

HISTORIOGRAPHY OF PESANTREN IN INDONESIA: CHALLENGES AND OPPORTUNITIES

Anwar Firdaus Mutawally¹

¹Department of History, Universitas Padjadjaran, Indonesia

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ABSTRACT

This study aims to determine the development of pesantren historiography, themes, and problems in Indonesia. The method used in this study is the historical method and research techniques using library research. The study results show that the historiography of Islamic boarding schools in Indonesia has undergone three periods, namely traditional, colonial and modern historiography. The themes studied in pesantren historiography include biography, intellectual history, and socio-religious history. The problems that occur in the historiography of pesantren include the lack of effort by historians to publish their works. The solution offered is to add environmental history to enrich the historiography of the pesantren.

Review Paper

Pesantren Reviews

Keywords: Challenges, Historiography, Pesantren.

INTRODUCTION

Pesantren, or known as *Pondok Pesantren* are unique educational institutions in Indonesia. Pesantren has a long history and a unique position as part of the subculture of Indonesian society (Velasufah, 2020). From a historical point of view, pesantren is the earliest form of Islamic education in the archipelago. The presence of this educational institution can be detrimental until the 15th century AD with the establishment of the Ampelenta Islamic Boarding School by Sunan Ampel (Mustaqim, 2022). This institution then spread to various other regions in the archipelago and is known by other equivalent names, such as *dayah* in Aceh and *pondok* in Malaysia (Ziemek, 1986).

Through *pesantren*, traditional intellectual traditions are formed, firmly rooted in people's lives that have survived into modern times. Meanwhile, in terms of their function, Islamic boarding schools are related to Islamic education and character building and influence other areas of community life, starting from social, cultural, and political. The

influence of pesantren is not only related to the field of education but also penetrates various fields of social life. With a unique lifestyle and traditions, pesantren have survived for centuries by using their life values. Because of that, in the long run, pesantren are in a relatively stronger cultural position than the surrounding community. This position can be seen from the ability of pesantren to carry out a total transformation in the attitude of life of the surrounding community without having to sacrifice their own identity (Hasbullah, 2017).

Historical writing (historiography) regarding pesantren has long been written in Indonesia. Evidenced by the writing of ancient traditional historiographical texts in the archipelago, such as *babad*, *serat*, and *hikayat*, which have discussed the existence of pesantren. Then during the colonial period, the pesantren came to the attention of Dutch historians who described the pesantren as an anti-colonial place and an alternative education for the Dutch East Indies people. After independence, pesantren became part of

Correspondance Address

E-mail: anwarfirdausmutawally@gmail.com

modern historical writing in Indonesia. In this period, research on Islamic boarding schools was carried out through a critical analysis discussed as a whole or as part of certain components. This research was conducted by Muslim and non-Muslim historians from Indonesia and abroad. Therefore, the historiography of pesantren is an interesting study because it has attracted the interest of many historians from Indonesia and abroad (Sudarmo, 2021).

Based on data for 2007 from the Indonesian Ministry of Religious Affairs, it is known that Indonesia has approximately 14,000 pesantren throughout Indonesia (Al Asyari, 2022). Even so, it should be noted that the teachers called *kiai* do not all act as owners of Islamic boarding schools. There are also *kiai* who do not have Islamic boarding schools but conduct learning in other places, such as *mushala* or *langgar*. With such a large number, pesantren provides a huge opportunity to be researched by experts, including historians who research the dynamics of the development of *pesantren* or the *kiai* involved in them. The various writing themes should be able to increase historical writing about Islamic boarding schools in Indonesia.

However, the historiography of pesantren is not without problems. Even though pesantren have made a major contribution in various fields of public life, the domination of great men still obscures the position and role of pesantren in the history of Indonesia. Apart from that, methodologically, several historical works on pesantren cannot be classified as historical works. Even though in this educational institution, many changes occurred, from helping Indonesia's independence and modernizing education to the contributions of its figures, they need to be studied deeply.

Based on this background, this article aims to discuss the historiography of pesantren in Indonesia, the historiographical themes of pesantren in Indonesia, and the challenges and opportunities that exist in the historiography of pesantren in Indonesia.

