

The Educational Relations and Agrarian Life Orientation in the Majapahit Period

Rieca Nona Mutia¹, Nara Shakti Salsabillah²,
LR Retno Susanti³, Dedi Irwanto⁴

¹²³⁴Pendidikan Sejarah FKIP Universitas Sriwijaya
¹retno_susanti@fkip.unsri.ac.id

Abstract

The Majapahit Kingdom is one of the major Hindu-Buddha kingdoms in the Nusantara. The kingdom that has been around for a long time certainly has a lot of history that deserves to be studied, such as the education system, and the system of economic life. Both certainly have an inseparable relationship, between education and the agrarian system of life. The purpose of this study was to determine the relationship between non-formal education and agrarian life in the Majapahit kingdom, both in terms of the economic system and knowledge of the people at that time in their agrarian life, besides that the purpose of this study was to educate readers about informal education. During the Majapahit era and its relationship with the orientation of the agrarian life of the Majapahit kingdom, this discussion is expected to further broaden the reader's insight into the history of the Nusantara. This study uses qualitative methods and historical data collection in order to describe an event, social activity, thought, belief either individually or in groups. As for the results obtained from this study, the Majapahit kingdom was an agrarian kingdom, where the economic sector was in the agricultural sector. The technology used in agriculture has existed since ancient times, but it is still simple. Based on the discussion with this method, we come to a conclusion that, Majapahit was a very developed kingdom in its time, both in terms of education and agrarian life and the relationship between the two was very closely related.

Keywords: Majapahit; Education; Agrarian; Maritime

Abstrak

Kerajaan Majapahit merupakan salah satu kerajaan bercorak Hindu-Buddha besaryang ada di Nusantara. Kerajaan yang berdiri cukup lama tentunya banyak memiliki sejarah yang sudah sepantasnya untuk dipelajari, seperti diantaranya sistem pendidikan, dan sistem kehidupan perekonomian. Keduanya tentunya memiliki hubungan yang tidak dapat dipisahkan, antara pendidikan dan sistem kehidupan agraria. Tujuan dari penelitian ini adalah untuk mengetahui relasi antara pendidikan informal dengan kehidupan agraria yang ada pada kerajaan Majapahit, baik dari sisi sistem perekonomian dan pengetahuan masyarakat pada masa itu dalam kehidupan agrarisnya, selain itu tujuan dari penelitian ini adalah untuk mengedukasi para pembaca mengenai pendidikan non formal pada masa Majapahit dan hubungannya dengan orientasi kehidupan agraria kerajaan Majapahit, dengan adanya pembahasan ini diharapkan akan semakin menambah wawasan pembaca mengenai sejarah yang ada di Nusantara. Penelitian ini menggunakan metode kualitatif dan pengumpulan data historis agar dapat mendeskripsikan suatu peristiwa, aktifitas sosial, pemikiran, kepercayaan baik secara individu ataupun kelompok. Adapun hasil yang didapat dari penelitian ini, kerajaan Majapahit merupakan sebuah kerajaan Agraris, dimana sektor perekonomiannya berada pada sektor pertanian. Teknologi yang digunakan dalam pertaniannya sudah ada sejak zaman dahulu, tetapi masih sederhana. Berdasarkan pembahasan dengan metode ini, kami mendapati sebuah kesimpulan bahwa, Majapahit

adalah kerajaan yang sangat berkembang pada masanya, baik dari segi pendidikan maupun kehidupan agrarisnya serta relasi antara keduanya memiliki keterkaitan yang sangat erat.

Kata Kunci: Majapahit; Pendidikan; Agraria; Maritim

Introduction

Indonesia has a long history that can reach the present, both local and national history, history itself certainly has its own meaning for each region. One of them was during the Hindu-Buddha kingdom, in the Nusantara there was one kingdom called the Majapahit kingdom. The Majapahit Kingdom is a large kingdom on the island of Java. This kingdom has a lot of history and was one of the great kingdoms in the Nusantara at that time.



