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DOES TOTAL QUALITY MANAGEMENT REDUCE EMPLOYEES' ROLE NOVELTY? A CONCEPTUAL MODEL .

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ABSTRACT

The purpose of this paper is to develop a conceptual model to examine the multidimensionality of total quality management (TQM) practices and its impact on role novelty. The background of total quality management philosophy and theory of role stressors serve as starting – points to develop the conceptual model. From the extensive literature review, eight practices of TQM and one component of role stressors were identified to construct the model. The model based on TQM with respect to role stressor provides a basis for assessing the level of role novelty under which the use of different aspects of TQM should be retained or revised. Since role novelty is often detrimental to organizational functional efficiency, it is appropriate for management to invest time and effort to diagnose effects of implementation of TQM practices on role novelty. For this analysis, this model will prove valuable. This conceptual model provides a foundation for the analysis of multidimensionality of TQM practices on role novelty and treats it as dependent variable.

Keywords: Total quality management, role novelty, role-stressors, model, dependent variable.

1. INTRODUCTION

The term of quality has significant meaning to both producer and customer's view. Organizations need to show high quality products and services to their customer for their survival in the business world (Ismah et al., 2007).

The issue of role stressors has long been a concern in managerial research. Despite the considerable body of quality management literature (Powell, 1995; Sousaand Voss, 2002), very little research has examined the effects of total quality management (TQM) on role stressors (role conflict, role ambiguity, role overload and role novelty) (Morley and Flynn, 2003). There are no sufficient studies on TQM practices and role stressors in developing countries especially among the Middle East countries. Previous studies, to link TQM and role stressors have been limited inscope and the results often influenced by methodological constraints. This paper tries to study the relationship between the multidimensionality of TQM practices and rolenovelty experienced by employees.To move towards quality excellence, organizations should not only improve quality of product or service but alsothe quality of employees' work life. From the employee's perspective, this may mean that a more positive view is taken of the company's future and thus commitment isenhanced along with implementation of TQM practices while work family conflict is reduced.

As such, this paper examines the past literature and then supplements this work by examining the relationship between each TQM practice and role novelty. This research paper is structured as follows: we first review the literature pertaining to the theory of TQM and role stressors, followed by the relationship between TQM and role novelty. This leads to the development of propositions for this study. Next, the development of the conceptual research framework is described. Finally, we will discuss the conclusions with respect to the new knowledge derived from this researchstudy and present both theoretical and managerial implications as well as avenues for further research

2. LITERATURE REVIEW AND PROPOSITIONS DEVELOPMENT

2.1 Total Quality Management practices

TQM has an integrated program of social and psychological engineering that an effect on the awareness and behaviour of supervisory staff and managerial (Boje and Winsor,1993). TQM is a management approach to implement and plan continuous improvement in organizations and it might impact on organizational performance(Claver-Cortes et al.,2008). There are

some models (such as: TQM theory, the Malcolm Baldrige National Quality Award, the European Quality Award, and the Deming Prize) that organizations have applied as underlying quality awards, as a framework for TQM implementation since the 1990s (Bou-Llusar et al., 2009; Sharma and Kodali, 2008). This study has chosen the Malcolm Baldrige National Quality Award as the dimensions of TQM.

Based on the review of literature on TQM (Sharma and Kodali, 2008; Valmohammadi, 2011; Teh et al., 2009b), the TQM construct in this study were measured by eight dimensions, namely, leadership, customer focus, process management, employee involvement, supplier management, strategic planning, human resource focus and information analysis.

2.2 Role novelty

Black (1988) proposes that role novelty involves the difference between the past role and the new one. Role novelty essentially increases the degree of unfamiliarity with the new role, which probably decreases the degree of predictability. He notes that if the new position is substantially different to the previous position the expatriate may experience greater feelings of uncertainty and unpredictability with the result that it may be more difficult to understand which behaviours are appropriate for the new situation.

3. RELATIONSHIP BETWEEN TQM AND ROLE NOVELTY

3.1 Leadership

Leadership refers to how senior leaders steer the organization and assess the organizational performance. Leader initiating structure and consideration are the two widely studied leadership behavior dimensions of the organizational behavior (Kerr et al., 1974). The results of considerable research show that leadership has been recognized as a determinant of role stress (Babin and Boles, 1996; Michaels et al., 1987). According to Ruyter et al. (2001), lower levels of leadership initiated structure leads to greater role stress.

Because the role stressors are highly vulnerable to leadership aspects, the relationship between leadership and role stressor, specifically role novelty is worth examining. Therefore, the following proposition is presented:

- P1.* Greater emphasis on leadership will lead to a lower level of role stressor (i.e. role novelty) among employees.

3.2 Strategic planning

Nearly, all profit and non-profit organizations are engaged in a process of strategic planning (Ketokivi and Castaner, 2004). Brah and Lim (2006) concluded that strategic planning helps organization to modify plans based on changing market and emphasize the organizational planning process, integration of core requirements into the organization plan and performance evaluation. Employees experience decreased role stressors when incompatible and ambiguous role expectations between departments are classified and addressed through strategic planning (Teh et al., 2009a).

Strategic planning should be considered as a mechanism that can reduce the level of work family conflict among the organizational members. In this regard, the effort to study the relationship between strategic planning and role stressors specifically role novelty is useful. Thus, the following proposition is proposed:

- P2.* Greater emphasis on strategic planning will lead to a lower level of role stressor (i.e. role novelty) among employees.

3.3 Customer focus

Customer focus is among the most vital dimensions of TQM (Dean and Bowen, 1994). Following Lee and Chang (2006), TQM is an organizational management concept of the customers' opinions and is known to be the commitment of all organizational members to continuously improve the work process with the goals of satisfying internal and external customers. It has been recognized that for an organization to grow to be customer-oriented, customer complaints should be treated with top priority if it is

to deliver better service quality and improve customer satisfaction (Zhang et al., 2000).

Furthermore, the adequacy of customer focus practices, with respect to role stressor contexts, was inferred by observing the degree to which customer focus practices were used in sales personnel (Behrman and Perreault, 1984). Role novelty among the employees is reduced with respect to a provision of customer feedback information, market investigations and customer satisfaction surveys. Due to the highly influential nature of a customer-focused aspect to role stressors, it is important to study the relationship between customer focus and role stressor, specifically role novelty. Therefore, the following proposition is put forward:

- P3.* Greater emphasis on customer focus will lead to a lower level of role stressor (i.e. role novelty) among employees.

3.4 Human resource focus

An organization with successful Human Resource Management (HRM) practices and processes such as recruiting, selecting, motivating, training, compensating and retaining workers could help to improve the well-being of employees. As a result, the HRM could have an impact on employee's role stressors specifically role novelty. Organization's reward and recognition system that based on work performance should be clearly articulated in the HRM in order to reduce, if not to eliminate, the role stressors among the employees.

Becker and Gerhart (1996) described that human resources have been considered as a cost to be reduced and a prospective source of efficiency gains. Therefore, research on examining the relationship between human resource focus and role stressor shall be given emphasis. Therefore, the following proposition is put forward:

- P4.* Greater emphasis on human resource focus will lead to a lower level of role stressor (i.e. role novelty) among employees.

3.5 *Process management*

Brah and Lim (2006) stressed that process management focuses on the processes of the organization to achieve its objectives such as innovation, production and delivery processes. Role stress is affected by the scale of structural formalization in an organization (Michaels et al., 1987). According to Rogers and Molnar (1976), when organizations' goals, procedures and instructions are well-written and communicated to personnel in black and white, the organizations are viewed as highly formalized.

An observation in a heavy equipment manufacturing company by House and Rizzo (1972) asserted the negative relationships between formalization and role stressors. Therefore, the following proposition is put forward:

- P5.* Greater emphasis on process management will lead to a lower level of role stressor (i.e. role novelty) among employees.

3.6 *Information analysis*

Employees are less likely to experience role stressors because they know how to perform their job with the availability of information required. When information becomes more reliable, the conflicts among the functional departments could be reduced (Gunasekaran et al., 1994). Likewise, role conflict is less likely to occur with the provision of quality information and analysis because employees are able to secure, analyze and retrieve timely information and have a better understanding of their roles and actions needed. There is a relationship between information analysis and role stressor particularly, role novelty. Therefore, the following proposition is proposed:

- P6.* Greater emphasis on information analysis will lead to a lower level of role stressor (i.e. role novelty) among employees.

3.7 *Employee involvement*

Employees in organizations have to be encouraged to report their job problems. The good employees' suggestion has to be implemented after being evaluated. Methods like cross functional teams, within-functional teams, QC circles, voluntary teams, and suggested activities can be used for encouraging employee involvement (Zhang et al., 2000). There is a relationship between employee involvement and role stressor particularly, role novelty. Therefore, the following proposition is proposed:

- P7. Greater emphasis on employee involvement will lead to a lower level of role stressor (i.e. role novelty) among employees.

3.8 *Supplier management*

Supplier quality management is a significant aspect of TQM since the materials and purchased parts are often a key source of quality problems. Thus, there is a relationship between supplier management and role stressor particularly, role novelty. Therefore, the following proposition is proposed:

- P8. Greater emphasis on supplier quality management will lead to a lower level of role stressor (i.e. role novelty) among employees.

4. CONCEPTUAL RESEARCH FRAMEWORK

Based on the above literature review, a research framework is developed as a means to examine the effects of TQM practices on role stressors. The relationship between TQM and role stressors is illustrated in **Figure 1**. In this theoretical framework, the eight variables of TQM practices are independent variables and role stressor (i.e. role novelty) is dependent variable. Our proposed model reinforces the need for organizations which practise TQM to recognize multiple influences of TQM practices on role novelty. The model suggests that the greater the extent to which these TQM practices are present, the lower will be the role stressor of role novelty among the employees.



5. THEORETICAL IMPLICATION

This conceptual model particularly provides an insightful theoretical foundation for the analysis of TQM practices on role novelty. It clarifies the associations and encourages motivation for future research towards the development of a comprehensive TQM research area. This model warrants further exploration and researchers could present a detailed correlation matrix that they obtain between TQM practices and role stressors. Besides, according to Whetten (1989), there are four key elements or criteria for judging the theoretical contributions. All the criteria will be elaborated in the following paragraphs.

What. Which factors (variables, constructs, or concepts) logically should be considered as part of the explanation of the phenomena of interest? Two criteria exist for judging the extent to which the “right” factors have been included: **comprehensiveness** (i.e., are all relevant factors included?) and **parsimony** (i.e., should some factors be deleted because they add additional value to our understanding?). The theoretical contributions for this criterion are related to the results of this study.

How. How are the factors related? Specifically, the formal models often reflect the researcher's thinking and increase the reader's comprehension which involves using "arrow" to connect the "boxes". The more complex the set of relationships under investigation, the more important and useful it is to graphically illustrate them. This study clearly indicated the positive relationship between the independent variables of TQM practices and the dependent variable of role novelty as illustrated in **Figure 1**. The results will indicate that whether all the relationships are significant or not.

Who, Where, When. These conditions set the limitations and boundaries of generalizability and constitute the range of the theory. Unfortunately, few theorists focus on the contextual limits of the generalizability. Besides, theorists should think whether their theoretical effects vary over time. It is related to scope of study. In conclusion, the theory development process and the criteria for judging theoretical contributions need to be broadly understood and accepted so that contributors can communicate effectively.

6. MANAGERIAL IMPLICATION

This model is ideal for practical usage by managers to evaluate the perceptions of role novelty of employees grounded in TQM-oriented firms. Every firm is unique and different in terms of its human resource, culture, structure, processes, products and services. What works effectively in one firm may not work well in another. Thus, managers may need to identify which dimension of TQM practices could alleviate the role stressor issue in their firms. As such, managers would be able to tailor assistance strategies to be more successful in reducing undesirable role stressor. For this analysis, this model will certainly prove valuable. Second, the confirmed negative association between three TQM practices and role conflict is encouraging for practitioners.

7. CONCLUSIONS

In conclusion, this study contributes to the TQM literature by linking TQM practices to the underlying role novelty experienced by employees in an organization. TQM practices indeed have a great impact on personnel attitudes and performance towards their jobs and their organization. TQM practices offer effectiveness and efficiency in the organizational performance, but they might not reduce the level of role stressor. Thus, one objective of this paper is to develop a conceptual model for role stressor of novelty. It is expected that the greater the extent to which the eight TQM practices are present, the lower will be the role novelty among the employees. This paper proposes a model to study the degree of leadership, the use of effective strategic planning, the emphasis on customer focus, the action of human resource focus, the course of process management, the deployment of information analysis, supplier quality management and employee involvement. The eight TQM practices are important attributes in reducing the role novelty among the employees. These are the potential factors because of the inter-relatedness of employees' work outcomes and the need on the part of organizations to improve and maintain their competitiveness. However, low levels of role stressor alone will not necessarily improve the performance of an organization. Other necessary concomitant factors are TQM implementation, organizational commitment and employees' job involvement, which together with low level of role novelty will do the job.

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WORK LIFE BALANCE IN MALAYSIAN PRIVATE SECTOR

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ABSTRACT

This study predicts the job satisfaction, job stress, job anxiety and life satisfaction on quality of work life among private employees in Kuantan Pahang. Survey responses of 170 respondent have been validated and analyzed using SPSS. Data was analyzed using multiple regression analysis. The results indicate that job stress ($\beta = -.246$, $p < 0.01$), job anxiety ($\beta = .252$, $p < 0.01$) and job satisfaction ($\beta = 0.254$, $p < 0.01$) and life satisfaction ($\beta = -0.08$, $p > 0.01$) were positively related to quality work life (QWL) explaining a total of 11% variance. The findings indicate that job stress and job satisfaction were found to have significant impacts on quality work life.

Keywords: Job stress, job anxiety, quality work life, job satisfaction and life satisfaction

1 INTRODUCTION

Human resources play a very important role in the success of an organization and therefore human resource management is essential for an organization. Many aspects affect human resource management. One of those aspects is Quality of Life (QWL). This is philosophy, a principle that

holds that people are the most important source of the organization because they are trustworthy, responsible and able to make valuable contributions and they should be treated with dignity and respect. Elements related to the quality of a person's work life include the task, the physical work environment, the social environment within the organization, the administrative system and the relationship between life inside and outside of work. QWL comprises an active involvement opportunity in the work of a working group or a problem-solving that benefits mutually to employees or employers, based on labor management cooperation. People also envision QWL as a set of methods, such as working autonomy, work enrichment, and high involvement aimed at enhancing employee satisfaction and productivity. It requires the employee's commitment to the organization and the environment in which this commitment can grow. Therefore, QWL is a comprehensive build that includes the well-being of individual work and the extent to which work experience is satisfying, fulfilling and without pressure and other personal effects are negative.

According to Gadon (1984), the QWL program has two objectives: (a) to increase productivity and (b) to increase employee satisfaction. Thus QWL provides healthier workers, satisfied and productive employees, thus providing efficient and profitable organizational management. The quality of working life (QWL) is seen as an alternative to the control approach of managing people. The QWL approach considers people as 'assets' to organizations and not as 'cost'. It believes that people are better when they are allowed to take part in managing their work and making decisions.

Given the importance of employees' job satisfaction may provide a number of insights into important labor market behaviors, such as turnover and productivity (Drydakis, 2017), this study attempted to examine whether QWL has an impact on job satisfaction.

2 LITERATURE REVIEW

2.1 *Work Life Balance in Malaysia*

There are several studies that study about QWL in Malaysia. among them is Noraini and Nor Diana (2017) studying about the theory and practical of QWL policies in Malaysia. The study has also concluded that Malaysia still has a long way to go in terms of making these policies available to most employees. Previously, Rose, Beh, Uli, & Idris (2006) found that, career satisfaction, career achievement and career balance were significant factor in explaining QWL in Malaysia. While the study by Noor & Abdullah (2012) has found that job satisfaction, job involvement and job security have significant relationship with quality of work life. Study by Normala (2010) revealed that there was a relationship between QWL and organizational commitment. Study by Rethinam & Ismail (2008) has found that the dimension of QWL which is working conditions, opportunities at work and climate organization had a relatively higher impact on 'job involvement' and 'affective commitment. Study by Narehan, Hairunnisa, Norfadzillah, & Freziamella (2014) found that quality of work life (QWL) programs influence quality of life (QOL) of employees in organization. Study by Aziz et al.(2011) found that both work variables and non-work variables do matter in determining the quality of work life. While study by Daud (2010) the levels of QWL were found to be favorable and Organizational Commitment among staff were moderate.

2.2 *Research model and hypothesis development*

2.2.1 *Job satisfaction*

According to Noor & Abdullah (2012), job satisfaction has a positive relationship on QWL. The standardized coefficients for job satisfaction is 0.639. This is shows that the relationship between job satisfaction and QWL is high. While study by Rose, Beh, Uli, & Idris (2006b) indicate that career satisfaction has significant positive relationship on QWL. Therefore, it is hypothesised that:

H1: Job satisfaction will be positively related to Quality Work Life

2.2.2 Life satisfaction

According to Zadeh (2016), life satisfaction is found to have a positive relationship on QWL. This study using 234 respondents in the city of Zabol, Iran. While study by Wan & Mohamed (2012) found that WQL has a positive relationship with life satisfaction. Thus, the following hypothesis is posed :

H2: Life satisfaction will be positively related to Quality Work Life

2.2.3 Job Anxiety

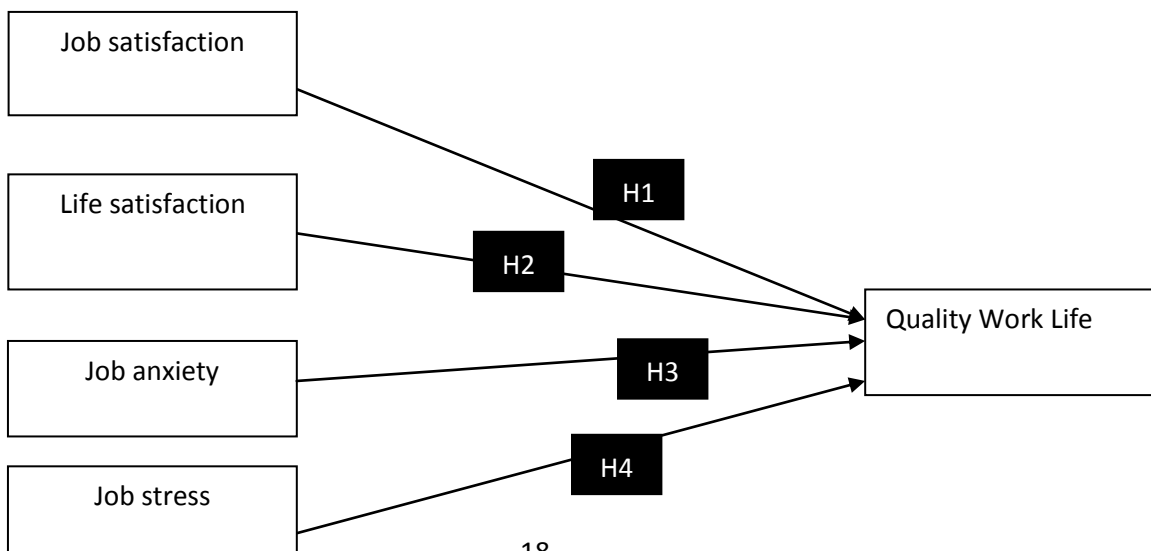
Previous studies have shown that there is a relationship between work-family balance, job anxiety (Vanderpool & Way, 2013). While study by Psycholinguistic Association of India & Mohanty (1996) also reveals a significant negative relationship between role efficacy and job anxiety. Thus, the following hypothesis is posed :

H3: Job Anxiety will be negatively related to Quality Work Life

2.2.4 Job Stress

A significant relationship between job stress and job satisfaction can be found in Reilly, Dhingra, & Boduszek (2014). As such, the following hypothesis is posed :

H4: Job Stress will be negatively related to Quality Work Life



3 RESEARCH METHODOLOGY

3.1 Sample, procedure and instrument

Items used to measure the constructs were adopted from prior research work. Some of the wording was changed for the context of private employees in Pahang, Malaysia. All items were measured using a five-point Likert-type scale with anchors from “Strongly disagree” to “Strongly agree”. Data were collected using self-administered questionnaire survey in Kuantan only. This group was chosen due to it is easier to reach the respondent and didn’t cost too much. Finally, a total of 270 private employees participated in this study.

4 RESULTS

4.1 Goodness of measure

A questionnaire was developed based on a review of the literature. It’s convergent and discriminant validity was evaluated using exploratory factor analysis. The KMO value was .73, and the Bartlett’s test of sphericity was statistically significant at the level of .000 ($p < .000$). The analysis revealed five factors whose eigenvalues were 1, accounting for 74.08% of the total variance in the measure and these findings provide evidence for the construct validity of the scale (Table 1)

Table 1: Construct validity

Construct	Item	Component				
		1	2	3	4	5
Job stress	MK2	.845	.183	-.102	.165	.178
	MK3	.837	.092	-.053	-.012	.140
	MK1	.768	.099	-.013	.073	.104
	MK4	.617	.402	-.052	.319	-.116

Job anxiety	BK3	.103	.888	.031	.037	.175
	BK4	.196	.851	.008	.145	.051
	BK2	.176	.707	.201	-.139	.004
Work life balance	WLB3	-.062	.074	.902	.030	-.022
	WLB4	-.013	-.035	.833	.070	-.044
	WLB1	-.092	.173	.805	.119	.018
Job satisfaction	KK2	.169	.124	.123	.850	.081
	KK5	.091	-.082	.101	.840	.179
Life satisfaction	KH4	.114	.166	.015	.022	.880
	KH5	.188	.011	-.071	.262	.797

*Extraction Method: Principal Component Analysis.