METHOD

This research uses the historical method, which consists of four steps: heuristics, criticism, interpretation, and historiography (Sjamsuddin, 2012). The research technique used in this research is Literature Study. *Literature study* is a technique that requires researchers to find data from sources such as books, journals, documents, archives, and others (Simanjuntak & Sosrodiharjo, 2014).

RESULT AND DISCUSSION

Pesantren Historiography Periodization

1. Traditional Period

It is rare to find historical works that specifically discuss Islamic boarding schools in traditional Indonesian historiography. Historical works that discuss Islamic boarding schools are usually contained in works with larger topics. As with historical works of his time, the texts written during this period do not completely contain history. However, it also includes other sciences, such as law, religion, and politics, to myths packaged in literature. Writing history in the traditional period is often called literary-historical because the writers did not separate the elements of literature and history so that they were in between (Rokimin & Rofiq, 2022).

Historical writing in this period can be identified by three things, namely literature, mythology, and history (Alfisyah et al., 2021). This mixed writing situation naturally occurred because society in Indonesia at that time was in the theological phase, namely the condition of human thought which associated its life with all things supernatural. In the traditional period, the purpose of history was not for critical analysis but rather to legitimize the power of the rulers (social-psychological function) and provide lessons for the next generation. Because of this function, pesantren is not the main purpose of writing history (Komariah, 2016). Because of that, they are usually sidelined unless they have important links with the authorities or have good educational value for the next generation.

Several historical works on the island of Java discuss Islamic boarding schools, including the *Babad Tanah Jawa* (18th century AD), *Serat Centhini* (1814 AD), *Babad Cariyos Lelampahanipun Suwargi R. Ng. Ranggawarsita* (19th Century AD), and *Serat Cebolek* (1892 AD). The discussion of pesantren in traditional Javanese texts is generally

not very detailed because they are only part of a larger writing theme. For example, in the *Babad Tanah Jawa*, there is a discussion about Islamic boarding schools in Java, namely the Pesantren Ampeldenta, founded by Sunan Ampel, which has numerous students. Then in *Serat Centhini*, it is also discussed two Islamic boarding schools in the eastern region of the island of Java, namely the Ampel and Giri Islamic Boarding Schools. Although there is not much discussion about pesantren in *Serat Centhini*, this *serat* discusses the spiritual condition of the people around the pesantren, who are described as diligent in worship, especially reading the Koran and holding prayers in the mosque. Similar to the *Serat Centhini*, in the *Babad Cariyos Lelampahanipun Suwargi R. Ng. Ranggawarsita*, there is also a discussion about the life of students in the Islamic boarding school owned by Kiai Imam Besari Ponorogo. It was stated that the santri, apart from reciting the Koran, must also carry out activities with the surrounding community (Sudarmo, 2021).

Historical works on Islamic boarding schools not only be found in Java but also be found outside Java, for example, in Aceh. Pesantren has its equivalent in Aceh, which is called a *dayah*. Education at the *dayah* is not much different from the pesantren, and it's just that the teachers at the *dayah* are called *tengku* (Marzuki, 2011; Ritonga, 2018). A discussion of the *dayah* can be found in the *Hikayat Pocut Muhammad* by Tengku Lam Rukam written in the 18th century AD. This hikayat is written about the condition of the pondok and the kitab kuning lessons taught by the *tengku* to their students. Like other works in Java, *Hikayat Pocut Muhammad* is also not specifically discussing *dayah*. Rather, it is a work that tells the story of the political conflict during the reign of Raja Muda, the son of Sultan Alidin (1727-1735 AD) (Marzuki, 2011; Rusli et al., 2022).

Based on this explanation, pesantren and their equivalent forms have long existed in Indonesia and played an important role in the spread of Islam in the archipelago. Apart from that, from the explanation of some of the sample texts above, it is also known that there is an explanation regarding pesantren. However, it has not specifically discussed Islamic boarding schools, but only part of the main theme. However, from the chronicles and saga above, the writers at that time provided information about

certain Islamic boarding schools, descriptions of society, students, and the curriculum taught to be passed on to the next generation.

