

TEUNGKU ANJONG: BIOGRAPHY AND HIS ROLE IN THE ACEH DARUSSALAM SULTANATE

Sayed Murtadha

Research scholar

Asyraf Aceh Darussalam Foundation, Indonesia

Abstract

Sayyid Abū Bakr bin Ḥusayn Bālfāqīh, known as Teungku Anjong, was a significant yet understudied figure in eighteenth-century Acehnese Islamic scholarship. This study examines his origins, scholarly networks, and socio-religious role in Aceh. Employing a historical method and philological approach, the research draws on primary sources including hagiographical texts, old new paper, and manuscript traditions. The findings reveal that Teungku Anjong was a prominent figure within the Ṭarīqah Alawiyah, connected to a lineage of distinguished Hadrami scholars including Sayyid Ḥusayn bin ‘Umar Bālfāqīh (d.1157 AH), Sayyid ‘Abd al-Raḥmān bin ‘Abd Allāh Bālfāqīh (d.1162 AH), Sayyid Ḥasan bin ‘Abd Allāh bin ‘Alawī al-Ḥaddād(d. 1188 AH), and Sayyid Muḥammad bin Ḥāmid al-Waḥāth(d. 1160 AH). Recognized as a Sufi master of Ṣāḥib Al-Aḥwāl Wa Al-Maqāmāt, he established a dayah in Gampong Jawa that evolved into the present-day Teungku Anjong Mosque. His legacy further encompasses waqf endowments across Aceh and an adjacent mausoleum built in traditional Acehnese style. He passed away on 14 Ramadan 1196 AH, and his memory is perpetuated through the annual Khanduri Thon Teungku Anjong commemoration. This study contributes to scholarship on Hadrami diasporic networks and their enduring impact on Islamic traditions in Indonesia.

Key Words: *Teungku Anjong, Thariqah ‘Alawiyah, Banū ‘Alawī, Karamah and Waqf*

Introduction

The diaspora traces of the *Dhurrīyat al-Rasūl* in Aceh have been recorded for hundreds of years. This can be observed through historical traces such as gravestones, ancient manuscripts, and also past trade records. A number of scholars from this lineage came from their places of origin to Aceh, bringing the message of Islam. Some of them engaged in trade, while others became influential figures in the Aceh Darussalam Sultanate.¹ One of the groups that migrated to Aceh in large numbers was the Banū ‘Alawī, whom some people in Aceh refer to as Sayyid or Habib.

The Banū ‘Alawī played a significant role in the political and religious dynamics of

Islamic sultanates across the Nusantara archipelago. Their involvement in governance is evident in the strategic positions occupied by several key figures. Sayyid ‘Abd al-Raḥmān bin Muḥammad al-Zāhir was appointed *Mangkubumi* (prime minister) of the Sultanate of Aceh Darussalam,² while Sayyid ‘Alī bin ‘Alawī al-Jufrī and Sayyid ‘Abd Allāh bin ‘Abd al-Raḥmān al-Ḥabshī served as advisors to the Sultanate of Jambi.³

The influence of the Banū ‘Alawī extended to direct rulership in several sultanates. Examples include Sulṭān Badr al-‘Ālam Zayn al-‘Ābidīn, Sulṭān Jamāl al-‘Ālam Badr al-Munīr in Aceh, Sulṭān Sharīf ‘Abd al-Raḥmān bin Ḥusayn al-Qādirī, founder and ruler of the Pontianak Sultanate,⁴ and Sulṭān Sharīf Qāsim II in the Siak Sultanate.⁵ In the religious and social domains, Banū ‘Alawī scholars actively contributed to the transmission of Islamic knowledge and the formation of Muslim communities. Notable cases include Sayyid Abū Bakr bin Ḥusayn Bālfaqīh or *Teungku Anjong* in Aceh⁶ and Sayyid Ḥusayn bin Abū Bakr al-‘Aydarūs in Batavia.⁷

The presence of the Banū ‘Alawī in Aceh has been recorded since the 10th and 11th century Hijri, as mentioned in epigraphic evidence and in *al-Mashra‘ al-Rāwī fī Manāqib al-Sādah al-Kirām Āl Bā ‘Alawī*. First, the epigraphic evidence comes from the study conducted by Sayyid ‘Umar bin Muḥammad al-Shaṭīrī at the Raja Pirak Complex tombs in Gampong Kuala.⁸ Second, according to *Al-Mashra‘*, two scholars from the Banū ‘Alawī migrated to Aceh in the 11th century. Sayyid Muḥammad bin Aḥmad al-Syīlī first travelled to Aceh, where he was warmly received by the sultanate under a ruling sultanah and remained there until his death. Later, Sayyid Muḥammad bin Aḥmad al-Shaṭīrī also arrived in Aceh, where he encountered groups identified as Mushabbihah; after spending some time engaged in local religious and social affairs, he eventually returned to Hadramaut. This indicates that Aceh may have been one of the earliest settlements of the Banū ‘Alawī in Indonesia.

Teungku Anjong is one of the important figures from the Banū ‘Alawī lineage who migrated to Aceh in the 12th century Hijri (18th century CE). His widespread reputation for various *karāmah* (miracles) attributed to him strengthened his position as a Sufi scholar, and his grave developed into one of the centres of religious pilgrimage. Although Teungku Anjong played a significant role in the history of the Sultanate of Aceh Darussalam, his figure has not yet received adequate scholarly attention as an independent subject of study. Unlike prominent Acehnese figures such as Shaykh Nūr al-Dīn Muḥammad ibn ‘Alī al-Rānīrī and Shaykh ‘Abd al-Ra’ūf bin ‘Alī al-Fanṣūrī, academic interest in Teungku Anjong remains considerably limited. This scarcity has resulted in significant gaps in the reconstruction of his social background,

intellectual journey, scholarly networks, and contributions to the politico-religious dynamics of the sultanate within the broader historiography of Aceh.⁹

Previous studies have generally only briefly mentioned the Acehnese ulama as an influential social group, without providing in-depth analysis of specific individuals operating at both local and regional levels within the Sultanate of Aceh Darussalam.¹⁰ Research on the relationship between ulama and umara (rulers) during the Aceh Darussalam period has also largely focused on institutional patterns and governmental policies, rather than offering critical readings of the historical experiences of particular ulama figures in shaping the political and religious authority of the kingdom.¹¹ Similarly, recent studies on Acehnese cosmopolitanism, Islamic legal reform, and intellectual developments in the sultanate tend to treat the ulama as a collective actor. Consequently, the identity, contributions, and influence of Teungku Anjong have not been comprehensively reconstructed based on diverse historical sources.¹²

This article aims to fill this historiographical lacuna by providing a more comprehensive biographical reconstruction of Teungku Anjong. It seeks to clarify his social origins, intellectual formation and networks, as well as his multifaceted roles in the political, religious, and intellectual spheres of the Sultanate of Aceh Darussalam. This study not only enriches existing scholarship on Acehnese ulama but also offers a more nuanced and critical understanding of Teungku Anjong's historical significance, contributing to a deeper and more systematic comprehension of Aceh's intellectual and religio-political history.

Method

This study is based on the historical method and philological approach. The historical method consists of four main stages as proposed by M. Atho Mazhar:¹³ heuristics, source criticism, interpretation, and historiography. The heuristic stage involves collecting relevant sources, including written, printed, and oral materials related to the object of study. Next, the source criticism stage is conducted to assess the authenticity (external criticism) and the credibility of the content (internal criticism) of these sources. The interpretation stage aims to analyse and make sense of the verified historical facts in order to produce a coherent understanding. Finally, the historiography stage involves organizing the research findings into a systematic historical narrative. The philological approach was used to ensure the validity and authenticity of the primary manuscript sources in reading, verifying, and interpreting the data.

The primary sources in this study consist of several classical books, including *Tathbīt al-Fu'ād*, *al-Mawāhib wa al-Minah fī Manāqib Quṭb al-Zamān al-Ḥasan*, 'Īd al-Yawāqīt, *Kifāyat al-Rāghib*, *al-Mashra' al-Rāwī fī Manāqib al-Sādah al-Kirām Āl Bā 'Alawī*, *Nayl al-Maqṣūd fī Mashrū'iyat Ziyārat Nabī Allāh Hūd 'alayhi al-salām*, *al-Mawā'iz fī Sittat al-Fawā'id*, *Sharḥ al-Hudhūdī 'alā Umm al-Barāhīn*, *Qalam al-Ḥabīb Aḥmad ibn 'Abd al-Raḥmān ibn 'Alī al-Saqqāf*, *Shajarah Ansāb al-'Alawiyyīn* and *Manuskrip Manaqib Sayid Husayn bin Ahmad Al-Qadri*. In addition, this study also utilizes manuscripts from the Aceh Museum, Pedir Museum, the National Library of the Republic of Indonesia, and Leiden University.