*Rotation Method: Varimax with Kaiser Normalization.

*The value in bold represents the item loading exceeding .5

Further, all of the constructs fulfill the recommended levels for reliability and normality which is measured by Cronbach's alpha and skewness/kurtosis respectively. The entire item being well above the recommended minimum reliability values of 0.70. and the skewness and kurtosis indices ranged from 1.662 to .09 and 4.56 to -.006, respectively.

Table 2: Normality and Reliability

Constructs	Cronbach alpha	Items	Skewness		Kurtosis	
			Statistic	Std. Error	Statistic	Std. Error
Work life balance	0.82	WLB1	-1.620	.148	3.073	.295
		WLB3	-1.298	.148	1.912	.295
		WLB4	-1.662	.148	4.566	.295
Job satisfaction	0.73	KK2	-.362	.148	-.281	.295
		KK5	-.523	.148	.134	.295
Life satisfaction	0.70	KH4	-.472	.148	-.376	.295
		KH5	-.447	.148	-.061	.295
Job anxiety	0.79	BK2	-.753	.148	-.092	.295
		BK3	-.463	.148	-.322	.295
		BK4	-.357	.148	-.583	.295
Job stress	0.82	MK1	-.096	.148	-.340	.295
		MK2	-.442	.148	-.194	.295
		MK3	-.434	.148	-.409	.295
		MK4	-.146	.148	-.368	.295

4.2 Hypothesis testing

This study using multiple regression analysis to test the hypotheses that comprised the direct effects of job anxiety job satisfaction, life satisfaction on quality work life. As illustrated in Table 1, the analysis revealed that job stress and job satisfaction were found to have significant impacts on quality work life among private workers in Kuantan, Pahang. This model is able to explained about 11% of the variability in quality work life. (See Table 3)

Table 3 : Multiple Linear Regression

Variable	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	3.765	.254		14.834	.000
Job stress	-.229	.062	-.246	-3.667	.000
Job Anxiety	.223	.056	.252	3.973	.000
Job Satisfaction	.237	.058	.254	4.081	.000
Life Satisfaction	-.070	.053	-.083	-1.328	.185

*Dependent Variable : Quality Work Life

5 DISCUSSION AND CONCLUSION

The study shows that job stress and job satisfaction were found to have significant impacts on quality work life. The best predictor for this study was job satisfaction. This findings indicates that job satisfaction and job stress plays a vital role in shaping quality work life among employees in private sector in Kuantan Pahang. As job stress and job satisfaction emerged as important predictors of quality work life from this empirical testing, the study shed some lights into how employers could formulate strategies to create an exciting work atmosphere among employees due to the fact that good quality work life is very important to maintain a healthy working environment. The findings of this research has some limitations. Firstly, survey using questionnaire suffers from subjectivity in the respondent. Secondly participants in this study is only from East Coast Malaysia. Thus, it may affect the cultural beliefs.

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GERAKAN TASAWUF DAN TAREKAT DI NEGERI PAHANG SATU TINJAUAN

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ABSTRAK

Pahang salah sebuah negeri yang kaya dengan adat dan budaya berbilang etnik. Negeri yang didominasi lebih 70 peratus bangsa Melayu beragama Islam tentunya mempunyai kekuatan yang tersendiri. Islam menjadi faktor kekuatan kepada keberlangsungan hidup orang Melayu Pahang sejak dari dahulu lagi. Ini ditambah dengan kekuatan *spiritual* atau rohani yang dipacu dengan peranan ulamanya. Kekuatan rohani atau lebih tepat lagi unsur tarekat tasawuf telah merubah kehidupan masyarakat menjadi lebih progresif dan beradab. Oleh itu, penulisan ini akan memfokuskan aspek tasawuf dan tarekat di Pahang dari segi sejarah kemasukan dan peranan yang dimainkan oleh para ulama tasawuf. Ia menjadi lebih dinamik apabila pelbagai metode digunakan bagi menarik minat orang ramai untuk mengikuti aliran tasawuf dan tarekat. Keperibadian ahli sufi dan peranan pemerintah menjadi unsur penting dalam proses penyebaran ilmu ini di negeri Pahang. Justeru amalan tasawuf dan tarekat telah menjadi amalan penting bagi para ulama, murid dan pengikutnya dalam proses dakwah dan pendidikan.

Kata kunci: Tarekat; Tasawuf; Lubuk Pelang; Wahdatul Wujud; Martabat Tujuh

PENGENALAN

Sorotan mengenai tasawuf dan tarekat di Pahang amat menarik untuk dikaji kerana rata-rata ahli sejarah mengabaikan aspek penting ini. Boleh dikatakan tiada kajian yang konkrit dapat diketengahkan dalam hal ini berbanding dengan penulisan dan kajian terhadap tokoh pahlawan yang sering dijadikan rujukan kepada identiti negeri ini. Kajian yang melibatkan peranan tarekat di beberapa negeri seperti Kelantan, Terengganu, Negeri Sembilan, Kedah, Sarawak dan Johor telah dilakukan oleh ramai penulis namun Pahang tidak diketengahkan peranannya walaupun ia boleh dikatakan agak besar dalam perkembangan aliran tarekat sufi di Malaysia. Penyebaran Islam ke Pahang berkait rapat dengan sejarah kedatangan Islam ke alam Melayu terutama peranan Melaka sebagai pusat penyebaran Islam yang terkenal pada ketika itu. Menurut Abd Jalil Borham (2012: 29), dapatlah dikatakan bahawa pengislaman Pahang adalah melalui pengislaman Melaka iaitu sejak Melaka menerima Islam lagi. Walau bagaimanapun tidak dinafikan bahawa amalan Islam telah lama wujud di Pahang dengan bukti yang ditemukan pada batu nisan di Teluk Cik Munah, Permatang Pasir, Pulau Tambun, Pekan pada bulan Jun 1953. Setelah dibuat kajian batu nisan itu dikenal pasti bertarikh 419 Hijrah bersamaan 1028 Masihi (Mohd Mokhtar Shafii, 2007: 18-19). Kemasukan agama Islam juga turut diselitkan dengan ajaran tarekat tasawuf yang menjadi aliran terpenting pada waktu itu. Pengaruh ajaran tarekat tasawuf di Pahang ini jika diamati datang dari dua kerajaan Melayu iaitu Melaka dan Aceh yang memberi signifikan yang besar untuk kajian. Ini kerana ajaran tarekat tasawuf yang diterima telah mempengaruhi ajaran tasawuf di Pahang sehingga berlaku konflik pemikiran antara dua ulama besar iaitu Tok Mengkarak dan Tok Shihabuddin. Justeru, penulisan ini akan menyelusur secara ringkas perkembangan tasawuf di Pahang, aliran-aliran pemikiran sufi (sunni & falsafi), metode penyebaran tasawuf serta tarekat-tarekat yang ada di Pahang.

Pahang sepintas lalu

Pahang merupakan sebuah negeri yang terletak di pantai timur Semenanjung Malaysia dengan keluasan 35,965 kilometer persegi. Pahang bersempadan di utara dengan Kelantan dan Terengganu, di barat dengan Perak, di barat daya dengan Selangor dan Negeri Sembilan dan di selatan dengan Johor. Mengikut statistik pada tahun 2010, penduduk Pahang berjumlah 1,426,209 di mana majoriti penduduknya adalah Melayu iaitu terdiri daripada 73.82 peratus, diikuti oleh bangsa Cina 16.18 peratus, Bumiputera lain 5.15 peratus, India sebanyak 4.42 peratus dan lain-lain etnik 0.43 peratus.¹ Berdasarkan kepada ciri fizikal, rupa bentuk muka buminya boleh dibahagikan kepada tiga bahagian iaitu tanah tinggi, hutan hujan dan kawasan pinggir laut serta terdiri dari 11 daerah seperti Bentong, Bera, Cameron Highlands, Jerantut, Kuantan, Lipis, Maran, Pekan, Raub, Rompin dan Temerloh (Zaleha Kamaruddin & Abdul Halim Taib, 2014: 28).

Menurut catatan sejarah, negeri Pahang diambil sempena nama sebatang pokok Mahang yang tumbang merentangi Sungai Pahang di Kampung Kemahang. Berdasarkan buku *Sejarah Melayu* dan *Hikayat Hang Tuah*, Pahang dikenali dengan nama 'Indera Pura' (Ibid). Manakala pengarang China menyebutnya: Pang-heng, Peng-heng, Pang-hang, Pong-fong, Phe-hang, Pang-kang, Peng-keng dan banyak lagi (Buyong Adil, 1984: 2). Orang Arab dan orang Eropah zaman dahulu menyebut Pam, Pan, Phang, Paam, Pao, Paon, Phaam, Paham, Fanhan, Phang dan Pahagh (Abd Jalil Borham, 2012: 61; Zaleha Kamaruddin & Abdul Halim Taib, 2014: 28).

Lama sebelum itu dari jumpaan sejarah didapati beberapa alat kegunaan masyarakat dahulu tertanam di Gunung Senyum dan di Sungai Lembing Kuantan. Alat-alat dari Zaman Mesolitik dan Neolitik. Manusia zaman batu telah menduduki Pahang sejak awal lagi. Dijumpai beberapa peralatan dari negeri China di Pahang yang bertarikh 1500 Sebelum Masihi, seperti bekas makanan dan tempat menyimpan peralatan rumah. Dijumpai juga sebuah Gendang Gangsa di Kampung Tersang, Kuala Tembeling

¹ <https://www.statistics.gov.my/censusatlas/images/ReligionBM.pdf> (21 Julai 2017)

bertarikh 400 Sebelum Masihi. Ini menunjukkan di negeri Pahang pada masa itu sudah maju dan mempunyai tamadun serta bandar. Bandar ini merupakan bandar perlombongan emas yang besar dan terkenal, didatangi oleh ramai pendatang dari seluruh dunia (Abd Jalil Borham, 2012: 62-63).

Maka tidak hairanlah kewujudan negeri Pahang mula diketahui oleh ahli sejarah menerusi peta yang dilukis oleh Ptolemy yang menceritakan berkenaan kedudukan Semenanjung Emas atau *Golden Chersonese*. Gambaran dari peta tersebut jelas kelihatan Sungai Pahang. Peta yang dilukis oleh Ptolemy menarik perhatian para pedagang dari seluruh Eropah dan Tanah Arab untuk datang ke blok sebelah sini untuk mendapatkan emas.²

Kedatangan Islam ke Pahang

Rekod yang dapat dikesan mengenai kedatangan awal Islam ke Pahang setakat ini ialah dengan penemuan bukti batu nisan yang dijumpai di Teluk Cik Munah, Permatang Pasir, Pulau Tambun, Pekan pada bulan Jun 1953. Mengikut sebuah makalah yang ditulis oleh Dato' Sir Mahmud bin Mat dalam *The Malayan Historical Journal* (Volume 2) No. 2, keluaran Disember 1955, "Suatu hari dalam bulan Jun 1953, penduduk Kampung Permatang Pasir, Pulau Tambun, Pekan, Pahang menggali lubang kubur untuk mengebumikan mayat seorang kanak-kanak perempuan lebih kurang 3½ kaki dalam, mereka terjumpa sebuah batu nisan. Jumpaan ini melengkapkan pasangan batu nisan sebelah kaki yang sedia ada. Batu nisan ini bertulis dengan ayat-ayat al-Quran dan syair dalam bahasa Arab dengan menggunakan khat *thuluth*. Tulisannya terdapat pada semua penumpang pada kedua-dua batu nisan itu". Dato' Sir Mahmud bin Mat tidak dapat mengesan tarikhnya yang ditulis dalam bentuk syair itu. Dari semenjak itu, (Dato') Zakaria Hitam seorang tokoh sejarah Pahang, A. Halim Nasir dari Muzium Negara dan (Dato') Mokhtar Shafii telah berusaha untuk mengesan tarikh yang tertulis pada batu nisan itu. Dengan bantuan bekas Kadi

² http://sejarahislampahang.blogspot.com/2011_02_01_archive.html (22 Julai 2017)

Kuantan, Tuan Haji Sulaiman bin Husain, tarikhnya ialah tahun Hijrah 914. Akan tetapi dengan bantuan Ustaz Haji Abdul Wahab bin Haji Abdullah, Nazir Sekolah, Sekolah Menengah Agama Pahang, suatu terjemahan ilmiah kepada ayat-ayat al-Quran dan syair dalam bahasa Arab itu dapat dibuat dan tarikh yang tertera pada batu nisan itu ialah:-

“Waktu Subuh hari Rabu 14hb Rabiul Awal Tahun Hijrah 419”.

(Mohd Mokhtar Shafii, 2007: 18-19)

Pihak Muzium Sultan Abu Bakar Pahang dan Majlis Agama Islam dan Adat Resam Melayu Pahang telah membuat pengesahan pada 6 Ogos 1980 tentang tarikh tersebut (Zaleha Kamaruddin & Abdul Halim Taib, 2014: 36; Mohd Mokhtar Shafii, 2007: 18). Berdasarkan penelitian penulis, 14hb Rabiul Awal 419 Hijrah bersamaan 12hb April 1028 Masihi. Justeru, jika tarikh ini disepakati, kemasukan Islam ke Pahang jauh lebih awal berbanding tarikh yang tercatat pada Batu Bersurat Terengganu (Zaleha Kamaruddin & Abdul Halim Taib, 2014: 36). Batu bersurat yang dijumpai di tebing Sungai Tersat, dekat Kampung Buluh, Kuala Berang, Hulu Terengganu pada tahun 1887 tertera tulisan jawi yang menerangkan secara ringkas hukum-hukum Islam bertarikh 4 Rejab tahun 702 Hijrah bersamaan 22 Februari 1303 Masihi (Othman Mohd Yatim & Abdul Halim Nasir, 2007: 46-47).

Bagaimanapun, pada batu nisan yang ditemui di Kampung Teluk Cik Munah, Pekan itu dikatakan tidak dapat dikaitkan dengan perkembangan Islam di Pahang kerana ia hanya bukti terencil yang tidak mempunyai kesinambungan (Zaleha Kamaruddin & Abdul Halim Taib, 2014: 36-37). Menurut kajian yang dilakukan oleh Mohd Yatim Othman & Abdul Halim Nasir (2007), banyak persoalan yang perlu dirungkaikan ke atas penemuan batu nisan itu agar kesahihannya boleh dibuktikan terutama oleh pengkaji dan pakar sejarah.

Mengikut pendapat yang lain, Islam telah berkembang ke Pahang melalui jalur Melaka iaitu semasa pemerintahan Sultan Muzaffar Shah (1445–1459). Ia berdasarkan kepada tindakan baginda yang

mengisytiharkan Islam sebagai agama rasmi kerajaan Melayu Melaka pada tahun 1446 dan baginda bertanggungjawab mengembangkannya ke Kepulauan Melayu dalam abad ke-15 Masihi dan selepasnya (Alfred P. Rubin, 1974: 7; Tregonning, 1964: 35). Hal ini juga dipersetujui oleh Mahayudin Yahaya (2001: 126-127) dalam buku *Islam di Alam Melayu* yang menjadikan kitab *Sejarah Melayu* sebagai sandaran hujahnya. Dalam *Sejarah Melayu (Sulalatus Salatin)* mengisahkan tentang seorang bangsa Arab yang bergelar Nakhoda Sidi Ahmad³ di Kampung Kuala Pahang semasa pemerintahan Sultan Mahmud Shah pada tahun 1494. Menurut catatan ini, Sidi Ahmad telah membantu Hang Nadim dari Melaka dalam usaha mengambil Tun Teja, puteri Bendahara Pahang untuk diperisterikan oleh Sultan Mahmud Shah (Tun Seri Lanang, 2009: 182).

Begitu juga kajian yang dibuat oleh Abd Jalil Borham (2012) dan kajian oleh Zaleha Kamaruddin & Abdul Halim Taib (2014) turut menekankan bahawa penyebaran Islam di Pahang adalah hasil hubungan dengan pemerintahan kerajaan Melayu Melaka khususnya pada abad ke-15 Masihi.

Setelah Melaka dapat menawan Pahang, maka Sultan Mansur Shah telah melantik wakil raja di Pahang dikenali Seri Bija Diraja, sebab pada masa itu belum ada raja muda yang layak menjadi raja sebagai wakil sultan, sehingga berlaku peristiwa pembunuhan Tun Besar anak Tun Perak:

“Maka Seri Bija Diraja pun dianugerahi Sultan Mansur Shah payung, gendang, serunai dan nafiri, oleh jasanya menangkap Maharaja Sura. Maka Seri Bija Diraja dititahkan baginda diam di Pahang. Maka Seri Bija Diraja pun pergilah ke Pahang,... maka ialah memerintah Pahang itu”.

(Tun Seri Lanang, 2009: 109)

³ Sidi Ahmad adalah seorang Champa dan perkataan Sidi merujuk asal perkataan daripada kalimah Arab “Sayidi” yang mengertikan ‘Tuanku’, iaitu istilah yang digunakan seorang hamba terhadap tuannya atau seorang murid kepada gurunya atau dari seorang pengikut kepada ketuanya.

Keadaan ini berjalan selama beberapa tahun sehingga berlaku peristiwa pembunuhan anak Tun Perak oleh Raja Muhammad⁴ dan Raja Muhammad telah dihantar ke Pahang untuk memerintah di sana dengan gelaran Sultan Muhammad Shah. Pemerintahan baginda berlangsung selama lima tahun sahaja bermula 1470 hingga 1475. Wilayah kekuasaan baginda dari Sedili hingga ke Terengganu. Baginda bersemayam di Tanjong Langgar, Pahang Tua, Pekan (Zaleha Kamaruddin & Abdul Halim Taib, 2014: 37-38) dan sehingga kini masih banyak terdapatnya makam raja keturunan Melaka di kawasan Pahang Tua.

Setelah Melaka menakluki Pahang, dengan rasminya Pahang menjadi negeri Islam dan dapat membebaskan diri daripada cengkaman Siam yang beragama Buddha. Kedatangan orang Melaka juga membawa bersama mereka Hukum Kanun Melaka dan Undang-undang Laut Melaka yang berteraskan kepada syariah Islam dan bermazhab Syafie (Abd Jalil Borham, 2012: 73-74). Dengan kedudukan Islam yang agak kukuh di Pahang maka ramai sejarawan menyatakan bahawa Islam telah dijadikan agama rasmi negeri Pahang pada abad ke-15 Masihi.

Pada pertengahan abad ke-16 Masihi orang-orang Minangkabau dari Sumatera telah berpindah beramai-ramai ke negeri Pahang. Mereka menganut agama Islam lima abad lebih awal daripada penduduk negeri Pahang. Kebanyakan mereka tinggal di kawasan Jelai dan di sepanjang Sungai Pahang hingga ke Luit (Zaleha Kamaruddin & Abdul Halim Taib, 2014: 38), Raub dan Jerantut (Zaffuan Manap, 2009). Mereka terkenal dengan panggilan orang Rao atau Rawa yang hebat dalam ilmu peperangan dan pengamal tarekat (Ibid). Kelompok Rao dari daerah Minangkabau turut menyebarkan ajaran Islam ke Pahang dengan ditandai tokoh seperti Tok Suji Bilang, Tok Besar, Tok Ali Mambang, Imam Ishaq, Imam Sani dan lain-lain (Abd Jalil Borham, 2012; Zaffuan Manap, 2009).

Pahang juga menerima kemasukan orang-orang Bugis khususnya terdiri daripada pengikut Raja Bugis Lima Bersaudara yang mempunyai pegangan kuat terhadap Islam. Anak Raja Bugis Lima Bersaudara datang ke

⁴ http://sejarahislampahang.blogspot.com/2011_02_01_archive.html (22 Julai 2017)

Pahang atas undangan Raja Sulaiman bagi mengalahkan pengaruh Raja Kecil yang berketurunan Minangkabau. Antara legasi peninggalan orang Bugis ialah Pondok Pengajian Tuan Kadi Ismail di Bangau Tanjung (Zaleha Kamaruddin & Abdul Halim Taib, 2014: 38).

Gelombang seterusnya yang mewarnai perkembangan Islam di Pahang ialah kehadiran kelompok Arab yang bergelar syed atau alawiyah/alawiyin. Mereka turut memainkan peranan penting dalam proses penyebaran Islam di Pahang. Kaum Alawiyah ini datang ke Pahang sekitar abad ke 10 Hijrah/16 Masihi bertujuan berniaga dan turut komited menyampaikan dakwah Islam secara *bil lisan* dan *bil hal* (Badli Shah Alauddin, 2007: 64-65). Di Pahang terdapat sebuah kampung bernama Kampung Maulana yang terletak di Daerah Pekan yang dihuni oleh orang-orang Arab. Dari kampung inilah mereka mula berpengaruh dan mula menjalin hubungan dengan keluarga istana (Mahayudin Yahaya, 2001: 128). Antara tokoh yang penting daripada kalangan syed alawiyin ialah Mufti Mukhsin bin Habib Abdul Rahman (1800), Syed Hassan bin Ahmad al-Attas (1832–1932), Kadi Besar Syed Abdul Rahman bin Syed Mohammed al-Yahya (1923–1991) dan ramai lagi.