2. Colonial Period

In the early days of Dutch rule in Indonesia, the historiography was more of a history of the Dutch East India Company (VOC) or *Geschiedenis der Negerlanden buiten Europa* (History of the Dutch outside Europe). In the early colonial historiographical period, Dutch historians had a vision called *neerlandocentric*, namely the view that Europeans (especially the Dutch) had a major role in historical events, while Pribumi (Native Indonesian) only appear if there was something to do with their interests. Because of this, historiography ultimately sided with the Dutch. During the VOC era, historical writing specifically discussing pesantren was almost non-existent. It happened because the company preferred to discuss the role of the VOC in the colonies and their adventures in the oriental world (Hadi, 2015; Herlina, 2009). Pesantren at that time did not have a significant influence on the company, so they were almost not looked at all. Even if there were, only glimpses of what had to do with their interests would be shown, and their role was described as very small.

With the dissolution of the VOC in 1799, the government in the archipelago was then taken over directly by the Dutch in the Dutch East Indies colony. At this time, there was a change in the views of the Dutch people regarding pesantren. With the presence of the book *History of Java* by Thomas Stanford Raffles in 1818, the Dutch began to distance themselves from the *neerlandocentric* attitude. It began to open up to the role of the indigenous people in the colonial countries. In the 19th century, there was an influx of Muslims who went on *hajj* (Muslim pilgrimage). After returning from *hajj*, they opened religious seminary, which later became pesantren or it is equivalent. These scholars held religious education, and some even made pesantren a social force against the colonial government. Some events include the Padri War (1821-1837), the Java War (1825-1830), the Banten Peasant Revolt (1888), and the Aceh War (1873-1912). Because of this, the colonial government began to be wary of the presence of Islamic boarding schools in its colony, and historical writing about them began (Sudarmo, 2021).

The historiography of pesantren in the colonial period was written by Dutch scholars

(except Achmad Djajadiningrat, a native Indonesian). Historiographical works generally examine pesantren (education, socio-religious systems). There is something that distinguishes it from traditional historiography. In colonial historiography, the writing of the history of pesantren has become a particular theme and is detached from literature, as was the case with previous historiography. Nonetheless, historical writing still reveals *Neerlandocentric* elements by seeing Western culture superior to the Indigenous Dutch East Indies people. The description of pesantren in colonial historiography cannot be separated from the views of Europeans who see it as an educational institution. Initially, the colonial government considered pesantren inferior and did not provide progress for their students. However, this view changed at the beginning of the 20th century, especially with the emergence of Islamic reformers who turned pesantren into a modern direction (Sudarmo, 2021).

There were few historical works on Islamic boarding schools during the Colonial period. Historical works were scarce because only a few scholars studied Islamic issues in the Netherlands. Nonetheless, these historical works became important references for the colonial government to map traditional education in the Dutch East Indies and as material to be wary of movements that threatened the colony's territory. Examples of historical works of pesantren in the colonial period include "*De Piresterschool te Tegalsari*" by F. Fokkens (1878), "*De Mohammedaansche Geestelijkheid en de Geestelijk Goederen or Java en Madoera*" by L.W.C. Berg (1882), "*Het Leven in een Pesantren*" by Achmad Djajadiningrat (1908) (Sayono, 2001).

3. Modern Period

The modern period began with Indonesian independence. During this period, historical writing changed from conventional (descriptive narrative in nature) to analytical (using an auxiliary science approach). After independence, the number of studies on *pesantren* was very large, produced by academic and non-academic historians. In this study, the historiography of pesantren will be examined based on books and scientific works. Many pesantren works are the result of scientific works on pesantren. In particular, research on the history of Islamic boarding schools has been extensively studied by scholars in history/Islamic history. There are

many works in the form of bachelor theses, master theses and dissertations. These works are also easily accessible with an online search system provided by campus libraries. The works of these scholars vary. Scholars at Islamic religious tertiary institutions, for example, discuss the education system at pesantren and pesantren leaders (biographies). Meanwhile, the work of public higher education scholars examines Islamic boarding schools concerning social relations, community empowerment, economy, and resistance to colonialization (Sayono, 2001; Sudarmo, 2021).