Picture 1. Maja Tree

(Source: Research Documentation, 2022)

Based on picture 1, the Maja tree which is related to the name of the Majapahit kingdom, of course has a special meaning, the name of this kingdom is taken from the word maja fruit which has a bitter taste. This fruit has a fairly large size, larger than an orange, and has a green skin. This fruit is still commonly found on the island of Java. This fruit has a bitter taste unlike oranges. Therefore, the name Majapahit was taken from the name of this fruit. A word that is considered normal actually has a special meaning and impression for many people in Indonesia it'self. When you hear the word Majapahit, there is a sense of awe, respect and pride (Fatmawati, 2015).

The Majapahit kingdom was located in the Brantas river valley, southeast of the city of Mojokerto. This place in the past was overgrown with Maja plants. The Majapahit kingdom is strongly suspected of being centered in East Java, this is because many relics of the Majapahit kingdom are located in East Java. With a strategic area, located between the Brantas river and the Bengawan Solo river, making this kingdom a prosperous kingdom, with its economic system in the form of agriculture and large trade (Zalukhu & Jurahman, 2020). If we hear the name of the Majapahit Kingdom, it certainly does not feel foreign to us, we will imagine how a large kingdom that ruled almost the entire Nusantara at that time, we can also imagine about a Patih Gajah Mada who has taken an oath which is very famous to this day. namely the Palapa Oath (Ayuhanafiq et al., 2020). The Majapahit Kingdom was the last Hindu-Buddha kingdom to rule in the Nusantara, this kingdom in East Java is estimated to have started to emerge around 1293M-1500M, in addition to the last Hindu-Buddha kingdom in power, this Majapahit Kingdom is also one of the most powerful Hindu-Buddha kingdoms. one of the largest kingdoms that ever stood in the

Nusantara at that time, the Majapahit Kingdom had achieved its highest glory when it was controlled by Hayam Wuruk who had reigned from 1350M-1389M (Safitri, 2015).

According to Hujar (2003) in (Kaswati et al., 2020) education is a way of inheriting existing values. If there is no education then humans will not develop and be able to keep up with the times, with education too, humans are able to survive, and have a purpose in life and can have a more purposeful future. Education has existed since ancient times. Education is the foundation and driver of the nation's future

The Majapahit kingdom certainly has a unique meaning when viewed in terms of developments that have been written as part of the history of the Nusantara (Tanudirjo, 2014). The relationship between Majapahit's agrarian life and informal education in the community is certainly very interesting to discuss, this relationship can be seen in the agricultural system that existed in the Majapahit kingdom at that time. From the previous statements, it can be concluded that the Majapahit Kingdom was a kingdom that had glory, greatness and progress in various fields of its life at that time, such as the maritime sector which was very well known as well as from the agricultural sector as the main driver in its economic sector, apart from the economic sector.

The research that has been done before is the research conducted by Deny Yudo Wahyudi in 2013, with the title Kingdom of Majapahit: Dynamics in the History of the Nusantara. This article discusses the Majapahit kingdom which has a very broad historical dynamic and is very bright in its history. Because the Majapahit kingdom is quite old, so many things can be explored more deeply about this kingdom (Wahyudi, 2013). Another research was conducted by Ikhsan Rosyid Mujahidul Anwari in 2015 with the title economic system of the Majapahit Kingdom. This article discusses the economic system of the Majapahit kingdom with historical research methods through heuristics, criticism, interpretation, and presentation (Anwari, 2015). The next research was carried out by Deny Yudo Wahyudi in 2014. This research was entitled religious education center of the Majapahit Period. This study discusses the education system during the Majapahit era, as well as the building where the education was carried out (Wahyudi et al., 2014).

