of strengthening the military by including sea nomads to secure the maritime economy-the navy as a tool for state expansion in controlling the influence of port cities. Trade ships still navigate using the monsoon wind system, which blows for six months, causing an increase in state tax revenues. The state uses taxes from parking merchant ships to strengthen its maritime military fleet to ensure security and economic prosperity (Wey & Harun, 2018). The blue economy expansion aims to encourage economic growth and improve life and social inclusion without sacrificing the marine environment's and coastal areas' sustainability. The blue economy, run by the Sultan, creates two conflicts of interest related to economic growth and development (Martínez-Vázquez et al., 2021). One of them included sea nomads in political activities, economic activities through the introduction of money and the elimination of barter trade (Chou, 2003).

The blue economy aims to overcome the problem of poverty in coastal areas. The Dutch economic blockade contained essential points detrimental to economic trade, such as the Malay-Kalimantan-Bugis not being allowed to trade and the Dutch controlling the port areas in Malacca and Singapore (Dahlan, 2014). The blockade caused disadvantaged areas; according to the growth pole theory, the exclusion of sea nomads was due to the Dutch economic blockade's decreasing catch of marine products. The Sultan implemented profitable policies for economic growth, which had three criteria: large-sized industry, leadership with high economic potential, and growth through economic geography (Rossi, 2009). Growth strategies in the blue economy are used as policies in maritime companies based on ecosystem management. Good economic growth must maintain maritime employment, encourage marine entrepreneurial discovery policies, enforce naval law, and form maritime clusters (Kyvelou & Lerapetritis, 2019).

The Sultan attempted to improve the government system in pursuit of sustainable economic development to compete with the Kingdom of Johor-Singapore regarding prosperous regions. An important finding in this case is the Sultan's role in building naval power and developing a maritime-oriented economy. Maritime economic growth in Malay Riau-Lingga applies the principle of strengthening in several sectors, among others.

Table 1. Indicators of Country Strength as an Economic Empire

Indicators of Country Strength as an Economic Empire Study of Economic Growth in the Malay Kingdom of Riau-Lingga		
No	Metric	Size
1	Education	Character, politeness, and work ethic.
2	Innovation and technology	New technology, industrial innovation, and human resources.
3	Competitiveness in the global market	Productivity and competitiveness of the goods and services sector in the world market.
4	Economic output	Increase in maritime employment.
5	Share of world trade	It increased global market share.
6	Military power	Sea nomads armed them as a naval army of the Malay Kingdom of Riau-Lingga.
7	Financial power for capital markets	Natural resources as geopolitical and investment bargaining power.
8	The power of a currency as a reserve currency	Ikan gold coins and Topi gold coins are the official currency of Riau-Lingga Malays and are traded in the Malacca Strait.
Collective Case Studies (economics, politics, psychohistory and geopolitics)		
Case analysis	The Islamic education system is based on religious schools that are advanced in producing leaders and ulama. An advanced education system affects increasing human resources. Technological innovation improves the standard of living and the state of prosperity.	
Context and setting analysis	Arab, Persian, and Gujarati traders brought Madrasah and Tariqah lessons in the seventh century AD. Tuhfat al Nafis said Yang Dipertuan Muda Riau V studied at the Syamaniah Order. One rapidly growing order in Malay Riau-Lingga is Naqsyabandiyah, brought by the Sufist network, Sheikh Ismail al-Khalidi al-Minangkabawi. They produced leaders from school and religious educational institutions through an ulama system consisting of nobility (umara), ulama, and intellectuals.	
Red thread of problems	Educate the public about legal rules on ethics, legal regulations, and ethics. As a feature of the maritime industry, work schedules are created through the education system to manage marine industry resources.	
Case lessons	They are increasing the level of people's welfare from extreme poverty due to the Dutch economic blockade through blue economy policies.	