Pesantren Historiography Themes

1. Biography

A biography is a form of theme often found in Islamic boarding school history writing. This theme is generally centered on the central figure of the pesantren, the *kiai*. The *kiai* are key figures in the development of pesantren because their policies determine their progress or decline. This kind of pattern is often found in *salafiyah* (traditional) pesantren where the *kyai* is the central figure in various decision-making so that there is a saying that describes the *kyai* as the "king" of the pesantren because of his great power in determining the pesantren he takes care of. Even so, this pattern of authority was increasingly lost after the presence of the *khalafiyah* pesantren, which demanded the presence of a pesantren foundation. The Pesantren foundation changed the leadership of the *Kiai*, who was originally the sole ruler of the Pesantren, to become a leader who shares certain positions.

The biography of *Kiai* and important pesantren figures are divided into three types: autobiography, biography and prosopography. An *autobiography* is a life history written directly by historical actors authentic from their life experiences. An autobiography is almost similar to a memoir, but the difference is that an autobiography covers historical actors' life events. In contrast, memoirs only concern one important event in the actors' life. A *biography* is written by another person when the historical actor is still alive or has died. Meanwhile, prosopography is the biography of a group of people assorted by certain similarities (Daud, 2013).

However, it is not easy to distinguish between an autobiography and a biography in Indonesia. This phenomenon happens because most autobiographies are the result of

ghostwriters. So by definition, it intersects with the term biography. However, Kuntowijoyo does not blame this because, for him, the value of writing an autobiography will not diminish even if it is written by someone else as long as it directly conveys the life experiences of historical actors. Biographies are generally marketable and in demand by readers. The biography of pesantren figures has special value because this biography can introduce the services and achievements of kiai and ulama in pesantren to the general public. Thus, some values can be taken, such as moral credibility, leadership, and solutions used to deal with societal problems (Daud, 2013).

2. Intellectual History

Intellectual history in short is a historical discipline that studies the development of human ideas or thoughts. In Indonesia, discussions about intellectual history in Islamic boarding schools usually discuss the history of human thought that occurred in Islamic boarding schools, its figures, and society. The first example, for example, is the division of Javanese society at a spiritual level. Clifford Geertz divided Javanese society into three groups, namely students, priyayi and abangan. In his study, he divided the santri community with the strongest faith and the weakest abangan. Clifford Geertz's opinion still survives today and remains an important reference in understanding the typology of diversity in Javanese society.

Besides that, other examples can also be the thoughts of pesantren leaders, for example K.H. Abdurrahman Wahid (Gus Dur). Gus Dur's thoughts on Islam are in the spotlight of academics, especially regarding pluralism and the rights of minorities. Apart from that, another figure who is often used as material for the study of intellectual history is Nurcholish Madjid. His thoughts are known as inclusive theology. Inclusive theology is a dialectical method for bringing together three big ideas (Islam, modernity and Indonesianness) which are controversial (Sudarmo, 2021).

3. Socio-Religious History

The theme of religious social history is also found in pesantren historiography. Generally, this theme discusses the development of Islamic boarding schools in increasing the religion of the surrounding community, social movements, and religious organizations. As an example, for example, Sartono Kartodirdjo's dissertation which

saw that the rebellion in Banten in 1888 was driven by Islamic boarding schools. Or another example can be seen with the emergence of Nadhlatul Ulama in 1926 which was also influenced by pesantren (Sayono, 2001; Thoha & Hannan, 2022).

Challenges In Pesantren Historiography

1. Unpublished Historical Work

In the study of historical methodology, historical works are generally divided into two models, namely narrative descriptive and analytical descriptive. Narrative descriptive, or the conventional historical model, is a writing model that reveals what, who, where, when, and how historical events occurred without reaching into causes and why an event could occur. This model is easier to write because it does not require a social aid sciences approach. On the other hand, the analytical descriptive model can answer why a historical event occurred. This model requires the approach of auxiliary social sciences such as sociology, anthropology, and economics to politics (Kartodirdjo, 1992).

