



A STUDY OF THE TECHNOLOGY MANAGEMENT APPROACH AND THE APPLICATION OF SEMIOTIC THEORY IN THE NOVEL TIVI BY SHAHNON AHMAD

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Abstract

It is a common practice for novels to serve as a medium through which authors express satire, criticism, and opinions in a refined manner. The issue of management approaches in novels is often discussed; however, specifically, the management approach concerning technology in literature has received limited scholarly attention. One of the reasons for this is the general perception of the word technology as a field related to science and mathematics, rather than to literature. Technology, however, should be considered a vital necessity for the continuity of human life, and therefore, literary works such as novels naturally reflect human experiences. A novel contains narratives that revolve around humanistic themes, interwoven with issues and conflicts within the text, as well as the introduction of characters and characterization that help to stimulate and enrich the discussion. This study adopts a qualitative method to analyze the selected novel Tivi by Shahnnon Ahmad. The novel is examined in terms of how the approach to technology management is portrayed, particularly in relation to the challenges of sociocultural change among the Malay community. However, the narrative's introduction, which revolves around the theme of technology, is analyzed through the application of semiotic theory. Roland Barthes's semiotic theory is employed to examine symbols, signs, and meanings in the novel in order to identify the technological narratives that are often associated with progress and modernity. The management approach discussed encompasses five key principles—planning, organizing, leading, staffing, and controlling. This study sets out two main objectives, to identify the technological narrative in the novel Tivi and to analyze it through the application of semiotic theory and the use of management approaches.

Keywords: Management Approach, Narrative, Semiotic Theory, Sociocultural, Technology

INTRODUCTION

Technology refers to the application of knowledge, skills, tools, techniques, and processes that are created or utilised by humans to simplify, improve, or solve problems encountered in everyday life. It encompasses various aspects, including the development of physical tools, computer systems, scientific methods, and innovations across diverse fields such as communication, medicine, construction, agriculture, and many others. Technological advancement has brought significant changes to numerous aspects of human life, particularly in the ways people communicate, work, learn, and interact socially. Furthermore, technological progress has led to the development of devices such as television, mobile phones, computers, and many other innovations. Undoubtedly, technology has made life more convenient and has significantly enhanced the quality of human life.

With the advent of the twentieth century, technology experienced remarkable advancement through the emergence of computers, the Internet, and wireless technologies such as Wi-Fi, Bluetooth, GPS, and many others. In the twenty-first century, technological development has continued to accelerate with the emergence of concepts such as Artificial Intelligence (AI), which has revolutionised industries and everyday life. AI has been widely adopted across various sectors, including healthcare, transportation, and entertainment. Although concerns have been raised regarding the impact of AI on society, it cannot be denied that AI has improved the quality of life by enabling professionals from various fields to perform their work more efficiently. Nevertheless, technological advancement has not only provided convenience but has also introduced numerous challenges and consequences. However, these challenges can be effectively addressed provided that technology is utilised wisely and managed appropriately.

Technology management is not only evident in real-life contexts but is also reflected in literary works. The Management Approach in Malay literary studies was introduced by Prof. Mohamad Mokhtar Abu Hassan and has proven to be highly relevant within the field of literary criticism. This is because literary works often serve as reflections of human life and social realities. The Management Approach proposed by Prof. Mohamad Mokhtar Abu Hassan is founded upon five fundamental principles, namely the Principle of Planning, the Principle of Leadership, the Principle of Organising, the Principle of Staffing, and the Principle of Controlling. This approach is applied through the analysis of textual structures within literary works, encompassing the examination of characters and characterisation, setting, plot, as well as the issues and values that the author intends to critique.

The Technology Management Approach in literary works involves identifying technological elements and examining how technology is managed to convey the central message or theme of the work. Technology management also encompasses the manner in which the author controls technology-related narratives, particularly in illustrating how technology influences the progression of events in the novel *Tivi*, where characters, characterisation, and plot function as catalysts for both conflict and resolution. Accordingly, the author may be regarded as a "manager" who organises the technological narrative within the literary work by ensuring that technology remains relevant and supports the storyline without dominating the emotional, moral, and humanitarian values of Malay society. In this respect, technology functions as a symbol of progress; however, when mismanaged, it also becomes a catalyst for moral deterioration. The dimensions of technological mismanagement portrayed in the novel encompass issues concerning Malay civilisation, particularly

the balance between moral values and the use of technology. Through this narrative, the author highlights the crucial issue of how humanity should manage technology in order to avoid adverse consequences, such as the erosion of traditional values and the loss of cultural identity. Therefore, technology management in literature serves as a critical reflection of how technology is managed in the real world.

RESEARCH METHODOLOGY

This study adopts a qualitative research design employing the text analysis method. The analytical procedure consists of several stages, namely character analysis, thematic analysis, stylistic analysis, narrative structure analysis, the application of theoretical frameworks and approaches, interpretation of the findings, and the formulation of conclusions. The theoretical framework employed in this study comprises Roland Barthes' Semiotic Theory and Mohamad Mokhtar Abu Hassan's Management Approach.

Through Semiotic Theory, the identification and interpretation of signs enable the researcher to uncover the technological narrative that constitutes the central theme of the novel. Meanwhile, the Management Approach is utilised to examine how management principles are applied within the narrative. Finally, the analysis and findings determine how the technology management narrative, interpreted through the application of Semiotic Theory, influences the lives of the Malay community, as portrayed in the novel *Tivi*.

