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Social Organizing in *Di Hadapan Pulau*: An Analysis Through the Literary Management Approach

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Abstract

This study examines the principles of social organizing in the novel Di Hadapan Pulau by A. Samad Said through the Literary Management Approach introduced by Abu Hassan (2022). It aims to investigate how the principles of social organizing contribute to shaping the social structure and resilience of the Malay community under Japanese occupation. Employing a qualitative research design based on textual analysis, the study examines narrative events, role allocation, action coordination, and collaborative relationships within informal social organizations. The analysis reveals that although the wartime context renders organizational structures fluid and situational, the principles of social organizing continue to operate adaptively in response to urgent circumstances. Five principal forms of social organizing are identified: religious organizing, shelter construction, funeral management, survival efforts, and family institutions. The findings demonstrate that social organizing functions as a vital mechanism for community adaptation and resilience during periods of crisis, with role allocation and collective cooperation serving as its fundamental elements despite the absence of rigid formal structures. This study contributes to the field of Malay literary studies by reinforcing the Literary Management Approach as an interdisciplinary analytical framework for examining the social and cultural dimensions embedded in literary texts. The findings also provide practical insights into the management of contemporary social organizations in times of crisis.

Keywords: social organizing, organizational management, Literary Management Approach, Malay novel, literary management

INTRODUCTION

Literary works serve not only as creative and aesthetic expressions but also as reflections of the complex dynamics of social life. Through narratives, characters, conflicts, and settings, authors frequently portray various forms of social organization that emerge within communities, whether in formal or informal contexts. In the present study, social organizing is understood as a process involving role allocation, functional coordination, cooperation, and relationships among community members to ensure the continuity of a social system. This understanding is consistent with the organizing principle outlined in the Literary Management Approach proposed by Mohamad Mokhtar Abu Hassan (2022).

Management, as a social process, encompasses the activities of planning, organizing, leading, and controlling resources to achieve shared objectives. Within society, management is not confined to formal organizations such as administrative or corporate institutions. Rather, it also encompasses various forms of social organizing that emerge naturally through everyday social interactions, particularly during periods of crisis or instability (Saadon Awang, 2006; Robbins & Coulter, 2014). The effectiveness of such social organizing often determines a community's resilience in responding to external challenges.

Within the field of Malay literary studies, the management approach has increasingly gained recognition as an interdisciplinary analytical framework. This approach enables literary works to be examined not only from aesthetic and narrative perspectives but also as representations of organized social systems. The Literary Management Approach introduced by Abu Hassan (2022) outlines several fundamental principles, namely planning, organizing, leadership, staffing, and control. Among these principles, organizing occupies a central position, as it enables researchers to examine how social structures are formed, how social roles are allocated, and how relationships between individuals and groups are coordinated within literary narratives.

Social organizing in Malay literary works is frequently shaped by cultural values, traditional norms, and the urgent needs of society. The division of responsibilities and collective cooperation is not necessarily formal but develops adaptively according to historical and social circumstances. Previous studies, including Mahyudin and Wahid (2025), who analysed organizational management patterns in the novel *Anugerah* by Zaharah Nawawi, and Jaafar and Wahid (2024), who examined entrepreneurial leadership management in selected works of Anwar Ridhwan, have demonstrated the potential of the management approach in uncovering the social and cultural dimensions embedded in literary texts. Nevertheless, the specific application of the principles of social organizing within the context of wartime crises remains relatively underexplored.

Di Hadapan Pulau by A. Samad Said is one of the significant works in Malay literature that portrays the lives of the people of Malaya during the Japanese Occupation (1942–1945). The novel depicts the devastating impact of war on the social structure of society, including the collapse of existing systems and subsequent efforts to reconstruct social organization in order to ensure survival. Through characters such as Syed Fikri, Mak Ketong, Aziz, and Afidah, A. Samad Said vividly illustrates how members of a fishing village community establish various forms of social organizing despite limited resources, security threats, and uncertainty about the future.