This research has an update from previous research, in this study what is discussed is the relationship between education and the agrarian life system of the Majapahit kingdom. After knowing the education system, it will be known how the relationship between the education system and the agrarian life system of the people in the Majapahit kingdom is. This research can be used as teaching material in history learning, especially local history of the Majapahit kingdom material, this research can also be used as a learning resource for teachers and the general public to know more about the history of the education system and its relationship with the orientation of agrarian life during the Majapahit kingdom.

Method

This research is a qualitative research. Qualitative research that grows as a research method within a scope of problems regarding a phenomenon that occurs in society such as social, cultural and community activities. This study uses data collection techniques using a historical approach, this historical approach is carried out by collecting various sources or data and then describing the events that occurred in the past, which can describe an event based on existing facts. Historical data collection was carried out by collecting various related sources and then carried out to the presentation stage in accordance with the steps in historical research. The steps in historical research are topic selection, heuristics is the source search stage, in this case the researcher uses written sources, the next is verification or the stage of criticizing sources. Existing sources are then critiqued and ensured that they are in accordance with existing facts, then the interpretation stage is in the form of data interpretation, and the final stage is historiography or rewriting of historical facts based on existing data.

Result and Discussion

1. Informal Education of the Majapahit Kingdom

Education is not just teaching and learning, which we often know as a process of transferring knowledge from educators to students in the teaching and learning process, education is also an effort to foster the personality of students to change and develop attitudes and behavior to become human beings who are both spiritual and physical. Education in Greek comes from the word pedagogic, which is the science of guiding children. The Romans saw education as *educare*, namely issuing and guiding, the act of realizing the potential of children who were brought into the world when they were born. The Germans see education as *Erziehung* which is equivalent to *educare*, namely: awakening hidden strengths or activating children's strengths or potentials. In Javanese, education means processing, processing, changing the psyche, maturation of feelings, thoughts, will and character, changing the personality of the child (Nurkholis, 2013).

Education is one way to humanize humans themselves, education in Indonesia has existed since before the independence of the Indonesian state itself, education in Indonesia has existed since the days of the kingdoms that were still standing, education is considered as a way to interact with the community (Christiana, 2013). With education, a country can improve its own standard of living from various fields such as economics, technology and so on. The era of the Majapahit kingdom was very famous for its religious education. Where religious education at that time in Majapahit played a very important and also main role. During the Majapahit era, there were multiple religions, for the two major religions, namely Shiva and Buddhism, as well as Islam and several local religious sects, such as Vaishnava religion. The official religion of the Majapahit kingdom was the Saiwasiddhanta religion, and it was this religion that continued to grow until Majapahit collapsed (Santiko, 2012). Majapahit was a great kingdom in its time, even Majapahit had controlled the entire area which is now better known as Indonesia, if traced back, this Majapahit power reached the Malay Peninsula, Brunei and also Singapore (Isno, 2015).



Picture 2. Bengawan Solo River
(Source: Jawapost.com)

Based on Picture 2, namely the Bengawan Solo river, in addition to having a Buddha majority, besides that Majapahit was a superpower kingdom at that time which had the ability of its army as well as a fairly large economy. This rapidly growing agricultural and commercial sector is supported by several factors, one of which is the geographical position with a large river, namely the Bengawan Solo river which has provided benefits since the prehistoric period, from this river the economic life of Majapahit can continue to run (Efendi & Alrianingrum, 2014). The agrarian life that was supported by the river certainly could not be separated from the contribution of an education in the society that existed and continued to develop at that time.

The purpose of education during the Majapahit period in general was to create a society that could and could become a religious human being, a social being and able to meet the needs of each individual. More religiously oriented, which demands that humans become religious individuals. There are also demands for education that must make young people later become responsible and able to fulfill their rights and obligations as a community (Kaswati et al., 2020).

Based on the previous explanation, it can be concluded that the Majapahit kingdom since ancient times has understood the importance of an educational process for its people. With the main goal of making the community in addition to being a religious society, it is also an independent society, able to meet the needs of life. Based on this, the people of the Majapahit era were able to live with an agrarian and maritime system side by side.