Ideal Type of Islamic State Based on Malay Historiography Sources from Islamic Economic History Perspective

Islamic economic principles of justice and equality guide the ideal Islamic state described by Malay historiography. This perfect Islamic state is related to ensuring the welfare of its citizens. The Islamic economic perspective that developed in the 18th century AD in the Malay Kingdom of Riau-Lingga developed very moderately from the influence of the Ottoman Turkish caliphate. The pan-Islamist network gave birth to an Islamic economic system aimed at eliminating Western colonialism against Muslims and tribalism and establishing a caliphate government system for the advancement of Islamic civilization. Malay Islamic historiography sources prove that the interpretation of the Islamic economic system originates from trade, economics, international shipping, politics, intellectual life, customs, and the order of Malay life (Denisova, 2019). Ancient Malay texts such as the Hikayat Raja Pasai, Sejarah Melayu or Sulalatus Salatin, the Hikayat Aceh, Peringatan Sejarah Negeri Johor, Hikayat Siak, and Tuhfat al-Nafis explain economic development. The text contains finances, taxes, currency units, receivables, and payables (Denisova, 2012b).

Malay Islamic historiography is written to explain the Malay empire's glory as an ideal Islamic state. Explains trade prosperity activities, financial history, and taxes from service results. The principle of economic prosperity in Islamic economics will directly influence economic development and welfare indices. There are four pillars of wealth, namely *Faradh* (social responsibility), *Shura* (social participation), *Al Adl Wal Ihsan* (social balance), and *Ummah* (social cohesion) as indicators of community welfare (Ismail & Rasid, 2022). Therefore, according to Malay historiography and Islamic economic principles, the ideal Islamic state aims to realize a just and equitable economic order based on Sharia principles (Soldatos, 2015).

There is an urgency for millennium and sustainability development goals to be implemented in the Islamic economic system in the Malay Kingdom of Riau-Lingga for shared prosperity. The most important indicator is the reduction of poverty and hunger. The destructive effects resulting from the Laissez-faire economic system have spread a culture of corruption in government and inherited two types of usury in the Western financial system, namely *riba' al fadl* (exchanging money for money or consumer goods for consumer goods) and *usury an-nasi' ah* (exploitation of transactions in financial markets). The economic policy implemented is characterized by comprehensive economic Islamization, creating an economically advanced Islamic society (Borchert & Zellmer-Bruhn, 1993). This case occurred in the modern era during the Islamic Revolution in Iran in 1979. The SDGs of the 17th to 18th centuries AD were a transition from the classical to the

contemporary period, having four pillars: social development, economic development, environmental development, and law and state administration.

There is a relationship between the economy, prosperity, and international trade; historical evidence records the density of the Islamic population created in the 16th century AD who inhabited agricultural land in Southeast Asia (Chaudhuri, 1985). This population density gave birth to a maritime economy in the port cities of Tanjungpinang, Dabo Singkep, Daik Lingga, and Tanjung Balai Karimun. The source of the Hikayat Raja Pasai narrates the economic life of a Pasai country in the period 1280-1400 AD, which was prosperous due to significant port taxes from foreign traders (Mead, 1914). Sejarah Melayu or Sulalatus Salatin texts discuss Malacca's trade activities related to public order regarding legal regulations. Tun Seri Lanang emerged under Sultan Iskandar Muda in Samalanga (a vassal area of the Aceh Darussalam Kingdom), built as a center for advanced agriculture, plantations, and maritime fisheries industrialization. The concept of social justice is implicit in the Sulalatus Salatin text, which inspired the formation of the Malay Islamic economic system. The profits from economic activities are distributed evenly to the people, and the altruism of leadership in Hikayat Aceh is depicted by the character Hang Tuah, who is wise and serves the community (Salleh, 2000). Ancient Malay texts implied altruism about the bonds of care and compassion; in the Al-Quran, it is stated in Surah Ali Imran (3) verse 134 about almsgiving in conditions of affluence and poverty, and Surah An Nisa (4) verse 36 about almsgiving or sharing as a form of empathy for others.