In times of crisis such as the Japanese Occupation, social organizing becomes a crucial mechanism for adaptation and resilience. Although the organizational structures that emerge appear fluid and

situational, they continue to function through role allocation, action coordination, and collective cooperation. Accordingly, this study focuses on analysing the principles of social organizing in *Di Hadapan Pulau* by employing the Literary Management Approach as its primary analytical framework. Specifically, the study examines how social organizing is represented within the narrative and explores its role in shaping the social structure of a community confronted with historical and social pressures. Through this analysis, the study seeks to reinforce the Literary Management Approach as a relevant interdisciplinary framework for understanding the social and cultural dimensions of Malay literary works.

LITERATURE REVIEW

Research on the application of the management approach in Malay literary studies remains at an early stage of development, particularly in relation to social organizing. Most previous studies have focused primarily on the principles of planning and leadership, whereas the analysis of social organizing—encompassing role allocation, action coordination, collective cooperation, and the formation of informal social structures—has received relatively limited scholarly attention.

For instance, Mohamad Zuber Ismail, Sara Beden, and Mohamad Mokhtar Abu Hassan (2015) applied the Literary Management Approach in their analysis of *Hikayat Awang Sulung Merah Muda*, focusing primarily on the principle of leadership as one of the central components of the approach. Their study examined aspects of administration, social responsibility, communication, and the relationship between rulers and the people through an analysis of the literary structure. However, the principles of social organizing, including organizational structure formation, role allocation, power relations, and conflict management, were not explicitly examined and remained only implicitly reflected in the analysis. Similarly, the studies conducted by Mahyudin and Haji Wahid (2025), which investigated organizational management patterns in the novel *Anugerah* by Zaharah Nawawi, and Jaafar and Wahid (2024), which explored entrepreneurial leadership management in the works of Anwar Ridhwan, represent important contributions to the field. Nevertheless, both studies place greater emphasis on leadership and planning than on social organizing as a mechanism for community adaptation and resilience.

Recent developments can also be observed in the study by Wahab, Wahid, and Jaafar (2025), which analysed narratives of technology management and the application of semiotic theory in Shahnnon Ahmad's novels, including *Sampah*, *Tivi*, and *Kemelut*. While these studies successfully demonstrate the potential of the Literary Management Approach in uncovering contemporary issues within literary texts, they devote relatively little attention to social organizing within the context of historical crises and wartime conditions.

The Literary Management Approach introduced by Abu Hassan (2022) has opened new avenues for literary analysis by defining an organization as a coordinated collaboration between two or more individuals working towards shared objectives. This framework facilitates a more comprehensive examination of social structures, role allocation, and collaborative relationships within literary texts. Nevertheless, the specific application of the principles of social organizing in modern literary works, particularly historical novels and narratives centred on conflict, remains limited.

In addition, the study by Aniss Tanisha and Norazimah Zakaria (2022), which examined the application of management elements in

the teaching of the novel *Saudagar Besar dari Kuala Lumpur*, focused primarily on pedagogical practices and the teaching of Communicative Malay Literature based on Constructivist Theory. Although the study highlighted the relevance of management principles in the learning process, it did not specifically address the analysis of social organizing as a framework for literary criticism.

Overall, the existing body of literature reveals a clear research gap, namely the limited in-depth analysis of the principles of social organizing in Malay literary works, particularly within the context of historical crises such as the Japanese Occupation. Accordingly, the present study seeks to address this gap by examining social organizing in A. Samad Said's *Di Hadapan Pulau*. In doing so, the study not only extends existing scholarly discussions but also broadens the application of the Literary Management Approach as an interdisciplinary analytical framework for understanding social dynamics and community resilience as represented in Malay literary texts.

PROBLEM STATEMENT

Although the Literary Management Approach has increasingly been introduced as an interdisciplinary analytical framework in Malay literary studies, its application remains limited and insufficiently developed, particularly in relation to social organizing. Most previous studies have concentrated on the principles of planning and leadership (Jaafar & Wahid, 2024; Mahyudin & Wahid, 2025), whereas organizing, as a fundamental principle underlying the formation of social structures, role allocation, action coordination, and collective cooperation within literary narratives, has received comparatively little scholarly attention.