The Majapahit Kingdom is famous for its agrarian sector, from this agrarian sector the Majapahit kingdom itself has developed special techniques and methods in the agricultural process. Like the farmers who lived in Majapahit, they already understood the wet and dry rice field system. Dry rice fields are usually found in areas of flat land and are usually large. Then, for wet rice fields which are usually done in rice fields where there is water (Anwari, 2015).

As for the technique for dry fields, there is the term *mbedhah*, which is plowing the soil so that the soil becomes fertile, there is also the term *garabahi*, which is leveling the soil that has been *dibedhah* then intended to make the soil more loose. For wet rice fields, there is also the term *mbedhah*, the same as dry rice fields, this is intended to loosen the soil, then there are also *nglawet* and *angler*, *nglawet* which means plowing the second so that the soil is more loose than the first, for *angler*, namely the land is processed and planted by harrowing so that flat ground (Subroto, 1985).

Informal education, especially in the agricultural sector in the Majapahit kingdom, was very developed and had a great influence on the Majapahit kingdom. The techniques and special characteristics that exist in the Majapahit kingdom are very appropriate to use with the conditions and geographical location of the Majapahit kingdom itself, thus making the Majapahit kingdom a large kingdom with agriculture as the main sector of its economy.

2. Agrarian Life of the Majapahit Kingdom

According to (Munandar, 2009) in various sources it is found that the Majapahit kingdom was a large kingdom whose economic sector was agriculture. In this case the river had a big role during the Majapahit kingdom, one of which was the Bengawan Solo river, because in terms of its economy, the agrarian and maritime life of the Majapahit kingdom really needed the flow of river water which acted as a supporter of economic activities at that time. This of course will be very useful both in irrigation and transportation activities. The use of the Bengawan Solo river carried out by Majapahit is considered very good, it can be seen in the fertile land where the community farms (Efendi & Alrianingrum, 2014).

While the agricultural system that drives the economy of the Majapahit community is the wet rice system. In addition to the location of the Majapahit kingdom which has a large river, other factors that support the agrarian sector of the Majapahit Kingdom seen from a favorable geographical position, Majapahit stands in East Java which of course has a tropical climate, so that it is in line with developing an agricultural system, coupled with regional conditions that are very favorable. low, flat and broad. In addition, because of the volcano which is a factor that makes the land in Majaphit fertile. Not only because it is supported by favorable natural factors, agriculture from Majapahit can be very advanced thanks to the attention of those in power (kingdom) by making facilities by making water flow into people's rice fields, as well as by improving agrarian technologies (Anwari, 2015).

One of the main commodities in Majapahit was rice, rice at that time was traded within the kingdom and even outside the island. This happened during the reign of King Hayam Wuruk, who was very focused on cultivating the land. As contained in the Majapahit Law articles 259 to 261, namely that King Hayam Wuruk thinks that if cultivating rice fields is done properly it will have a good impact on the economy of the local community (Efendi & Alrianingrum, 2014).



Picture 3. King Hayam Wuruk
(Source: Kompas.com, 2021)

According to Picture 3, like during the reign of Hayam Wuruk, every time after entering the harvest period near the dry season, he regularly traveled to the East Java area, the center of Majapahit. According to Ma Huan's records, the air in Majapahit is always hot, just like in China, for the rice harvest period twice a year, with the characteristics of small rice and white color. In Majapahit there is also castor fruit, but no wheat. The other products are sebang wood, sandalwood, nutmeg plants, iron, diamonds, and various types of animals, such as birds, deer, monkeys, geese, and their fruits are also various kinds of bananas. Coconut, sugar cane, and others (Munandar, 2009) Furthermore, it is based on a Watukura inscription in 902 AD which explains the type of rice planted, namely the gaga type (Pradana, 2017).