LITERATURE REVIEW

Previous Studies on Technology Narratives and Barthes' Semiotic Theory

A review of previous literature on the Technology Management Approach reveals a significant research gap concerning the integration of the Technology Management Approach with Roland Barthes' Semiotic Theory. Existing studies have predominantly focused on the application of the Management Approach within the field of literary studies rather than on technology. Similarly, studies concerning technology have generally been conducted independently of the Management Approach and the application of Semiotic Theory. A review of literature related to the works of Shahnun Ahmad also indicates that his literary works have been extensively examined from the perspectives of social issues, morality, politics, and ideology.

A summary of the selected literature reviewed is presented in the following section.

1. Literature Review Related to the Management Approach in Malay Literature

- a) **Study Title:** *Gergasi Berperang dengan Gajah dan Cerita Hikayat Pelanduk Jenaka (Syekh Alam Berlawan dengan Raksasa)*

Researcher: Mohamad Mokhtar Abu Hassan

Year: 2022

Findings:

The study demonstrates the application of the Principle of Organising as proposed in the Management Approach. The analysis reveals how organisational elements are embedded within the narrative structure, particularly through the arrangement of characters, their respective roles, and the coordination of events that contribute to achieving the objectives of the narrative.

- b) **Study Title:** *Penerapan Elemen Pengurusan Dalam Pembelajaran Novel Saudagar Besar Dari Kuala Lumpur*

Pengkaji: Aniss Tanisha dan Norazimah Zakaria

Year: 2022

Findings:

- Highlights the integration of management elements into the learning process.
- Is grounded in Constructivist Theory as the underlying theoretical framework.
- Focuses on the relevance of incorporating management principles into the teaching and learning of communicative Malay Literature.
- Demonstrates that integrating management elements into the teaching and learning of Malay Literature creates new learning opportunities for students while further strengthening the academic value and educational significance of the Malay Literature curriculum.

2. Literature Review on Technology Management

a) Study Title: *Memahami Kepemimpinan Teknologi Dalam Sektor Pendidikan*

Researcher: Hanita Ladjaharun & Khalip Musa

Year: 2024

Findings:

- Examines the concept of technological leadership among school principals and headteachers, both nationally and internationally.
- Employs a document analysis method through a systematic review of relevant scholarly journal articles.
- Focuses on the role of technology leaders in establishing more systematic management and administrative practices within school organisations.
- Demonstrates that effective leadership plays a significant role in promoting technological awareness, adoption, and integration within educational institutions.

b) Study Title: *Kepimpinan Teknologi Pengetua Dalam Pengurusan Sekolah*

Researcher: Faridah Juraime & Mohd Izham Mohd Hamzah

Year: 2023

Findings:

- Examines the technology leadership practices of school principals based on the five dimensions of technology leadership proposed by the ISTE NETS-A framework, particularly Visionary Leadership.
- Discusses the roles and strategies that principals can adopt as technology leaders in effectively implementing Information and Communication Technology (ICT), particularly in school management and administration.
- Identifies and discusses the various challenges encountered by school principals in leading technological initiatives within educational institutions.
- Focuses on technology management within educational organisations, emphasising the importance of effective leadership in facilitating technology integration.
- Concludes that effective leaders in technology and resource management should demonstrate pragmatic

decision-making, responsibility, dedication, motivation, and professional competence in order to achieve successful organisational outcomes.

c) Study Title: *Teknologi Berperanan Penting Dalam Pendidikan Lanjutan Khususnya Di Sekolah Dasar*

Researcher: Ciek Sandrasyifa Ully & Nursiswi Nugraheni

Year: 2024

Findings:

- Investigates how the role of technology enhances students' preparedness to understand the learning context while simultaneously fostering developmental values within the school environment.
- Examines whether the integration of technology into classroom instruction facilitates the teaching and learning process or presents additional challenges.
- Explores the use of digital learning media, including projectors, audiovisual resources, and online educational games, in influencing students' engagement and improving the effectiveness of instructional delivery.
- Concludes that the integration of technology into education contributes to individual growth and development while producing positive effects on students' intellectual development and overall learning outcomes.

3. Literature Review on the Works of Shahnnon Ahmad

a) Study Title: *Shahnnon Ahmad: Dari Naratif Daerah Ke Wadah dan Wajah Kebijaksanaan*

Researcher: Anwar Ridhwan

Year: 2021

Findings:

- Examines the authorship issues in Shahnnon Ahmad's works, particularly themes related to family and society, encompassing broader issues such as economics, urbanisation, politics, media, the environment, and religion.
- Demonstrates that Shahnnon Ahmad is not only a literary figure but also an academic, cultural thinker, social critic, and an individual actively involved in the political sphere.
- Discusses various social and humanitarian issues portrayed in Shahnnon Ahmad's literary works.
- Highlights the author's awareness and critical response towards the various challenges faced by society, particularly those arising from poverty and social deprivation.
- Corresponds with the focus of this study on technology management through Shahnnon Ahmad's novel *Tivi*, which also portrays issues of spiritual and moral deterioration that eventually lead to incestuous misconduct.
- Reveals that the novel *Kemelut* presents similar concerns regarding the negative relationship between humans and the natural environment.
- Extends the analysis by demonstrating that nature in Shahnnon Ahmad's works is not merely represented through flora and fauna, but also encompasses human

actions and interactions with the environment, particularly in relation to modern transformations and development.