This situation has created a significant research gap. The management approach is often regarded as being more applicable to the fields of business, administration, and education, giving rise to the perception that it has limited relevance to the analysis of literary texts. However, literary narratives implicitly portray processes of social organizing through character interactions, community formation, and collective adaptation across diverse social contexts. The limited attention given to this dimension has prevented the full potential of literary works from being recognised as valuable sources for understanding the dynamics of social organization.

This gap is particularly evident in historical novels set during periods of crisis. *Di Hadapan Pulau* by A. Samad Said, which depicts the lives of the people of Malaya during the Japanese Occupation, provides a rich context for examining how social organizing emerges adaptively under conditions of resource scarcity, security threats, and social instability. Nevertheless, studies specifically examining the principles of social organizing in this novel remain extremely limited.

Accordingly, the present study seeks to address this research gap by systematically examining how the principles of social organizing are manifested in the narrative of *Di Hadapan Pulau*. The study is significant in enhancing understanding of the role of social organizing as a mechanism for community adaptation and resilience during times of crisis while simultaneously reinforcing the Literary Management Approach as a relevant and meaningful analytical framework in Malay literary studies.

METHODOLOGY

This study employs a qualitative approach based on textual analysis to examine social organizing in A. Samad Said's novel *Di Hadapan Pulau*. The qualitative approach is appropriate to the nature of literary research, which requires an in-depth understanding of meaning, narrative structure, character construction, and the social

relationships represented in the text (Creswell & Poth, 2018). Through this approach, the text is analysed descriptively and interpretatively to identify the forms of social organizing portrayed in the narrative, particularly those involving role allocation, social cooperation, and the coordination of community actions. The analysis is guided by the Literary Management Approach introduced by Mohamad Mokhtar Abu Hassan (2022), which serves as the conceptual framework of the study.

Data Sources

The primary data source for this study is the 1991 edition of A. Samad Said's novel *Di Hadapan Pulau*. The novel was selected purposively because it provides rich representations of Malay community life under the Japanese Occupation from 1942 to 1945, a period marked by instability, resource scarcity, security threats, and social conflict. This historical context provides an appropriate setting for examining processes of informal social organizing.

The secondary data sources comprise books, journal articles, and scholarly works related to the Literary Management Approach, particularly the management framework proposed by Abu Hassan (2022), as well as previous studies on organizational management in Malay literature. These secondary sources are used to support the interpretation of the data and establish the theoretical justification of the study.

Data Analysis Procedure

The data are analysed descriptively and interpretatively using thematic analysis as a guide for identifying, categorizing, and explaining themes related to social organizing in *Di Hadapan Pulau* (Braun & Clarke, 2006). This method was selected because of its flexibility in enabling researchers to identify patterns and relationships within textual data systematically.

The analytical process consists of four main stages. The first stage involves close reading and data familiarization. The entire novel is read repeatedly to identify events, dialogues, character interactions, and situations that demonstrate elements of social organizing.

The second stage involves data coding and categorization. Relevant textual excerpts are selected and coded according to organizational dimensions such as role allocation, action coordination, collective cooperation, and social adaptation. The excerpts are subsequently grouped into five principal categories of social organizing identified in the text: religious organizing, shelter construction, funeral management, survival efforts, and family institutions.

The third stage consists of thematic analysis and interpretation. At this stage, the functions and roles of each form of social organizing are explained according to the narrative context of the novel. The analysis is strengthened by the Literary Management Approach proposed by Mohamad Mokhtar Abu Hassan (2022), together with the historical context of the Japanese Occupation, to explain how communities establish and sustain social systems during periods of crisis.

The fourth stage involves the review and validation of interpretations. The selected excerpts, categories, and analytical explanations are re-examined to ensure consistency between the data, interpretations, and research objectives.

To enhance analytical rigour, cross-checking is conducted between excerpts from the primary text, historical sources, and relevant previous studies. In addition, the analytical process is documented systematically to ensure transparency and consistency in interpretation. This approach enables the findings to be analysed comprehensively while taking into account the cultural, historical, and social contexts that shape the narrative of *Di Hadapan Pulau*.