Additional data were obtained from newspapers of the Dutch East Indies colonial period accessed through the digital collection *Delpher* of the *Koninklijke Bibliotheek*, including *Java Bode*, published on March 26, 1881, *De Sumatra Post*. No. 68, published on 22 March 1939, *Beknopt Alfabetisch Informatieboekje Betreffende, Het Familie- en Kamponglevens op Groot-Atjeh: Eene Bijdrage tot de Ethnographie van Noord-Sumatra* and *Groot-Atjehsche Personen en Aangelegenheden*. To strengthen the analysis, this study employs a philological approach in examining old manuscripts in order to achieve accurate textual readings and more reliable historical interpretations related to the history of Teungku Anjong.

Results and Discussion

Origin and Family

Teungku Anjong was Sayyid Abū Bakr bin Ḥusayn Bālfaqīh, belonging to the Banū 'Alawī family. This family descends from Sayyid Aḥmad bin Īsā al-Muhājir, who migrated from Iraq to Yemen in the 4th century AH, as mentioned in the *al-Nafḥah al-'Anbarīyah* by Shaykh Muḥammad Kāẓim bin Abī al-Futūḥ al-Yamānī al-Mūsawī (d.880 AH). The Banū 'Alawī constitute a segment of the Hadrami scholarly community that has historically played a significant role in the spread of Islam in the Malay-Indonesian archipelago. This role was primarily manifested through their engagement in religious propagation, the establishment of scholarly and kinship networks, and their active participation in the socio-religious life of local communities.¹⁴

Al-Mawāhib wa al-Minah fī Manāqib Quṭb al-Zamān al-Ḥasan states that Sayyid Husayn bin Umar Balfaqih was a sufi and devout worshiper. Teungku Anjong's father also served as a *nāẓir* (guardian) at the tomb of Prophet Hud (peace be upon him), earning him the title *Ṣāḥib Hūd*. He was also well known for his close relationship with Sayyid

Abdullah bin Alwi Al-Hadad (d. 1132 AH) and his family. In the *Tathbīt al-Fu'ād*, it is noted that Teungku Anjong's family home was located in the village of *Al-Juhayl*, a small settlement near the city of Tarim in Hadramaut, situated in the valley of Wadi Hadramaut (Fig.1). Teungku Anjong had a brother named Sayyid 'Abd Allāh bin Ḥusayn Balfaqīh in Hadramaut as stated in *Shajarah Ansāb al-'Alawiyyīn* by Sayyid 'Abd al-Raḥmān bin Muḥammad al-Mashhūr.

Teungku Anjong's wife was Sharīfah Fāṭimah binti 'Abd al-Raḥmān al-'Aydīd, also known in Aceh as *Aja Eustri*.¹⁵ Syarifah Fatimah's family was part of the Acehnese royal family, as her grandfather was Sulṭān Jamāl al-'Ālam Badr al-Munīr, who ruled as the Sultan of Aceh in the early 12th century AH /18th century CE.¹⁶ Sharīfah Fāṭimah binti 'Abd al-Raḥmān al-'Aydīd supported her husband's da'wah efforts both financially and by teaching the principles of Islam to female students at Dayah Teungku Anjong. The Aidid family also held significant influence in the Malay Peninsula through Sharīfah Fāṭimah binti 'Abd al-Raḥmān al-'Aydīd's brother, Sayyid Ḥusayn bin 'Abd al-Raḥmān al-'Aydīd, in Penang. Sharīfah Fāṭimah binti 'Abd al-Raḥmān al-'Aydīd passed away on 18th Rajab 1235 AH and was interred beside Teungku Anjong.

In the *Al-Mawahid wa Al-Mina Fi Manaḡib Qutub Al-Zaman Al-Hasan* by Sayyid 'Alwī bin Aḥmad al-Ḥaddād, it is mentioned that Teungku Anjong had several daughters but he did not have sons. One of his daughters married with Sayyid 'Abd Allāh bin Ḥusayn al-'Aydīd, also known as Sulṭān Sharīf Sayf al-'Ālam. This son-in-law of Teungku A Sayyid 'Abd Allāh bin Ḥusayn al-'Aydīd njong became the Sultan of Aceh after a power struggle between Sayyid Ḥusayn bin 'Abd al-Raḥmān al-'Aydīd and Sulṭān Jawhar 'Ālam Shāh in the early 13th century AH/19th century CE.¹⁷ The union of these two families from the Banū 'Alawī lineage greatly influenced the history of the Sultanate of Aceh Darussalam; the Aidid family emerged as prominent leaders and active participants in trade, playing a significant role in both the economic sphere and community leadership. On the other hand, the Balfaqih family was recognized as a distinguished scholarly lineage, contributing to the development of Islamic learning and the guidance of religious life within the community.

Figure 1: Location of Al-Juhayl, Hadramaut

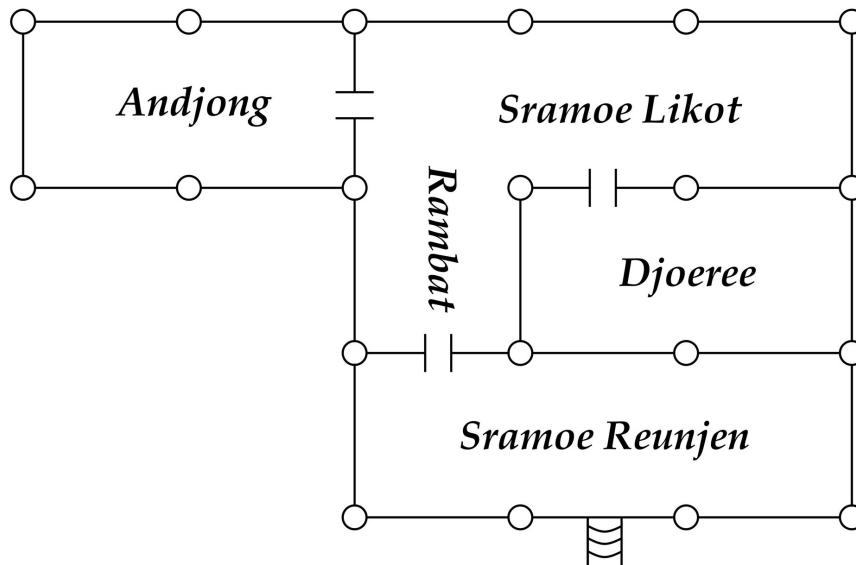


Laqab Teungku Anjong

In the Aceh-Indonesian dictionary, the title *Teungku* is defined as a title for someone who is knowledgeable in Islamic religious matters, more devout than most people, or someone holding a religious position such as a holy person, a *lebai*, a person who has performed the Hajj pilgrimage, a religious teacher, or especially the head of a village tasked with fostering religious life within the community.¹⁸ In Acehnese tradition, the title *Teungku* signifies someone who is proficient in religious knowledge and serves as a role model for the community.

According to J. Kreemer,¹⁹ in *Atjeh*, *Anjong* is a part of the traditional Acehnese house located on the right or left side of the back veranda of the house. The construction of the Acehnese house is typically raised on stilts. The size of the house depends on the number of *Reuweung* (rooms), with houses having three, five, seven rooms, and so on. The front part consists of *Seuramo Keue*, and the back part is called *Seuramo Likot*, while the central part of the house, called *Tungai*, is located in the middle and built higher than the *Seuramo*. The *Tungai* is where the main sleeping room, *Rumoh Inong* (Juree), is located. The *Rumoh Inong* is the primary bedroom, while the *Rumoh Anjong* is an additional room added after a daughter has married. In this case, the main bedroom becomes the daughter's room, and the parents then reside in the *Anjong* (Fig.2).