- b) **Study Title:** *Unsur Realisme Dalam Ranjau Sepanjang Jalan Karya Shahnnon Ahmad: Aplikasi Teori Fungsionalisme*

Researcher: Mohamad Ezhar Ithdzudin Zulhar

Year: 2022

Findings:

- Identifies the elements of realism and discusses the functions of realism portrayed within the selected text.
- Applies the Functionalism Theory to examine the representation and functions of realism in the literary work.
- Employs a qualitative research method to analyse the research objectives through systematic data collection and interpretation of findings.
- Demonstrates that the elements of reality portrayed by Shahnnon Ahmad, including family relationships, society, religion, customs, and culture in the novel *Ranjau Sepanjang Jalan*, contribute to enhancing the quality and development of contemporary Malaysian literature.
- Highlights that the refinement of textual analysis not only preserves the significance and integrity of literary texts but also contributes to the harmonisation of social life within Malaysian society.

4. Literature Review on Semiotic Theory

- a) **Study Title:** *Semiotika Roland Barthes Sebagai Pendekatan Untuk Mengkaji Logo Kantor Pos*

Researcher: Ahmad Riyadi Swandhani, Deddy Wahjudi & Lukitaningsih

Year: 2023

Findings:

- Examines how Roland Barthes' Semiotic Theory is applied to interpret the meaning embedded in the post office logo, particularly through the representation of the bird symbol, graphic lines, and the standardised colour scheme.
- Explores the concepts of signifier and signified in constructing more detailed layers of meaning within the analysed symbol.
- Employs a qualitative data analysis method to systematically identify and interpret symbols and signs represented within a particular text or visual medium.
- Reveals that the interpretation involves the level of myth, particularly through the use of the dove symbol, which conveys meanings related to nature, humanity, and social values.
- Demonstrates that the application of Semiotic Theory in analysing natural and symbolic elements contributes to enhancing individual understanding and developing more effective interpretative approaches.

- b) **Study Title:** *Analisis Karya Digital 'Main In Blow' Menggunakan Teori Semiotika Roland Barthes Karya Acong*

Researcher: Ali Muhammad Gibran

Year: 2024

Findings:

- Examines the meanings and artistic elements embedded in each object and principle of visual art within the selected artworks, while exploring the identity of digital painting with particular emphasis on artistic techniques and the meanings underlying digital art.
- Analyses the symbolic elements and representations embodied in the selected works of art.
- Concludes that a deeper understanding of digital art enables it to function as a medium for reflecting the complexities of modern identity, particularly within the context of the digital era.

- c) **Study Title:** *Analisis Semiotika Roland Barthes Dalam Filem Bintang Ketjil Karya Wim Umboh Dan Misbach Yusa Bira*

Researcher: Panji Wibisono & Yunita Sari

Year: 2021

Findings:

- Examines the semiotic meanings of denotation, connotation, and myth as conceptualised by Wim Umboh and Misbach Yusa Biran in the film *Bintang Ketjil*.
- Employs a descriptive qualitative method to analyse the meanings and interpretations embedded within the selected film.
- Reveals that the denotative meanings presented in the film highlight the role of informal education in assisting children's development, particularly in terms of knowledge acquisition, intellectual growth, and ethical values.
- Demonstrates the representation of maternal affection and the expression of a mother's love through the selected film.
- Highlights the use of dialogues and language as symbolic representations of educational values, which are integrated and developed through various narrative plots.
- Indicates that society and audiences are encouraged to reflect upon and adopt positive educational values in order to improve attitudes and approaches towards child development, particularly from the perspective of motherhood.

- d) **Study Title:** *Makna Kata Syiban Dalam Al-Quran: Aplikasi Teori Semiotika Roland Barthes Terhadap QS. Al-Muzammil*

Researcher: Afifatur Rasyidah Insan Nasyithatul Aminah

Year: 2023

Findings:

- Explores the understanding of word meanings in order to facilitate the interpretation of messages and meanings conveyed in the Quran.
- Aims to identify the meanings of symbolic representations in the Quran to provide a more detailed understanding of its messages and interpretations.
- Employs a qualitative approach through a semiotic-linguistic analysis of selected words.

TECHNOLOGY MANAGEMENT

The objectives of this study are divided into two main components: first, to identify the technology narrative in the novel *Tivi*; and second, to apply the Management Approach in analysing the novel. The contemporary world has witnessed rapid technological advancement that has transformed the social, cultural, and economic structures of society. Technology is not merely manifested in the form of tools and systems that facilitate everyday life; it has also become a symbol of progress and power in modern civilisation. Nevertheless, technological development that is not balanced with humanitarian and cultural values has raised numerous critical concerns, including the dominance of technology over human thought and the erosion of national identity.

Within the context of Malay literature, writers have not remained indifferent to these issues. Shahnun Ahmad, Malaysia's National Laureate, is renowned for his critical and satirical literary style in addressing social injustice. He produced numerous literary works containing profound messages concerning the consequences of technological development and progress that are not managed ethically. Among the most significant of these works is the novel *Tivi* (1995). This novel was selected because it provides an important literary representation of the social issues arising from the influence of technology, particularly television, on human life, culture, and society. The novel not only examines how technology transforms lifestyles but also explores the management of technology within social, ethical, and cultural contexts.