Dengan penyebaran Islam oleh para pendakwah dari luar, akhirnya seluruh rakyat Pahang telah menganut agama Islam dan seterusnya menjadi agama rasmi dengan Syafie diiktiraf mazhab utama sebagaimana termaktub dalam undang-undang Islam negeri Pahang.

Pengertian tasawuf dan tarekat

Secara umumnya tasawuf dan tarekat merupakan suatu yang tidak terpisah dalam ilmu-ilmu keislaman. Ia merupakan ilmu yang terpadu dan terpatери dengan kemas dan sebanding dengan ilmu-ilmu Islam yang lain seperti ilmu fikah, ilmu usuluddin, ilmu balaghah, ilmu nahu, ilmu tafsir, ilmu hadis dan sebagainya. Dalam perbincangan selanjutnya akan dilihat dari aspek istilah ilmu tasawuf dan tarekat yang telah dibahaskan oleh ramai pengkaji dan ilmuwan Islam mahupun bukan.

Definisi tasawuf

Istilah tasawuf sememangnya tidak pernah wujud pada zaman Nabi Muhammad SAW. Ia hanya muncul pada abad ke-3 Hijrah selepas kewafatan Nabi Muhammad SAW. Banyak pendapat yang diberikan oleh para sarjana mengenai kemunculan nama tasawuf itu. Mengikut kajian yang dibuat oleh kebanyakan para pengkaji baik sarjana Islam mahupun tokoh-tokoh orientalis barat tidak sependapat dengan dasar pengambilan kalimah tasawuf ini. Terdapat beberapa kalimah yang boleh disandarkan dengan tasawuf atau sufi (Puteh Ishak, 1991; Yusri Abd Karim, 2011) antaranya:

1. *Ahl al-Suffah* – sebuah komuniti sahabat Rasulullah SAW daripada kaum Muhajirin yang tinggal di satu sudut Masjid Nabawi. Sifat-sifat para sahabat *Ahl al-Suffah* ini sangat khas, seperti zuhud, *khauf*, *qanaah*, selalu mengasingkan diri, dan hanya mementingkan akhirat.
2. *Al-Safa* – bererti jernih dan bersih. Memang difahami bahawa kehidupan tasawuf adalah berteraskan kepada kebersihan dan kejernihan hati dari sifat-sifat yang rendah, keji dan kotor.
3. *Al-Saff* – merujuk barisan depan ketika masa solat. Golongan tasawuf atau sufi dinisbahkan kepada perkataan *al-Saff*, kerana mereka merupakan golongan yang berada di barisan hadapan sekali di depan Allah dengan kerendahan hati dan *himmah* yang tinggi.
4. *Al-Sufanah* – tanaman seperti tumbuhan rerumput atau seperti sayuran-sayuran. Pendapat ini diambil memandangkan kelompok tasawuf ialah orang yang sangat menjaga kadar makan minum mereka seolah-olah pengkadaran makan minum mereka seperti kadar “*al-Sufanah*” iaitu kadarnya amat sedikit.
5. *Sufia* – asal perkataan Greek/Yunani iaitu bermaksud hikmah. Orang yang mula-mula memberikan pendapat ini ialah Abu Raihan al-Biruni (m. 440 H) dalam karyanya yang berjudul *Tahqiq Ma li al-Hind min Maqulah Maqbulah fi al-Aql aw Mardhulah*.
6. *Al-Suf* – maknanya kain kasar yang diperbuat daripada bulu kambing. Pendapat ini menyatakan bahawa perkataan “Sufi” berasal daripada perkataan “*al-Suf*”. Pendapat ini walaupun belum merupakan pendapat yang muktamad tetapi secara umumnya ia telah

diterima oleh kebanyakan penulis tasawuf. Antaranya seperti Abu Nasr Siraj al-Tusi (m. 378 H), Abu Bakar al-Kalabadzi (m. 380 H), Qadi Iyadh (m. 544 H), Abdul Qadir al-Suhrawardi (m. 563 H), Ibnu Taimiyah (m. 728 H), Ibnu Khaldun (m. 808 H), Zaki Mubarak (m. 1952), Syeikh Abdul Halim Mahmud (m. 1979), Taha Abdul Baqi Surur dan lain-lain. Manakala dalam kalangan orientalis pula antaranya seperti Ignaz Goldziher (m. 1921), R.A. Nicholson (m. 1945), Louis Massignon (m. 1962) dan lain-lain (Puteh Ishak, 1991: 158-159). Menurut Muhammad Mustaffa Hilmi, perkataan *al-Suf* adalah sesuai dari sudut kaedah bahasa Arab iaitu *al-Suf* menjadi Sufi dan tidak lain-lainnya (Muhammad Mustaffa, 1996: 94).

Definisi tarekat

Kata tarekat atau *tariqah* diambil daripada kata *turuq* (jamaknya dalam bahasa Arab ialah *tariq*). Secara etimologinya tarekat (A. Aziz, 2011: 1) bererti:

1. Jalan, cara (*al-Kaifiyah*)
2. Metode, sistem (*al-Uslub*)
3. Mazhab, aliran, haluan (*al-Mazhab*)
4. Keadaan (*al-Halab*)
5. Pohon kurma yang tinggi (*an-Nakhlah at-Thawilah*)
6. Tiang tempat berteduh, tongkat payung (*A'mud al-Mizallah*)
7. Yang mulia, terkemuka dari kaum (*Syarif al-Qaum*)
8. Goresan/garis pada sesuatu (*al-Khatt fis sya'i*)

Selain daripada makna di atas, tarekat menurut bahasa juga ertinya “kedudukan”, “keyakinan” dan “agama” (Fuad Said, 1991: 8). Kata tarekat berasaskan kepada tiga huruf iaitu huruf *Ta*, *Ra* dan *Qaf*. Ada *masyaikh* (para syeikh tarekat) yang menyatakan bahawa huruf *Ta* bererti Taubat, *Ra* bererti Reda dan *Qaf* bererti Qanaah (Ar-Rowi, 2009: 25).

Sheikh Rohimuddin al-Bantani (2012: 1) pula menjelaskan, *tariq* dan *tariqah* itu kata sinonim, dan kata *tariqah* bererti perjalanan, *tariqah* si fulan bererti mazhab (aliran)nya. Jamak dari kata *tariq* adalah *turuq* dan kata

jamak *tariqah* adalah *tara'iq* yang selanjutnya menurut bahasa Melayu *colloquial* (yang digunakan sehari-hari) disebut tarekat.

Menurut Abu Wafa al-Taftazani (2008: 294), akhirnya kata “tarekat” bagi sufi masa terakhir diertikan sebagai sekumpulan sufi yang bergabung dengan syekh tertentu, tunduk pada aturan-aturan terperinci dalam tindakan spiritual, hidup secara berkelompok di dalam ruang-ruang peribadatan atau berkumpul secara berkeliling dalam waktu-waktu tertentu serta membentuk majlis-majlis ilmu dan zikir secara berorganisasi.

Definisi al-Taftazani ini hampir sama dengan apa yang dinyatakan oleh Zakaria Stapa (2012: 33), bahawa tarekat adalah institusi khusus yang dirujuk sebagai cara, kaedah atau peraturan khusus yang diikuti dan dihayati kehendaknya oleh seseorang murid di bawah naungan sesebuah kumpulan kesufian yang mengikuti panduan daripada seseorang syekh terkemuka.

Kesimpulan yang boleh diambil dari pengertian ini, menunjukkan bahawa ilmu tasawuf dan tarekat adalah saling berkaitan dan tidak dapat dipisahkan. Tarekat merupakan jalan untuk melaksanakan tasawuf atau amalan kerohanian Islam. Oleh kerana itu, tarekat merupakan jalan yang penting dalam memperbaiki jiwa atau kerohanian dalam diri manusia. Seseorang yang bergelumang dengan perkara-perkara yang maksiat dan sebatidengannya memerlukan kaedah yang khusus bagi membersihkan jiwa agar dapat sedikit demi sedikit berubah ke arah yang lebih *makruf*.

Perkembangan tasawuf dan tarekat di Pahang

Berdasarkan kepada beberapa kajian menunjukkan bahawa perkembangan tasawuf dan tarekat di Pahang telah dipengaruhi oleh dua kerajaan Islam alam Melayu iaitu kerajaan Melaka (1400–1511) dan kerajaan Aceh (1496–1873).

1) *Melaka (1400–1511)*

Sebagaimana dibincangkan sebelum ini, Pahang telah menerima pengaruh Islam dari Melaka terutama semasa pemerintahan Sultan Muzaffar Shah (1445–1459) dan Sultan Mansur Shah (1459–1477). Pada zaman Sultan Mansur Shah, baginda telah menitah Bendahara Tun Perak untuk menguasai Pahang. Sejak itu, Pahang diletakkan di bawah pemerintahan Melaka dan bermula daripada itu (1470–1614) Islam berkembang di Pahang (Farid Mat Zain & Amnah Saayah Ismail, 2007: 189; Abd Jalil Borham, 2012). Kedatangan Islam ke Pahang turut menyuburkan ajaran tasawuf kerana memang diketahui bahawa Melaka terkenal sebagai pusat kegiatan tasawuf hasil dari kedatangan pendakwah sufi seperti Syeikh Abdullah Arif, Fakir Muhammad, Sayid Abdul Aziz Jeddah, Maulana Abu Bakar, Syeikh Ismail Pulau Besar dan Syeikh Jalaluddin yang merupakan ulama tasawuf tarekat (Mohd Faizal Harun, 2015; Mahayudin Yahaya, 2001). Kitab-kitab tasawuf dan akidah seperti *Durr al-Manzum*⁵ dan *Bahr al-Lahut*⁶ telah menjadi rujukan rasmi bagi pengajaran agama Islam dan tasawuf secara umumnya.

Khadher Ahmad dan Ishak Suliaman (2013) dalam penulisan mereka melihat ajaran tasawuf di Melaka berteraskan kepada aliran tasawuf falsafah (*falsafi*) yang menekankan kepada aspek metafizik pada peringkat tinggi yang agak sukar difahami oleh orang awam. Misalnya, dikatakan bahawa

⁵ Kitab *Durr al-Manzum* (Untaian Mutiara) sebuah kitab tauhid dan tasawuf karangan Abu Ishaq al-Shirazi telah dibawa oleh Maulana Abu Bakar ke Melaka. Sultan Mansur Shah telah mengarahkan ia diterjemah ke dalam bahasa Melayu kerana banyak pelajaran yang boleh diambil melaluinya. Terjemahan dilakukan di negeri Pasai oleh Makhdom Patakan, seorang ulama terkemuka pada waktu itu, lihat Abdullah Ishak, 1995, *Pendidikan Islam dan Pengaruhnya di Malaysia*, Kuala Lumpur: Dewan Bahasa dan Pustaka. Hlm. 128.

⁶ Kitab *Bahr al-Lahut* (Lautan Ketuhanan) adalah karangan Syeikh Abdullah Arif (1177) yang membicarakan tentang alam ketuhanan dan falsafah tasawuf pada peringkat tinggi. Ia ditulis dalam bahasa Arab pada abad ke-12 Masihi dan kemudian diterjemahkan ke dalam bahasa Melayu. Tarikh ia diterjemahkan masih belum dapat dipastikan. Namun berdasarkan kajian yang dilakukan oleh Mahayudin Yahaya, jarak masa antara karangan kitab dengan masa diterjemahkan adalah sangat dekat memandangkan masyarakat Melayu memerlukan kitab-kitab agama untuk dipelajari. Tambahan pula orang Melayu masih kurang memahami bahasa Arab, maka suatu versi Melayu perlu diadakan, lihat Mahayudin Yahaya, 2001, *Islam di Alam Melayu*, Kuala Lumpur: Dewan Bahasa dan Pustaka. Hlm. 64.

ajaran *Insanul Kamil* yang dipelopori oleh Abdul Karim al-Jili⁷ telah mula tersebar semasa zaman pemerintahan Sultan Mansur Shah. Malah boleh dikatakan bahawa aliran tasawuf falsafi Ibnu Arabi⁸ dan al-Jili telah berkembang di Melaka berdasarkan peranan Melaka yang menjadi pusat pengajian Islam yang penting selepas Pasai di samping menjadi pelabuhan penting bagi pedagang-pedagang Muslim (Khadher & Ishak, 2013: 12).

Pada zaman penguasaan Melaka, negeri Pahang dikuasai oleh golongan ahli sufi yang membuka pusat pengajian mereka di Lubuk Pelang, Pahang (Zainal Lebai Hassan, 2000: 7). Menurut Abd Jalil Borham (2012: 75), pondok pengajian di Lubuk Pelang, Bukit Ketupat, Jerantut sangat aktif sejak dari tahun 1490 hingga ke tahun 1640 sebagai pusat pengajian bercorak tasawuf dan mengajar ilmu-ilmu tarekat dan hakikat. Justeru pusat pengajian ini bukan hanya mengajar ilmu syariat semata-mata tetapi turut memasukkan silibus berkaitan ilmu-ilmu *tazkiyatun nafs*.

2) Aceh (1496–1873)

Selepas berakhirnya kekuasaan Melaka setelah jatuh ke tangan Portugis pada tahun 1511, maka vakum penyebaran Islam di alam Melayu telah diisi oleh kerajaan Aceh. Menurut sejarah, Kesultanan Aceh didirikan oleh Sultan Ali Mughayat Shah pada tahun 1496. Sejak kejatuhan Melaka, Aceh telah berfungsi sebagai penyambung bagi menjaga kedaulatan Islam di rantau ini dan seterusnya memainkan peranan penting dalam perkembangan Islam bagi periode seterusnya. Aceh pada ketika itu mempunyai ramai

⁷ Abdul Karim al-Jili ialah seorang sufi yang terkenal di dunia Islam. Nama sebenar beliau ialah Abdul Karim bin Ibrahim bin Abdul Karim bin Khalifah bin Ahmad bin Mahmud al-Jili. Beliau lahir di Baghdad pada Awal Muharam 782 Hijrah (sekitar 1355/1356 Masihi) dan meninggal dunia di Zabid, Yaman Utara pada tahun 826 Hijrah (1421/1422 Masihi). Al-Jili sangat popular dengan ajaran dan konsep tasawuf tentang *al-Insan al-Kamil*.

⁸ Ibnu Arabi merupakan seorang ahli tasawuf yang kontroversial. Namanya yang sebenar ialah Muhammad bin Ali bin Muhammad bin Ahmad bin Abdullah Hatimi al-Ta'i atau lebih dikenali sebagai Muhyiddin Ibnu Arabi. Beliau dilahirkan pada tanggal 28 Julai 1165 di Al-Andalus, Sepanyol. Ketika beliau berusia lapan tahun, bersama keluarganya, berpindah ke Seville. Pada tahun 1198, beliau pergi ke Fez, Moroko dan kemudian berpindah ke Damsyik. Ibnu Arabi meninggal dunia pada tahun 1240 dan dikuburkan di Damsyik, Syam. Ibnu Arabi sangat terkenal dengan konsep Wahdatul Wujud, satu fahaman yang sangat kontroversi. Ia mengajarkan bahawa tidak ada sesuatu pun yang wujud kecuali Tuhan. Segala yang ada selain Tuhan adalah penampakan lahiriah dari-Nya.

ulama yang berwibawa di samping mengarang pelbagai kitab-kitab penting yang menjadi rujukan. Antara ulama terkenal Aceh seperti Hamzah Fansuri, Syamsuddin al-Sumatera'i, Nuruddin al-Raniri, Abdul Rauf Singkel, Saif al-Rijal dan Syeikh Jalaluddin Asyi. Hubungan Aceh-Pahang berlaku selepas tahun 1600, apabila Pahang telah diserang oleh Aceh (Abd Jalil Borham, 2012: 136).

Rentetan daripada itu, ajaran tasawuf tarekat juga telah masuk bersama-sama para ulama yang mendokong aliran tersebut. Ini boleh dilihat dengan bukti sejarah yang menyatakan ajaran tasawuf Hamzah Fansuri⁹ dan Syamsuddin al-Sumatera'i yang beraliran Wahdatul Wujud dan Martabat Tujuh telah berkembang di Pahang pada waktu itu. Syed Naquib al-Attas turut mengakui bahawa Hamzah Fansuri dan Nuruddin al-Raniri pernah berkunjung ke Pahang (Al-Attas, 1988: 9). Lebih jauh lagi, Abd Jalil Borham (2012: 75), menyatakan bahawa Hamzah Fansuri telah belajar ilmu tasawuf di Pahang khususnya di Lubuk Pelang atas arahan Puteri Kamaliah iaitu seorang anak raja Pahang yang dijadikan isteri oleh Sultan Iskandar Mahkota Alam (Sultan Aceh ke-XII, memerintah 1607–1636). Dan kesannya rakyat Pahang mulai dikuasai oleh golongan Martabat Tujuh kerana negara Aceh pada masa itu dikuasai sepenuhnya oleh golongan ini (Abd Jalil Borham, 2012: 136). Sehubungan dengan itu, banyak kitab serta penulisan agama oleh ulama Aceh telah disebarakan ke Pahang (Hasjmy, 2001: 311).

⁹ Tidak dapat dipastikan tahun kelahiran beliau yang sebenar namun ada pendapat menyatakan tahun 1560. Adapun tempat kelahirannya ada yang menyebut Barus atau Fansur di Aceh. Selain belajar di Aceh, pernah mengembara ke pelbagai tempat, seperti ke Banten (Jawa Barat), bahkan turut mengembara ke seluruh tanah Jawa, Semenanjung Tanah Melayu, India, Parsi dan Arab. Hamzah Fansuri sangat mahir dalam ilmu fikah, tasawuf, falsafah, *mantiq*, ilmu kalam, sejarah, sastera dan lain-lain. Dalam bidang bahasa pula beliau menguasai dengan baik seluruh ilmu Arabiyah, fasih dalam ucapan bahasa itu, berkebolehan berbahasa Urdu, Parsi, Melayu dan Jawa. Beliau juga adalah Syeikh Tarekat Qadiriyyah di sekitar Sumatera. Tahun kematian Hamzah Fansuri secara tepat tidak dapat dipastikan. Azyumardi Azra (2007: 198) dalam *Jaringan Ulama* menyebut bahawa ulama sufi itu meninggal pada tahun 1016 Hijrah bersamaan 1607 Masihi.

Semasa pemerintahan Sultan Iskandar Thani (Raja Mughal anak Sultan Ahmad Pahang, memerintah 1636–1641), Nuruddin al-Raniri¹⁰ dilantik sebagai mufti Aceh. Ekoran daripada itu, Nuruddin al-Raniri telah melancarkan serangan terhadap ajaran Hamzah Fansuri dan Syamsuddin al-Sumatera'i¹¹ yang disifatkannya sebagai ajaran salah dan boleh jatuh kafir (Azyumardi Azra, 2007: 219-220) yang sebelumnya mendapat tempat dalam kalangan pemerintah Aceh dengan agak lama. Kitab-kitab karangan Hamzah dan Syamsuddin telah dibakar di hadapan Masjid Baitul Rahman dengan tujuan mengelakkan kesesatan (Wan Abdul Wahid bin Wan Hassan, 2001: 55). Ajaran Nuruddin al-Raniri dinamakan dengan ajaran Wahdatul Syuhud yang lebih dekat dengan syariat sebagai lawan kepada ajaran Wahdatul Wujud. Konflik aliran tasawuf yang berlaku pada mulanya di Aceh telah merebak juga ke Pahang dan tentunya membawa pertelingkahan yang tidak kunjung padam.

Kegiatan awal ajaran tarekat tasawuf di Pahang (1470–1800)

Pada zaman kekuasaan Pahang, para ahli tasawuf mempunyai pengaruh yang kuat dalam kalangan sultan dan pembesar-pembesar negeri. Di samping itu, ulama-ulama turut menjadi penasihat kepada sultan dan guru-guru kepada institusi pengajian dan masjid-masjid (Abd Jalil Borham, 2012: 113). Para ulama tasawuf ini bergiat aktif dalam menyebarkan ajaran tarekat

¹⁰ Nuruddin al-Raniri atau namanya yang sebenar ialah Muhammad bin Ali bin Hassanji bin Muhammad Hamid dilahirkan di Gujerat India dan bertempat tinggal di Ranir. Beliau merupakan seorang tokoh sufi dan mengikuti Tarekat Rifaiyyah yang diambil daripada Syekh Abu Hafash 'Umar bin Abdullah Ba Syaiban atau nama lain ulama ini ialah Sayid Umar al-Aydrus. Nuruddin meninggal dunia pada tahun 1068 Hijrah bersamaan 1658 Masihi di Ranir. Seorang pengarang yang prolific dan antara kitabnya ialah *Bustan al-Salatin*, *Fath al-Mubin*, *Sirat al-Mustaqim*, *Lataif al-Asrar*, *Hujjatus Siddiq* dan banyak lagi.