ANALYSIS

The analysis of A. Samad Said's *Di Hadapan Pulau* reveals that social organizing is not established through rigid, hierarchical organizational structures characteristic of modern management models. Instead, social organizing emerges as a situational, adaptive, and responsive process that develops according to the community's immediate needs within the context of the Japanese Occupation (1942–1945). Although the wartime setting generates severe social instability, the principles of organizing continue to function as mechanisms of adaptation and community resilience. The present study identifies five principal forms of social organizing portrayed in the novel: religious organizing, shelter construction, funeral management, survival efforts, and family institutions. Each of these forms is analysed based on the organizing principles proposed by Abu Hassan (2022).

1. Religious Organizing

The religious organization established within the fishing village under the guidance of Syed Fikri represents one of the most prominent examples of adaptive and effective social organizing in the novel. Syed Fikri functions as an informal leader who coordinates religious activities, including Qur'anic instruction and congregational prayers.

This is clearly illustrated in the following excerpts:

“Belajar sembahyang pula. Awak semua bukan kecil lagi. Berapa umur awak?” dia menunjuk Aziz dengan tongkatnya.

(Di Hadapan Pulau, p. 15)

“Now learn how to perform the prayers. You are no longer young children. How old are you?” he asked, pointing at Aziz with his walking stick.

(Author's translation)

“...Pada masa-masa genting seperti sekarang baru dilihatnya masing-masing orang terutama yang tua-tua mula merasakan betapa perlunya mereka kembali kepada agama, mencari petunjuk, pembimbing, pelindung dan kekuatan rohaniah. Di antara mereka yang berbual dengannya di surau, dia perhatikan Tuk Marzuki yang lebih cenderung kepada soal-soal kebajikan dan kerohanian ini...”

(Di Hadapan Pulau, pp. 54–55)

“...Only in times of crisis such as these did people, especially the elderly, begin to realise how essential it was to return to religion in search of guidance, direction, protection, and spiritual strength. Among those conversing with him at the surau, he noticed that Tuk Marzuki showed a greater inclination towards matters of welfare and spirituality.”

(Author's translation)

“...Syed Fikri lah salah seorang tua di kawasan itu yang memberikan perhatian yang baik kepada kebajikan penduduk-penduduk di situ. Sekurang-kurangnya dia belajar menjerang air dari orang tua itu; sekurang-kurangnya dia belajar bercucuk tanam dengan orang tua itu...”

(Di Hadapan Pulau, p. 59)

“...Syed Fikri was one of the elders in the area who devoted considerable attention to the welfare of the villagers. At the very least, he learned how to boil water

from the old man; at the very least, he learned how to cultivate crops under his guidance.”

(Author's translation)

These excerpts demonstrate Syed Fikri's effectiveness in facilitating role allocation and coordinating collective action within the community. He assumes this leadership role on the basis of his knowledge, experience, and moral authority, while both younger and older members of the community participate actively in the religious activities. This finding is consistent with Abu Hassan's (2022) conception of organizing as a process of coordinated cooperation among individuals to achieve shared objectives. Within the context of wartime crisis, this form of religious organizing serves not only to strengthen religious commitment but also to function as a platform for social cohesion, enabling the community to develop spiritual strength and moral resilience. These findings demonstrate that social organizing can operate effectively even in the absence of rigid formal structures, provided that leadership is founded upon authority and trust that are collectively recognised by the community.

2. Protective Shelter Construction

The organization of shelter construction represents a highly pragmatic form of social organizing that responds directly to the physical threats experienced during the Japanese Occupation. In Chapter 7 of the novel, instructions issued by a Malay soldier initiate a collective community effort to construct new shelters closer to the villagers' homes.

This process is clearly illustrated in the following excerpt:

“Tapi, sebaik-baik ada yang mengadu, orang-orang seperti ini dipaksa supaya ke shelter juga. Dan yang berdegil akan didatangi sojar, menasihatkannya dengan baik. Kepada setengah yang ungkal saja, sojar terpaksa berkeras ‘Memang betul di mana pun seseorang akan mati jika sudah sampai ajal,’ jelas seorang sojar kepada Mak Ketong... Itulah salah satu sebab maka shelter-shelter baru dibina orang, shelter yang lebih dekat dari rumah. Shelter Mak Ketong dibuat bergotong-royong seperti kebanyakan shelter. Dorani dan Zubir yang banyak memberikan tenaga.”