Based on discussions concerning technological advancement, the rapid expansion of technology, technological consumption, and the adaptation of technology by human beings, it is evident that technology is fundamentally created to benefit society. However, at the same time, it may also generate negative consequences depending on how it is managed. An examination of the problems and conflicts experienced by the characters in the novel, particularly within narratives that position technology as the central premise of the text, demonstrates that technology must be managed responsibly. Failure to do so may result in long-term consequences for individuals and society.

Therefore, the application of the Technology Management Approach through the characters in the novel should not merely be viewed as a means of enabling people to accomplish tasks more efficiently. Rather, technology should be understood as a symbol of the relationship between human beings and one another, between humans and culture, between humans and nature, and ultimately between humans and God. Through the narrative, the author highlights the crucial issue of how humanity should manage technology in order to prevent adverse consequences such as the erosion of traditional values and the loss of cultural identity.

Research that specifically examines technology management through the framework of Semiotic Theory remains relatively limited. Roland Barthes' Semiotic Theory, in particular, offers a valuable framework for understanding how technological elements in Shahnun Ahmad's literary works function not merely as settings or physical objects, but as meaningful signs that communicate ideological and cultural messages. Through the semiotic perspective, technological elements may be analysed as signifiers that generate particular signified meanings.

The Management Approach in literary studies represents a relatively new methodology within the field of literary criticism and has demonstrated promising scholarly development. The introduction of this approach into Malay literary studies by Professor Mohamad

Mokhtar Abu Hassan provides evidence of its relevance and suitability for contemporary literary criticism. Literary management constitutes an inherent element within literary works, although it often exists implicitly, as literature itself is both universal and subjective in nature. Consequently, literary management requires a comprehensive understanding of the aesthetic and cultural dimensions of literature. Effective management ensures the sustainability and continued development of literature within society. Literary works such as novels and short stories employ characters to illustrate situations in which management principles are practised. Therefore, society should not overlook literary works that are rich in management knowledge and insights. Novels, in particular, deserve more comprehensive scholarly attention, as many of the events portrayed within them are adaptations of real-life human experiences. It is through sound management that individuals are able to achieve their aspirations and fulfil the objectives of their lives.

Principles of the Management Approach

The Management Approach introduces five fundamental management principles, namely the Principle of Planning, Principle of Organising, Principle of Leadership, Principle of Staffing, and Principle of Controlling. These five principles are applied in analysing the textual structure of a literary work, including its characters, characterisation, values, issues, themes, setting, and the ideas conveyed by the author.

a) Principle of Planning

Planning refers to detailed methods and strategies that are systematically formulated before undertaking or implementing any course of action. This definition is consistent with the view of Gary Dessler, who regards planning as a process of preparing detailed methods in advance of action. Similarly, Harold Koontz defines planning as determining what should be done, how it should be carried out, and who should be responsible for its implementation (Jaafar Muhamad, 1999, p. 39). Accordingly, planning constitutes a series of fundamental physical and mental activities that must be undertaken beforehand to ensure the achievement of predetermined objectives.

b) Principle of Organising

An organisation may be defined as a coordinated group of two or more individuals working collectively to achieve common goals or objectives. A manager is responsible for organising human resources, physical resources, and organisational functions such as marketing, production, and finance in an effective and appropriate manner. Effective organising ensures a clear division of labour, minimises overlapping responsibilities, prevents conflict, and avoids the wastage or misuse of resources, including materials and human capital.

c) Principle of Leadership

Leadership is defined as the process of directing and influencing the activities of individuals in relation to their tasks in order to achieve organisational goals. Rather than exerting pressure or directing followers from behind, an effective leader positions themselves at the forefront of the group, guiding, motivating, and inspiring members to work collectively towards achieving organisational objectives.

Three principal leadership styles are identified:

- i. **Autocratic Leadership** – An autocratic leader expects subordinates to comply strictly with instructions and decisions issued by the leader.

- ii. **Democratic Leadership** – A democratic leader encourages staff participation in discussions and decision-making processes.
- iii. **Laissez-faire Leadership** – A laissez-faire leader grants employees' considerable autonomy and freedom in carrying out their responsibilities.

d) Principle of Staffing

The principle of staffing aims to ensure that individuals are assigned to positions that match the requirements of the job based on their knowledge, skills, competencies, and capabilities, thereby facilitating the achievement of organisational objectives.

e) Principle of Controlling

The principle of controlling focuses on measuring and evaluating the performance of characters within the text as an effort to ensure that predetermined objectives are achieved. If the control mechanisms implemented by the characters in dealing with problems and conflicts fail to realise the intended goals or provide effective solutions, corrective or remedial actions must be undertaken. This principle is essential because the resolution of problems and conflicts must be carried out comprehensively to ensure that the plans formulated by the characters successfully accomplish their intended objectives.

APPLICATION OF BARTHES' SEMIOTIC THEORY

The application of Semiotic Theory is essential in this study because the language employed by the author is characterised by metaphors, symbolism, and personification. Such literary devices represent the author's means of conveying ideas and messages to readers, reflecting the Malay cultural tradition of expressing criticism or admonition in a courteous and subtle manner. Shahnon Ahmad's literary works are rich in moral values and didactic messages. As expressed in the Malay proverb *lemak-lemak santan berlada*, his writing combines subtlety with sharp criticism, producing narratives that are emotionally compelling and capable of influencing the behaviour and thinking of society.