Agriculture in the Majapahit Kingdom was quite advanced at that time, there were already steps in cultivating rice fields during the Majapahit Kingdom. The first step begins with clearing the rice fields by removing the previous harvests or weeds or also known as amabaki (Subroto, 1985). Furthermore, after cleaning the land is ready to be plowed or plowed, if the land to be worked on is not too wide then just hoe it, with the land being plowed or hoed to make the soil loose, this step is called amaluku. Then the third step, namely smoothing the soil that has been plowed before, by destroying lumps of clay, this step is called manggaru. Next, the land will be filled with water, this step is called an angler. The last step is to start planting the land or it is called tandur. It is not enough just to plant rice seeds, then the farmers will memantun, namely taking the grass by scratching the land using their own hands, to maintain the fertility of the rice. After that, the farmers will wait until the harvest comes, but the rice must be maintained to avoid the rice from pests. Then for harvesting, farmers often use aniani (Anwari, 2015).

The condition of the rice fields of Majapahit is also contained in the ancient literature written by Mpu Tantular, in which it is stated that there is a place in the Majapahit kingdom which is a rice field area. From this it can be seen that the people of Majapahit since ancient times have implemented a farming system and made it a livelihood for an effort to fulfill the necessities of life (Subroto, 1985).



Picture 4. Mortar and Pestle
(Source: specialpengetahuan.blogspot.com)



Picture 5. Mortar and Pestle
(Source: istockphoto.com)



Picture 6. Tampah
(Source: steemkr.com)

Along with the development of technology, what is meant here are various tools used in agricultural activities, such as mortar, winnowing, mortar and pestle. Based on Picture 4, the mortar that exists today itself still has the same function as the Majapahit era, which is a place with a shape similar to a kayak or a boat and then there is a manger that is long parallel to the size of the mortar, which is usually used to pound rice crops and is usually made of stone or wood. While the trough is used for rice harvests that still have

stalks, then the round holes are for the grains of rice. Then the tool for pounding the rice itself is called a pestle which can be seen from Pictures 4 and 5. The pestle itself has a stick-like shape made of wood with various lengths, then the middle of the stick is smaller in size to make it easier to use the pestle. Then, there is also the equipment used for rice, a round tool made of woven bamboo, has a frame around it. This tool is used to boil the harvest. This tool is called a winnow, the winnow has a smooth texture. Based on Picture 6, the present Tampah whose function is also similar to that of the Majapahit era, which serves to sort the peeled rice so that it becomes rice because it has been pounded before (Anwari, 2015). These various knowledges are utilized and applied by the people of Majapahit in their daily life.



Picture 7. Ani-ani
(Source: websiteteknologi.com)

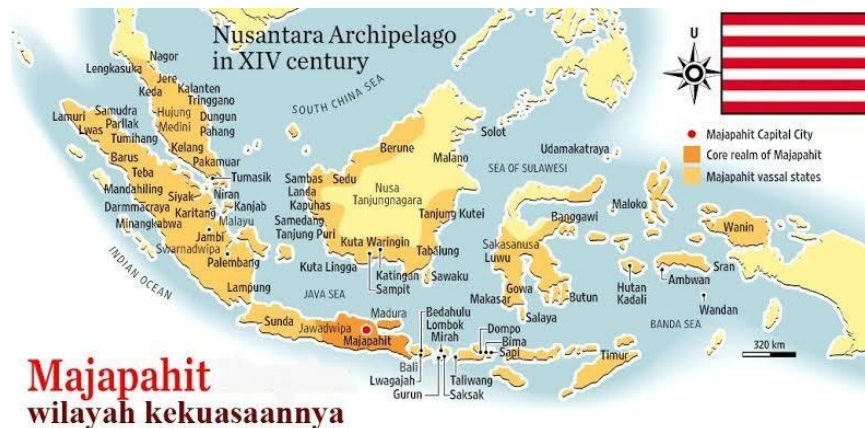
According to Picture 7, besides mortar, mortar, winnowing, and pestle, there is another tool that is usually used by farming communities in Majapahit, namely Ani-ani. Ani-ani, also known as crab, is a small knife used to harvest rice crops. Ani-ani cuts rice one by one, unlike sickle or sickle, sickle or sickle in its use cannot cut all rice, while ani-ani cuts rice grains one by one, although using ani-ani it takes a long time (Noor & Wibisono, 2017).