Figure 2: The Architecture of Traditional Acehnese Houses



K.F.H. Van Langen²⁰ in *Beknopt Alfabetisah* explains that Sayid Abu Bakar bin Husayn Balfaqih, known by the title *Teungku Anjong*, earned this name because during his life, he resided in a house distinct from others in the neighborhood, with an additional structure called an *Anjong*. Julius Jacobs²¹ explains that Teungku Anjong resided in Kampung Jawa. Owing to his extensive knowledge as well as his warm and cheerful disposition, he attracted a large number of visitors. He occupied a large house which, every Friday night, served as a gathering place for his companions and acquaintances to engage with the scholar in discussions on various issues in Islam. This was followed by the observance of *Mëratib Aceh* (a religious ceremony accompanied by music), *Lagéé Malabari* (a rapa'i drumming performance originating from the Malabar tradition), and *Ratib Mëskat* (a form of dance of Arab origin), together with collective remembrance of God (*dhikr*).

Over time, the number of attendees on these designated nights grew so large that his house was no longer able to accommodate all the guests. He was therefore compelled to construct an additional chamber (*anjong*) to his residence, after which he became known as Teungku Anjong. This information suggests that the laqab Teungku Anjong originated from Sayyid Abū Bakr bin Ḥusayn Bālfāqīh's practice of spending considerable time in the *anjong* of his house, leading the community to refer to him as Teungku Anjong.

The practice of Teungku Anjong remaining in the *anjong* for spiritual *khalwat* was a means of drawing closer to Allah SWT, in harmony with the spiritual tradition of the Sufi of Banū 'Alawī. In the tradition of the Banū 'Alawī, the practice of *khalwat* is not understood as a complete and prolonged withdrawal from social life, but rather as a

method of *tazkiyat al-nafs* (spiritual purification) that remains integrated with activities of da'wah, religious instruction, and service to society. Several prominent figures of the Bani Alawi, such as al-Faqīh al-Muqaddam Sayyid Muḥammad bin 'Alī al-Ḥusaynī (d. 653 H), Sayyid 'Abdullāh bin Abu Bakar al-'Aydārūs (d. 856 H), and Sayyid 'Abdullāh bin 'Alwi al-Ḥaddād (d. 1132 H), are known to have practiced forms of *khalwat* that are educational and spiritual in nature, serving as a means of self-discipline without abandoning social and religious responsibilities. This practice is grounded in the five foundational principles of the *Bāni 'Alawī Tharīqah*, namely knowledge ('ilm), righteous action ('amal), scrupulousness (*wara'*), fear of God (*khawf*), and sincerity (*ikhhlāṣ*).²²

Teungku Anjong internalised these principles through a comprehensive approach to da'wah. He established a dayah (Islamic boarding school) as an embodiment of the principle of knowledge, maintained the tradition of collective remembrance (*dhikr*) with his students as an expression of righteous action, and engaged in periods of *khalwa* within his residence as a means of spiritual training to cultivate *wara'*, *khawf*, and *ikhhlāṣ* at a deeper level. Based on that, the author believes that the *laqab* Teungku Anjong was given to Sayyid Abū Bakr bin Ḥusayn Bālfaqīh due to his practice of *khalwat* in the *Anjong* of his house and the people called him "Teungku Anjong".

Intellectual Network

The scholarly lineage of Teungku Anjong reflects the depth of his connection to the *'Alawiyyah ṭarīqah*. The scholarly tradition of the Alawiyah Sufi can be traced through two principal figures, namely Shaykh Abū Madyan Shu'ayb al-Maghribī and al-Faqīh al-Muqaddam Sayyid Muḥammad bin 'Alī al-Ḥusaynī.²³ The spiritual lineage of Shaykh Abū Madyan Shu'ayb al-Maghribī is described as being transmitted through a chain that includes Imam Al-Ghazali, ultimately reaching the Prophet Muhammad. In a similar manner, the sanad of al-Faqīh al-Muqaddam is presented as a direct genealogical-spiritual connection to the Prophet.²⁴

The *Ṭarīqah Alawiyah* was introduced to Aceh by a Sufi scholar. One of the Acehnese scholars, Shaykh Muḥammad bin 'Alī al-Rānīrī, is reported to have been initiated into this ṭarīqah through his teacher, Sayyid 'Umar bin 'Abd Allāh Basaybān in India.²⁵ The scholarly lineage of Teungku Anjong is connected to his teachers from the Banū 'Alawī, namely Sayyid Ḥusayn bin 'Umar Bālfaqīh (d. 1157 H), Sayyid 'Abd al-Raḥmān bin 'Abd Allāh Bālfaqīh (d. 1162 H), Sayyid Ḥasan bin 'Abd Allāh bin 'Alawī al-Ḥaddād (d. 1188 H), and Sayyid Muḥammad bin Ḥāmid al-Waḥath (d. 1160 H).

Sayyid Ḥusayn bin ‘Umar Bālfaqīh was the first teacher of Teungku Anjong. At the beginning of his intellectual journey, Teungku Anjong studied the fundamentals of *fiqh*, *hadith*, *language*, and *Sufism* under his father’s guidance. Based on *Al-Mawāhib wa al-Minah fī Manāqib Quṭb al-Zamān al-Hasan*, Sayyid Muhammad bin Zayn bin Sumayt (d. 1170 H) states that Sayyid Ḥusayn bin ‘Umar Bālfaqīh received his scholarly chain from Sayyid ‘Abdullah bin ‘Alwi al-Haddad (d. 1132 H), from whom he was also invested with the *khirqah* and *qib’ah*.

Teungku Anjong also studied under Sayyid ‘Abd al-Raḥmān bin ‘Abd Allāh Bālfaqīh (d. 1162 H). This is based on the *Bulūgh al-Amānī*, which records Teungku Anjong’s scholarly lineage through him. This teacher was renowned by the honorific title ‘*Allāmat al-Dunyā*, reflecting the breadth of his knowledge. In addition to studying the religious sciences, Sayyid ‘Abd al-Rahman had the practice of collecting the chains of transmission (*sanad*) of various *ṭarīqah*. Among his own teachers from the Banū ‘Alawī were Sayyid ‘Abdullah bin Ahmad Balfaqih (d. 1110 H), Sayyid ‘Abdullah bin ‘Alwi al-Haddad (d. 1132 H), Sayyid Muhammad bin ‘Abd al-Rahman al-‘Aydarus (d. 1112 H), and Sayyid ‘Ali bin Husayn al-‘Aydarus (d. 1127 H), among others, as mentioned in his biography in *Arba’ūna Ḥadīthan fī Faḍl al-Qur’ān al-‘Aẓīm*. To date, two of Teungku Anjong’s teachers have been identified as belonging to the Balfaqih family, both of whom were disciples of Sayyid ‘Abdullah bin ‘Alwi al-Haddad (d. 1132 H).

Another teacher of Teungku Anjong was Sayyid Ḥasan bin ‘Abd Allāh bin ‘Alawī al-Ḥaddād (d. 1188 H). This information is found in *Al-Mawāhib wa al-Minah fī Manāqib Quṭb al-Zamān al-Hasan*, which mentions that Teungku Anjong performed a completion (*khatm*) of the Qur’an dedicated to his teacher upon learning of his passing. In the lineage of the ‘*Alawīyyah ṭarīqah*, Sayyid Ḥasan bin ‘Abd Allāh bin ‘Alawī al-Ḥaddād is widely connected to Acehnese scholars through his student, Sayyid Shaykh bin Muhammad al-Jufri (d. 1222 AH).