Ancient Malay texts teach technocrats to learn from past trends of decline in economic prosperity. Peringatan Sejarah Negeri Johor Manuscript contains the dynamics of political and economic events, such as the defeat of Johor's war against Jambi in 1672 AD, which resulted in inflation, namely an increase in rice (Mu'jizah, 2010). Inflation impacts the increase in poor people and national famine due to the decline in economic reserves from port customs and the geopolitical war with Jambi assisted by the Minangkabau (Denisova, 2012a). Hikayat Siak informs us of the political conditions regarding the rise of Siak (trade-in Bangka and Palembang progressed rapidly). Source Tuhfat al-Nafis tells about the success of the Islamic economic system regarding the strength of the country's growth in agricultural industrialization, gambier plantations, shipbuilding defense, fair government, and trade.

Sharia financial investment is overgrowing due to the opening of Gambir plantations. Islamic rules prohibit borrowing money with interest in transactions, known as Fiqh al-Muamalat (Aladdin et al., 2020). This incident occurred in the Italian Catholic Church (Lateran Council) in 1215 AD by prohibiting Christians from lending at interest, causing the economic community to default. The economic negative impact caused the Franciscans to fight usury by establishing a national loan bank called Monti di Pieta (Becker et al., 2021). Islamic economic dynamics were applied in Eastern Europe between 1400 and 1850 in cities where Jewish communities grew 30% faster than cities with Orthodox Christian communities. As a result, the government expelled Jews who dominated the capital financial market. The historical facts of economic life in 15th-century Europe are relevant to Tuhfat al-Nafis's narrative about the tax system and accounts payable. The notice contains information about population migration from the coast to port cities due to clearing forest land for planting Gambir. The Maklumat Tuhfat al-Nafis, or the announcement of law from monarchism, tells the story of the Gambir plant taking labor from Malays, Orang Laut, Bugis, and ethnic Chinese, the Teochiu sub-ethnic and the Hokkien sub-ethnic. Prosperity criteria include tax and fiscal revenues such as port customs, taxes on the wealthy, state development, fair trade laws, defense industry, sharia economics of waqf and mosques, halal food industry, and development of new coastal port cities.

Therefore, the Gambir plantation gave birth to the Islamic financial system in the Malacca Strait area. The history of Islamic finance, which gave birth to Islamic banking, starts from eight phases, namely formation in 622-661 AD, growth and stability in the 7th-10th centuries, the decline in the 10th-13th centuries, partial development in the 13th-16th centuries, youth in the 16th-19th centuries, decline and subjugation. The Ottoman Empire to the West from the 19th century until 1970, Islamic financial revivalism from 1950-1960, and interest-free Islamic banking from 1970 until now (Alamad, 2017). The youthful phase of the 16th-19th centuries was born from the change of the Abbasid Caliphate regime from 1261-1517 to the Ottoman Turks, initiating the influence of Islamic economics into Southeast Asia. One of the cases in Malay Riau-Lingga is implementing the Islamic economic system in international trade and the country's per capita fiscal. Chinese

people of Teochiu ethnicity (agrarian skills) and ethnic Hokkien (trade skills) were brought in by the Sultan in 1740 to work in Senggarang and Tanjungpinang (Arman, 2022). Farmers who open new plantations receive business capital from ethnic Hokkien Chinese in Tanjungpinang and Singapore. Farmers sell their crops to creditors to pay debts. The Sultan is present as a regulator who places great importance on consumer protection from an usurious economy by the guidance of the Al-Quran, namely exploitation of economic transactions, economic losses and bankruptcy, and investment obstacles. Islamic financial regulations side with the ummah and people in prohibiting qimar (risk-taking), maysir (taking ownership through betting), gharar (fraudulent investments), and haram (illegal goods and services). The prohibition of usury and the principles behind usury can be traced to Judaism regarding interest-free services specifically for Jews in Israeli banking and Christianity regarding the repeal of the unique interest system for Catholics in the 19th century AD (Kutty, 2020).