Majapahit agriculture is very advanced because it is supported by various things, in terms of geography which is very strategic for the agricultural sector, such as the presence of rivers, the presence of mountains that add to the fertile soil, as well as topography that is suitable for agriculture, especially the rice field system, plus the role of the power holders of the Majapahit Kingdom. at that time who strongly supported his agriculture by making water flow, also with the development of technology for agriculture such as the existence of tools to support agriculture at that time in Majapahit. The farmers at that time also had a structured system from the process before planting the seeds to harvesting the rice. Like how to keep the fields from planting seeds until it comes to harvesting, in order to maintain fertility and avoid pests, of course this is in order to get abundant harvests as well.

3. Maritime as Agrarian Supporting Factor of The Majapahit Kingdom

The definition of maritime itself is all shipping activities as well as buying and selling or trading related to the sea or it can also be called commercial shipping, so it can be understood that maritime is a maritime and maritime terminology that has links to shipping and sea trade (Marlina & Herlina, 2021). Majapahit maritime itself began in the 13th century which has a Hindu-Buddha religious style which is supported by a wide ocean so that Majapahit can be active as a highly respected maritime kingdom also often sailors, traders, scientists and religious people who come from various parts of the world. the world, at that time (Ali et al., 2021).

Trade in Majapahit also supported agriculture in Majapahit, the distribution method was carried out by maritime routes because the Majapahit Kingdom was one of the kingdoms that ever existed in the Nusantara, also including a prominent kingdom, also known as a superpower kingdom. Majapahit was also able to foster a maritime spirit in the community. Then, the Majapahit Kingdom also already had a strong and large fleet, which functioned to maintain the trade process at sea which was used for the main route (Wibowo, 2017).



Picture 8. Majapahit Territory
(Source: kaskus.com)

Picture 8 above is a picture of the Majapahit kingdom's territory, it appears on the map that the position of the Majapahit kingdom is very strategic, which is between trade routes, making Majapahit have a port that is classified as crowded with visitors from various regions. Majapahit is also a unifier of the Nusantara both in terms of politics and economy, this is inseparable from the Brantas and Bengawan Solo rivers which have an important role, both for trade and agriculture in the Majapahit kingdom. At that time the Majapahit trading center area was Tuban, from agricultural products such as pepper, rice, salt, which would later be exported, as the Majapahit people themselves were divided into groups of traders and farmers, and the rest were craftsmen (Noviandi et al., 2015).

The Majapahit kingdom controlled almost the entire Nusantara during its time, as well as trade routes and shipping lanes, the Majapahit kingdom was also active in trading with all traders in the world, Majapahit was also considered a kingdom that was able to unite the Nusantara, including Indochina, the island of China in geo-economy, geo-politics, and geo-culture. The status of the Majapahit kingdom itself at that time became equal to the Chinese kingdom (Ali & Sulistiyono, 2020).



Picture 9. Brantas River
(Source: nasional.okezone.com, 2021)



Picture 10. Cangu Port Picture

(Source: jalurrempah.kemdikbud.go.id, 2022)

Picture 9, is a photo of the Brantas River, one of the maritime routes that lead to the In addition to trading in Majapahit's agricultural products by sea, to support trade in its agricultural products, Majapahit also used its rivers as trade routes, one of which was the Berantas River. The Berantas River empties into the Java Sea, which becomes a road for coastal and inland areas. Because the Berantas River was used for trade and so on, a river port was built which has an important role for trade, one of the ports is Cangu Port. Picture 10, is an illustration of the Port of Cangu, this port in the Majapahit era was a very important port, many ships that came to trade or to dock also sailed all through the Berantas River from this port to the Madura strait. In addition to the main agricultural product, namely rice, there are also spices that are traded, these spices are known from the Maluku region (Sanjoyo, 2020).