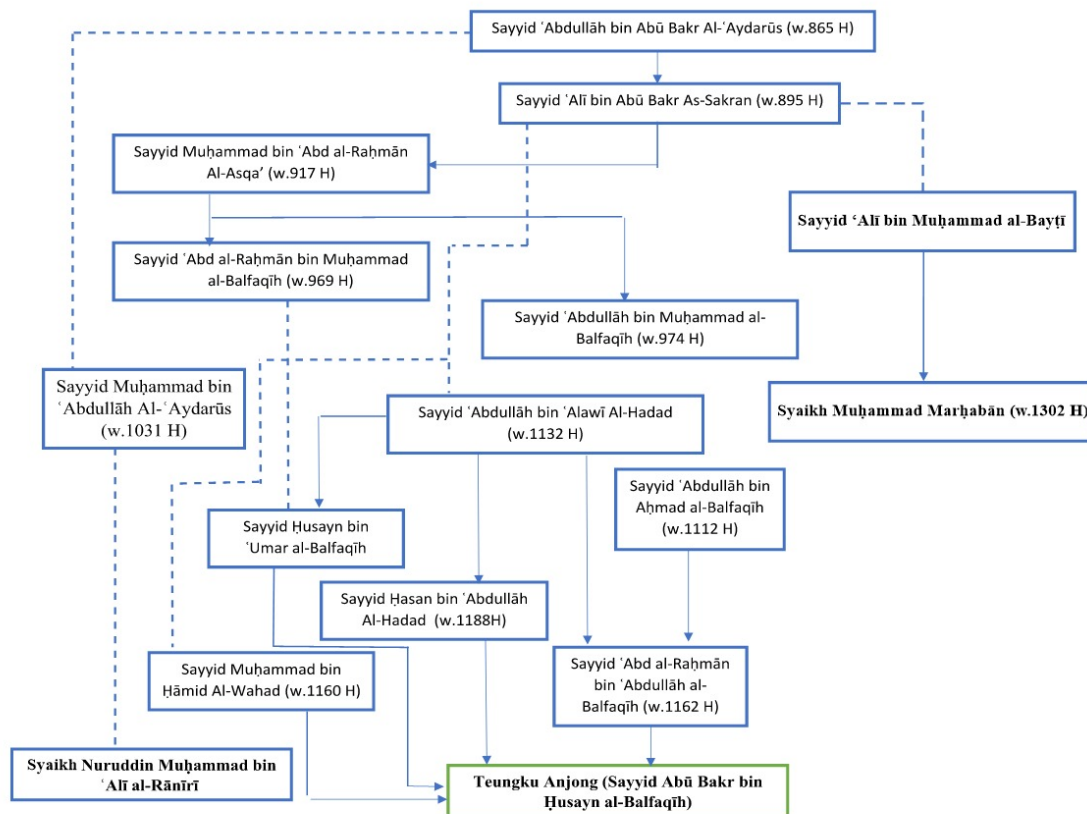
Finally, another teacher of Teungku Anjong was Sayyid Muḥammad bin Ḥāmid al-Waḥath (d. 1160 H), as indicated in a manuscript written by Syarif ‘Alwi bin Ahmad bin Isma’il al-Qadri on 7 Jumada al-Awwal 1354 H in Pontianak. The manuscript explains that there were four companions: Sayyid Husayn bin Ahmad al-Qadri in Mempawah, Sayyid Muhammad bin Ahmad al-‘Aydarus in Trengganu, Sayyid ‘Umar bin Muhammad Bahsein al-Segaf in Siak, and Sayyid Abu Bakr bin Husayn Balfaqih in Aceh. Sayyid Muḥammad bin Ḥāmid al-Waḥath was a scholar based in Quilandi, India. In the *lqḍ al-yawāqīt al-jawharīyah wa-simṭ al-‘ayn al-dhahabīyah bi-dhikr ṭarīq al-sādāt al-‘Alawīyah*,²⁶ it is explained that he was a spiritual master (*murshid*) of the Aydrusiyyah

and Qadiriyyah *ṭarīqahs*, and it is possible that these four students were part of this spiritual network. Based on the scholarly lineage with his teachers, it can be clearly understood that Teungku Anjong was part of the *Ṭarīqah Alawiyyah*.

Following the period of Teungku Anjong, the development of the *Alawiyah Ṭarīqah* in Aceh experienced a significant acceleration, particularly during the 13th century AH/19th century CE. This phenomenon was marked by the increasing number of Acehnese scholars who received initiation and intellectual transmission within the *Alawiyah Ṭarīqah* through *murshids* based in the Hijaz, especially in Mecca and Jeddah. These networks reflected the strong intellectual and spiritual connections between Acehnese scholars and the major centers of Islamic learning in the Middle East. Among the prominent figures associated with this transmission was Shaykh Muhammad Marhaban al-Ashī (w.1302 H), who received authorization from Sayyid ‘Alī bin Muhammad al-Baiti in Mecca and from Sayyid Aḥmad Bāfaqīh in Jeddah. Likewise, Shaykh Muḥammad Ṭāhir Tīrō (w.1323 H) received the teachings of the *Alawiyah Ṭarīqah* from Sayyid Muḥammad bin Ḥusayn al-Ḥabshī in Mecca, while Shaykh Muḥammad Ḥasan Krueng Kalē (w.1392 H) studied under Sayyid Aḥmad bin Abū Bakr Shaṭā in Mecca.²⁷ The intensity of these teacher-disciple relationships demonstrates that the expansion of the *Ṭarīqah ‘Alawiyyah* in Aceh was closely connected to the dynamics of the Haramayn scholarly networks, which played a crucial role in transmitting Sufi traditions and religious authority to the Malay-Indonesian world. (fig. 3)

The transmission of Teungku Anjong’s knowledge took place at the Dayah of Teungku Anjong in Gampong Jawa (currently located in Gampong Peulanggahan). A number of students were produced through this dayah, including Sayyid Husayn bin Abdurrahman Aidid and Teungku Ja’far, more famously known as *Leubai Dapha*. Outside Aceh, Teungku Anjong also had students from Hadramaut, namely Mu’allim Abdullah bin Umar Bagharib and Sayid Husayn bin Abdullah Balfaqih. Although the Dayah of Teungku Anjong has now been converted into a mosque and no longer functions as an educational institution, its intellectual legacy remains recorded in the history of religious development in Aceh and surrounding regions.

Figure 3: The Sanad of the Ṭarīqah ‘Alawiyyah of Teungku Anjong



These four students were figures who played significant roles and had major influence in their respective regions. First, Sayyid Ḥusayn bin 'Abd al-Raḥmān al-'Aydīd (w.1238 H) was a successful merchant who established the Lebuḥ Aceh area in Penang Island. His contribution to Islamic propagation (*da'wah*) in Penang was substantial, including the establishment of the *Lebuḥ Aceh* Mosque, a centre for religious education, and hub for the hajj pilgrims.²⁸ H.M. Zainuddin²⁹ mentioned that Sayyid Ḥusayn bin 'Abd al-Raḥmān al-'Aydīd was one of the students of Teungku Anjong. Sayyid Husayn was one of Teungku Anjong's most intelligent students, alongside Leubai Dhapa, also known as Teungku Ja'far.

Sayyid Husayn was not only known as the founder of the Lebuḥ Aceh area, but also as an important figure who made significant contributions to the development of Penang. In his relationship with the British colonial authorities, he was regarded as a reliable financial figure. In July 1815, when the British administration in Penang faced a shortage of funds, they obtained a loan of 50,000 Spanish dollars from Sayid Husayn. This trust continued in August 1816, when he again provided a second loan of 30,000 Spanish dollars to support the government's financial needs. In addition, in May 1815, amid concerns over a possible surprise attack on Penang by American privateers, the authorities also sought assistance and support from Sayyid Ḥusayn bin 'Abd al-Raḥmān al-'Aydīd, highlighting his position as a highly influential and trusted figure in

matters of security and regional stability.³⁰

The next student was Teungku Ja'far, also known as *Leubai Dapha*. He was a sufi scholar and his family controlled Aceh's southern and western coast from Kuala Batee to Singkel.³¹ Haji Leubai Dapha was the founder of the Trumon Kingdom in South Aceh. As a skilled merchant and visionary leader, he succeeded in building and developing the Trumon Kingdom into an important pepper trading center in the late 18th century CE.

Teungku Ja'far and Sayyid Ḥusayn bin 'Abd al-Raḥmān al-'Aydīd were fellow students who shared similar characteristics, both serving as religious scholars and traders. In 1208 AH/1794 CE, Teungku Ja'far wrote a letter to Francis Light in Penang, providing information on pepper prices and the detention of Sayyid Husayn Aidid's ship by the French.³² These two students of Teungku Anjong were well-known in Aceh, not only as scholars and merchants but also as influential community leaders.