¹¹ Syamsuddin al-Sumatra'i atau juga dikenal dengan Syamsuddin Pasai ialah murid dan sekali gus sahabat penting Hamzah Fansuri. Merupakan penasihat agama pada zaman Sultan Alauddin Riayat Syah al-Mukammil (1589–1604 Masihi) hingga ke zaman Sultan Iskandar Muda (1607–1636 Masihi). Pengarang kepada banyak kitab antaranya *Jawhar al-Haqiq*, *Miratul Mukminin*, *Nurul Daqiq*, *Tariq al-Salikin*, *Syirul Arifin*, *Miratul Haqiqah*, *Syarah Syair Ikan Tongkol* dan banyak lagi. Beliau meninggal dunia pada tahun 1039 Hijrah bersamaan 1630 Masihi.

kepada para penduduk sekitar seperti Mengkarak, Bera, Pekan, Temerloh, Pulau Tawar dan lain-lain tempat. Aktiviti ajaran tarekat tasawuf di Pahang pada peringkat awal lebih menjurus kepada ajaran Wahdatul Wujud¹² dan Martabat Tujuh¹³. Kedua-dua ajaran ini tersebar di Pahang setelah menerima pengaruh dari Melaka dan Aceh.

Sebagaimana disentuh sebelum ini, ajaran tasawuf bentuk ini berasal daripada tokoh sufi Timur Tengah seperti Ibnu Arabi dan al-Jili dan pengaruhnya terdapat dalam kitab-kitab mereka seperti *Fusus al-Hikam*, *Futuh al-Makkiyah* dan *Insan al-Kamil*. Dan kitab-kitab ini turut mendapat tempat di Melaka serta diajar di pusat-pusat pengajian pada waktu itu. Begitu juga apabila seorang ulama Aceh seperti Hamzah Fansuri telah membawa masuk ajaran ini pada peringkat awal kedatangannya ke Pahang pada abad ke-16 Masihi. Ia secara tidak langsung menarik minat masyarakat Pahang untuk mengenali ajaran ini serta menjadi amalan yang kuat pada masa itu.

Ini terbukti apabila Tok Shihabuddin (1650–1770) balik ke Pahang sekitar tahun 1750-an, beliau berhadapan dengan pelbagai masalah akidah dan kepercayaan dalam kalangan rakyat Pahang. Terdapat golongan Ahli Sufi, golongan Martabat Tujuh, Golongan Hakikat, Golongan Pendekar, Golongan Pawang, Golongan Tukang Ramal, kepercayaan khurafat dan bidaah. Maka dari situ Tok Shihabuddin cuba membawa kesemua rakyat Pahang supaya kembali rapat kepada ajaran Ahli Sunnah Wal Jamaah atau di sebut aliran Wahdatul Syuhud¹⁴ (Abd Jalil Borham, 2012: 137).

¹² *Wahdat al-Wujud* – Bermaksud wujud yang satu. Fahaman ini menyatakan bahawa Allah SWT sahaja yang wujud dan setiap kewujudan yang lain adalah wujud dengan sebab wujudnya Allah SWT kerana ia tidak mungkin wujud dengan sendirinya. Kewujudan yang sebenarnya hanya untuk Allah SWT sahaja.

¹³ *Martabat Tujuh* – Satu konsep keilmuan dalam ilmu tasawuf dan tarekat. Biasanya ia dibina atas konsep *Wahdatul Wujud* atau kewujudan yang satu iaitu hanya Allah SWT yang wujud. Ia juga dikaitkan dengan ilmu kebatinan di mana setiap satu perkara ada zahir dan ada batin.

¹⁴ *Wahdatul Syuhud* – Ia bererti kesatuan kesaksian bagi membezakan dengan kesatuan wujud (*Wahdatul Wujud*). Kesaksian ini adalah milik hamba, yang menyaksikan kehadiran Allah SWT sejauh kemampuannya, sedangkan wujud milik Allah, iaitu kehadiran Allah SWT dalam penyaksian.

Pada awal 1700, ramai ulama Pahang belajar kepada Tok Ku Pulau Manis (1650–1736) di Terengganu, maka lahir pula golongan sufi kerana Tok Ku Pulau Manis terkenal dengan syarah kitab *Hikam* Melayunya (Ibid). Tok Ku Pulau Manis atau namanya yang sebenar Syeikh Abdul Malik bin Abdullah, beliau dilahirkan di Kampung Pauh, Ulu Terengganu. Beliau memperoleh ijazah Tarekat Syattariyyah melalui Syeikh Abdul Rauf al-Singkeli (1615/1620–1693), seorang tokoh ulama besar dari Aceh (Ismail Che Daud, 1992). Selain Tarekat Syattariyyah, Tok Ku Pulau Manis juga turut berpegang kepada Tarekat Syadziliyyah berdasarkan kepada terjemahan kitab *Hikam* yang diusahakannya (Shafie Abu Bakar, 1991: 57). Justeru tidak hairanlah apabila ramai ulama Pahang turut menuntut dengan Tok Ku Pulau Manis di pondok pengajian yang didirikan di Kampung Pulau Manis. Selain menyebarkan ilmu agama di Terengganu, beliau turut pergi ke Johor dan Pahang dalam rangka menyampaikan kuliah keagamaan (Ismail Che Daud, 1992: 4). Ada pendapat menyatakan Tok Ku Pulau Manis mempunyai hubungan yang rapat dengan Tok Shihabuddin melihatkan kepada tarikh hidup kedua-dua ulama ini yang hampir sezaman (Farid Mat Zain & Amnah Saayah Ismail, 2007: 191).

Pada peringkat ini golongan tasawuf di sekitar Pahang boleh dikategorikan kepada tiga bentuk aliran (Abd Jalil Borham, 2012: 137), sebagaimana dinyatakan di bawah:

Golongan pembawa aliran Martabat Tujuh Hamzah Fansuri:

1. Tok Uban Kampung Makassar (1690), Pekan
2. Orang Kaya Shahbandar Osman, Pekan
3. Encik Walat Sulung Keramat (1750) Kuala Bera
4. Lebai Ajam Tok Malim Panjang (1720) Kampung Badok Mk Sanggang, Temerloh
5. Mufti Imam Zul Bayan (1630–1730), Mengkarak Bera
6. Anaknya: Mufti Imam Nur Qadim (1670–1760), Mengkarak Bera
7. Anaknya: Imam Muda Mohamad, Buntut Pulau Temerloh

Golongan aliran Wahdatul Syuhud:

1. Tok Suji Bilang (1570–1630/1690), Kampung Tanjung Keramat Temerloh
2. Kadi Ismail Mendailik (1650–1720), Kampung Bangau Tanjung Temerloh
3. Tok Shihabuddin (1650–1770), Kampung Berhala Gantang, Temerloh
4. Anaknya: Mohammad bin Shihabuddin (1700–1760), Temerloh

Golongan dari anak murid kepada Tok Ku Pulau Manis:

1. Maulana Sopi, Chenor Maran Pahang
2. Tuan Guru Haji Mohammad Arif
3. Tuan Guru Encik Siwok
4. Tuan Guru Haji Ishak
5. Tuan Guru Khatib Junid
6. Nahkoda Abdullah (1730) di Sungai Mak Dulang, Pekan

Secara jelas menampakkan bahawa ajaran tasawuf di Pahang pada peringkat ini didominasi oleh kaum Martabat Tujuh yang amat popular pada ketika itu. Ini kerana para ulama yang menganut ajaran ini turut berperanan sebagai penasihat sultan dalam hal-hal agama. Tok Mengkasar, Tok Mengkarak dan Imam Nur Qadim misalnya adalah mufti awal yang dilantik oleh pemerintah Pahang (Abd Jalil Borham, 2012). Gerakan tasawuf Martabat Tujuh dan Wahdatul Wujud kemudian secara beransur-ansur telah berjaya dibendung terutama atas usaha dan peranan yang dimainkan oleh Tok Shihabuddin dan anaknya Mohammad (1700–1760) atau terkenal dengan nama Tuan Teh Keramat. Fatwa yang dikeluarkan Tuan Teh Keramat telah disebar ke seluruh negeri Pahang. Atas jasanya yang besar dalam membanteras ajaran sesat, maka Abdulfatah Harun bin Ibrahim, pensyarah UKM, telah menyatakan bahawa Mohammad bin Shihabuddin sebagai orang yang pertama di Tanah Melayu yang menentang ajaran salah dan sesat (Zainal Lebai Hassan, 2000: 35).

Konflik aliran pemikiran tasawuf di Pahang

Kepelbagaian aliran pemikiran tasawuf di alam Melayu pada peringkat permulaan menggambarkan bahawa terjadinya polemik yang hebat dalam kalangan ahli tasawuf dan tarekat itu sendiri. Sering dianggap bahawa para sufi yang mengikuti konsep *Wahdah al-Wujud, Martabat Tujuh, Hikmah Isyraqiyah, Manunggaling Kawula Gusti, Wujudiyah* dikelompokkan sebagai pengikut al-Hallaj, Ibnu Arabi, al-Jili, al-Burhanfuri yang dikenal sebagai tokoh tasawuf *falsafi*. Antara mereka yang terkenal di alam Melayu seperti Syech Siti Djenar, Hamzah Fansuri, Syamsuddin al-Sumatera'i, Saif al-Rijal, Imam Zul al-Bayan (Tok Mengkarak I), Imam Nur Qadim (Tok Mengkarak II) dan Syeikh Muhammad Nafis al-Banjari. Sedangkan para penentangannya seperti Wali Songo, Nuruddin al-Raniri, Syeikh Muhammad Arshad al-Banjari (Ali M. Abdillah, 2011: 19), Tok Shihabuddin, Tuan Teh Keramat (Pahang), dimasukkan sebagai pengikut Junaid al-Baghdadi, al-Ghazali dan Ahmad al-Sirhindi yang dikenal sebagai tokoh tasawuf *akhlaki/Sunni* atau Wahdatul Syuhud.

Pertembungan pemikiran tasawuf yang berlaku antara Nuruddin al-Raniri dengan para pengikut Hamzah Fansuri dan Syamsuddin al-Sumatera'i di Aceh telah meninggalkan kesan yang mendalam kepada para ulama Pahang. Dua tokoh terkenal yang mewakili aliran masing-masing turut berdebat mempertahankan pendirian mereka. Mereka ialah Imam Zul Bayan (Martabat Tujuh & Wahdatul Wujud) dan Tok Shihabuddin bin Zainal Abidin (Wahdatul Syuhud/sufi sunni).

1) *Latar belakang Imam Zul Bayan (1630–1730)*

Tokoh ini merupakan ulama yang mula membuka Kampung Mengkarak, di Daerah Bera. Beliau dikenali juga dengan nama Hashim atau dipanggil dengan gelaran Tok Mengkarak oleh penduduk sekitar (Abd Jalil Borham, 2012: 128). Beliau dikatakan berasal dari Sumatera dari suku Minangkabau. Ibunya adik beradik perempuan kepada Tok Suji Bilang yang membuka penempatan di kawasan Temerloh. Hubungan Tok Shihabuddin dengan Imam Zul al-Bayan, di mana ibu Imam Zul Bayan merupakan adik beradik kepada Suji Bilang, datuk kepada Tok Shihabuddin. Gelaran Imam Zul al-

Bayan, yang bermaksud “Orang yang mempunyai kemampuan menjelas dan menerangkan sesuatu”. Beliau mempunyai kemampuan untuk menghurai dan mentafsir ajaran Hamzah Fansuri dengan jelas dan memuaskan hati pendengar dari segi kefahaman teks, huraian dan tafsiran serta bandingan. Menurut cerita beliau digelar “Imam Dua Bayang” kerana kehebatan dan ketinggian ilmunya maka jika pada waktu malam beliau mempunyai dua bayang tidak sebagaimana orang biasa yang mempunyai satu bayang. Tok Mengkarak seorang ulama yang terkenal di negeri Pahang dan menjawat jawatan mufti ketika itu (Mohd Faizal Harun, 2015: 141-142).

2) *Latar belakang Tok Shihabuddin bin Zainal Abidin (1650–1770)*

Tok Shihabuddin dilahirkan pada tahun 1650 di Kampung Berhala Gantang terletak kira-kira 20 kilometer di sebelah hulu bandar Temerloh. Tokoh ini mempunyai hayat yang cukup sempurna selama 120 tahun untuk berbakti kepada agama dan dakwah. Beliau meninggal dunia pada tahun 1770 dan dikebumikan di Kampung Berhala Gantang, Temerloh. Semasa awal pengajiannya, beliau berguru dengan ayahnya, Tok Zainal Abidin. Kemudian berguru kepada Tok Mengkarak serta Haji Ismail Pondok Bangau, yang terletak tidak jauh di Kuala Semantan. Haji Ismail merupakan tuan guru lulusan Mekah (Aripin Said, 2004: 3-4). Beliau pernah ke Terengganu pada masa hidupnya Tok Ku Pulau Manis. Kemudian ke Kelantan dan Patani dan berguru dengan ulama-ulama di sana. Akhirnya Tok Shihabuddin pergi ke Betawi (Jakarta) dan berguru dengan Syeikh Yusuf Abdul Salam (1626–1699) atau Pakeh Yusuf, seorang tok guru yang hebat yang dapat menyelesaikan masalah yang diberikan oleh gurunya, Haji Ismail Pondok Bangau (Aripin Said, 2004; Abdul Monir Yaacob, 1993). Setelah lama menuntut ilmu iaitu kira-kira 35 tahun, beliau akhirnya pulang ke Pahang atau lebih tepat lagi ke Temerloh tempat kelahirannya. Di sini beliau telah melakukan dakwah dan pernah berdebat dengan gurunya sendiri iaitu Tok Mengkarak mengenai ajaran Martabat Tujuh. Antara kitab karangannya ialah *Sirat al-Mustaqim* serta syair-syair seperti *Syair Asyiqin*, *Syair Kiamat*, *Syair Burung*, *Syair Rejam* dan *Syair Kayu* (Mohd Faizal Harun, 2015: 324).

Polemik antara Tok Shihabuddin dengan Tok Mengkarak

Menurut Abdul Monir Yaacob, sebenarnya satu dialog telah berlaku di antara Tok Shihabuddin dengan Tok Mengkarak, masing-masing tetap mengatakan bahawa pegangan mereka adalah betul dan sah. Tok Shihabuddin merasa kecewa lalu meninggalkan kawasan Mengkarak dan berikutan dengan itu ada beberapa perkara 'aneh' berlaku yang akhirnya menyebabkan Tok Mengkarak mengakui kebenaran Tok Shihabuddin. Berikutan dengan itu, Tok Mengkarak membuang buku-buku yang ada bersangkutan tentang ilmu tersebut ke sungai (Abdul Monir Yaacob, 1993: 103). Sebenarnya dalam hal ini Tok Shihabuddin tidaklah menuduh Tok Mengkarak mengamalkan ajaran Martabat Tujuh tetapi hanya menyatakan bahawa ajaran itu salah. Namun ada pendapat mengatakan bukan semua kandungan ilmu ini salah tetapi ada beberapa bahagiannya jika tidak arif tentang ilmu al-Kalam boleh membawa seseorang itu sesat (Ibid: 99-108). Ada pandangan menyatakan bahawa kejayaan Tok Shihabuddin mengalahkan Tok Mengkarak di dalam perdebatan mungkin kerana pada masa itu terdapat pelbagai ajaran di Pahang yang sedikit sebanyak disedari oleh Tok Mengkarak akan masalah tersebut. Ajaran yang pelbagai bentuk dan cara ini membuatkan terdapat pelbagai ajaran sesat di Pahang ketika itu yang berakarkan *Salik Buta* dan ajaran Hakikat yang tidak diketahui asal dan puncanya. *Salik Buta* atau *Saleek Buta* ini merupakan sebuah ajaran kebatinan yang dipercayai berasal dari Aceh yang jauh menyeleweng daripada ajaran *wahdah al-wujud* yang sebenar. Ia pada hakikatnya adalah sisa-sisa ajaran Syiah yang melampau (*ghulat*) yang menempatkan Imam-Imam mereka di luar batas makhluk iaitu pancaran daripada Allah. Mereka berpendapat Allah, dapat menjelma dalam tubuh Imam-Imam, sehingga Imam-Imam itu bebas daripada tugas makhluk yang lain (Hasjmy, 1983: 52-55).

Metode penyebaran tarekat tasawuf di Pahang

Terdapat beberapa metode atau kaedah yang mendorong kepada penyebaran tarekat tasawuf secara lebih meluas di Pahang. Metode ini diaplikasikan

bagi menarik minat penduduk untuk mempraktikkan ilmu ini. Antara metode-metode tersebut mempunyai perkaitan atau pengaruh mempengaruhi antara satu sama lain, iaitu:

a) *Saluran pondok pengajian*

Antara pondok terawal yang menyalurkan pengajian bercorak tasawuf dan tarekat ialah pusat pengajian Lubuk Pelang, yang terletak di Bukit Ketupat, Jerantut. Menurut Abd Jalil Borham (2012: 75), pondok pengajian di Lubuk Pelang sangat aktif sejak dari tahun 1490 hingga ke tahun 1640 sebagai pusat pengajian tasawuf dan mengajar ilmu-ilmu tarekat dan hakikat. Bahkan Hamzah Fansuri dikatakan telah belajar ilmu tasawuf di Pahang khususnya di Lubuk Pelang atas arahan Puteri Kamaliah iaitu seorang anak raja Pahang yang menjadi isteri kepada Sultan Iskandar Mahkota Alam (Ibid). Puteri Kamaliah seorang yang sangat meminati ajaran agama telah memilih Hamzah Fansuri bagi mencari pengertian hakikat dan kewujudan di dalam masalah-masalah ilmu tauhid dan ilmu kalam. Akhirnya Hamzah pergi ke Lubuk Pelang untuk belajar ilmu keislaman semasa pengembaraan ke beberapa tempat. Pada pendapat Zainal Lebai Hassan (2000: 7), pusat pengajian yang ada di Lubuk Pelang merupakan satu pusat pengajian tasawuf yang agak terkenal juga ketika itu di Nusantara dan diyakini mempunyai guru-guru yang terpelajar.

Kini banyak pusat pengajian pondok yang mengajarkan ilmu tasawuf dan tarekat di Pahang. Antaranya di Raub yang mempunyai banyak pengajian tasawuf yang diinstitusikan melalui Tarekat Naqshabandiyah seperti di Kampung Durian Sebatang, Mukim Gali di bawah pimpinan Syeikh Umar Muhammad; Kampung Gali Tengah di bawah pimpinan Tuan Haji Ziyadi; Kampung Jeram Bangkin, Dong atau lebih dikenali Zawiyah Ihya 'al-Qulub di bawah pimpinan Imam Ishaq Muhammad Arif. Sementara di Daerah Kuantan, seperti Pondok Madrasah Al-Ilm di Penor, di bawah bimbingan Tuan Guru Dr. Jahid Sidek (Ahmad Tarmizi Abdul Rahman, 2010: 35-36). Di Daerah Pekan Tarekat Naqshabandiyah disebarkan oleh Tuan Haji Ramli bin Mohammad, Pengasas Madrasah Al-Husna. Beliau ini salah seorang khalifah Imam Ishaq dan pernah bertanding dalam Pilihan Raya Umum ke-10 pada tahun 1999 atas tiket calon PAS melawan Dato'

Seri Mohd. Najib (Abdul Manam Mohamad *et al.*, Julai–Disember 2012: 310). Penyebaran tarekat-tarekat lain turut aktif melalui pusat pengajian pondok di Pahang, misalnya Madrasah Saadah al-Daraini, Chenor. Madrasah ini dipunyai oleh Tuan Guru Mohammad Baqi Othman, bekas Pesuruhjaya PAS Pahang. Beliau merupakan seorang yang alim dalam ilmu tasawuf dan menjadi tempat rujukan masyarakat setempat (Mohd Faizal Harun, 2015: 123). Beliau diberitakan mengambil bai'ah Tarekat Ahmadiyah melalui Tuan Guru Haji Abdul Rahman Lubok Tapah, Pasir Mas, Kelantan.

b) *Personaliti Guru Mursyid*

Personaliti merujuk kepada sifat keperibadian individu yang menjadi tarikan kepada orang lain sama ada untuk diikuti atau sekadar contoh. Dalam hal ini, sejarah menunjukkan bahawa kebanyakan tokoh dakwah Islam ini adalah ahli sufi atau syeikh Mursyid yang sangat kuat berpegang pada syariat dan kuat beramal serta mempunyai keilmuan rohani yang tinggi (Ahmad Munawar Abdul Jalil, 2015: 22). Sebagai contohnya, Tok Suji Bilang telah dapat mengislamkan orang Asli apabila berjaya mengalahkan mereka dalam suatu pertandingan sumpit dan beradu tenaga. Untuk itu beliau telah membuka perkampungan baru di Tanjung Keramat untuk orang Asli yang baru memeluk Islam (Zainal Lebai Hassan, 2000: 16). Tuan Teh Keramat misalnya sangat zuhud dan tidak memandangi harta benda dan kekayaan. Walaupun beliau dikurniakan oleh Allah harta yang banyak serta kedudukan yang tinggi di dalam masyarakat hasil perkahwinannya dengan Tengku Zubaidah, ini semua tidak menjadikan beliau seorang yang "gila dunia" dan "gila pangkat". Harta yang dimiliki semua dilaburkan di jalan Allah dan beliau sangat gembira jika harta yang diperoleh dengan usaha yang halal dibelanjakan untuk membina masjid, pondok pengajian dan madrasah (Ibid: 35).