To understand the author's intentions and underlying messages in the novel *Tivi*, the application of Semiotic Theory provides one of the most effective analytical frameworks. Semiotic Theory enables readers to interpret the author's satirical criticism as an effort to cultivate social awareness within society. Semiology examines signs and the functions they perform within culture, media, and communication. Consequently, it facilitates a critical and interpretative approach to understanding literary texts and media representations. The application of Semiotic Theory is therefore particularly appropriate for this research, as the study employs text analysis as its primary methodology. The narrative of *Tivi* portrays a series of problems and conflicts developed through its characters, plot, and setting.

Semiotics is the study of signs and everything associated with them. In general, semiotics is closely connected with everyday human life. It maintains a strong relationship with communication because signs constitute one of the primary means through which individuals communicate and convey information. Semiotics is also closely related to linguistics, as both disciplines complement one another. While linguistics is concerned with the study of language, semiotics focuses on the study of signs and the meanings they generate. Within semiotic analysis, meaning is derived from the interpretation of signs embedded within language. A sign may therefore be defined as something that, based on socially established conventions and

shared cultural understanding, represents or stands for something beyond itself.

The findings derived from the application of Barthes' Semiotic Theory may be summarised as follows:

- i) **Signifier:** The physical object of the television (TV) functions as the signifier within the novel.
- ii) **Signified:** The television is not merely an entertainment device but symbolises the influence of the media on human life by shaping patterns of thought, values, and individual behaviour. It also functions as a symbol of social status.
- iii) **Denotative Meaning:** At the denotative level, the television is an electronic device used to watch television broadcasts, including news programmes, dramas, and advertisements.
- iv) **Connotative Meaning:** At the connotative level, the television represents the power of the media to influence its audience. It serves as a medium through which mass media shapes social values, cultural norms, and public perceptions. In *Tivi*, the television is portrayed not merely as a source of entertainment but as a medium capable of influencing thought, manipulating perception, and disseminating particular ideologies. Furthermore, the television functions as a symbol of alienation within society, as the characters in the novel prioritise watching television over social interaction and engagement with their community.
- v) **Technological Impact:** In *Tivi*, Shahnon Ahmad employs the television as a symbol of the negative influence of technology on modern society. The portrayal of television illustrates how society gradually becomes detached from the authentic values and civility of traditional Malay culture while becoming increasingly absorbed in the world of entertainment. Television is depicted not only as a beneficial technological innovation but also as a source of adverse effects on social relationships, moral values, and the mentality of society. Consequently, effective technology management is essential to ensure that technology is utilised for the collective good while preserving social harmony.

SYNOPSIS OF THE NOVEL *Tivi*

The novel *Tivi* by Shahnon Ahmad was published in 1995 and addresses the issue of technological advancement, particularly the introduction of television (TV), and its influence on a Malay family that gradually loses its traditional values and cultural identity.

In *Tivi*, Shahnon Ahmad portrays the transformation experienced by a Malay family exposed to external cultural influences through television broadcasts. The novel presents a compelling conflict centred on the negative impact of television on the life of a rural family. Television is depicted as a technological innovation symbolising progress and modernity; however, Shahnon Ahmad offers a strong critique of how the family's obsession with television ultimately leads to tension, moral decline, and the deterioration of the cultural values of Malay society.

The novel narrates the dramatic transformation of a farming family living in rural Kedah after television becomes an integral part of their daily lives. The family consists of Mat Isa, Mak Jeha, and their children, including Chah, who serves as one of the central characters in the story. Chah, who works at a screw factory in Sungai Petani, purchases a television for the family. The arrival of the television

not only symbolises progress but also becomes a catalyst for moral deterioration. Through exposure to inappropriate television programmes and video recordings, Mat Isa loses his moral judgement and commits incest with his daughter, Hasanah, while also displaying inappropriate behaviour towards Chah. The novel illustrates the profound transformation experienced by the family, which had previously lived harmoniously as a traditional Malay Muslim household but gradually descended into chaos as entertainment took precedence over religious obligations and communal values.

Tivi explores the theme of cultural shock and the adverse effects of technological advancement on society. The family, having little prior exposure to modern technology, becomes captivated by a world of illusion and entertainment previously unfamiliar to them. Shahnon Ahmad employs a powerful narrative technique to express his social criticism through the transformation of the novel's characters. These characters gradually neglect their daily responsibilities and religious practices because of their excessive preoccupation with television. The novel concludes with a dramatic and shocking ending that conveys a profound moral lesson regarding the dangers of addiction and excessive obsession with entertainment, both of which have the potential to undermine moral values and destroy family relationships. Through sharp satire, *Tivi* not only reflects the social realities of its time but also remains highly relevant to contemporary issues concerning mass media, consumer culture, and society's desire to appear modern, progressive, and socially prestigious.

Ultimately, *Tivi* presents a compelling conflict between traditional values and the negative consequences of technological advancement, illustrating their impact on both personal and social life. The novel suggests that the absence of a balanced relationship between technology and moral values may become a driving force behind negative transformations within a civilisation. It demonstrates how cultural values and traditions that have been preserved for generations can rapidly deteriorate when society is exposed to the forces of modernisation without sufficient awareness, understanding, and responsible technology management.

ANALYSIS AND FINDINGS

The application of Roland Barthes' Semiotic Theory enabled the identification of the technology narrative embedded in the novel *Tivi*. Consequently, the Management Approach was employed as the analytical framework to examine Shahnon Ahmad's work. This study adopted the text analysis method, which involved several sequential stages: comprehending the text as a whole, analysing characters and characterisation, examining the narrative structure and organisation, identifying the management principles presented in the text, interpreting the findings, and drawing conclusions.