Teungku Ja'far died in 1812 CE /1226 AH and was buried in the royal cemetery complex of Trumon. After his death, leadership was continued by his son, Raja Bujang, who ruled for about forty years, from 1805 to 1845 CE. During his reign, Raja Bujang succeeded in reviving economic and trade activities and maintaining political stability, both in relation to the Aceh Darussalam Sultanate and foreign powers.³³

The next figure is Mu'allim Abdullah bin Umar Bagharib, who came from the Bagharib family. This family is renowned for teaching the fundamentals of religion, Prophetic etiquette (adab Nabawi), the proper methods of prayer and purification, reading and writing, as well as the Qur'an and its memorization in Tarim, Hadramaut. The Sheikh Bagharib school has existed for hundreds of years and has produced many scholars, both from the Banū 'Alawī lineage and from other families. Based on *Ad-Dalil Al-Qawim fi Dzikri Syai'in min 'Adat Tarim* by Hamid bin Muhammad bin Syihabuddin, it is mentioned that the school was initiated by Sayyid Abdullah bin Abu Bakr Al-Aydrus (d. 856 AH), who later appointed the Bagharib family to serve as its teachers and administrators.

According to the records of Shaykh Abdullah bin Umar Al-Khatib, a student of Sayid Abdullah bin Alwi Al-Haddad (d. 1132 AH), it is stated that Shaykh Umar bin Abdullah Bagharib (d. 1206 AH), the father of Mu'allim Abdullah bin Umar Bagharib, was a *Qutb As-Siddiqah Al-Kubra* and had more than a thousand students capable of memorizing the Qur'an. He was also the author of *Kanziyyah As-Siddiqiyyah Al-Kubra*. In al-

Mawāhib wa al-Minan, Shaykh Umar bin Abdullah Bagharib describes Sayyid Hasan bin Abdullah al-Haddad (d. 1188 AH), the teacher of Teungku Anjong, as a scholar who was consistently safeguarded from preoccupation with worldly affairs. He maintained the remembrance (*dhikr*) of Allah as the central priority of his life, as exemplified in the Qur'anic verse from Surah An-Nur (24:37): "*Men whom neither trade nor sale distracts from the remembrance of Allah.*"

In *al-Mawā'iz fī Sittat al-Fawā'id*, a work by Sayyid Abu Bakr bin Umar bin Yahya (d. 1265 AH), it is mentioned that Teungku Anjong granted an *ijāzah* (authorization) of a *ṣalawāt* (prayer invoking blessings upon the Prophet) to Mu'allim Abdullah bin Umar Ba Gharib, one of the sons of Shaykh Umar bin Abdullah Ba Gharib. The families of Al-Balfaqih and Ba Gharib maintain a very close relationship, both in social and religious contexts. In the tradition of visiting the Prophet of Allah, Hud as, when the pilgrimage sequence is opened by the Al-Balfaqih family, al-Mu'allim Ba Gharib assumes the role of leading the recitation of the ḥaḍrah (a gathering of devotional remembrance), which is then followed by the recitation of *al-mu'ākhadh*, devotional poetic praises, and various established practices of *dhikr*. The sequence is concluded with the recitation of the opening supplications (*al-fawātiḥ*) as the closing of the gathering.³⁴ Based on this interconnection, the author argues that Teungku Anjong's relationship with the Ba Gharib family was not limited to Shaykh Abdullah bin Umar Ba Gharib alone, but very likely also extended to Shaykh Umar bin Abdullah Ba Gharib as part of his circle of companionship and scholarly network. (fig.4)

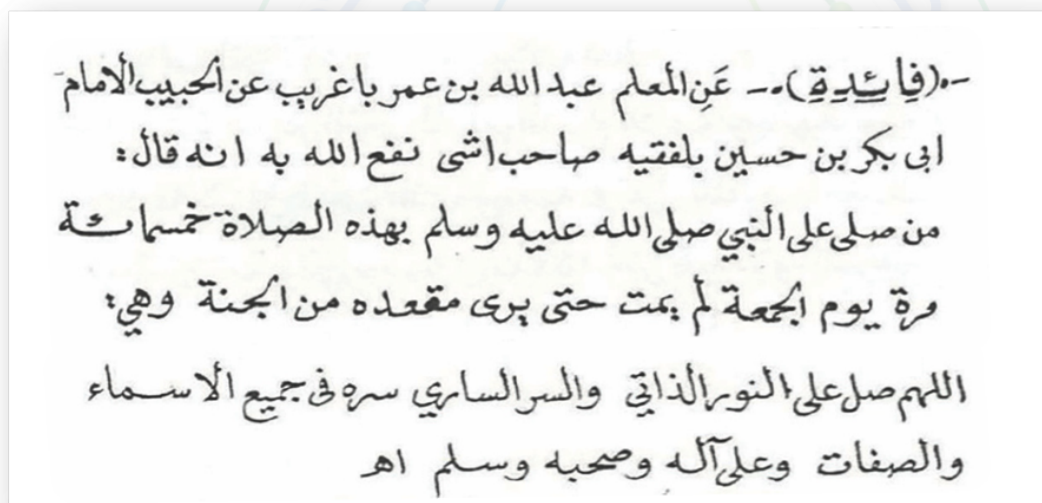
Lastly, Sayyid Ḥusayn bin 'Abd Allāh Bālfāqīh was one of the Balfaqih family whose chain of knowledge (*sanad*) is connected to Teungku Anjong. He was the son of *Shahib Hamthut* and had a brother named Sayid Ali bin Abdullah Balfaqih. Sayid Husayn bin Abdullah Balfaqih was a *Muhaddith* (hadith scholar), *Mufasssir* (Qur'anic exegete), *Usuli* (scholar of Islamic legal theory), *Furu'* (jurisprudence scholar), and *Nahwi* (grammar expert). In the introduction of the *Kifayah Ar-Raghib*, his *sanad* is traced back to Teungku Anjong. He passed away in 1217 AH or 1802 CE.

Based on the accounts concerning the teachers and students of Teungku Anjong, it can be concluded that he was a scholar closely associated with the Alawiyah Ṭarīqah. The values embodied in his da'wah activities in Aceh reflect the fundamental principles of the Alawiyah tradition, particularly its emphasis on moral refinement, compassion, social service, and the strengthening of both social and spiritual bonds within society.

This is further affirmed in the *Al-Mawāhib wa al-Minah fī Manāqib Quṭb al-Zamān al-Hasan*, which portrays Teungku Anjong as a figure who was devoted to feeding others, maintaining social ties, and providing benefit to the wider community. These characteristics have long been recognized as central traits of the Banū ‘Alawī tradition in carrying out religious propagation and communal service.

Through his gentle, compassionate, and community-oriented approach, Tengku Anjong emerged not only as a religious scholar but also as a social and spiritual exemplar within Acehnese society. Such a model of da‘wah explains the enduring influence of his teachings and legacy, while also demonstrating the continuity of Alawiyah Ṭarīqah values within the Islamic history of Aceh.

Figure 4: The Ijāzah Granted by Teungku Anjong to Mu‘allim ‘Abdullāh bin ‘Umar Bagharib



Karamah Teungku Anjong

A number of scholars have defined *karāmah* from their respective perspectives. Al-Jurjani (d.816 H), in his work *At-Ta‘rīfāt*, explains that *karāmah* is the *zuhūr* of extraordinary phenomena from a saint (*walī*) without any claim to prophethood. Ibn Kathir (d.774 H), *Tafsīr al-Qur‘ān al-‘Aẓīm*, describes it as extraordinary occurrences granted to righteous individuals, alongside other interpretations. In Islam, numerous examples of *karāmah* are recorded in the Qur‘an, Hadith, and classical scholarly works. Among them are the story of the Companions of the Cave (*Aṣḥāb al-Kahf*), who slept in a cave for hundreds of years as mentioned in *Sūrah al-Kahf*, the account of Uwais al-Qarni whose supplications were accepted, and the well-known miracles

attributed to Sultan al-Awliyā Sayyid ‘Abdul Qadir al-Jailani (d.561 H)

Teungku Anjong is one of the scholars renowned for his *karāmah* in Aceh. In the *Al-Mawāhib wa al-Minah fī Manāqib Quṭb al-Zamān al-Hasan*, it is narrated that Teungku Anjong held a rank comparable to that of Sayyid Abu Bakar bin Salim Ba’alawi al-Husaini (d. 992 H), based on the statement of Sayyid Abdullah bin Alwi al-Haddad (d. 1132 H). Sayyid Abu Bakar bin Salim Ba’alawi al-Husaini bore the title *Fakhr al-Wujūd*, a renowned Sufi scholar known for his *karāmah* in the city of Inat, Hadramaut, who also possessed profound religious knowledge, noble character, and was greatly loved by the local community.