Tok Shihabuddin turut dihormati oleh penduduk Temerloh atas jasanya menabur ilmu kepada penduduk setempat dan berusaha memajukan Kampung Berhala Gantang. Beliau telah menyusun rancangan yang boleh memanfaatkan penduduk seperti membuka kawasan tanaman kelapa, kawasan sawah untuk tanaman padi, membuat parit serta usaha mencari

timah bagi pendapatan penduduk (Ibid: 30). Imam Ishaq bin Muhammad Arif (1908–1992) juga hebat dalam ilmu apabila ramai murid yang berdatangan dari dekat dan jauh untuk belajar dengan beliau. Dianggarkan hampir 5000 murid yang datang untuk berbaiah dengannya (Abdul Manam Mohamad, *et.al.*, Julai–Disember 2012: 309). Kehebatannya teruji apabila beliau pernah berdebat dengan Ustaz Mokhtar Yaakob (Iulusan Master dalam *Usul al-fiqh*) mengenai ajaran Naqshabandiyyah yang dikatakan sesat. Setelah diadakan perbincangan, bukan sahaja Ustaz Mokhtar mengakui akan kebenaran tarekat tersebut berdasarkan hujah al-Quran dan al-Sunnah, malah Ustaz Mokhtar sendiri menjadi murid kepada Imam Ishaq dan berbaiah ke dalam Tarekat Naqshabandiyyah (Ibrahim Mohamad, 2005: 32).

c) *Pengaruh dan dokongan pemerintah*

Pengaruh serta dokongan daripada pihak pemerintah dan pembesar Pahang juga turut membantu dalam proses penyebaran tasawuf dan tarekat ke negeri itu. Ini kerana tanpa dokongan mereka kemungkinan ianya tidak akan berjaya disebarkan secara menyeluruh. Dalam penelitian penulis, didapati beberapa orang Sultan Pahang amat berminat dengan agama dan sekali gus menjadi pengikut tarekat atau ahli sufi. Sultan Ahmad Shah I (1475–1497) ibni Sultan Mansur Shah dikatakan telah menceburkan diri sebagai pengikut tasawuf dengan memilih cara hidup yang zuhud dan beribadat kepada Allah. Baginda turut bersuluk di bawah bimbingan seorang guru mursyid di pusat pengajian tasawuf Lubuk Pelang. Baginda tinggal di sana sehingga meninggal dunia dan makamnya digelar orang “Marhum Syeikh” yang merujuk kepada baginda sebagai seorang ahli tasawuf yang mengikut tarekat tertentu (Abd Jalil Borham, 2012: 74-75). Kitab *Sejarah Melayu* (2009: 189) menceritakan:

“...dan Sultan berdiam ke hulu (Sungai Pahang)... selagi kedengaran bunyi nobat maka baginda mudik jua ke hulu hingga ke Lubuk Pelang namanya. Di sanalah baginda diam, tiada kedengaran bunyi nobat lagi... maka sultan bersyeikh dirinya.... itulah disebut orang Marhum Syeikh”.

Manakala Sultan Abdul Ghafur Muhiyuddin Shah (1590–1614) ibni Sultan Abdul Kadir pula merupakan salah seorang Sultan Pahang yang berjiwa agama. Baginda adalah raja pertama yang mengasaskan Hukum Kanun Pahang. Hukum kanun ini menyerupai Hukum Kanun Melaka dalam bentuk versi Pahang. Hukum kanun ini diguna pakai di Perak dan Brunei pada ketika itu. Baginda cuba untuk melaksanakan sistem perundangan Islam di Pahang, tetapi malang usaha ini mendapat tentangan daripada keluarga baginda sendiri. Naskhah Hukum Kanun Pahang masih kekal wujud sehingga ke hari ini dengan dibuat kajian oleh beberapa profesor dari universiti dalam dan luar negara. Menurut riwayat orang tua-tua, usaha baginda ini mendapat sokong dari ulama-ulama di seluruh Nusantara, maka ramailah ulama datang ke Pahang ketika itu seperti; Imam Makasar yang membuka Kampung Makassar di Pekan datang dari Sulewasi, Imam Suji Bilang yang datang dari Minangkabau, Imam Besar yang datang dari Jawa. Baginda seorang yang baik hati, baginda memberi layanan yang baik kepada semua rakyat jelata termasuk kepada utusan dari Portugis dan Belanda yang datang ke Pahang sekitar tahun 1607 dan 1608 (Abd Jalil Borham, 2012: 78).

Dalam sejarah moden Pahang, didapati Sultan Abu Bakar (1932–1974) ibni Sultan Abdullah juga amat rapat dengan ulama sufi apabila memberi tauliah imam kepada Haji Ishaq bin Muhammad Arif, mursyid Tarekat Naqshabandiyyah di Dong Raub sehingga beliau terkenal dengan nama Imam Ishaq (Ahmad Tarmizi Abdul Rahman, 2010: 37).

Selain Sultan, peranan pembesar juga turut berpengaruh dalam penyebaran tarekat di Pahang. Sebagai contohnya, Orang Kaya Bediman (1740) merupakan pembesar Pahang yang tinggal di Pekan adalah seorang ulama yang memegang fahaman tasawuf Martabat Tujuh. Beliau ini banyak mempengaruhi pihak istana dalam soal-soal keagamaan dan kegiatan tarekat. Terkenal dengan gelaran “Orang Kaya Seman”.¹⁵ Justeru kegiatan tarekat di Pahang telah tersebar agak luas di pelbagai daerah atas usaha para pemerintah dengan jalinan nasihat ulama sufi dari dahulu sehingga kini.

¹⁵ http://sejarahislampahang.blogspot.com/2011_02_01_archive.html (26 Julai 2017)

Pada masa ini, seorang exco Pahang yang amat rapat dengan aktiviti tarekat tasawuf ialah Syed Ibrahim bin Ahmad, Pengerusi Jawatankuasa Dakwah Islamiah dan Tugas-tugas Khas serta Ahli Dewan Undangan Negeri (ADUN) Kerdu, Pahang. Beliau turut aktif dalam aktiviti Tarekat Alawiyyah/Ba'Alawi (Mohd Faizal Harun, 2015: 289). Sebagai seorang exco agama tanggungjawab yang dipikul amat besar terutama dalam perkembangan agama, dakwah dan pendidikan negeri Pahang. Antara buku tulisan beliau ialah *Saat-Saat Mencari Anugerah Ilahi* dan *Aqidah Islam*. Antara buku yang beliau telah terjemahkan pula adalah kitab *Wasail Wusul* karangan Syeikh Yusuf bin Ismail al-Nabhani dan *Petunjuk Jalan Tariqat* karangan Imam Abdullah bin Alawi al-Haddad.¹⁶

d) *Penulisan sastera sufi dan kitab kuning*

Dalam bidang penulisan sastera, memperlihatkan Pahang turut agak ke depan mempromosi aliran sufi dalam penulisannya terutama dalam bentuk puisi dan syair. Tokoh ulama yang banyak menulis puisi dan syair bernuansa tasawuf dan kerohanian ialah Tok Shihabuddin. Beliau telah mengarang banyak syair dan pantun antaranya *Syair Asyiqin*, *Syair Ghafilah*, *Syair Kebun*, *Syair Pembasuh Tangan*, *Syair Tajwid*, *Syair Usul*, *Syair Sifat Dua Puluh*, *Syair Kayu*, *Syair Burung*, *Syair Rejam*, *Syair Kiamat* dan Pantun jawapan Tok Shihabuddin kepada Imam Zul Bayan mengenai ajaran Martabat Tujuh. Syair-syair ini digunakan untuk menyampaikan pelajaran dan menjadi hafalan penduduk setempat khususnya guru-guru agama (Aripin Said, 2004: 6; Abdul Monir Yaacob, 1993: 105). *Syair Asyiqin*, syairnya yang terkenal itu meluas dibaca hingga ke Riau serta di Selatan Siam (Aripin Said, 2004: 12). Imam Zul Bayan dengan karyanya berjudul *Syair Martabat Tujuh* yang sarat dengan kandungan tasawuf falsafi (Mohd Faizal Harun, 2015: 308).

Sementara dalam penulisan kitab kuning di Pahang juga agak rancak apabila banyak kitab agama yang telah ditulis oleh para ulama Pahang. Kitab-kitab kuning ini telah menjadi rujukan penting buat masyarakat dan pemerintah pada waktu itu. Tok Shihabuddin misalnya menulis kitab *Sirat*

¹⁶ <https://syedibra.wordpress.com/biodata/> (26 Julai 2017)

al-Mustaqim yang dijadikan teks semasa pengajaran beliau (Abdul Monir Yaacob, 1993: 105). Anak Tok Shihabuddin yang dikenali dengan Tuan Teh Keramat juga mengarang sebuah kitab bernama *Raudah al-Jinnah*. Kitab ini bukan hanya dipakai di Pahang tetapi juga hingga ke Riau dan pernah berada dalam simpanan Marhum Haji Umar di Padang, Sumatera Barat (Zainal Lebai Hassan, 2000: 35). Kadi Ibrahim bin Abu Hurairah (1814/1830-an–1918), cicit Tok Shihabuddin, telah mengarang pelbagai kitab yang menjadi rujukan penting dalam pelajaran agama. Antara kitab tersebut adalah *Syifa al-Abadan*, *Hidayatul al-Wildan*, *Tafsir Surah Ikhlas* dan *al-Faaidat wal al-Muhaimmat* (Ibid: 43-44).

Kegiatan penulisan sastera sufi (syair dan puisi) dan kitab kuning di Pahang menampakkan ianya telah lama wujud setanding dengan kegiatan di tempat-tempat lain seperti Patani, Kelantan, Terengganu dan Kedah. Malah boleh dikatakan bahawa syair-syair karangan Tok Shihabuddin hampir setanding dengan syair-syair Hamzah Fansuri.

Tarekat sufi di Pahang

Kegiatan tarekat sufi di Pahang telah mendapat tempat di beberapa daerah seperti di Raub, Jerantut, Pekan, Temerloh dan Kuantan. Kebiasaannya dalam tradisi tarekat, murid-murid akan berkumpul di suatu tempat yang disebut *ribat*, *zawiyah* atau *madrasah* untuk melakukan latihan-latihan rohani seperti membaca istighfar, selawat nabi dan membaca zikir *nafi isbat* dan *ism zat* secara bersama di bawah bimbingan guru mursyid (*Ensiklopedi Tasawuf* (Jld. III), 2008: 1284). Hal ini juga turut berkembang dan tersebar di Pahang serta dilihat aktif.

Terdapat beberapa tarekat yang aktif di negeri Pahang. Antara tarekat yang paling aktif disebarkan ialah Tarekat Naqshabandiyah al-Khalidiyyah aliran Dong, Raub. Aliran ini dibawa oleh Imam Ishaq bin Muhammad Arif (1908–1992) yang berpusat di Zawiyah Ihya' al-Qulub. Imam Ishaq mengambil baiah tarekat daripada Syeikh Haji Umar bin Muhammad al-Khalidi (m. 1936). Syeikh Haji Umar berasal dari Parit Ju,

Batu Pahat, Johor dan kemudian berpindah dan menetap di Dong, Raub. Selepas kematian Syeikh Haji Umar, Imam Ishaq diletakkan di bawah bimbingan Haji Muhammad Salih bin Umar dan Haji Abdul Wahab bin Haji Muhammad Siddiq, kedua-dua adalah murid Syeikh Haji Umar. Beliau kemudian menjadi guru mursyid dengan menjadikan surau suluk Kampung Jeram Bangkin, Dong atau lebih dikenali Zawiyah Ihya' al-Qulub sebagai pusat operasinya (Ahmad Tarmizi Abdul Rahman, 2010: 37-38).

Dari Zawiyah Ihya' al-Qulub inilah pengaruh Imam Ishaq mula berkembang ke seluruh pelusuk tanah air sehingga sampai ke negeri-negeri lain terutama di Selangor, Kuala Lumpur, Terengganu, Perak, Johor dan Melaka, malah sampai ke Singapura, Thailand dan Indonesia iaitu Sumatera dan Sulawesi (Abdul Manam Mohammad, 2007: 199). Jumlah pengamal Tarekat Naqshabandiyyah al-Khalidiyyah pimpinan Imam Ishaq dianggarkan seramai 5,000 orang. Manakala murid-murid beliau yang dilantik menjadi khalifah pula berjumlah hampir 300 orang. Mereka datang dari pelbagai latar belakang dan negeri. Bukan hanya di sekitar Raub sahaja malahan dari pelbagai daerah di seluruh Malaysia (Ibid).

Murid-muridnya yang terkenal antaranya seperti YB Dato' Tengku Mustaffa Tengku Seti, Dong, bekas Speaker DUN Pahang; Haji Wan Hassan Wan Abdullah, Pulau Rumpit, Pekan; Dr. Hj. Jahid Sidek, Selangor; Haji Rusdi Abdul Kadir, Kuantan; Ustaz Mokhtar Yaakub, Pekan, (Mohd Nasir Mohd Tap, 2009: 167); Haji Muhammad Nur Tais, Tanjung Malim, Perak (Abdul Rahman Abdullah, 1998: 54); Ustaz Muhammad bin Long, guru agama di Sekolah Kebangsaan Durian Tawar, Temerloh; Ustaz Haji Husain bin Abdul Latif, guru agama di Balai Muzakarah, Pauh Sembilan, Bachok, Kelantan; Ustaz Ramli bin Mohammad, Mudir Madrasah Al-Husna, Pekan; Ustaz Dr. Othman bin Napiah, pensyarah di UTM, Skudai; Ustaz Dr. Tarmizi bin Abdul Rahman, pensyarah di UMS, Sabah; Ustaz Dr. Kamarul Shukri bin Muhammad Teh, pensyarah di UniSZA, Terengganu; Ustaz Abdul Khalil bin Abdul Manaf, guru agama di Sekolah Menengah Agama Dong, Raub; Ustaz Dr. Syed Nurul Akla bin Syed Abdullah, pensyarah di UPM, Serdang; Ustaz Ahmad Syifa' bin Mokhtar dan Ustaz Dr. Ahmad Baha' bin Mokhtar, pensyarah di Unissa,

Brunei. Sementara kalangan korporat dan profesional seperti Haji Manan, pegawai kanan di Menara Promet Kuala Lumpur; Dr. Nordin Ahmad, jutawan di Kuala Lumpur; Azizan Radi, juru ukur di Kuala Lumpur; Haji Hafas bin Aden, peguam di Kuantan; Abdul Rahim bin Muhammad, pegawai di BSN Kuala Lumpur; Wan Abdul Rasyid bin Wan Abu Bakar, Hakim di Mahkamah Kuantan dan ramai lagi (Abdul Manam Mohamad *et al.*, Julai–Disember 2012: 310-312).

Selain Tarekat Naqshabandiyyah al-Khalidiyyah, terdapat satu lagi tarekat dari aliran Naqshabandiyyah iaitu Tarekat Naqshabandiyyah al-Nazimiyyah¹⁷. Tarekat ini dibawa oleh Syeikh Raja Ashman ibni Tuanku Azlan Shah (m. 2012), terutama apabila beliau mendirikan sebuah zawiyah di Kampung Janda Baik, Bentong, Pahang. Syeikh Raja Ashman merupakan Khalifah Tarekat Naqshabandiyyah al-Haqqani Malaysia. Tujuan zawiyah ini untuk dijadikan tempat bersuluk dan mengadakan majlis zikir oleh para pengikutnya. Tarekat ini turut beroperasi di Dergah al-Haqqani, Taman Temerloh Jaya, Temerloh, Pahang di bawah pimpinan Ustaz Hayat al-Naqshabandi, selaku murid kepada Syeikh Raja Ashman (Mohd Faizal Harun, 2015: 183 & 316). Selain beramal dengan tarekat, Ustaz Hayat juga seorang pengamal perubatan Islam dengan menubuhkan Pusat Rawatan Islam KISWAH serta bercadang untuk menubuhkan Sufi Centre di Lubuk Kecil, Temerloh, Pahang (Ibid: 316).

Tokoh-tokoh pahlawan Pahang pada abad ke-19 Masihi ada yang berpegang dengan amalan tarekat. Tokoh seperti Dato' Bahaman dan Mat Kilau dikatakan mengamalkan Tarekat Naqshabandiyyah (Ahmad Tarmizi Abdul Rahman, 2010: 108). Kemungkinan mereka mengambil tarekat ini

¹⁷ Dahulunya dikenali Naqshabandiyyah al-Haqqaniyyah. Tarekat Naqshabandiyyah al-Nazimiyyah atau al-Haqqaniyyah telah diperkenalkan oleh seorang ulama besar sufi dari Cyprus, Syeikh Muhammad Nazim Adil al-Haqqani (m. 2014). Tokoh ini lahir pada tahun 1922 di Larnaca, Cyprus dan mendapat pendidikan agama dengan ramai tokoh ulama di kala itu. Guru tarekatnya ialah Syeikh Abdullah Faiz al-Daghestani (m. 1973), ulama besar sufi dari Daghestan dan kemudian menetap di Damsyik, Syria. Selepas kematian gurunya, kemursyidan Tarekat Naqshabandiyyah telah beralih kepada Syeikh Nazim dan sejak itu tarekat ini dikenal dengan nama Tarekat Naqshabandiyyah al-Haqqaniyyah, lihat A. Aziz Masyhuri, 2011, *Ensiklopedi 22 Tarekat dalam Tasawuf*, Surabaya: Imtiyaz, di hlm. 161-162.

daripada Tok Ku Paloh (Syed Abdul Rahman bin Syed Muhammad al-Aiydrus). Sememangnya diketahui bahawa Tok Ku Paloh ialah seorang guru mursyid dalam Tarekat Naqshabandiyyah al-Mazhariyyah (Mohd Faizal Harun, 2015). Ini dibuktikan apabila Dato' Bahaman, Tok Gajah Imam Rasu dan Mat Kilau lari menyembunyikan diri ke Terengganu daripada buruan Inggeris setelah Tok Ku Paloh bersetuju untuk memberi perlindungan. Pada pendapat penulis, dalam masa persembunyian mereka di Terengganu itulah berkemungkinan mereka mengambil baiah tarekat tersebut.

Tarekat-tarekat lain yang turut dikenal pasti mempunyai pengikut dan bertapak di Pahang seperti Tarekat Khalwatiyyah, Tarekat Ahmadiyyah al-Idrisiyyah, Tarekat Alawiyyah, Tarekat Tijaniyyah dan Tarekat Sammaniyyah.

Tarekat Khalwatiyyah mungkin antara tarekat terawal yang diketahui bertapak di Pahang selain aliran tarekat berbentuk Martabat Tujuh dan Wahdatul Wujud. Tokoh yang mengambil atau berbaiah ke dalam tarekat ini ialah Tok Shihabuddin bin Zainal Abidin (1650–1770) dari Kampung Berhala Gantang, Temerloh. Beliau dikatakan sempat berbaiah Tarekat Khalwatiyyah daripada Syeikh Yusuf bin Abdul Salam (1626–1699), ulama sufi Betawi (Zainal Lebai Hassan, 2000: 28). Melihatkan kepada tempoh kehidupan Tok Shihabuddin yang agak lama hampir 120 tahun, menunjukkan bahawa tarekat ini kemungkinan telah bertapak di Pahang pada abad ke-17 Masihi atau 18 Masihi. Dan apa yang diketahui oleh penulis, beliau merupakan individu pertama yang berpegang pada Tarekat Khalwatiyyah di Tanah Melayu setakat penulisan ini dibuat.

Selain itu, Tarekat Alawiyyah atau Ba' Alawi turut menjadi pegangan oleh para ulama Pahang. Tarekat Alawiyyah, secara umum adalah tarekat yang dikaitkan dengan kaum Alawiyyin atau lebih dikenali sebagai *saadah* atau kaum sayid–keturunan Nabi Muhammad SAW. Tarekat Alawiyyah juga memiliki wirid dan zikir tersendiri dalam pengamalan untuk para muridnya. Tidak ada keharusan bagi para murid untuk terlebih dahulu dibaiah atau ditalqin jika ingin mengamalkan tarekat ini. Dengan kata lain ajaran Tarekat Alawiyyah boleh diikuti oleh siapa saja tanpa harus berguru

sekalipun kepada mursyidnya (Mohd Faizal Harun, 2015: 253). Tarekat Alawiyyah memiliki tiga cabang besar dengan jumlah pengikut yang juga sama banyak, iaitu Tarekat Haddadiyyah, Tarekat Aiydrusiyyah (Idrusiyyah) dan Tarekat Attasiyyah (A. Aziz Masyhuri, 2011: 51).

Di Pahang antara ulama yang mengamalkannya ialah Habib Syed Hassan bin Ahmad al-Attas (m. 1932). Beliau dilahirkan pada tahun 1832 di Kampung Maulana, Pekan. Ketika hidupnya beliau dikenali sebagai seorang ulama, pendakwah dan juga ahli perniagaan yang telah banyak menabur jasa. Sebuah madrasah yang terkenal di Pekan, Pahang yang diberi nama Madrasah Al-Attas (1860 M) adalah atas usaha beliau. Ketika berhijrah ke Johor, beliau turut menubuhkan madrasah yang juga dinamakan Madrasah Al-Attas. Madrasah ini dibina pada tahun 1913 di perkampungan Habib Hassan berdekatan Wadi Hana, Johor Bahru. Sebagai pengamal tarekat, beliau telah mencetak kitab *Ratib al-Attas* bagi kegunaan masyarakat. *Ratib al-Attas* merupakan himpunan zikir, ayat-ayat al-Quran dan doa yang disusun oleh Habib Umar bin Abdul Rahman al-Attas yang sangat terkenal dengan fadilat dan hikmah kepada si pengamalnya (Zaleha Kamaruddin & Abdul Halim Taib, 2014: 98-99).