Picture 11. Kambang Putih Port

(Source: narasisejarah.id)

According to Picture 11, in addition to the port of Cangu, there is a port which was also important during the port of Kambang Putih. According to Schrieke, this port itself was a port that was bustling with traders from the island of Java itself which had created trade ties with areas outside the island of Java itself, such as with the region. Ternate, Ambon, Banda, Banjarmasin, Malacca, also islands in the Philippines (Khasanah & Wisnu, 2017).

In addition to maritime or sea transportation which could support trade from the agricultural products themselves, there was also land transportation that supported trade as well as the advancement of agriculture in Majapahit at that time, namely, using human power itself and animal power. This can be evidenced by the reliefs of temples found in East Java that have been formed such as stretchers, poles, trains, and also using animal power (Rizqianto et al., 2021).



Picture 12. Trailokyapuri/Jiyu inscription
(Source: kebudayaan.kemdikbud.go.id)

According to Picture 12, this is contained in the Trailokyapuri inscription 1468 AD. In this inscription it is stated that the economic activities of the Majapahit kingdom not only came from agriculture, but also trade, this trade was also not only within the island, but also outside the island and even internationally (Haryono, 1997).

Based on the opinions of the experts above, it can be concluded that maritime activities in Majapahit cannot be separated from the role of the major rivers in Majapahit, such as the Brantas and Begawa Solo rivers. Agricultural products from Majapahit would be traded to various parts of the Nusantara at that time. In addition, the existence of a large port in Majapahit such as Canggü Harbor and Kambang Putih encouraged Majapahit to become a forum to unite the Nusantara.

Conclusion

The Majapahit Kingdom was the last Hindu-Buddha kingdom to rule in the Nusantara, this kingdom in East Java is estimated to have started to emerge around 1293M-1500M, in addition to the last Hindu-Buddha kingdom in power, this Majapahit Kingdom is also one of the most powerful Hindu-Buddha kingdoms. one of the largest kingdoms that ever stood in the Nusantara at that time, the Majapahit Kingdom had achieved its highest glory when it was ruled by Hayam Wuruk who had reigned from 1350M-1389M.

The Majapahit informal education system has a close relationship with the agrarian life system of its people, through informal education the community can live life independently and be able to meet the needs of life. Majapahit agriculture is very advanced because it is supported by various things, in terms of geography which is very strategic for the agricultural sector, such as the presence of rivers, the presence of mountains that add to the fertility of the soil, as well as topography that is suitable for agriculture, especially the rice field system, plus the role of the power holders of the Majapahit Kingdom. At that time who strongly supported his agriculture by making water flow, also with the development of technology for agriculture such as the existence of tools to support agriculture at that time in Majapahit.

Apart from being a large river, another factor that supported the agrarian sector of the Majapahit Kingdom, seen from its advantageous geographical position, Majapahit stood

in East Java which of course has a tropical climate, so that it is in line with developing an agricultural system, coupled with a low, flat and wide area. Not only because it is supported by favorable natural factors, agriculture from Majapahit can be very advanced thanks to the attention of those in power (kingdom) by making facilities by making water flow into people's rice fields, as well as by improving agrarian technologies.

Not only the supporting factor of its geographical location is also the tropical climate which strongly supports the progress of agriculture in the Majapahit era. However, Majapahit was very much supported by the progress of its kemritiman, traders traded agricultural products through maritime routes, by sea as well as major rivers. In addition, through the trade route, this agricultural product is carried out through land transportation, namely human and animal labor, such as using poles, stretchers or trains to carry agricultural products for sale. From the various factors above, agriculture in Majapahit was considered useful for advancing at that time

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