(Di Hadapan Pulau, p. 65)

“Whenever anyone complained, people like them were still compelled to go to the shelter. Those who remained reluctant would be approached by the soldier, who advised them patiently. For those who continued to resist, he had to adopt a firmer approach. ‘It is true that death will come wherever a person may be when their appointed time arrives,’ the soldier explained to Mak Ketong. This was one of the reasons new shelters were built closer to people's homes. Mak Ketong's shelter, like most others, was constructed through communal cooperation, with Dorani and Zubir contributing much of the labour.”

(Author's translation)

The excerpt demonstrates that shelter construction was organized situationally through the temporary authority exercised by the Malay soldier, who assumed the role of coordinator. Meanwhile, villagers such as Dorani and Zubir served as the principal implementers of the construction effort. This finding is consistent with Abu Hassan's (2022) organizing principle, which defines organizing as the systematic coordination of human resources and cooperative efforts to achieve shared objectives. Within the context of wartime crisis,

this informal mode of organizing proved to be both responsive and effective because it could be readily adapted to meet urgent physical security needs. The effectiveness of this communal cooperation not only fulfilled the immediate need for protection but also strengthened collective solidarity and enhanced the community's resilience.

This episode demonstrates that, during emergencies, social organizing tends to rely on temporary authority and voluntary cooperation. It further illustrates that a simple and adaptive organizational structure can be more effective than rigid formal structures when responding to immediate threats.

3. Funeral Management

Funeral management in *Di Hadapan Pulau* represents a markedly different dimension of social organizing from the two forms discussed previously. Unlike the adaptive and community-driven forms of organization, the funeral process takes place under conditions of extreme pressure, urgency, and coercion imposed by the occupying forces, thereby illustrating the breakdown of social organizing as a consequence of external intervention.

This episode is depicted in Chapter 9 of the novel, which portrays the deaths of numerous residents of the fishing village following Japanese bombing raids and gunfire. The burial process is carried out under coercive and disorganized conditions, as illustrated in the following excerpts:

"Masuk ke kawasan kem tentera itu, mula terbau bangkai sebusuk-busuknya. Aziz perhatikan beberapa bahagian kem yang terpisah-pisah itu berlubang-lubang ditembusi peluru..... Di merata-rata ceruk kelihatan sojar Jepun sedang berdiri, merenung dengan mata yang meliar. Semua yang datang disuruh berbaris dan kemudian dipisahkan antara orang dewasa dan kanak-kanak. Paling hujung, beberapa orang dewasa yang telah dipisahkan, telah diberi cangkul dan pongkes untuk membersihkan sebahagian kawasan kem tersebut. Sebahagian mereka lagi sedang menggali lubang, nampaknya sebesar mungkin. Yang lain-lain kelihatan sedang mengangkat mayat di dalam stretcher membawanya ke arah lubang. Setelah diperintah mayat-mayat itu dilontar terus ke dalam lubang yang masih lagi digal – dibesarkan."

(*Di Hadapan Pulau*, pp. 92–93)

"Upon entering the military camp, the stench of decomposing bodies was overwhelming. Aziz noticed that several sections of the camp had been riddled with bullet holes. Japanese soldiers stood in various corners, watching with stern expressions. Everyone who arrived was ordered to line up before being separated into adults and children. Some of the adults were given hoes and digging tools to clear part of the camp, while others were instructed to dig a large pit. The remaining individuals were seen carrying the deceased on stretchers towards the pit. Under orders, the bodies were placed into the pit as it continued to be enlarged."

(*Author's translation*)

"Beberapa orang lain yang diperintah supaya mengangkat mangsa yang tertembak itu. Yang seolah diketepikan, dibiarkan tanpa dirawat, dan yang mati disuruh lontarkan ke dalam lubang yang sedang digali."

(*Di Hadapan Pulau*, p. 94)

"Others were ordered to carry those who had been shot. The injured were left unattended without receiving treatment, while those who had died were ordered to be placed into the pit that was being dug."