The life of Sayyid Abu Bakr bin Salim al-Alawi al-Husaini has been extensively compiled and documented by prominent scholars in various classical works. Among them are *Bulūgh al-Zafr wa al-Maghānim fī Manāqib al-Shaykh Abī Bakr bin Sālim* by Shaykh Muḥammad bin Sirājuddīn, as well as *Az-Zuhr al-Bāsim fī Riyāḍ al-Jannāt fī Manāqib Abī Bakr bin Sālim Ṣāhib ‘Ināt*, authored by Shaykh ‘Abdullāh bin Abī Bakr bin Aḥmad Bāshā’aib. The *karāmah* of Teungku Anjong are also recounted in several Acehese manuscripts. His *karāmāh* are mentioned in texts such as Hikayat Prang Gompeuni,³⁵ Hikayat Siti Latifah³⁶ (Fig. 5), and a number of other manuscript fragments.³⁷ These sources depict Teungku Anjong as a prominent religious scholar renowned for his spiritual powers, through whom many people sought intercession (*tawassul*) both during his lifetime and after his passing.

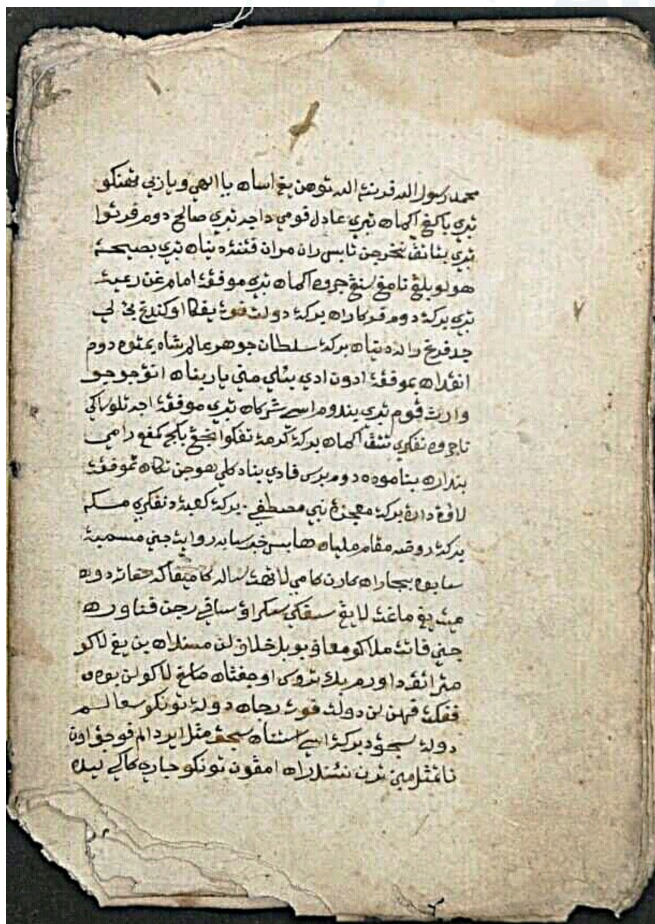
Furthermore, a work authored by Sayid Abdul Qadir bin Ahmad As-Seqaf, entitled *Qalam al-Habīb Aḥmad bin ‘Abdurrahmān As-Seqaf*, provides an account of an event illustrating the *karāmāh* of Teungku Anjong, further highlighting his esteemed status as a wali and his enduring spiritual influence within the community. Sayyid Ahmad bin Abdurrahman Assegaf (d. 1357 H) describes an instance in which Sayyid Abū Bakr bin Ḥusayn Bālfaqīh produced something from within the earth by striking it with his staff. Although the narration does not specify the circumstances or the ruling period during which this event occurred, it may be understood that such manifestations were connected to his efforts to promote the welfare (*maṣlaḥah*) of the Muslim community in the land known as the Veranda of Mecca (Aceh). As is generally the case, the *karāmāh* of saints are manifested for the benefit of the Muslim community.

The same work also mentions the *karāmah* of two other Ba’alawi figures: Sayyid Shaykh bin Muḥammad al-Jufrī (d. 1222 H) in Calicut, India, associated with a *Shāhān*, and Sayyid Abdurrahman bin Mustafa al-Aydrus (d.1192 H) in Egypt, associated with a

As-Safinah. These two Sayyid 'Abd al-Raḥmān bin Muṣṭafā al-'Aydarūs o figures were companions of Teungku Anjong, and their stories are often recounted by preachers as moral exemplars. Sayyid Zayn bin Ibrahim bin Sumaith,³⁸ in his work *Al-Manhaj al-Sāwī*, explains that these three companions once pledged to consistently practice the teachings contained in *Bidāyat al-Hidāyah* by Imam al-Ghazali (d.505 H) during their stay in Medina.

Based on the *Kifāyat al-Rāghib* by Sayyid Abdullah bin Husayn bin Abdullah Balfaḥih (d. 1266 H), Teungku Anjong is described as *Ṣāḥib al-Aḥwāl wa al-Maqāmāt*, indicating a high level of spiritual maturity in both divinely bestowed states (*aḥwāl*) and acquired spiritual stations (*maqāmāt*). Within the theoretical framework of *karāmāh* in Sufism, this designation serves as a strong indicator of the emergence of *karāmah* as a manifestation of a saint's proximity to God. Therefore, this attribution underscores the spiritual distinction of Teungku Anjong while also providing a theoretical basis for the community's belief in the *karāmah* associated with him.

Figure 5: Manuscripts Related to Teungku Anjong



Mosque and Tomb

At least two heritage elements associated with Teungku Anjong in Gampong Peulanggahan remain extant, namely the Teungku Anjong mosque and his tomb. Laila Abdul Jalil³⁹ explains that the Teungku Anjong Mosque originally functioned both as a mosque and a *dayah* (Islamic boarding school), established by Sayyid Abū Bakr bin Ḥusayn Bālfāqīh in the mid-18th century (12th century Hijri). Based on my research, the transformation of the Teungku Anjong Mosque can be understood through three main aspects: spatial transformation, functional transformation, and architectural transformation. These three aspects illustrate the gradual evolution of the site from a residential area into an Islamic educational center (*Dayah*), and eventually into a place of worship in the form of a mosque as it is known today.

Dayah Teungku Anjong was one of the religious educational institutions during the era of the Aceh Darussalam Sultanate, alongside Dayah Teungku Awe Geutah in Peusangan, Dayah Teungku Tanoh Abee in Seulimeum and Dayah Syarif in Busu-Pidie.⁴⁰ During its time, numerous students from various regions came to study at Dayah Teungku Anjong, making it widely recognized as one of the important centers of Islamic education that played a significant role in the development of Islamic studies and the spread of Islam in Aceh (Fig. 6).

Dayah Teungku Anjong ceased to function as an Islamic educational institution and was subsequently transformed into a mosque. There is no clear historical record explaining the reasons behind the discontinuation of the *dayah*'s activities or its transition into a mosque. Based on Cut Dewi,⁴¹ the *dayah* was converted into a mosque in 1982 after experiencing several renovations. The first renovation took place in 1899, when the roof material was changed from *rumbia* (palm leaves) to metal.

Laila Abdul Jalil⁴² reported that Teungku Anjong Mosque exhibits the distinctive characteristics of traditional Acehnese architecture, particularly through its multi-tiered pyramidal roof (*atap tumpang*) that clearly differentiates each level. Each roof tier not only contributes to the visual aesthetics but also reflects the distinct spatial functions beneath it, thereby creating a harmonious integration between spatial use and architectural form. The mosque consists of three levels, with each interior space protected by the roof tier above it. The spatial dimensions and the number of supporting columns vary across levels, the higher the level, the smaller the space and the fewer the supporting columns employed.

The first level serves as the primary area for performing obligatory (*fardhu*) prayers. Its foundation is constructed from sturdy concrete, reinforced with several supporting

columns to ensure structural stability. The mihrab is made of neatly plastered brick, measuring 166 × 166 × 177 cm, with a semicircular niche. The windows in this space are adorned with traditional Acehnese ornaments, creating a rich display of cultural beauty in the interior. The exterior features double doors, a front veranda, and stairs leading to the upper floors, providing convenient access while enhancing the aesthetic value of the building.