Habib Abdullah bin Aqil al-Benyahya juga terkenal sebagai seorang alim dalam ilmu tarekat. Beliau mempunyai pusat pengajian di Kuala Tekal, Pahang. Sultan Pahang amat menghormati Habib Abdullah bila mana bertitah menghentikan paluan gendang dan menurunkan galah bersama bendera apabila saja melintas perkampungan Habib Abdullah (Ibid :96-98). Kini Syed Ibrahim bin Syed Ahmad al-Husaini (lahir 1967), merupakan seorang exco Pahang yang menjadi Mudir Madrasah Ba'Alawi, Kuala Tekal, dalam meneruskan perjuangan dakwah Tarekat Alawiyyah (Mohd Faizal Harun, 2015: 258).

Tarekat lain yang turut tersebar ke Pahang ialah Tarekat Ahmadiyyah al-Idrisiyyah. Antara tokoh yang mengamalkannya ialah Tuan Guru Haji Mohammad Baqi bin Othman, Mudir Madrasah Saadah al-Daraini, Kampung Lanting, Chenor. Beliau merupakan seorang yang alim dalam ilmu tasawuf dan menjadi tempat rujukan masyarakat setempat (Mohd Faizal Harun, 2015: 123). Beliau mengambil baiah Tarekat

Ahmadiyyah melalui Tuan Guru Haji Abdul Rahman Lubok Tapah, Pasir Mas, Kelantan. Beliau seorang tuan guru yang terlibat dengan politik apabila menjadikan PAS sebagai wadah perjuangannya. Kini beliau dilantik sebagai Penasihat PAS negeri Pahang.

Tarekat Tijaniyyah merupakan salah satu tarekat yang muktabar dalam dunia Islam. Ia dinisbahkan kepada Syeikh Ahmad bin Muhammad al-Mukhtar al-Tijani (1737–1815), seorang wali terkenal di Kota Fez, Morocco. Antara tokoh yang menyebarkan tarekat ini ke pelbagai tempat di dunia Islam seperti Umar bin Said al-Futi (1795–1864), Sayid al-Arabi bin Sai’hi (1814–1892), Syeikh Ahmad Sukayrij (1878–1944), Muhammad Hafiz al-Misri (1897–1978) dan Ibrahim al-Niasse (1900–1975). Di negeri Pahang, tarekat ini telah diamalkan oleh Mufti Pahang sekarang iaitu Dato’ Sri Dr. Haji Abdul Rahman bin Osman. Beliau merupakan mufti kelapan dalam sejarah mufti Pahang. Baiah Tarekat Tijaniyyah ini diterima daripada dua orang tokoh ulama Al-Azhar iaitu Syeikh Dr. Rifaat Fauzi, pentahkik kitab *Al-Umm* Imam Syafie dan Syeikh Solah Solehuddin (Mohd Faizal Harun, 2015: 261).

Tarekat terakhir yang akan disentuh dalam penulisan ini ialah Tarekat Sammaniyyah yang turut tersebar di Beserah, Kuantan. Tarekat ini kurang dikenali di Pahang berbanding Tarekat Naqshabandiyyah. Kemungkinan tarekat ini dibawa oleh anak Syeikh Abdul Samad al-Falimbani (1704–1828/1832) yang bernama Syeikh Abdul Rahman (Tuan Mandak) atau pun cucunya yang bernama Tuan Wok. Syeikh Abdul Rahman adalah pendakwah yang aktif mengajar di sekitar Kemaman dan terdapat sebuah masjid terletak di Kampung Tuan yang dinisbahkan kepada beliau (Abdul Wahab Yunus, 1991: 87). Tuan Wok (Syeikh Abdul Samad bin Syeikh Abdul Rahman) dan Tok Senik (Haji Wan Abdullah bin Abdul Karim) merupakan sahabat baik serta tokoh agama dan ahli tasawuf terkenal di kawasan Beserah. Makam kedua-duanya terdapat di Beserah dan masih terjaga sehingga kini. Adalah tidak mustahil kedua-dua tokoh ini menyebarkan ajaran Tarekat Sammaniyyah di sekitar Beserah kerana memang diketahui bahawa Syeikh Abdul Samad al-Falimbani merupakan antara ulama besar sufi yang bertarekat Sammaniyyah dan turut

menyebarkan ke serata Tanah Melayu. Menurut Zaleha Kamaruddin & Abdul Halim Taib (2014: 94-95), Beserah pada suatu masa dahulu ialah pusat pengajian agama Islam yang terkenal dan pernah menjadi tempat orang belajar Tarekat Sammaniyyah.

KESIMPULAN

Berdasarkan kepada perbincangan di atas, jelas menunjukkan bahawa ajaran tasawuf dan tarekat telah mula bertapak di Pahang sekitar abad ke-15 Masihi seiring dengan kehadiran agama Islam. Kemasukan ajaran tasawuf ekoran daripada penaklukan Melaka ke atas Pahang semasa zaman Sultan Mansur Shah. Selepas kejatuhan Melaka ke tangan Portugis, peranan ini telah diambil alih oleh Kesultanan Aceh melalui para ulama tasawuf seperti Hamzah Fansuri, Syamsuddin al-Sumatera'i, Nuruddin al-Raniri dan Abdul Rauf al-Singkeli. Pengaruh ini berlangsung beberapa lama sehingga munculnya dua tokoh ulama iaitu Tok Mengkarak dan Tok Shihabuddin yang mewarnai dunia pemikiran sufi pada waktu itu. Akibatnya Pahang mengalami pertembungan dua aliran tasawuf iaitu berbentuk Martabat Tujuh dan Wahdatul Syuhud. Namun ia tidaklah berpanjangan kerana berjaya *dineutralized* melalui dakwah tokoh-tokoh sufi dan ulama secara berterusan. Lantaran itu, amalan tarekat tasawuf agak subur dan berkembang di Pahang sehingga kini melalui bimbingan alim ulama dan kerjasama dari pihak kerajaan negeri. Ini secara tidak langsung telah merencanakan lagi proses pembangunan dakwah dan agama Islam khususnya di negeri Pahang.

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TECHNICAL QUALITY AND PATIENT PERCEPTION OF HOSPITAL CARE QUALITY

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ABSTRACT

The purpose of this study is to examine the effects of technical quality (medical care and nursing care) on perceived service quality, patient satisfaction and behavioural compliance at a public hospital. This study is also to confirm the mediating effects of patient satisfaction between perceived service quality and behavioural compliance. A structured questionnaire was distributed to discharged patients who were hospitalized at the hospital for at least two days. To analyze the relationship between constructs, Smart PLS analysis technique was used. The findings provided empirical evidence that medical care and nursing care significantly influenced perceived service quality, patient satisfaction and behavioural compliance. Patient satisfaction mediated the perceived service quality and behavioural compliance. The results reveal that medical care and nursing care are the outstanding factors to determine perceived service quality, patient satisfaction and behavioural compliance. By evaluating the healthcare service quality, it is hoped to provide an insight to healthcare managers about the service quality dimensions and their relationship with patient satisfaction, and behavioural compliance. Although the concepts of perceived service quality, patient satisfaction, and behavioural compliance are explored frequently in healthcare service literature, there are few researches that focus on the effect of medical care and nursing care on discharged patients.

Keywords: medical care, nursing care, perceived service quality, patient satisfaction.

1. BACKGROUND OF THE STUDY

Hospital is a complex service organization that provide services with involves a high degree of intangibility, inseparability of production and consumption, highly interaction between customer and service provider, and is taking place at the same time (Grönroos, 1998; Parasuraman et al. 1985). Therefore, attention on hospital service quality has been viewed as very important (Dagger, Sweeney and Johnson, 2007). In Malaysia, implementation of quality management of public hospitals has been starting in 1980 (Abd Manaf and Nooi, 2009). Improving service quality in hospital can improve the hospital performance (Ramsaran-Fowdar, 2004).

Healthcare services differ in specific ways to other service sectors. The most important of those differences is that patients often find evaluating health care providers difficult, both during and after treatment. This problem related to the fact that health care services comprise of certain characteristics that patients may find it difficult to evaluate the service process because they lack the necessary knowledge and skills to make the necessary judgments, and are compelled to trust the providers (Hausman, 2004). In fact, it is difficult for patients to evaluate the technical quality of medical service because most of the patients do not possess the technical knowledge (Kang and James, 2004). According to Kara et al. (2005) in health care sector intangible factors are the most significant ones in determining the service quality. Furthermore, researchers have shown that when measuring a health care service quality, the assessment of patient satisfaction is a reliable indicator (Duggirala et al., 2008; Sitzia and Wood, 1998). Conversely, patient satisfaction information as an indicator of service quality delivered is frequently included as an important attribute in health care planning and evaluation (Chan and Chau, 2005). As such, patient satisfaction is a factor should be given priority by healthcare organization in order to survive in a highly competitive environment (Rivers and Glover, 2008).

In the marketing literature, consumer perception of, and satisfaction with, service quality will affect intentions and actual future use of the service (Dabholkar, Shepherd, and Thorpe, 2000; Cronin, Brady, and Hult,

2000). Li, Huang, and Yang, (2011) suggested that behavioural intentions of a patient are a direct result of patient satisfaction with service quality deliver by the hospital. Favourable behavioural intentions will cause demand for repeat services, positive word of mouth, and consumer loyalty (Kessler and Mylod, 2011). In summary, the hospital service quality is an important parameter to achieve better outcomes for patients and reflects the overall hospital performance.

Hence, this study is conducted based on few premises: (i) according to Abd Manaf and Nooi (2009) the level of quality management practice in Malaysian tertiary hospitals (State hospitals and Hospital Kuala Lumpur) is lower. This statement is supported by Ministry of Health (2011). Thus, these matter show service quality delivery to patients in the public hospital sector is having some problem. (ii) Literatures indicate that most of the health care service quality studies were conducted in developed countries (Andaleeb, 2001). Accordingly, in health care context patients' perceptions of service quality and satisfaction are strongly influenced by culture (Ueltschy et al. (2009). Therefore, further empirical study in healthcare service quality is required to unravel some of the unique nuances associated with healthcare service quality in Malaysia context (Qin and Prybutok, 2013). (iii) Dagger, Sweeney and Johnson (2007) strongly suggested testing the relationship between technical qualities of service quality antecedent with perceived service quality.

Therefore, in the current study, the technical quality components were integrated with perceived service quality and patient satisfaction to determine the subsequent effects on the patient behavioural compliance as suggested by Lin and Hsieh (2011) and Hausman and Mader (2004). This research also attempts to fill the gaps that exist in previous researches since the impact of health care service quality in Malaysian context did not get much attention before.

2. THEORY AND HYPOTHESES

2.1 *Service quality concepts*

Service quality literature is progressing, however, its conceptualization and measurement is still being debated. There are two service quality conceptualizations usually adopted by researchers. The first one is Grönroos (1984) which determines the dimensions of service quality consist of functional quality (i.e., the manner in which the service is delivered) and technical quality (i.e. what the customers actually received from the service). The second is Gap Model, developed by Parasuraman et al. (1985). The initial dimensions of the model are tangibility, reliability, responsiveness, communication, credibility, security, competence, courtesy, understanding and access. In 1988 the dimensions are redefined and converted into five useful dimensions, which is called SERVQUAL. The SERVQUAL dimensions are tangibles, reliability, responsiveness, assurance and empathy. SERVQUAL (Parasuraman et al., 1988) has been the most extensively used but it is not suitable for health care service quality measurement (Choi et al., 2004).

Over the past 20 years service quality theory has been significantly improved. Dabholkar et al. (1996) has conceptualized more comprehensive and extensive service quality model as hierarchical and multidimensional. In subsequent research, Dabholkar et al. (2000) has shifted their view of enhancing service quality dimensions as its antecedents. This understanding leads to an overall measure of service quality and improves the hierarchical and multidimensional concept of service quality. This is an important issue in service quality as consumers evaluate many factors in service before form an overall evaluation of service quality.

The literature shows the service quality evaluations are highly complex processes that operate at several levels of abstraction. It is because high-involvement relationships and some services are high in credence qualities, making customer evaluations complex and difficult. In the literature, it is generally accepted view that there might be no universal quality construct that is applicable to all service contexts. The models are

required to be modified to suit different context and settings. It can be seen in the context of health care services, a number of specific dimensions has emerged. Thus, the current study will be based on models developed by Dabholkar et al. (2000) and incorporating many of relevant constructs and items of service quality identified in literature, which are applied in the health care context. The model is the integrated of two models, that is, combination of antecedent model of service quality and mediator model of patient satisfaction. The conceptualization of the model can reflect the complexity and multidimensionality of the service quality scale in the healthcare sector. The model also provides a unique insight into service quality in the context of health care setting. The model based on established relationships among service quality, patient satisfaction and behavioural compliance of patients, and tests it in the context of Malaysia public health care sector.

Accordingly, services are broadly defined as “deeds, processes and performances” (Zeithaml et al., 2009). Service quality outcomes and customer satisfaction with many services are determined upon the customer complying with service providers during or after the service delivery process (Auh, Bell, McLeod, and Shih, 2007). In a similar manner, a desirable health outcome and satisfaction may not be realized immediately, but, requiring patient compliance with medical treatment and doctor's advice (Gaur, Xu, Quazi, and Nandi, 2011). Therefore, customer compliance is vital in a service organization, without which service production is not possible. Bowman, Heilman, and Seetharaman (2004) defines compliance has been occurring when a person accepts influence from others to gain specific rewards or to avoid specific punishments. Health care services have a unique position among other services due to its nature as credence-based service and highly involved risks. This makes conceptualizing and measuring service quality and patient satisfaction is more important and simultaneously more complex (Cho et al. 2004). In the health care sector, quality has proven to be a vital element in the patient’s choice of hospitals (Choi et al., 2004, 2005).

2.2 Perceived service quality concepts

The concept of perceived service quality is the most researched topics in service industry and incorporated by healthcare sector to measure health service quality (Gill and White, 2009). For example, Parasuraman et al. (1985, 1988) proposed the SERVQUAL framework and Cronin and Taylor (1992, 1994) proposed SERVPERF. Healthcare service quality represents a multidimensional concept reflecting a judgment about whether services performed for a patient are appropriate and whether they are delivered with due attention to the provider-patient relationship. Dagger et al. (2007) in a hierarchical model of health care service quality confirmed that the technical quality is strongly and significantly related to service quality (i.e., technical quality is referred to qualities of care provided by a group of professional service providers such as doctors and nurses). Meanwhile, patient perception of service quality is a key determinant of a health care quality, in particular they consider whether it fit with their prior expectations and affective responses to their overall feelings of achieving satisfaction with the service (Choi et al., 2004; Aagja and Garg, 2010; Mohamed and Azizan, 2015).

2.3 Medical care

Medical care is the core service or technical quality of hospital service. It explains “what” service the patient receives from the doctor and defined based on the accuracy of medical diagnoses and procedures or conformance to professional specifications. When a hospital fails in this aspect, the patient may not perceive the service provided to be of high quality. Studies show that medical care has significant relationship with service quality (Andaleeb, 2008; Choi et al., 2004, 2005; Dagger et al., 2007; Azizan and Mohamed, 2013). Based on the literature, it is hypothesized that:

Hypothesis 1: Medical care is positively influenced perceived service quality

2.4 Nursing Care

Nurse is a primary service provider and nurses spent more time with patients as compared to other service providers, thus nursing care influence on perceptions of the health care service quality. Tafreshi, Pazargadi, and Saeedi (2007) defined quality of nursing care as “delivery of safety care based on nursing standards which eventuates in patient satisfaction”. Many studies have confirmed that nursing care contribute positively to service quality (Ahmad et al., 2010; Dagger et al. 2007; Azizan and Mohamed, 2013; Mohamed and Azizan, 2015). Therefore it is hypothesized that:

Hypothesis 2: Nursing care is positively influenced perceived service quality

2.5 Patient satisfaction

Patient satisfaction is considered as one of the desired outcomes of healthcare service and important determinant in assessing health care quality. Satisfied patients are more likely to be more compliant with service provider’s advice. The concept of patient satisfaction with healthcare service is complex and multifaceted. Patient satisfaction is an emotional response; it consists of a collective construct supporting the satisfaction with various quality aspects of hospital such as technical, functional, infrastructure, interaction and atmosphere (Duggirala et al. 2008, Mehta, 2011; Ramsaran-Fowdar, 2004; Ancarani et al., 2011). Patient satisfaction is considered as one of the desired outcomes of healthcare. Thus, it has been employed as a construct to measure the quality of health care. More specifically, the assessment of quality of health care from the perspective of patients is defined as patient satisfaction. Studies found that perceived service quality has a positive relationship with patient satisfaction (Azizan and Mohamed, 2013; Mohamed and Azizan, 2015). Based on the view of literature, it is hypothesized that:

Hypothesis 3: Perceived service quality is positively related to patient satisfaction.

2.6 Behavioural compliance

In any high-contact services, the success of the service depends on customers' collaboration in service deliver process, such as compliance with service providers' instructions (Auh et al., 2007). Compliance with the treatment plan is one of the most important health care issues in ensuring effective treatment, costs control, patient safety and patient satisfaction. Behavioural compliance refers to the extent to which patients follow doctors, nurses and other healthcare service providers' instructions and advice (Hausman, 2004). Patient satisfaction is significantly influence patient compliance with the treatment (Drennan et al., 2011; Regnault et al., 2012). This finding is supported by Mohamed and Azizan (2015). In the study, they found that behavioural compliance is influenced by the patient's satisfaction. Therefore, it is hypothesized that:

Hypothesis 4: Patient satisfaction is positively influenced behaviour compliance

2.7 Relationship between service quality, patient satisfaction, and compliance behavioural concepts

Studies have confirmed that service quality is an antecedent to customer satisfaction (e.g., Dabholkar et al., 2000; Dagger and Sweeney, 2006). Often, the nature of the service quality and satisfaction link is seen as linear, indicating that the higher the perceived service quality leads to higher levels of satisfaction (Pollack, 2008). Dabholkar et al. (2000) have found that service quality is indirectly related to behavioural intentions with service satisfaction as a mediating variable. A study conducted by Mohamed and Azizan (2015) on 235 discharge patients found that patient satisfaction influences behavioural compliance. They also find that perceived service quality and patient satisfaction are two distinct constructs and established that patient satisfaction mediated the effect of perceived service quality on behavioural compliance. Hence, it is hypothesized that:

Hypothesis 5: The impact of perceived service quality on behavioural compliance is mediated by the patient satisfaction.

3. METHODOLOGY

The study employs a quantitative approach. Evaluate the relationship among the latent constructs, which was the impact of medical care and nursing care on perceived service quality, patient satisfaction and behavioural compliance. It also attempted to confirm the mediating effect of patient satisfaction on perceived service quality relationship with behavioural compliance.

The study was conducted on discharged patient from a multi-specialty public hospital in Kuantan. It is the most important hospitals in the State of Pahang in terms of size and complexity of services provided and offers many specialty medical services included maternity, surgery, orthopaedic, and intensive care. It is a referral hospital in the State of Pahang and known in handling patients from all classes and with various health problems. Total number of beds in the hospitals is 718. The hospital bed occupancy rate (BOR) was 79.35% and the average length of stay (ALOS) was 4.46 days (Fakta Kesihatan, 2008).

3.1 Subjects

3.1.1 Population

The population represents the sample elements or objects or individual that has the relevant information from which inferences are drawn (Malhotra 2009). In the current study, the population was defined as working adults from the selected schools and universities (public and private universities) in the Kuantan district council administrative area who have been discharged from the hospital. This sample can be concluded as a good representation of the theoretical population because the respondents come from different establishments, which comprised of various age groups, different experience and different working cultural (Leong et al., 2013). The respondents of the study consisted of all individuals who were at least 18 years old and discharged from the hospital in the past 12 months (Andaleeb, 2001). The respondents were admitted into the hospital wards at least two days in order to accumulate enough hospital experience (Papanikolaou and

Ntani, 2008). According to Andaleeb (2008; 2001) being admitted into hospital represents salient experience, thus it is not easily forgotten.

3.1.2 Sample and procedure

In the absence of population lists from which a random sample could not be drawn, the current study utilized the population based survey (e.g., Andaleeb, 2001, 2008; Akter et al. 2011; Berhe et al., 2013; Ashrafi et al., 2012). The sample size required for data analysis depends on the intended statistical tool to be used in the study. This study used Partial Least Square Structural Equation Modelling (PLS-SEM) for data analysis. The rule of thumb for PLS-SEM in establishing a minimum sample size is equivalent to ten times the greater of the number of indicators comprising the most complex formative construct or the largest number of exogenous constructs leading to an endogenous construct (Hair et al., 2011). In the study, the largest group of exogenous constructs that lead to an endogenous construct (i.e., behavioural compliance) was four. Thus, indicating that the minimum sample requirement for statistical analysis was 40 usable responses.

Another procedure to determine adequacy in sample size requirements of PLS-SEM is by mean of statistical power analyses (Hair et al., 2014). Thus, in this study G*Power 3.1.9.2 for windows, a statistical power analysis program was used to determine a minimum sample size requirement (Faul et al., 2009) in order to ensure rigor in complex modelling. The results of the analysis show that sample size required was 111 to 5% level of significance and 80% of the statistical power level. However, in order to ensure representation, sample sizes of 400 were targeted this study, in comply with the average size of samples suggested by Krejcie and Morgan (1970) and based on previous empirical study conducted by Andaleeb (2001).