(*Author's translation*)

"Memang sakit-sakit sungguh seluruh badannya. Tidak pernah dia menyangkul dan mengangkat barang seberat itu. Bukan tidak boleh dilakukan semua itu tapi melakukannya sekaligus dalam sehari, dan melakukannya pula atas paksaan menjadikan semua kerja itu sungguh memenat dan menderitakan."

(*Di Hadapan Pulau*, p. 99)

"His entire body ached intensely. He had never before used a hoe or lifted such heavy loads. It was not that he was incapable of performing the work, but having to complete it all in a single day under coercion made the task physically exhausting and deeply distressing."

(*Author's translation*)

From the perspective of Abu Hassan's (2022) Literary Management Approach, this episode illustrates a profound failure of social organizing. The organizational structure involves only two principal roles: the Japanese soldiers as those issuing directives and the villagers as a coerced labour force. The process is carried out without systematic planning, equitable task allocation, or respect for human dignity. Such conditions stand in direct contrast to Abu Hassan's (2022) organizing principle, which emphasises coordinated cooperation and community autonomy.

This analysis highlights an important contrast within the novel. Whereas religious organizing and shelter construction demonstrate the community's resilience and adaptive capacity, funeral management reflects the disintegration of social structures under colonial domination. This contrast reinforces the argument that effective social organizing depends upon community autonomy, voluntary cooperation, and respect for human dignity—elements that are entirely absent from this forced burial process.

4. Survival Efforts (Famine)

Social organizing in the pursuit of survival emerges both implicitly and distinctly when the fishing village community experiences famine as a consequence of war. Faced with severe food shortages, Mak Ketong assumes a central leadership role by taking the initiative to organise efforts to secure food resources.

This situation is clearly illustrated in the following excerpts:

"Petang itu Mak Ketong memanggil Afidah dan Aziz (kini mereka sudah pun begitu sebatu dengannya) membayangkan bahawa dengan perkembangan sekarang, mereka terpaksa ikut mencari makanannya sendiri. Afidah tekelop-kelop saja, memandang Aziz yang sebenarnya sudah pun mula kelihatan kurus. 'Faham, apa yang Mak Ketong cakapkan ini?' Mereka kedua-duanya mengangguk."

(*Di Hadapan Pulau*, p. 114)

"That afternoon, Mak Ketong called Afidah and Aziz, who had by then become very close to her, and explained that under the present circumstances they would have to help find their own food. Afidah merely blinked as she looked at Aziz, who had already begun to appear thin. 'Do you

understand what Mak Ketong is telling you? 'Both of them nodded.'

(Author's translation)

“‘Kita pindah sajarah dari sini,’ tiba-tiba Mak Ketong bersuara. ‘Ke mana?’ tanya Aziz dan Afidah. ‘Ke mana-mana pun boleh. Asal ada makanan, asal ada kerja, asal boleh hidup,’ kata Mak Ketong.”

(Di Hadapan Pulau, p. 132)

“‘Let us leave this place,’ Mak Ketong suddenly said. ‘Where shall we go?’ Aziz and Afidah asked. ‘Anywhere, as long as there is food, work, and a chance to survive,’ Mak Ketong replied.”

(Author's translation)

“‘Kita nekad saja, kita pergi ke pulau tu besok,’ kata Mak Ketong, tiba-tiba mengocakkan khayalan Aziz dan Afidah. ‘Sapa cakap ada bahaya? Sengaja orang menakutkan saja.’ Kata Mak Ketong. ‘Di sana tu ada Jepun, di sana tu mereka simpan semua makanan. Merekalah yang kenyang hidup; kitalah yang mati kebulur,’ tambahnya.”

(Di Hadapan Pulau, p. 133)

“‘Let us make up our minds and go to the island tomorrow,’ Mak Ketong said, interrupting Aziz's and Afidah's thoughts. ‘Who says it is dangerous? People are only trying to frighten us.’ She continued, ‘The Japanese are there, and that is where all the food is kept. They have more than enough to eat, while we are left to starve.’”

(Author's translation)

These excerpts demonstrate that Mak Ketong not only identifies the problem and establishes a clear objective but also carries out role allocation and coordinates collective action in a pragmatic manner. Afidah and Aziz, in turn, assume the role of implementers under her guidance. This finding reinforces Abu Hassan's (2022) concept of organizing as a process of coordinated cooperation among individuals to achieve shared objectives. Within the context of life-threatening famine, the primary objective of this form of organizing becomes the preservation of life itself.