The second level, located above the first, is entirely constructed of wood and features simple decorative patterns. It is smaller in size, measuring 10 × 8 meters, and is supported by twelve visible columns that bear the load of the smoothed wooden plank walls. These columns are positioned close to the walls, with only half of their surfaces exposed. The windows retain their original form, resembling those of traditional Acehnese houses, approximately 0.6 meters in size, and are decorated with floral carvings known as *bungong sagoe*. The roof-supporting beams are adorned with vine-like (*sulur*) motifs and bound with *ijuk* ropes made from sugar palm fibers, demonstrating traditional Acehnese craftsmanship. The floor consists of planks nailed onto the supporting beams of the lower level. The staircase leading to the third space is decorated with twisting and vine patterns without any coloring. This space was used by Teungku Anjong as a place for teaching and studying with his students.

The third level is situated at the top of the building, measuring 8 × 8 meters, and is supported by six visible columns without a central *soko guru* pillar. The main supporting column is suspended in the center of the room as the structural pinnacle, shaped like a banana blossom heart and decorated with twisting patterns, vines, and lotus petal motifs. Eight reinforcing joint beams are also carved with wing motifs and flattened shapes resembling gravestone tops. The cross beams hold oil lamps decorated in red, white, and black. The roof was originally made of wooden shingles (*sirap*) but has since been replaced with metal sheets. It features a simple aluminum ornament in the shape of a crescent moon and star.

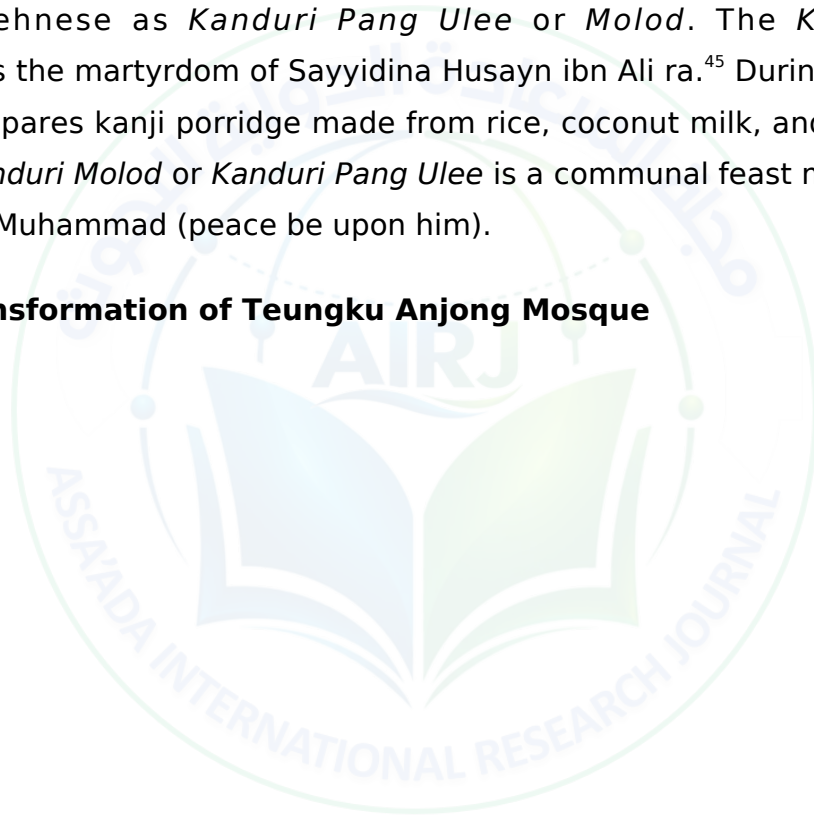
Currently, the Teungku Anjong Mosque has been reconstructed following the 2004 tsunami in Aceh. The mosque was rebuilt in 2008 with funding from the BRR Aceh project. However, the Cultural Heritage Preservation Agency has revoked its status as a cultural heritage site, as its architecture is no longer considered authentic.⁴³ This is evident in the removal of the original mihrab, as well as the traditional Acehnese ornaments on the windows, doors, and other parts of the building.

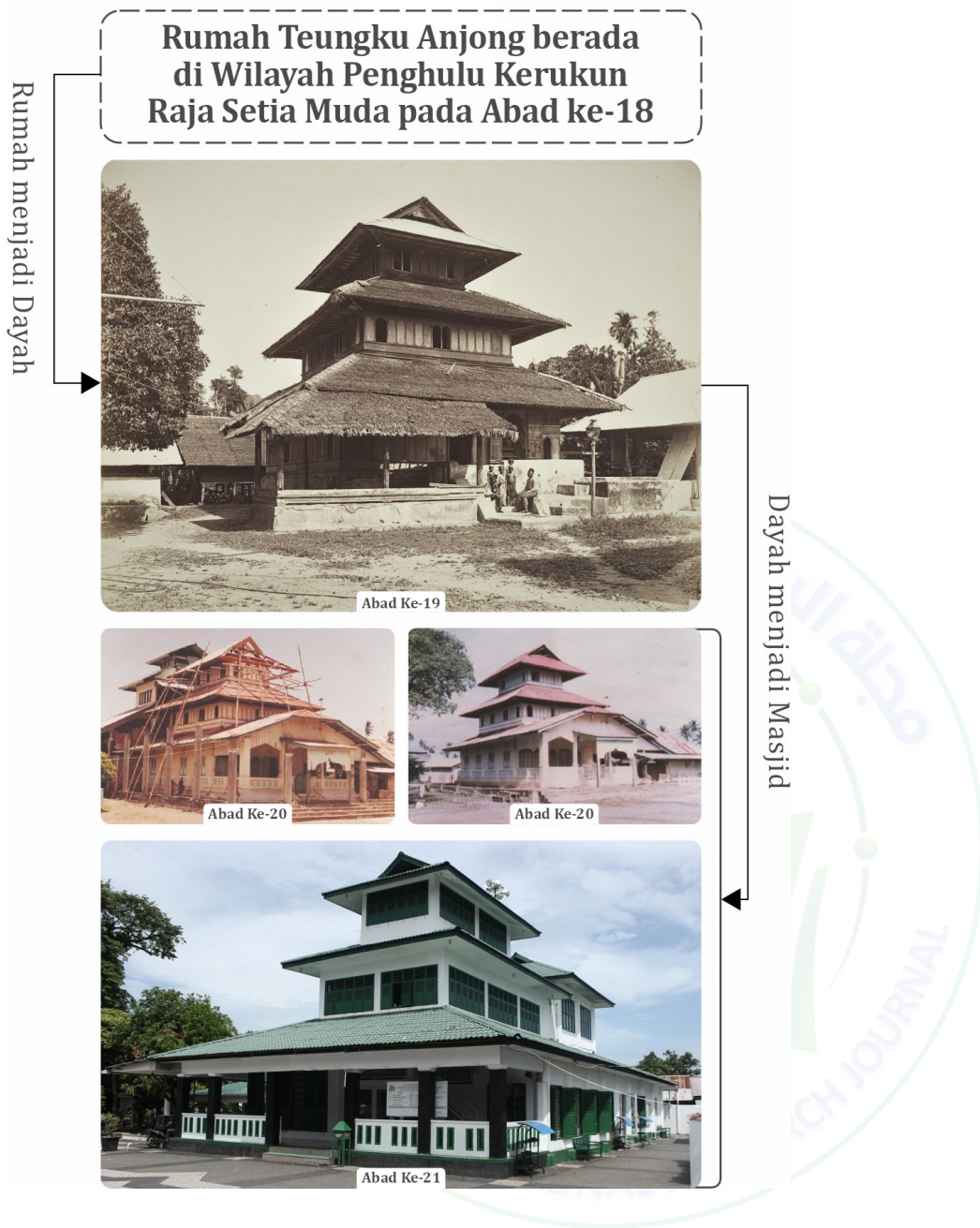
The Teungku Anjong Mosque also stands as a historical witness to the struggle of

Acehnese Muslims against Dutch colonial forces. During the Aceh War against the Dutch in 1873, the mosque served as a center for Muslim fighters, where fighters organized their forces, devised strategies, and inspired the spirit of *jihad*. The mosque was also used as an icon and logo for the 30th MTQ (Qur'anic Recitation Competition) of Banda Aceh in 2008.⁴⁴

Among the religious commemorations held at the Teungku Anjong Mosque are the observance of *Isra' Mi'raj* of the Prophet Muhammad (peace be upon him) on the 27th of *Ra'jab*. In addition, the community celebrates *Kanduri Asyura* on the 10th of Muharram and the Prophet's birthday (*Mawlid*) on the 12th of *Rabi'al-Awwal*, locally known in Acehese as *Kanduri Pang Ulee* or *Molod*. The *Kanduri Asyura* commemorates the martyrdom of Sayyidina Husayn ibn Ali ra.⁴⁵ During this event, the community prepares kanji porridge made from rice, coconut milk, and various spices. Meanwhile, *Kanduri Molod* or *Kanduri Pang Ulee* is a communal feast marking the birth of the Prophet Muhammad (peace be upon him).