Islamic economics prioritizes general communal aspects related to faith in Islamic finance. Charity consisting of zakat, taxes imposed on income and wealth, and the prohibition of usury in financial transactions are influenced by the One Belt One Road (OBOR) route. The OBOR route has positively impacted Islamic civilization in Southeast Asia, Central Asia, and West Asia to carry out trade and change the civilization of nomadic communities to enter the global region with the introduction of currency and technology (Selmier, 2018). Islamic endowment funds (Awqaf) to accommodate individual and institutional funds that support socio-economic development. Waqaf has a dual motivation for government, namely individual donations and non-governmental institutions, which play a role in developing the health, education, and religious sectors. Therefore, the government must understand the role of waqf before designing socio-economic development policies (Sukmana, 2020).

Comparison of Economic Growth Trends in Malay Islamic Countries: Lessons from the History of Continuous Economic Civilization

The strength of its currency influences a country's economic growth cycle as a reserve currency and military strength in the geopolitical arena. Comparing Islamic economic growth trends (the Abbasid Caliphate to the Ottoman Empire) against Western and Jewish economic competition gives rise to economic power competition. Currency is an essential element in trade transactions in goods and services. In the history of world economic civilization, three types have been used: the barter system, gold currency, and paper currency. The longest-used monetary system used the Gold Dinar as the supremacy of Islamic economic glory and the highest currency used during the time of the Prophet Muhammad SAW, the Rashidun Caliphate, the Omawi Caliphate, the Abbasids, and the Ottomans (Yaacob et al., 2012). The decline of the Islamic period occurred in the early 20th century AD; historical facts say that Lenin wrote in 1916 about imperialism as the final stage of capitalism. Lenin's ideas gave rise to the modern neo-3G (Gold, Glory, and Gospel) spirit characterized by increased economic institutions, the formation of industrial cartels, claims for non-European territories, and the conflicts of World War I (Abernethy, 2000).

The golden period of Islam ended in 1924 with the collapse of the Ottomans, giving rise to a change in the Western economic system. This system adheres to Satanic Finance, built from the paradigm of human materialism and hedonism (interest, fiat money, and frictional banking system). The Western economic system was built to drop the Gold Dinar standard used in the Ottoman and Malay Riau-Lingga using paper money as currency; based on historical evidence in 1871 AD, money transactions in the world used the Gold Dinar standard, for example, in Germany (Mark) and England (Pound) prioritizing the gold exchange rate as the extrinsic exchange rate. The currency system or fiat money was developed by applying interest rates so that money must increase as a function of time based on human desires for world needs. Money must be printed as much as possible. This is contrary to the principles of Islamic law, which states that if money is allowed to increase, it must be accompanied by an increase in goods and services. An economy based on the application of interest rates or the practice of usury in the history of Indian civilization was prohibited by the teachings of the Hindu Vedas (2000 – 1400 BC) and the Buddhist Jataka (600-400 BC). The practice of usury in ancient Indian texts is called *rente*. The Vedic book mentions *kusidin* as a lender with interest in the Sutra

and Jataka texts in Buddhism informing the situation of sentiments that despise usury. In Malay, it is known as *toke* or *ceti*. Economic institutions controlled by Jewish bankers tried to apply Talmudic teachings regarding the practice of usury in the economy. Fiat and fractional reserve banking systems are highly unfair, resulting in currency and financial turmoil in the past and present (Lee, 2011). The basis for this weakness comes from the bank's ability to create denominated money, causing inflation because gold has no intrinsic value.