Various historical works on Islamic boarding schools from the traditional, colonial, and modern periods. Only a handful of authors use historical methodology. In the modern period, which should have produced a better historical analysis, most of the works related to pesantren came from other social studies, such as anthropology, sociology, or politics. Even historical writings are classified as descriptive-narrative models that do not meet scientific requirements. Historical works on Islamic boarding schools that use an analytical-descriptive model mostly stop being collections of universities (e.g., bachelor theses, master theses, or dissertations). In fact, with the great potential of pesantren, the works of academics should be disseminated to the public (Sayono, 2001).

2. Lack of Themes Concerning the Environment

The historiography of pesantren has only covered a few themes, such as biography, intellectual history, and socio-religious history. Likewise, the auxiliary science approach is still limited to the social sciences commonly used by historians, such as sociology, anthropology, or politics. However, discussing environmental history in pesantren historiography is rarely done. Environmental history is a diachronic study of human relations with their environment (Hughes, 2012). In short, environmental history discusses

the mutual relationship between humans and the natural surroundings (McNeill, 2003). Environmental history has come a long way in Indonesia, starting in 1963 with the research *Agricultural Involvement: The Process of Ecological Change in Indonesia* by Clifford Geertz.

Even so, until the 21st century, few Indonesian historians still discussed environmental history, especially those related to Islamic boarding schools. Environmental history has many benefits, namely being able to know the development of human relations with the environment, enriching knowledge aids in writing history (for example, ecology), and can improve environmental issues, to prevent environmental damage starting at the local scale. Through environmental history, historians can explore how humans interact with flora and fauna, nature conservation, and respond to natural disasters, cleanliness, and disease outbreaks by tracing past events (Ahmad, 2013).

In 2005, the idea of an eco-Islamic boarding school emerged after the establishment of the Daarut Tauhiid Eco-Islamic Boarding School in Bandung by K.H. Abdullah Gymnastiar. The idea of eco-Islamic boarding schools makes pesantren teach Islamic religious knowledge and implement environmentally responsive activities for their students. The Eco-Islamic boarding school program as a model for environmental education in Islamic boarding schools has attracted the attention of scholars and scientists. Nationally, this program was launched by the Ministry of Environment in collaboration with the Ministry of Religion on 5-6 March 2008 at Pondok Gede Hajj Dormitory (La Fua, 2013; Suryanto, 2020). According to the Ministry of Environment, Eco-Islamic boarding schools have several objectives, including:

1. Increasing awareness that Islamic teachings are a very important guideline in behaving in an environmentally friendly manner
2. Application of Islamic teachings in daily activities
3. Dissemination of environmental materials in Islamic boarding school activities
4. Creating a good, clean and healthy Islamic boarding school area
5. Empowering the Islamic boarding school community to improve the quality of an Islamic environment based on the Koran and al-Sunnah

6. Increase activities that have added value to both economic, social and ecological values
7. Making Islamic boarding schools centers of learning (central of excellence) that are environmentally sound for the pesantren and surrounding communities.

The presence of eco-Islamic boarding schools opens up great opportunities for historiography in Indonesia. The presence of this type of pesantren is a new image that this educational institution also loves the environment. Historians can research the development of Islamic boarding schools with their surroundings. Some of the themes that can be proposed include pesantren sanitation, Islamic boarding schools and disease outbreak management, Islamic boarding schools' efforts in nature conservation, Islamic boarding school ecology, to environmental politics related to Islamic boarding schools.

CONCLUSION

The historiography of pesantren has a long history through three periods: traditional, colonial, and modern. In traditional historiography, historical writing about pesantren is only part of the big theme. Writing history about the new pesantren during the colonial period became a separate theme. However, the writing of history is by a Eurocentric view. Only in modern times have Indonesian and foreign researchers critically examined the historiography of pesantren. In general, the historiographical themes of the pesantren are biography, the educational system of the pesantren, the relationship between the pesantren and society, and intellectual history. The historiography of pesantren also has a problem: many works are not published. Therefore there is a solution to add a new theme in historiography, namely environmental history.

Author Declarations

Author contributions and responsibilities

The authors made major contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

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Competing interests

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