This analysis demonstrates that social organizing can operate effectively even at its most basic and informal level when communities are confronted with the threat of death. Mak Ketong functions not only as a coordinator but also as an adviser, while interpersonal trust and family relationships provide the foundation for coordination. These findings indicate that in situations of extreme crisis, adaptive, flexible, and trust-based forms of organizing are often more effective than rigid and bureaucratic formal structures.

5. Family Institution

The family institution represents the most fundamental yet one of the most significant forms of social organizing in *Di Hadapan Pulau*. Although this organizational structure operates on the smallest scale, it functions as the primary support network for a community experiencing crisis.

This is illustrated in the episode where Tuk Marzuki, as the head of the family, prepares to travel to the fishing village. Before his departure, he assigns Lebai Jamil and Mustaffa the responsibility of looking after his sister, Rukiah, who suffers from episodes of dementia. This is reflected in the following excerpts:

“Sudah diberitahu beberapa kali, cukuplah seorang dua saja yang mengembara ke tempat lain; Mustaffa dan isteri serta anak-anaknya lebih baik meneruskan hidup di sawah dan di pokok getah sebatang dua, fikirnya...Sudah tahu Rukiah kadang-kadang nyanyuk mengapa masih ditinggalkannya juga. Tidakkah itu menganiaya saja dirinya?”

(Di Hadapan Pulau, p. 67)

“He had repeatedly reminded them that only one or two people should travel elsewhere; Mustaffa, together with his wife and children, would be better off remaining to tend the paddy fields and the few rubber trees, he thought. They knew that Rukiah occasionally suffered from dementia, so why was she still being left behind? Would that not amount to neglect?”

(Author's translation)

“Sebelum berlepas dia masih sempat memesan kepada Lebai Jamil supaya menjengah-jengah adiknya yang nyanyuk itu.”

(Di Hadapan Pulau, p. 68)

“Before departing, he managed to remind Lebai Jamil to look in on his sister, who suffered from dementia.”

(Author's translation)

In this episode, Tuk Marzuki assumes the role of family coordinator by establishing a clear objective—ensuring Rukiah's safety and well-being—allocating responsibilities, and providing explicit instructions to those entrusted with her care. Although this family structure is relatively simple, it nevertheless demonstrates an effective organizing process through the assignment of responsibilities and the selection of appropriate individuals based on family relationships and informal authority.

This analysis is consistent with Abu Hassan's (2022) Literary Management Approach, which argues that organizing may exist in various forms, including family institutions that operate through emotional bonds and social responsibility. Within the context of wartime crisis, the family institution functions as a micro-social organization that plays a vital role in maintaining the stability and well-being of family members amid broader social disruption. This finding demonstrates that effective social organizing does not necessarily depend on large-scale organizational structures but rather on trust, shared responsibility, and common objectives.

ANALYTICAL SUMMARY

According to Abu Hassan's (2022) Literary Management Approach, organizing may occur in various forms, including family institutions that operate through emotional bonds and social responsibility. The present study demonstrates that in *Di Hadapan Pulau*, social organizing not only emerges in a situational manner but also functions as a distinctive mechanism of cultural resilience among the Malay community under colonial oppression. This constitutes an important contribution to Abu Hassan's (2022) conceptual framework by demonstrating that, within the context of historical crises, organizing depends more heavily on cultural adaptation and family values than on formal organizational structures.

The five forms of social organizing identified in this study—religious organizing, protective shelter construction, funeral management, survival efforts, and family institutions—exhibit a consistent pattern. Although their organizational structures appear

fluid and informal, they successfully fulfil the fundamental functions of organizing through role allocation, action coordination, and collective cooperation. These findings are consistent with Abu Hassan's (2022) definition of an organization as a group of individuals working cooperatively towards shared objectives. At the same time, this study extends the framework by demonstrating that, in wartime contexts, the objectives of organizing become more fundamental and urgent, namely the preservation of life and the maintenance of human dignity.