The cycle and pattern of the birth of a new empire begins with conflict or war. This trend also impacts economic growth trends in Malay Islamic countries. The turmoil of national hunger is mentioned in the *Tuhfat al-Nafis* Book regarding inflation, which is mentioned by the geopolitical war with Jambi. The political-military realm is closely related to economic growth in Malay Islam. This happened in this cycle in the 1907 Bank of Rush event, and to overcome this problem, the Federal Reserve Act of 1913 was issued. The 1907 Bank of Rush was motivated by panic when copper companies in the United States went bankrupt in the economic market, causing low public confidence and taking away gold deposits in banks through banknote checks. As a result of this crisis, banks did not have gold reserves; at the initiation of an agreement between Rockefeller and Woodrow Wilson (US President) to form The Fed Act, a central bank to print money, gold was stored in a frictional bank system. This financial institution system was strengthened again in 1930 to anticipate the Great Depression crisis, namely the decline in economic growth, triggering the emergence of massive speculation in the stock market. The Bank of International Settlements Basel (the birth of the world's central bank) by Rothschild aimed at creating a world financial safety net supported by Franklin Delano Roosevelt through the decree of April 5, 1933, regarding the compulsion of all citizens to store gold in banks or the birth of the Dollar as Paper Gold (Quigley, 2014). The only collateral for interest on loans can be repaid by imposing taxes on the people as implemented by the Bank of England (Cobbett, 1834). This was formed based on the Treaty of Versailles with the defeat of the Axis bloc and continued with the Sevres Agreement with the division of the Ottoman Turkish territories in the Eastern Mediterranean, resulting in the emergence of a British mandate system of government in Palestine and a French mandate in Syria (Syria and Lebanon).

Lessons can be learned from past cycles and patterns by strengthening the currency system as the world's reserve currency. The Muslim Association in Malay Riau-Lingga tried to fight the practice of usury by issuing *Topi* gold coins, *Ikan* gold coins, and *Petik* gold coins. This currency is claimed to be able to compete with Dutch Guilder banknotes and British Pounds for transactions in international trade in the Malacca Strait. Malay money describes people's philosophy of life close to the cosmopolitan sea route. Predictions for the future of the Malay economy will return to using the Gold Dinar standard as a unit of currency that unites the Pattani Malay Muslim Nation, Malay Malays, Archipelago Malays, Brunei Malays, and Moro Malays. This was once initiated by Mahathir Muhammad, who proposed trade transactions for ASEAN countries in 1997/1998, which experienced a severe crisis, and the Organization of Islamic Cooperation in 2003 (Yaacob et al., 2012).

CONCLUSION

As an intellectual figure and king of makers in economics, politics, psychohistory, geopolitics, and international relations, the Sultan needs to be studied from the perspective of great men in Islamic civilization. The Sultan's leadership focuses on maritime security to achieve the vision of *Lancang Kuning Raya* in realizing Gross Domestic Product (GDP) per capita economic growth. Developed from the *Lancang Kuning* folksong tradition, it is a guide for society that contains the teachings of a leader to carry out his duties during society. It is in the national interest as a sovereign country to play a role as a global player in the 18-19 century AD in the Malacca Strait. After the split of the Malay Empire of Riau-Lingga-Malaka-Johor-Singapore-Pahang, the Dutch politically and economically controlled the kingdom through the *Treaty Altoos Durende Getrouwe Vriend en Bond Genootschap* 10 November 1784. The Sultan made a new economic policy oriented towards the blue economy to create jobs, open industrialization, and invest in trade to reduce poverty levels. The emergence of new empires began with conflict and war, the emergence of disease outbreaks, prosperity, and decline.

Based on Malay Islamic manuscript sources, it explains economic development and welfare indices from trade prosperity activities, financial history, and taxes from services. The document emphasizes the efforts of Muslims in Riau-Lingga to eradicate usury by issuing gold coins as an alternative to Dutch Guilders and British Pounds for international trade in the Malacca Strait. Financial power for the capital market and the power of the currency as a reserve currency as the main element of state financing became powerful and superior as an agent of the Ottoman Turks in Southeast Asia. The importance of the unity of Muslims in Riau-Lingga in fighting the practice of usury is one of the keys to implementing Islamic economics.

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