Five management principles were identified and examined in *Tivi*, namely the Principle of Planning, Principle of Organising, Principle of Leadership, Principle of Staffing, and Principle of Controlling. To identify these principles systematically, specific indicators were established as analytical benchmarks.

The principal characteristics used to identify the management principles within the characters, characterisation, plot, dialogue, setting, and narrative include the following:

- i. **Principle of Planning** – Evidenced by the establishment of clear objectives accompanied by carefully designed strategies and action plans to achieve those objectives.
- ii. **Principle of Organising** – Identified through the presence of a structured organisational framework that clearly

defines the roles and responsibilities of each individual involved.

- iii. **Principle of Leadership** – Recognised through leadership qualities demonstrated by characters, such as confidence, intelligence, competence, creativity, systematic thinking, strong memory, trustworthiness, diligence, courage, and other leadership attributes. The leadership styles identified include **autocratic**, **democratic**, and **laissez-faire** leadership.
- iv. **Principle of Staffing** – Identified through the allocation of duties according to the qualifications, skills, and competencies required to perform particular tasks.
- v. **Principle of Controlling** – Determined by comparing performance or outputs against established standards, expectations, and accepted social norms within the civilisation or community portrayed in the novel.

1. Principle of Planning in *Tivi*

The Principle of Planning is reflected in the family's preparations for the arrival of the television. The objective of acquiring the television was clearly established, accompanied by strategies and preparations to ensure its successful installation. The careful preparation of an appropriate place for the television demonstrates a planned effort to facilitate its acceptance within the household.

"Now Chah wants to buy a television. She wants to bring it home. It is not easy to bring a television home. It really isn't. Besides, it is expensive. It is not easy to buy a television either. Of course, Chah's salary will have to be deducted every month to pay for it. Chah said that once the television has been fully paid off, she will buy a refrigerator, a washing machine, a sewing machine, and a motorcycle for her father. Chah must be earning a good salary because otherwise she would never be able to afford all those things."

(Translated from Novel *Tivi*, 2023: 12)

2. Principle of Organising in *Tivi*

One episode illustrating the Principle of Organising occurs when Mat Isa's family works together to transport the television from the main road to their house. Each family member is assigned a specific role to ensure that the television is carried safely despite the difficult journey.

"Mat Isa had better be careful while pushing the television. Hassan should hold one corner of the television. Jeha can hold another corner, or she can simply push Mat Isa from behind while he carries it. Mat Isa also feels that once the television is placed on the bicycle, it should not merely be held—it must be secured firmly."

(Translated from Novel *Tivi*, 2023: 61)

3. Principle of Leadership in *Tivi*

The Principle of Leadership is relatively easy to identify because several characters clearly assume leadership positions. In the novel, Mat Isa functions as the head of the family and generally demonstrates a democratic leadership style. He discusses matters with his wife and also considers his children's opinions, particularly regarding where the newly purchased television should be placed.

"At that moment, Mat Isa shouted to Jeha, telling her to find anything that could be used as a cushion. "Find something!" Jeha immediately became flustered.

"Quick! This television is heavy!" Mat Isa shouted.

"What is it? What should I use as a cushion?" Jeha asked as she hurried back and forth, grabbing whatever she thought might be useful.

"There! Just use the prayer mat as a cushion!" Mat Isa shouted while struggling to support the heavy television."

(Translated from Novel *Tivi*, 2023: 67)

4. Principle of Staffing in *Tivi*

The Principle of Staffing is comparatively more implicit within the novel and is identified primarily through the dialogues and actions of the characters, interpreted using Barthes' Semiotic Theory. Household responsibilities such as cleaning the surroundings, cooking, and caring for livestock represent the allocation of tasks according to each character's abilities and competencies, thereby reflecting the principle of staffing.

"That day, Jeha was also busy. She replanted ginger and galangal around the well. The well had already been thoroughly cleaned, and its water was crystal clear. The water was exceptionally cool because it came from the nearby hills. Spring water from the hills was naturally clear, as it flowed through loose, fine sandy soil. By the time it reached the well, it had already been naturally filtered through layers of soil and sand."

(Translated from Novel *Tivi*, 2023: 50)

"Indeed, Hassan did not go to school that Friday."

(Translated from Novel *Tivi*, 2023: 52)

"At that time, Hasanah, as usual, was in the kitchen attending to the household chores after everyone had finished breakfast. That morning, she prepared only a simple meal. She fried the leftover rice from the previous day with a small amount of flowering chives."

(Translated from Novel *Tivi*, 2023: 53)

5. Principle of Controlling in *Tivi*

The Principle of Controlling is grounded in the norms and accepted values of community life. It involves comparing the expected standards of behaviour with the actual conduct of the characters throughout the narrative. Since *Tivi* reflects everyday social life, the controlling principle is evaluated by comparing the ideals of communal living with the behaviour exhibited by the characters.

The narrative demonstrates that Mat Isa's family gradually becomes socially isolated because of their obsession with television. Mat Isa no longer attends the mosque or prayer hall, neglects his livestock, allows them to damage neighbouring farms, and ceases to participate in community events. Consequently, the Principle of Controlling reveals the family's failure to uphold the social responsibilities and communal values expected within Malay society.

"Over the past year or two, the entire village had become increasingly puzzled because Mat Isa was rarely seen anywhere. He no longer attended congregational prayers at the prayer hall or the Friday prayers at the mosque. He was no longer present at fardu ain religious gatherings, and he seldom attended community feasts or social functions."