From a theoretical perspective, this study reinforces the argument that organizational management in literary works should not be evaluated solely through the lens of rigid modern organizational models. Rather, it should be understood as a reflection of social dynamics shaped by historical, cultural, and psychological factors. *Di Hadapan Pulau* illustrates how a marginalized Malay community develops its own mechanisms of organizing, thereby extending the application of the Literary Management Approach as a relevant interdisciplinary analytical framework for understanding community resilience within contexts of colonialism and crisis.

These findings are further supported by the studies of Wahab, Wahid, and Jaafar (2025) as well as Abd Karim and Wahid (2025), which demonstrate the potential of management approaches in literary studies. Nevertheless, the present study distinguishes itself by focusing specifically on social organizing within the context of historical crises, an area that remains relatively underexplored. From a practical perspective, the findings also offer valuable implications for the management of contemporary social organizations, particularly in responding to crises such as natural disasters, pandemics, and armed conflicts, where adaptive informal organizing frequently serves as the backbone of community resilience.

CONCLUSION

Overall, this study demonstrates that A. Samad Said's *Di Hadapan Pulau* portrays the principles of social organizing as operating through informal, situational, and adaptive processes. Within the context of the wartime crisis during the Japanese Occupation, the fishing village community develops various forms of social organizing—including religious organizing, protective shelter construction, funeral management, survival efforts, and family institutions—to ensure both survival and the preservation of human values.

Although the organizational structures portrayed in the novel do not conform to the systematic and hierarchical models of modern organizations, the processes of social organizing remain effective through role allocation, collective cooperation, and adaptation to urgent circumstances. These findings demonstrate that social organizing functions as a vital mechanism of community resilience for societies experiencing profound historical and social pressures.

The study further affirms that the Literary Management Approach provides a relevant and highly promising analytical framework for Malay literary studies. Through this perspective, literary works can be understood not only as historical and cultural narratives but also as representations of social management processes that shape the dynamics of community life. *Di Hadapan Pulau* convincingly demonstrates that the principles of organizing can emerge and function effectively even under the most challenging circumstances.

Accordingly, this study recommends that the Literary Management Approach be further explored in the analysis of other Malay literary works, particularly those situated within historical settings, social crises, and marginalized communities. Future research may broaden the scope of investigation by comparing forms of social organizing

across the works of A. Samad Said and other Malay authors, thereby contributing to a more comprehensive understanding of the resilience of Malay society from a management perspective.

RESEARCH CONTRIBUTION

This study contributes to the field of Malay literary studies by extending the application of the Literary Management Approach as an interdisciplinary framework for narrative analysis. Unlike previous studies, which have primarily focused on the principles of planning and leadership, the present study places particular emphasis on social organizing as the central mechanism underlying the formation of social structures and community dynamics. Through its analysis of A. Samad Said's *Di Hadapan Pulau*, the study identifies five principal forms of social organizing: religious organizing, protective shelter construction, funeral management, survival efforts, and family institutions.

This emphasis on social organizing enables a more comprehensive analysis of role allocation, action coordination, collaborative relationships, and processes of collective adaptation within the context of wartime crisis. The study demonstrates that social organizing in the novel operates in a situational and adaptive manner despite the absence of rigid formal organizational structures. These findings reinforce the understanding that literary texts can represent dynamic, multilayered, and context-dependent processes of social organization, particularly within communities confronted with historical conflict and social crises such as the Japanese Occupation.

Furthermore, the findings support those of Muheji and Haji Wahid (2025), who argue that the application of management principles in the analysis of literary works enriches the field of Malay literary studies through an interdisciplinary perspective. From a methodological standpoint, this study contributes a systematic analytical approach that integrates textual analysis with the principles of social organizing through thematic analysis while maintaining sensitivity to the historical, cultural, and social contexts represented in the literary text.

It is therefore hoped that this study will serve as a valuable reference for future research seeking to establish the Literary Management Approach as a principal analytical framework in Malay literary studies. Beyond its theoretical contribution, the study also offers practical implications for the management of contemporary social organizations, particularly within communities facing crises, disasters, or prolonged uncertainty, where adaptive informal organizing frequently serves as the foundation of community resilience.

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