The study employed a survey design conducted on a cross-sectional basis. Consequently, the self-administrated questionnaire distributed to 400 respondents. The questionnaire was administered over a period of three weeks. The respondents completed the questionnaire at their work places. Two screening questions were used to identify the sample respondents for

the study. The participants were asked if they ever admitted into the hospital and how many days they were warded. A total of 95 questionnaires were incomplete, hence not included in the study. These resulted in a total of 305 useful responses. The respondents were assumed to be representative of the patients in Malaysia considering the different composition of the respondents. The demographic profiles of the respondents are listed in Table 1.

Table 1: Demographics of the Respondent

Measure	Item	Frequency	Percent
Gender	Male	123	40.3
	Female	182	59.7
Ethnic	Malay	200	65.6
	Chinese	91	29.8
	Indian	14	4.6
Education	Primary	5	1.6
	PMR/LCE	3	1.0
	SPM/MCE	5	1.6
	STPM/HSC	32	10.5
	Diploma	124	40.7
	Bachelor	107	35.1
	Post Graduate	29	9.5

Age	18-25	31	10.2
	26-35	175	57.4
	36-45	66	21.6
	46-55	9	3.0
	56 and above	24	7.9
Marital Status	Single	26	8.5
	Married	279	91.5

3.2 Measure

This study utilized structured questionnaires, based on a 5-point Likert-type scale ranging from 1 (strongly disagree) to 5 (strongly agree). Basically, all constructs and indicators in the questionnaires were adapted from previously validated scales and were modified to operationalize the constructs in our research model. To establish support for face validity a panel of experts from academician and practioner reviewed the constructs and the initial set of indicators. Based on their suggestions a few of the indicators were rephrased. All constructs contained reflective indicators since they measure the same underlying phenomenon (Chin, 1998). To test the research model, the questionnaire consist of 27 indicators that form the exogenous and endogenous constructs. The indicators grouped under 5 latent constructs (see Table 2).

Table 2: Constructs and Sources

Construct	Number of items	Source
1. Medical Care (MC)	7	Andaleeb and Millet, 2010
2. Nursing Care (NC)	6	Andaleeb and Millet. 2010; Dagger et al., 2007
3. Perceived Service Quality (PSQ)	4	Dagger and Sweeney, 2007; Dagger et al., 2007
4. Patient Satisfaction (PS)	5	Dagger et al. 2007
5. Behavioural Compliance (BC)	5	Lin and Hsieh, 2011

4. DATA ANALYSIS AND RESULT

4.1 Statistical method

The data analysis method used in this study is the partial least squares (PLS) technique. PLS testing of the research model was performed with Smart PLS 3.2.3 software (Ringle,Wende, and Becker, 2015). The choice of PLS is because of the following reasons (Roldán and Sánchez-Franco, 2012). First, this study focuses on the prediction of the dependent variable. Second, the model is complex in terms of both the number of relationships and the levels of dimensionality. Third, the study is based on prior models but introduces new measures and structural paths (Chin, 2010).

4.2 Common methods variance

Common Method Variance (CMV) is a potential source of error in the self-report survey study. We addressed the issue by grouping the survey instrument indicators into their specific exogenous or endogenous constructs in an effort to reduce single-source method bias (Podsakoff et al., 2003). The confidentiality and the anonymity of the respondents were treated very strictly, and all items in the questionnaire were scaling very clear and precise to ensure less subject to bias (Reio, 2010).

A further post hoc test was conducted. The CMV was assessed using partial correlation technique using a marker variable (Lindell and Whitney, 2001). A construct measured by six indicators was used as the marker variable in this study. Using SmartPLS latent variable correlation analysis function, a correlation matrix was developed to examine the correlation coefficients of the MC, NC, PSQ, PS, BC and the marker variable (MK). The results showed that the marker variable had correlation coefficients close to zero relative to the other constructs (See, Table 3). This finding provided further assurance that common method bias was not an issue in the current study (Podsakoff et al., 2003). When the marker variable was controlled for in the correlation analysis, there were no significant changes in the R Square of the endogenous construct (BC). That is, 0.356 before and 0.361 after the marker variable was introduced. The results further suggested that common method bias was not a likely contaminant of the research results.

Table 3: Latent variable correlation

	MC	NC	PSQ	PS	BC	MK
MC	1					
NC	0.606	1				
PSQ	0.596	0.814	1			
PS	0.658	0.745	0.815	1		
BC	0.550	0.500	0.455	0.597	1	
MK	0.074	0.089	0.116	0.079	0.118	1

Note: MC (Medical Care), NC (Nursing Care), PSQ (Perceived service quality),

PS (Patient Satisfaction), BC (behavioural Compliance), MK (Marker Variable)

4.3 Measurement model

In our study, we have modeled the healthcare service quality using hierarchical component models with a reflective design (Mode A). We performed an analysis of the measurement model, in which a series of tests were conducted for reliability and convergent and discriminant validity of the reflective constructs (Hair, Hult, Ringle, and Sarstedt, 2013). All path loadings in Table 4 are significant, and are exceed recommended threshold value (0.70). In the case of the behavioural compliance construct, although it had five items on the original scale, given that one of the item loading was below 0.70, we decided to eliminate the item, leaving four indicators to measure the construct (Hair, Hult, Ringle, and Sarstedt, 2014). In addition, the average variance extracted (AVE) and composite reliability (CR) of all constructs are exceed recommended threshold values of 0.50 and 0.70,

respectively, thereby establishing sufficient convergent validity and reliability.

Table 4: Convergent validity and reliability

Construct	Item	Loading	t-Value	AVE	CR
Medical Care (MC)	MC1	0.79	29.825	0.619	0.919
	MC2	0.763	23.721		
	MC3	0.813	31.653		
	MC4	0.814	32.218		
	MC5	0.778	25.153		
	MC6	0.757	28.731		
	MC7	0.789	24.276		
Nursing Care (NC)	NC1	0.794	34.403	0.687	0.929
	NC2	0.777	28.492		
	NC3	0.822	33.115		
	NC4	0.877	53.843		
	NC5	0.863	52.925		
	NC6	0.834	47.544		
Perceived Service Quality (PSQ)	PSQ1	0.913	71.135	0.79	0.938
	PSQ2	0.913	81.875		
	PSQ3	0.884	37.728		
	PSQ4	0.843	33.991		
Patient Satisfaction (PS)	PS1	0.83	35.834	0.695	0.919
	PS2	0.865	37.081		
	PS3	0.872	47.083		
	PS4	0.864	47.456		
	PS5	0.73	24.226		
Behavioural Compliance (BC)	BC1	0.819	37.476	0.775	0.932
	BC2	0.882	43.263		
	BC3	0.918	76.119		
	BC4	0.899	53.25		

We used the Fornelle Larcker Criterion (Fornelle and larcker, 1981) and the HTMT criterion to assess discriminant validity. Tables 5 shows the results of discriminant validity test using the Fornell Larcker criterion. All diagonal elements in Table 5 are appreciably greater than off-diagonal elements, thereby satisfying the Fornell–Larcker criterion. Table 6 shows Heterotrait–Monotrait (HTMT) ratio (Henseler, Ringle, and Sarstedt, 2015) and all values in Table 6 are are below or equal to the predefined threshold of 0.9. Thus, providing ample evidence of discriminant validity of constructs.

Table 5: Discriminant validity (Fornell-Larcker criterion)

	BC	MC	NC	PS	PSQ
BC	0.880				
MC	0.550	0.787			
NC	0.501	0.606	0.829		
PS	0.597	0.658	0.745	0.834	
PSQ	0.455	0.596	0.814	0.815	0.889

Table 6: Discriminant validity (HTMT criterion)

	BC	MC	NC	PS	PSQ
BC					
MC	0.609				
NC	0.553	0.674			
PS	0.668	0.735	0.822		
PSQ	0.501	0.656	0.879	0.900	

4.4 Structural Model

To evaluate the statistical significance of the path coefficients we run 500 resamples bootstrapping (Henseler et al., 2009). All the direct effects in Figure 1 are significant. As shown in Figure 1 and Table 7, there is a positive relationship ($\beta = 0.163$, $p < 0.01$) between Medical Care (MC) and Perceived Service Quality (PSQ) and also positive relationship ($\beta = 0.715$, $p < 0.01$) between Nursing Care (NC) and PSQ. Both of this relationship explaining 67.9% variance. These results support H1 and H2 respectively. There is a positive relationship ($\beta = 0.815$, $p < 0.01$) between PSQ and Patient Satisfaction (PS) explaining 66.4% variance. These results support H3. PS is also positively related ($\beta = 0.597$, $p < 0.01$) to Behavioural Compliance (BC) explaining 35.6% variance, thus support H4. To test the H5 the Preacher and Hayes (2008) method of bootstrapping the indirect effect was applied. The bootstrapping analysis showed that the indirect effect $\beta = 0.487$ (0.815×0.597) was significant with a t-value of 11.876. Thus we can conclude that the mediation effect is statistically significant, indicating that H5 is also supported.

Figure 1: Structural model

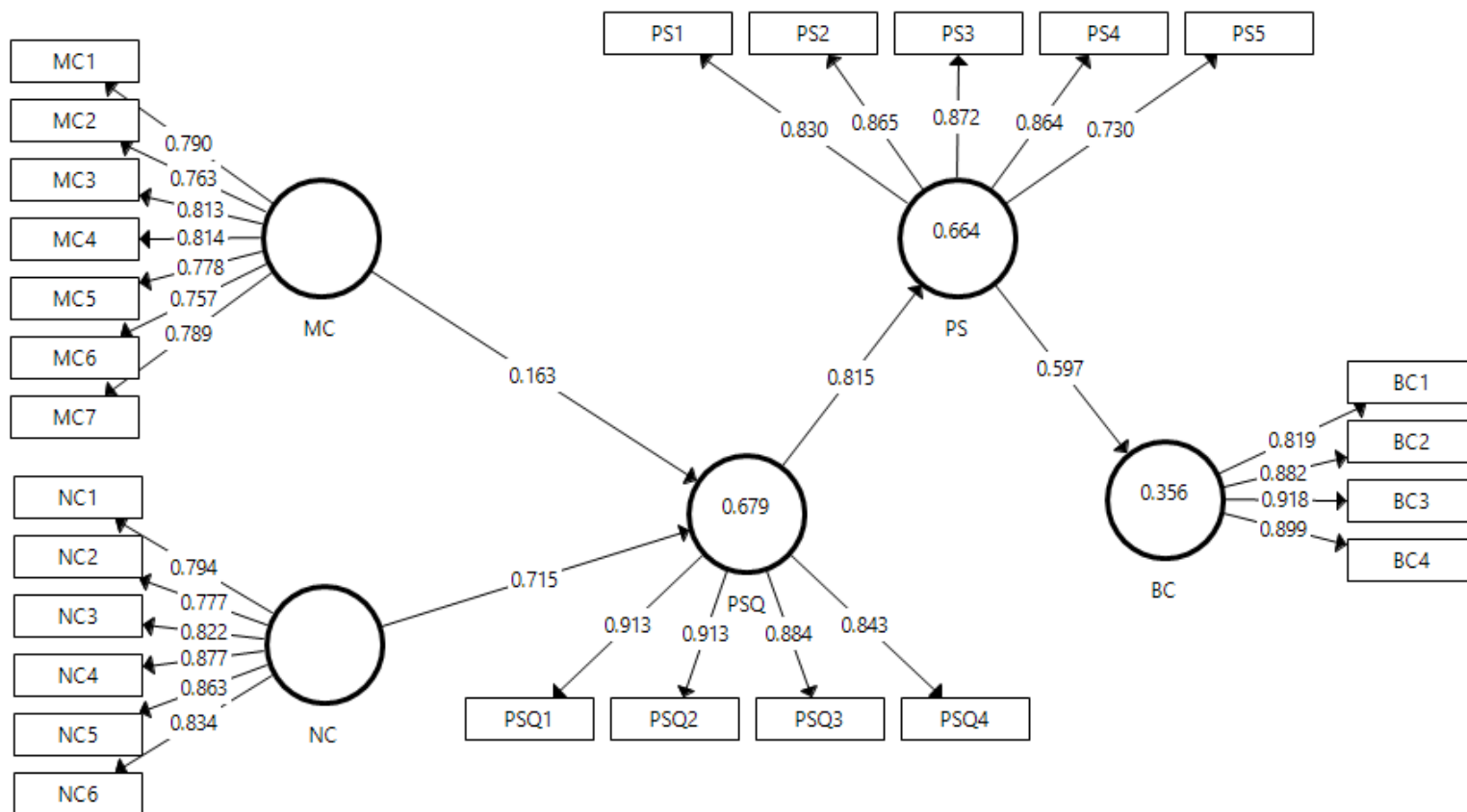


Table 7: Results of hypothesis testing

Hypothesis	Relationship	Std Beta	t-Value	Decision
H1	MC →PSQ	0.163	3.776**	Supported
H2	NC →PSQ	0.715	18.834**	Supported
H3	PSQ →PS	0.815	41.284**	Supported
H4	PS→BC	0.597	15.214**	Supported
H5	PSQ→PS→BC	0.487	11.876**	Supported

**p<0.01

5. DISCUSSION

The purpose of this study was to test the health care service quality using hierarchical component models among the discharged patient from a public hospital in Pahang, Malaysia. The study also examined the relationships between medical care, nursing care and perceived service quality and the impact on patient satisfaction and behavioural compliance. The result of this study is similar to the study by Azizan and Mohamed (2013), the study found a significant relationship between medical care (MC), nursing care (NC) and perceived service quality (PSQ) and also a significant relationship between PSQ and patient satisfaction (PS). In addition, results of this study also consistent with findings by Mohamed and Azizan (2015) which found that perceived service quality is significantly related to patient satisfaction and patient satisfaction is significantly related to behavioural compliance. That is, from the empirical data, we confirm a mediation role of patient satisfaction in the relationship between perceived service quality and

behavioural compliance. This result offers important implications for both theoretical development and practical

The model adopted in this study shows that the medical care and nursing care can explain 67.9% of the variance in perceived service quality, perceived service quality can explain 66.4% of the variance in patient satisfaction and further patient satisfaction influence 35.6% of variance in behavioural compliance. This results shows that the hierarchical component models of healthcare service quality has relatively good predictive power on behavioural compliance.

The implication of the findings can be divided into theoretical and practical. Theoretically, this study adds to the growing body of literature on healthcare service quality particularly in patient behavioural compliance. Practically, measuring healthcare service quality can help healthcare managers to effectively establish control mechanism and initiate improvement programmes. This study, found that patient and health providers create and affect healthcare service quality. Results of the current study provide support for the notion that behavioural compliance is a vital component of successful healthcare service offerings. That is, perceived service quality is fundamental to improving patient satisfaction and influences outcome quality through behavioural compliance. The results also implicate that service provider expertise is also an important driver of behavioural compliance. Sustainable operation of a hospital is only possible by keeping a high quality of medical service providers, that necessitate them to understand patients expectation and needed. Thus, healthcare managers need to ensure their service providers (i.e., doctors and nurses) have the best professional knowledge and competence, mastering the technical skills necessary to convey expertise with respect to services. Therefore, the healthcare manager could utilize the findings of this study to further refining health service performance and image of the hospital.

5.1 Limitation and Suggestion for Future Research

When considering the results of this study, several limitations and future research opportunities must be acknowledged. First, the data for this study were collected from discharged patient of a public hospital. Future research could replicate and extending this research to other discharged patients from different hospitals to improve its validity. Second, while the sample size for this study was appropriate for the analytical technique, replicating this study with a larger sample would present an opportunity to conduct more analysis with a different technique. In this study, we use a reflective indicators of the latent variables because we are interested in theory development. For future, researchers might prefer formative models as suggested by Bjertnaes, Sjetne and Iversen (2012). Finally, this study examined only two dimensions of technical quality (i.e., medical care and nursing care) in healthcare service. However, healthcare service quality may consist a wide variety potential dimensions, all of which present interesting avenues for future research in the field.

6. CONCLUSIONS

The demand for high quality health care is growing. Malaysian's medical care system have changes tremendously. Many large hospital have expanded with considerable number of beds. Accordingly number of patient increase, added enormous workload onto the medical personnel. Thus, assessments of the healthcare system are essential for improving both the population's health status and the efficacy of the healthcare system. In this study we found that perceived service quality and patient satisfaction plays an important role in achieving good overall healthcare outcomes. The issue of patients' perceptions of healthcare providers (i.e., doctors and nurses) professionalism is important for both researchers and managers. Therefore, we suggest the improvement of the doctors and nurses professionals' competences profile, by improving working condition and training.

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Effect of Thermal Radiation on Laminar Boundary Layer Flow over a Moving Plate with Newtonian Heating

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Abstract. The laminar boundary layer flow over a moving flat plate with the presence of thermal radiation effect and Newtonian heating is numerically studied. The non linear partial differential equations that governed the model are transformed to ordinary differential equations using the similarity transformation before being solved numerically by Runge-Kutta-Fehlberg (RKF45) method. The influenced and characteristic of pertinent parameters which are the Prandtl number, the plate velocity parameter, the thermal radiation parameter and the conjugate parameter are analyzed and discussed. It is found that the presence of thermal radiation has increased the value of wall temperature and accelerated the boundary layer separation.

Keyword: Moving plate; Newtonian heating; Thermal radiation.

Introduction

The convective boundary layer flow plays an important role in engineering and industrial activities. It is applied in thermal effects managements in many industrial outputs for example in electronic devices, water heater, bath heater, buildings insulation as well as in engine cooling system such as in car radiator. Because of the large contributions, this topic has attracted many

researchers to study and expand the knowledge so that it could be applied in order to handle the thermal problems produced applications.

The study of boundary layer flow on a constant speed moving plate was first studied by Sakiadis (1961). Due to entrainment of the ambient fluid, this boundary layer flow is quite different from Blasius flow past a flat plate. Tsouet al. (1967) done the experimental study which support the Sakiadis theoretical predictions for Newtonian fluid. Other papers that considered the boundary layer flow over a moving plate are Bataller (2008) and Ishak et al. (2011) who observed the radiation effects on the fluid flow with convective boundary conditions. It was found that the presence of thermal radiation and convective boundary conditions reduce the heat transfer rate at the surface. Next, the effect of transpiration on the flow and self-similar boundary layer flow over a moving surface was studied by Weidman et al. (2006) and Ishak et al. (2009). A permeable surface was considered and it was found that dual solutions were obtained in both studies.

On the other hand, Merkin (1994) has introduced the more realistic boundary conditions which specifying the wall or surface to ambient temperature distributions namely the Newtonian heating (NH), where the heat transfer rate from the wall is taken proportional to the local wall temperature. Recent studies which considering the Newtonian heating includes the works from Hussanan et al. (2015), Bing et al. (2017), Mohamed et al. (2017a, 2017b) and Al-Sharifi et al. (2017) who consider the MHD flow on a stagnation point and over a stretching sheet embedded in viscous fluid, Jeffrey micropolar fluid and Williamson fluid with thermal radiation, heat generation, slip and solet effects.

Motivated by the above factor and contributions, the objective of the present paper is to investigate the effect of thermal radiation on laminar boundary layer flow over a moving plate with Newtonian heating. The fact that the problem considered here has never been studied before, thus the reported result in this paper is new.