(Translated from Novel *Tivi*, 2023: 93)

"Mat Isa heard the news, but he could not bring himself to leave his television because, over the past week or two, it had been showing many exciting programmes. Many of the people shown were wearing very little clothing. Only a small amount of clothing covered them. His buffalo had disappeared without anyone knowing where it had gone."

A month later, people came to inform Mat Isa that his buffalo had been found dead after being attacked and devoured by a wild tiger."

(Translated from Novel *Tivi*, 2023: 94-95)

The findings demonstrate that the integration of Barthes' Semiotic Theory with the Management Approach provides a comprehensive framework for interpreting the technology narrative in *Tivi*. While the television functions as a technological innovation symbolising modernity and progress, semiotic analysis reveals that it simultaneously signifies media domination, moral deterioration, and social alienation. Viewed through the Management Approach, the novel illustrates that technology itself is not inherently detrimental; rather, the failure to manage technology responsibly results in the breakdown of moral values, family relationships, and communal harmony. Consequently, *Tivi* presents a critical reflection on the importance of effective technology management in preserving cultural identity, ethical values, and social cohesion within contemporary Malay society.

CONFLICT OF TECHNOLOGY ACCEPTANCE IN MALAY CIVILISATION

The technology narrative in the novel *Tivi* is constructed through its central theme, the characters portrayed, and the progression of its narrative. The novel clearly demonstrates that its primary theme concerns the impact of technology, represented by television (TV), on the lives of a family and the wider community. The conflict arises when long-established traditional values and practices become undermined as television gradually dominates the daily lives of a conventional Malay family. Technology, symbolised by the television, weakens interpersonal relationships among family members, replacing meaningful interaction with prolonged engagement in television viewing.

Another significant transformation portrayed in the novel is the gradual erosion of traditional values such as mutual cooperation (*gotong-royong*), mutual respect, and other communal practices that have long characterised Malay society. The influence of television also contributes to the neglect of personal and social responsibilities. Consequently, the novel presents a conflict between the traditional Malay way of life and a modern lifestyle shaped by the influence of television.

The loss of cultural identity and traditional values becomes increasingly evident as the younger generation is influenced by modern foreign cultures. This transformation presents a major challenge for society, namely whether to preserve its indigenous cultural values or to allow external cultural influences to permeate everyday life, ultimately undermining cultural identity, dignity, and the values that have long sustained Malay civilisation.

Furthermore, the characters and their characterisation in *Tivi* illustrate how technology transforms human behaviour, patterns of thought, and emotional relationships, particularly the gradual erosion of family cohesion. The novel features several major and supporting characters whose roles enrich the narrative while effectively engaging the reader. The characters of Mat Isa and his wife represent the traditional Malay community, whose lives are rooted in conventional values and remain largely detached from the influence of modern technology. However, following the introduction of television into the household, Mat Isa undergoes a profound personal transformation. Exposure to television alters his way of thinking and his system of values. Once an uneducated farmer devoted to his livelihood and family responsibilities, he

gradually becomes fascinated with and addicted to television, neglecting both his occupation as a farmer and his responsibilities as the head of the household.

The following excerpt illustrates not only the family's addiction to television but also the emergence of an unhealthy obsession with it.

"If there is nothing else, just eat rice with salt. Tomorrow will do for Chah's mother to go down to the well and plant the galangal. Tomorrow will do for Hasanah to scrub the completely blackened cooking pot because of the burnt rice earlier. Next Friday will do for Mat Isa and Hassan to go to the mosque. The mosque is not going anywhere. A mountain will not run away when being chased. But the bare chicken and the black cat may become offended and never return again."

(Translated from Novel Tivi, 2023: 80-81)

"Hasanah did not prepare the gulai asam pedas of ikan termenung after all. The fish was still in the basket, its stomach had not yet been cleaned, and it had already begun to smell slightly. Hasanah returned to the kitchen, and although her hands continued handling various things, her lips could not stop forming a smile. That day, she simply made do with shrimp paste sambal and ikan tamban."

(Translated from Novel Tivi, 2023: 79)

"Chah's mother remained completely absorbed, sitting on the mengkuang mat in front of the television, as if her body had been firmly glued to the spot and could hardly be separated from it. The day before, she had intended to go to the well to plant galangal. She had even placed the small digging knife at the foot of the stairs, but the knife remained there, unmoved and untouched. It could be said that on Friday, the most honoured day of the week, none of them went anywhere."

(Translated from Novel Tivi, 2023: 79-80)

"Not a single person went down to the field once the television had been firmly placed on the prayer mat at the corner where the sun sets. Even until evening, Chah's father had forgotten to bring the cows and buffaloes back into the shed. Nevertheless, it did not seem to matter because the buffaloes and cows were still out in the field."

(Translated from Novel Tivi, 2023: 80)

"It seemed as though the whole family had neither defecated nor urinated since the television arrived, because no one even remembered whether they needed to relieve themselves. They did not even remember to eat."

(Translated from Novel Tivi, 2023: 81)

Although Mat Isa's wife is not entirely influenced by the presence of the television, she is nevertheless affected by the negative consequences of exposure to the modern world, particularly through the insistence of her daughter, Chah, who encourages her to change the way she dresses. This illustrates how the introduction of television leads the family to embrace the belief that technology, even in its simplest form, is synonymous with modernity and therefore should be reflected in their everyday lifestyle. The following excerpt further substantiates this analysis.

"Jeha once recalled Chah returning home wearing clothes that seemed as though she was barely dressed, similar to what was shown on television. Jeha remembered it clearly. Chah dressed just like the people

portrayed on TV. At first, Jeha became anxious and uncomfortable with Chah's behaviour because many eyes were drawn towards her. Many young men from the village often passed by the house and stared at her for a long time. However, when Chah explained that she dressed that way because it was considered fashionable and beautiful, Jeha simply followed along, although she did not dress exactly like Chah. Jeha also tried on the trousers that Chah had brought home. The trousers were revealing, short, and tight-fitting."

(Translated from Novel Tivi, 2023:57)

The conflict between the traditional and the modern generations continues to unfold through the characterisation presented in *Tivi*. Chah, Mat Isa's daughter, who introduces the television into the family, gradually becomes increasingly influenced by modern ideas and adopts a more open and liberal outlook. This transformation in her attitudes and mindset significantly alters the lifestyle and worldview of the younger generation, leading them to transgress the customs, moral norms, and cultural values that have long defined Malay Muslim society.

The following excerpt demonstrates how Malay Muslim values are progressively eroded and undermined in the name of progress and modernity.

"What is wrong with them simply being friends? Chah is no longer a child. She already has a job. And in a factory, surely she has many friends. Jefri is just a friend. There is nothing wrong with having friends. Just look at what is shown on television. Many men and women become friends; they even hold hands and sleep together, yet nothing is considered wrong. There is nothing inappropriate about it. This is what happens when people have never watched television. Who else would buy a television if not a child who works in a factory? Watch television if you want to know whether this world is round or flat."

(Translated from Novel Tivi, 2023:89)

Furthermore, to enrich the narrative and enhance the dramatic quality of the novel, the author presents a contrasting setting that begins with the depiction of a peaceful and harmonious traditional village life before gradually illustrating the dynamic transformation experienced by the family as technology becomes the driving force of modernisation. This narrative progression effectively highlights the transition from a stable, tradition-oriented way of life to one increasingly shaped by technological influence, thereby reinforcing the central conflict between traditional values and modernity.

"Several times, while everyone was watching television, Chah and Jefri sat closely together beside each other. They held each other until their physical closeness became excessive and inappropriate. Mat Isa and Jeha, who were present at the time, remained indifferent. This was exactly what they had been watching on television. There was nothing wrong with it. If television could show such things, then people could do the same. Television belonged to the government. If the government allowed it to be shown on television, then it must be acceptable. Those who claimed that it was wrong were merely the religious elders and preachers at the prayer hall and mosque."

(Translated from Novel Tivi, 2023:92-93)

The conflict continues to intensify as the progression of the narrative clearly illustrates how television functions as the medium through

which the family's harmony gradually deteriorates, culminating in the novel's conclusion. More tragically and shockingly, the consequences extend beyond the breakdown of family relationships, ultimately leading to an incestuous relationship between Mat Isa and his daughter, Chah. Through this devastating outcome, the author emphasises the destructive consequences of uncontrolled technological influence and moral disintegration within the family institution.

"And within such a situation, no one cared anymore who was the one giving the "button" and who was the one receiving it. Thus, Chah, who had become too familiar with screws of various forms, was easily controlled by her inner demons to offer her "button", which was no different from a large bowl turned upside down on the shelf. Meanwhile, Mat Isa, who could no longer control his own inner demons, simply accepted the "button" of his daughter, Chah."

(Translated from *Novel Tivi*, 2023: 115)

CONCLUSION

The following conclusions can be drawn from this study:

1. Shahnnon Ahmad employs the novel *Tivi* as a platform for satirical social criticism, illustrating that technological advancement, when introduced or embraced without proper management, may produce detrimental consequences for the civilisation and cultural values of Malay society.
2. The Management Approach in literary criticism offers an alternative perspective for understanding both the purpose of a literary work and the effectiveness of the messages conveyed by the author through the identification of management principles embedded within *Tivi*. As a systematic and structured analytical framework, the Management Approach facilitates a deeper interdisciplinary understanding of literary texts. It also reinforces the symbiotic relationship between literature and real life, thereby enhancing appreciation of the cultural heritage and moral values embodied in Malay literary works. This reflects the long-standing Malay tradition of courtesy, ethical conduct, and refined communication in both interpersonal relationships and communal life.
3. The application of Roland Barthes' Semiotic Theory successfully demonstrates that the technology narrative in *Tivi* extends beyond the mere presence of technological devices such as television. Instead, television functions as a system of signs rich with implicit meanings that profoundly influence the thoughts and perceptions of Malay society. While television symbolises progress and modernity, the novel reveals that negligence and excessive obsession with television ultimately result in moral decline and the disintegration of family and social institutions.
4. This study supports Shahnnon Ahmad's literary endeavour in employing technology as both a narrative and ideological device to raise social awareness through satire. His work exposes issues such as structural oppression, cultural marginalisation, and the hypocrisy surrounding discourses of development and progress, demonstrating that technological advancement, if not managed with

integrity and ethical responsibility, may ultimately become a destructive force within society.

5. The findings of this study suggest that technology, when detached from the cultural values, ethical principles, and socio-cultural foundations of a civilisation, may become a destructive element concealed behind the rhetoric of progress. Consequently, responsible technology management is essential to ensure that technological advancement contributes to sustainable development while preserving cultural identity, moral values, and social harmony.

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