Mathematical Formulation

Consider a horizontal moving flat plate immersed in a steady incompressible viscous fluid of ambient temperature T_∞ and free stream velocity U_∞ as shown in Figure 1. It is assumed that $u_w(x) = \varepsilon U_\infty$ is the plate velocity where ε is the plate velocity parameter (Weidman et al., 2006). T is the temperature inside the boundary layer while u and v are the velocity components along the x and y directions, respectively. The suggested governing boundary layer equations in 2-dimensional coordinate system are (Ishak et al., 2009):

$$\frac{\partial u}{\partial x} + \frac{\partial v}{\partial y} = 0, \quad (1)$$

$$u \frac{\partial u}{\partial x} + v \frac{\partial u}{\partial y} = \nu \frac{\partial^2 u}{\partial y^2}, \quad (2)$$

$$u \frac{\partial T}{\partial x} + v \frac{\partial T}{\partial y} = \frac{k}{\rho C_p} \frac{\partial^2 T}{\partial y^2} - \frac{1}{\rho C_p} \frac{\partial q_r}{\partial y}, \quad (3)$$

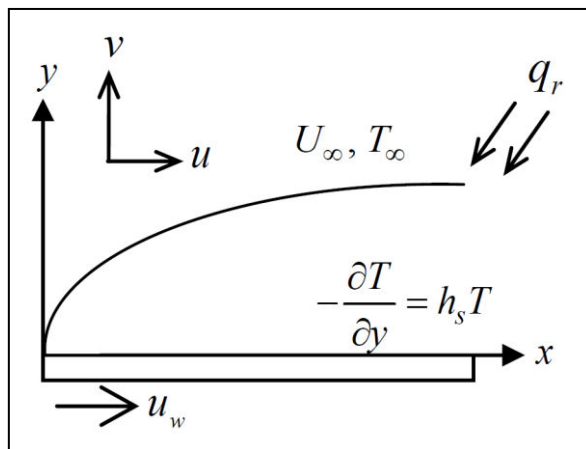


Figure 1. Physical model and the coordinate system

subject to the boundary conditions

$$\begin{aligned} u &= \varepsilon U_\infty, \quad v = 0, \quad -\frac{\partial T}{\partial y} = h_s T \text{ at } y = 0, \\ u &= U_\infty, \quad T \rightarrow T_\infty \text{ as } y \rightarrow \infty, \end{aligned} \quad (4)$$

where ν is the kinematic viscosity, ρ is the fluid density, k is the thermal conductivity and C_p is the specific heat capacity at constant pressure. Next, h_s is the heat transfer coefficient for the Newtonian heating. The radiative heat flux is given by $q_r = -\frac{4\sigma^*}{3k^*} \frac{\partial T^4}{\partial y}$ where σ^* and k^* are the Stefan-Boltzmann constant and the mean absorption coefficient, respectively. Using Rosseland approximation (Bataller, 2008), the Equation (3) can be written as

$$u \frac{\partial T}{\partial x} + v \frac{\partial T}{\partial y} = \left(\frac{k}{\rho C_p} + \frac{16\sigma^* T_\infty^3}{3k^* \rho C_p} \right) \frac{\partial^2 T}{\partial y^2}. \quad (5)$$

Let $N_R = \frac{4\sigma^* T_\infty^3}{kk^*}$ as the radiation parameter, then Equation (5) becomes

$$u \frac{\partial T}{\partial x} + v \frac{\partial T}{\partial y} = \frac{k}{\rho C_p} \left(1 + \frac{4}{3} N_R \right) \frac{\partial^2 T}{\partial y^2}. \quad (6)$$

Note that the thermal radiation effects is absent when $N_R = 0$. Next, in reducing the number of dependent and independent variables in Equations (1) to (3), the following similarity transformation are introduced (Ishak et al., 2009):

$$\eta = \left(\frac{U_\infty}{2\nu x} \right)^{1/2} y, \quad \psi = (2U_\infty \nu x)^{1/2} f(\eta), \quad \theta(\eta) = \frac{T - T_\infty}{T_\infty}, \quad (7)$$

where θ and ψ are dimensionless temperature and the stream function defined as $u = \frac{\partial \psi}{\partial y}$ and $v = -\frac{\partial \psi}{\partial x}$ which satisfy Equation (1), respectively.

Therefore, u and v can be derived as

$$u = U_\infty f'(\eta), \quad v = -\left(\frac{U_\infty \nu}{2x} \right)^{1/2} f(\eta) + \frac{U_\infty y}{2x} f'(\eta), \quad (8)$$

Substitute the Equations (7) and (8) into Equations (2) and (6), then the following transformed ordinary differential equations were obtained:

$$f''' + ff'' = 0 \quad (9)$$

$$\frac{1}{\text{Pr}} \left(1 + \frac{4}{3} N_R \right) \theta'' + f\theta' = 0, \quad (10)$$

subjected to the boundary conditions

$$\begin{aligned} f(0) = 0, \quad f'(0) = \varepsilon, \quad \theta'(0) = -\gamma(1 + \theta(0)), \\ f'(\eta) \rightarrow 1, \quad \theta(\eta) \rightarrow 0 \text{ as } \eta \rightarrow \infty. \end{aligned} \quad (11)$$

where $\text{Pr} = \frac{v\rho C_p}{k}$ is the Prandtl number. In order to ensure the boundary conditions (11) to be independent of x , it is assume (Ishak, 2010)

$$h_s = ax^{-1/2} \quad (12)$$

where a is constant thus $\gamma = a \left(\frac{2v}{U_\infty} \right)^{1/2}$ as the conjugate parameter.

Noticed that for $\gamma \rightarrow 0$ and integrate the terms $\theta'(0)$ with respect to η , the present problem reduces to the classical constant wall temperature (CWT) boundary condition.

Results and Discussion

The system of ordinary differential equations (9) and (10) with boundary conditions (11) were solved numerically using the RKF45 method using Maple software. The numerical results were obtained for the wall temperature $\theta(0)$, the heat transfer coefficient $-\theta'(0)$ and the skin friction coefficient $f''(0)$ for various values of pertinent parameter namely as the Prandtl number Pr , the plate velocity parameter ε , the thermal radiation parameter N_R and the conjugate parameter γ .

In order to validate the numerical results obtained, the comparison has been made. Table 1 shows the comparison values of $-\theta'(0)/\sqrt{2}$ in CWT case with previous published results by Roşca and Pop (2014) and

Mohamed et al. (2016). It is found that the numerical results are in a good agreement. Further, Table 1 included results for $-\theta'(0)$ in CWT and NH as well as the value of $f''(0)$. It is found that the increase of Pr result to the increase in $-\theta'(0)$ in CWT while decreases in NH. Further, the changes in Pr gives no effect on the value of $f''(0)$.

Next, Table 2 presents the values of $\theta(0)$ and $f''(0)$ for various values of N_R and ε . From this table, it is concluded for $\varepsilon < 1$, the values of $f''(0)$ is positive while for $\varepsilon > 1$, $f''(0)$ turns to negative values. This is because, as $\varepsilon > 1$, the plate moves faster than the free stream velocity which in turn produced the negative velocity gradient which results the $f''(0)$. As $\varepsilon = 1$, the $f''(0) = 0$ due to the plate velocity is same as the free stream velocity thus gives zero velocity gradient. Furthermore, $\varepsilon < 0$ denoted as the plate move in the opposite directions against the free stream. Next, as table goes to the right, the present of N_R has enhanced the value of $\theta(0)$. This is clear from the Equation (6) where the effect of N_R is to enhance the thermal diffusivity. Meanwhile, from the numerical calculation, N_R give no effect on $f''(0)$. This is unsurprising as it was clear from ordinary differential equations (9) and (10).

Table 1. Comparison of the present solution with previously published result for various values of Pr when $N_R = \varepsilon = 0$, and $\gamma = 0.1$.

Pr	$-\theta'(0)/\sqrt{2}$ (CWT)			$-\theta'(0)$ (CWT)	$-\theta'(0)$ (NH)	$f''(0)$
	Roşca and Pop (2014)	Mohamed et al. (2016)	Present	Present	Present	Present
0.7	0.29268	0.292680	0.292689	0.41393	0.13185	0.46960
0.8	0.30691	0.306917	0.306920	0.43405	0.12994	0.46960
1	0.33205	0.332057	0.332057	0.46960	0.12706	0.46960
5	0.57668	0.576689	0.576689	0.81556	0.11398	0.46960
10	0.72814	0.728141	0.728142	1.02975	0.11076	0.46960

Table 2. Values of $\theta(0)$ and $f''(0)$ for various values of N_R and ε when $Pr = 0.7$ and $\gamma = 0.1$.

ε	$\theta(0)$			$f''(0)$
	$N_R=0$	$N_R=0.5$	$N_R=1$	
-0.2	0.4401	0.5420	0.6281	0.4302
-0.1	0.3641	0.4600	0.5418	0.4611
0	0.3186	0.4091	0.4869	0.4696
0.1	0.2871	0.3731	0.4474	0.4625
0.5	0.2177	0.2909	0.3553	0.3287
1	0.1762	0.2397	0.2963	0.0000
2	0.1354	0.1879	0.2353	-1.0191
3	0.1140	0.1598	0.2017	-2.3973
5	0.0905	0.1283	0.1633	-5.9725
10	0.0650	0.0933	0.1120	-18.4527

Figures 2 to 4 show the temperature profiles $\theta(\eta)$ for various values of N_R , Pr and ε , respectively. It is found that the increment of N_R in Figure 2 enhanced the temperature profiles and its thermal boundary layer thicknesses. This is realistic since the present of thermal radiation effects added amount of heat on the plate surface which increases the wall temperature. The heat spread away from the surface then thickening the boundary layer.

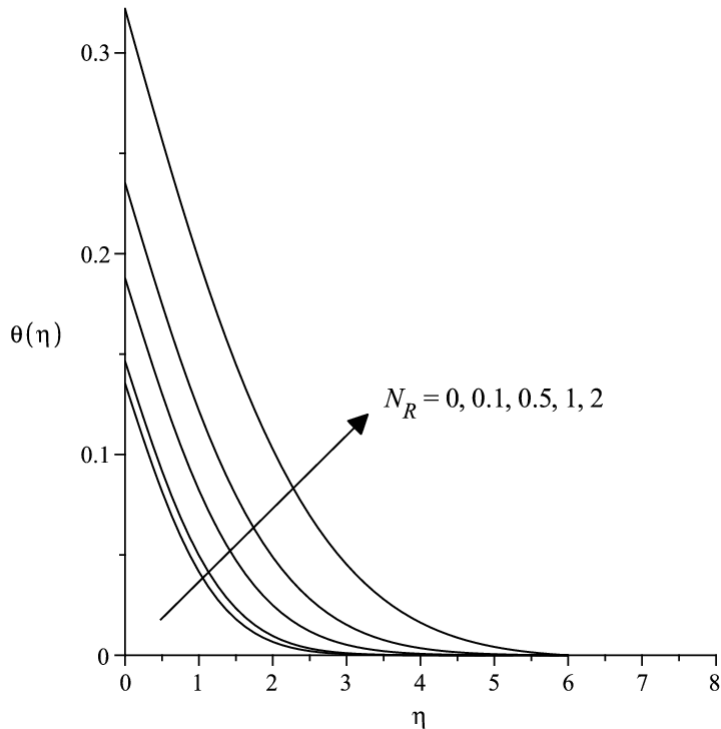


Figure 2. Temperature profiles $\theta(\eta)$ for various values of N_R when $Pr = 0.7, \varepsilon = 2$ and $\gamma = 0.1$.

In Figures 3 and 4, it is observed that the increase of Pr and ε has reduced the temperature profiles as well as the thermal boundary layer thickness. It is known that for small values of Pr , the fluid is highly thermal conductive. Physically, the increase in Pr results to a decrease in thermal diffusivity which lead the decreasing of energy ability that reduces the thermal boundary layer thickness.

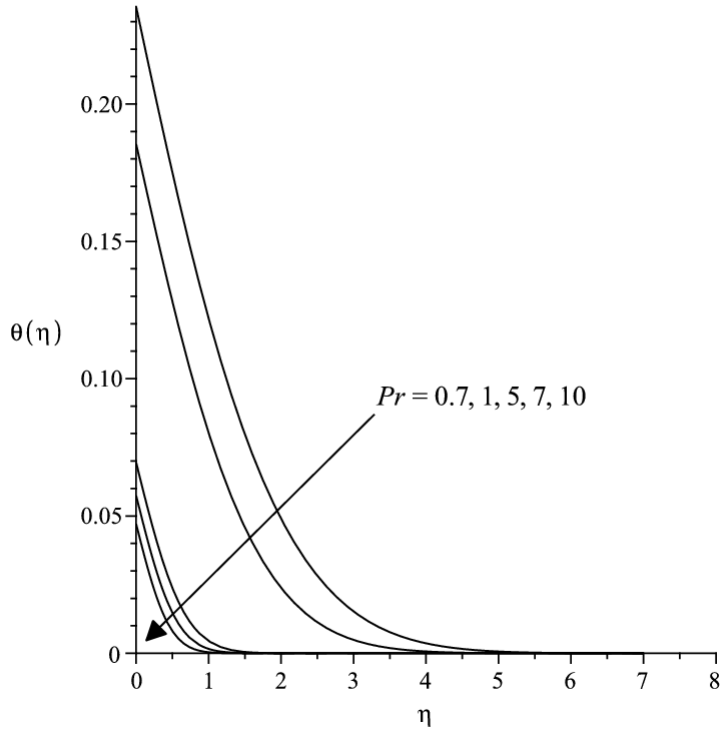
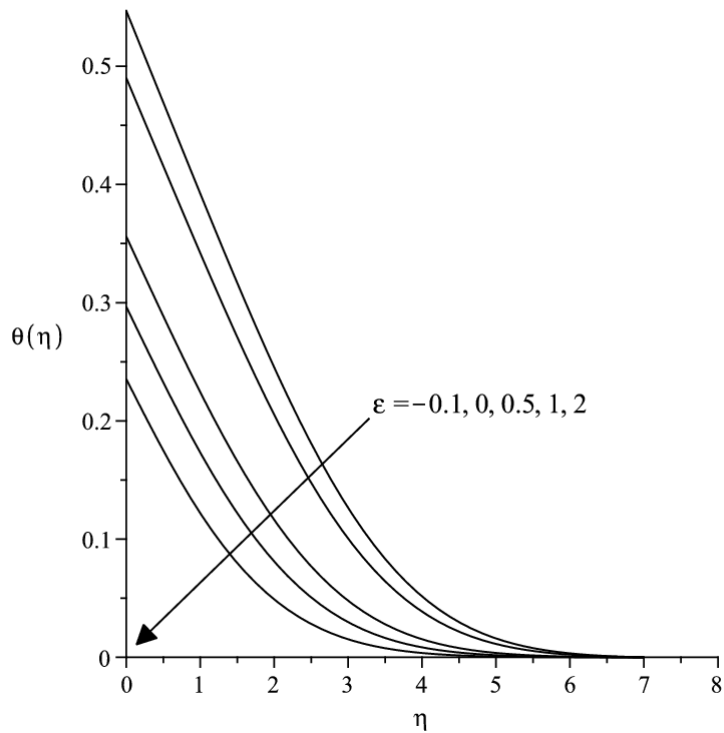


Figure 3. Temperature profiles $\theta(\eta)$ for various values of Pr when $N_R = 1$, $\varepsilon = 2$



and $\gamma = 0.1$.

Figure 4. Temperature profiles $\theta(\eta)$ for various values of ε when $Pr = 0.7$, $N_R = 1$ and $\gamma = 0.1$.

Next, the velocity profiles $f'(\eta)$ with various values of ε which produces $f'(0) = \varepsilon$ and $f'(\eta) = 1$ as $\eta \rightarrow \infty$ are presented in Figure 5. When $\varepsilon > 1$, the flow has an inverted boundary layer structure. On the other hand, when $\varepsilon < 1$, the flow has a boundary layer structure, which results from the fact that the free stream velocity exceeds the plate velocity. From this figure, it is concluded that as ε increases, the velocity boundary layer thickness decreases.

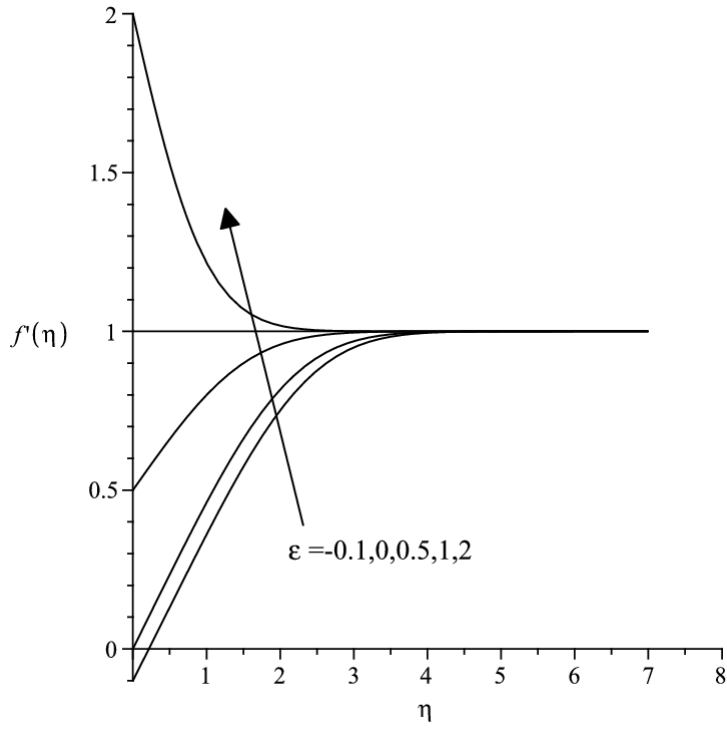


Figure 5. Velocity profiles $f'(\eta)$ for various values of ϵ when $Pr=0.7, N_R=1$ and $\gamma=0.1$.

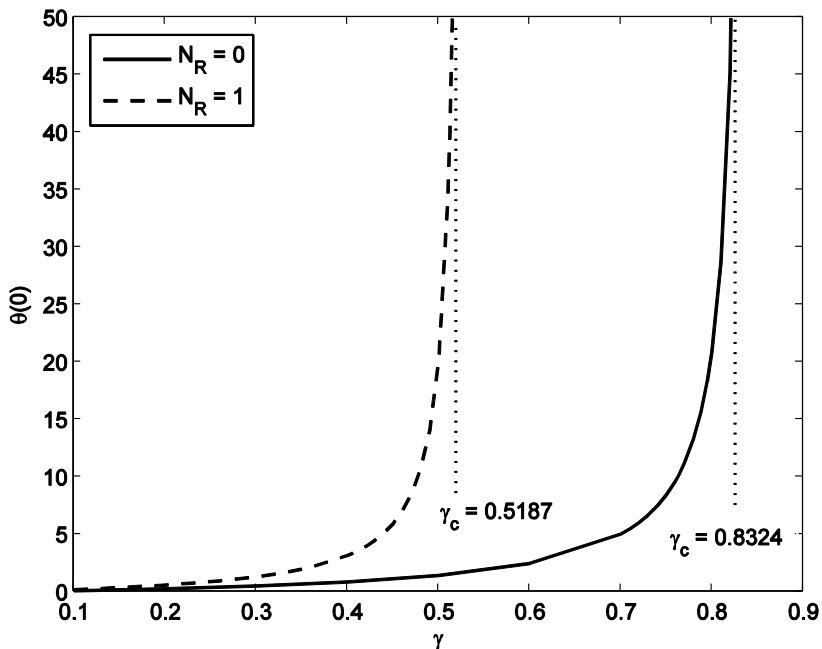


Figure 6. Variation values of wall temperature $\theta(0)$ with various values of γ and N_R when $Pr=0.7$ and $\varepsilon=2$.

Lastly, Figures 6 and 7 present the variation of $\theta(0)$ and $-\theta'(0)$ with various values of γ and N_R , respectively. Both Figures 6 and 7 have an identical variation as stated in (11) where the heat transfer coefficient is taken proportional to the wall temperature. The increase of γ enhanced the value of $\theta(0)$ and $-\theta'(0)$ until γ approaches its critical value γ_c . Beyond this critical value, the physical acceptable solution is undefined which usually refers to the separation boundary layer. From the numerical computation, the presence of N_R was accelerates the separation to occur and reduced the range of which solution exist. It can be seen from Figures 6 and 7 that $\theta(0)$ and $-\theta'(0)$ becomes large (unbounded) as γ approaches the critical value, $\gamma_c=0.8324$ for $N_R=0$ (thermal radiation is absent) and $\gamma_c=0.5187$ for $N_R=1$.

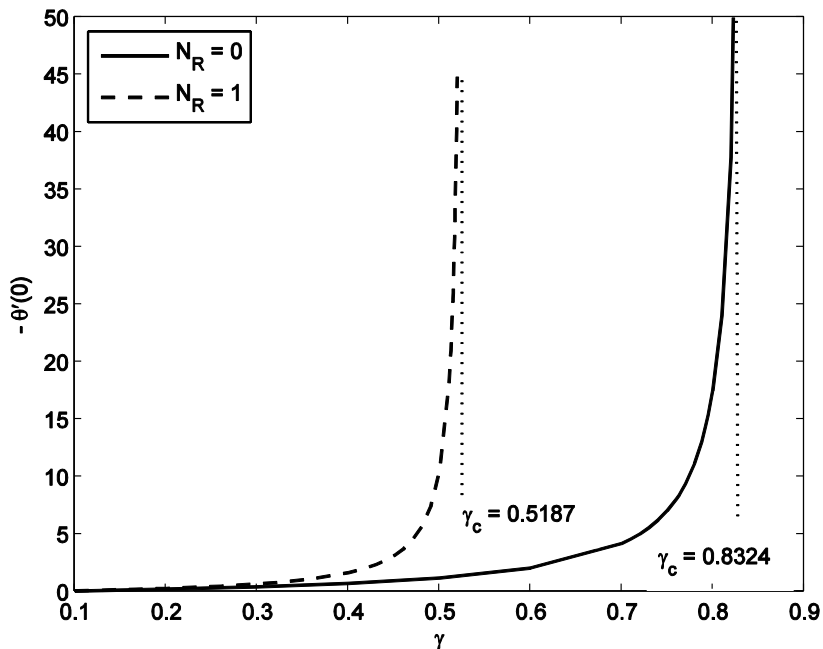


Figure 7. Variation values of heat transfer coefficient $-\theta'(0)$ with various values of γ and N_R when $Pr=0.7$ and $\varepsilon=2$.

Conclusion

As a conclusion, the increase of thermal radiation and the conjugate parameters results to the increase in wall temperature while the Prandtl number and the plate velocity parameter does oppositely. The skin friction coefficient is not affected by thermal radiation, Prandtl number and the conjugate parameter. Next, in order to get a physical acceptable solution, the conjugate parameter must be less than its critical value. Beyond this critical value, the physical acceptable solution is undefined. In discussing the effect of thermal radiation, it is found that the presence of this parameter results to the increase in thermal boundary layer thicknesses. In addition, the presence of thermal radiation parameter accelerates the boundary layer separation.

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