Figure 6: Transformation of Teungku Anjong Mosque





The tomb of Teungku Anjong is located adjacent to the mosque, enclosed within a protective structure called a *Cungkup Teungku Anjong* (Fig.7). Next to his grave lies that of his wife; both are classified as Acehnese gravestones typologically dating to the 18th century. These tombs feature ornamentation, inscriptions, and epitaphs, and consist of body stones, headstones, and footstones. The ornamentation is characterized by *Seni Ornamen Aceh*, while the inscriptions are rendered in *Seni Khat Islam Aceh* (SKIA). An epitaph is present only on the tomb of Teungku Anjong, whereas his wife's tomb does not contain one (Fig.8).

Figure 7: Cungkup Teungku Anjong



Based on the epitaph inscribed on the central section of the tombstone of Teungku Anjong, it is stated that he returned to the mercy of God on 14 Ramadan 1196 H. This date of death is also recorded in cover of the manuscript *Sharah Al-Hud Hudi* 'Ala Umm al-Barahin by Muhammad bin Muhammad al-Hus Hudi', as well as in *Kitab al-Mawahid wa al-Mina fi Manaqib Qutub al-Zaman al-Hasan* by Sayyid Alwi bin Ahmad al-Haddad, both of which record the same date, 14 Ramadan 1196 H.

Figure 8: Gravestones and Ornaments at the Tomb of Teungku Anjong



The tomb of Teungku Anjong is frequently visited, and various religious activities are conducted there, such as *khanduri thon* and other ceremonial feasts. There are two *khanduri thon* commemorations held at the site: one for Teungku Anjong during the month of Ramadan and another for his wife in the month of Rajab. A notable *khanduri* was held at the tomb by the Acehese scholar, Shaykh Muḥammad Marḥabān bin Muḥammad Ṣāliḥ al-Āshī, in 1887 CE, aimed at inspiring the local population to resist Dutch colonial rule.

The tomb has also historically functioned as a site for oath-taking. This is documented in the newspaper *Java Bode* on 26 March 1881, which reported on the oath-taking of Shaykh Muḥammad Marḥabān bin Muḥammad Ṣāliḥ al-Āshī upon his submission to the Dutch East Indies authorities. Additionally, the tomb has been used as a place where individuals resolve disputes through sworn declarations. Consequently, the tomb of Teungku Anjong is highly revered and regarded as sacred by the Acehese community. This is consistent with reports in the Dutch publication *De Sumatra Post* on 22 March 1939, which identifies the tomb as one of the sacred burial sites in Aceh, alongside that of Shaykh ‘Abd al-Ra’ūf bin ‘Alī al-Fanṣūrī. It is therefore unsurprising that, to this day, many people from Aceh and beyond visit the tomb to fulfill vows (nazar). Julius Jacobs,⁴⁶ in his book *Het Familie- en Kampongleven op Groot-Atjeh*, notes that many Acehese people fulfill their vows at the tomb of Teungku Anjong, reciting prayers such as: *Ja Ilahi wa ya Rabbo, berkat mendjidat Rasoelloelah, mënjoëk poelèh loen, loen jak sëmajang bak koeboer Tëngkoe Andjoeng, doeë rakaat”*.

In addition to the mosque and the tombs of Teungku Anjong and his wife, there are numerous burial sites surrounding the mosque and the tomb enclosure (*cungkup*). The author’s field investigation identified a distribution of graves with varying typologies dating from the 16th to the 20th centuries around the mosque and the enclosure of Teungku Anjong. According to a map from the KITLV collection produced in 1885, a large burial complex is located behind (to the west of) the enclosure. Excavations have uncovered several early graves dating back to the 17th century, including that of *Penghulu Kerukun Raja Setia Muda*, who died on 27 Rabiul Awal 1096 H.

Furthermore, based on a sketch of the Teungku Anjong enclosure by Hendrik Pieter around 1881, titled *Heilig graf van Teukoe Aboe Bakar bin Hoessein*, another burial complex appears to exist to the south. Field observations revealed several ancient graves in this area, including that of Sharīfah Nūr bint ‘Abd al-Raḥmān al-Ahdal, who died in 1225 H / 1810 CE, as well as damaged graves dating back to the 16th century. In the author’s view, the ancient graves surrounding the Teungku Anjong complex require urgent preservation, as many have been damaged by the tsunami and further deteriorated due to neglect and lack of attention from both the local community and relevant authorities.

Waqf

Waqf constitutes a fundamental instrument within the socio-religious system of Muslim communities and has been widely practiced across various regions of the Islamic

world, including Aceh. In the Acehnese context, waqf functions not only as a mechanism of religious philanthropy but also as an institutional foundation that sustains education, *da'wah*, and social services. One form of waqf whose historical traces remain observable today is the Waqf of Teungku Anjong (locally referred to in Acehnese as *Wakeu'eh* Teungku Anjong), which reflects the enduring strength of waqf traditions within the social structure of Acehnese society.

This tradition is further reflected in various waqf practices carried out by prominent Acehnese figures both domestically and abroad, such as the waqf of Al-Haj Habib bin Buja' (Bujang) al-Asyi in Mecca,⁴⁷ the waqf of Sayyid Husayn bin 'Abd al-Raḥmān al-'Aydīd. in Penang,⁴⁸ as well as other endowments established by Acehnese figures. These examples demonstrate that wherever the Acehnese diaspora resides, waqf remains a primary instrument for strengthening Islamic networks, communal solidarity, and the continuity of religious identity.

The newspaper *Het Vaderland*, in its November 7, 1906 issue, reports on *Agrarisch Onderzoek in Atjeh*, it is explained that Acehnese customary land law recognizes various forms of land tenure, including grants to institutions and individuals. During the period of the Aceh Darussalam Sultanate, one such form of land grant was waqf. Among these was the concept of *Oemong Meusara*, referring to endowed rice fields granted by the Sultan to finance the maintenance and operation of royal mosques, such as the *Baiturrahman Grand Mosque*. In addition to royal endowments, waqf of rice fields was also undertaken privately by members of the Acehnese community or aristocracy to support specific mosques. This indicates that within Acehnese customary law, land held not only economic value but also significant social and religious functions.

The same source also mentions *waqf* of rice fields designated for the implementation of *khanduri* at the tomb of Teungku Anjong. This waqf was intended to finance the annual *khanduri thon*, a commemorative feast held in honor of Teungku Anjong. The sources of this *waqf* included former sultans, the broader community, as well as his own family. The tradition of *khanduri thon* for Teungku Anjong has long been observed by the sultans as a form of recognition and respect for his contributions to the dissemination and strengthening of Islam in Aceh. This demonstrates that *waqf* practices during the Aceh Sultanate period functioned not only to support religious institutions but also to preserve religious traditions and the collective memory of Acehnese society.

In addition to the *waqf* of paddy fields for the *khanduri thon*, there also exists *waqf* land on which the Teungku Anjong mosque and its surrounding area are situated. However, the exact extent of this mosque *waqf* land remains unknown. Oral traditions among local communities suggest that the endowed land for the mosque was once very extensive. Based on my data, the *waqf* of Teungku Anjong can be classified into three sources: (1) *waqf* from his own properties, (2) *waqf* land of the Teungku Anjong mosque from Penghulu Kerukun Raja Setia Muda and (3) *waqf* paddy land for his *Khanduri Thon* (annual communal feast). (Fig.9)

Field investigations indicate that the *waqf* lands of Teungku Anjong are distributed across three administrative regions in Aceh, namely Banda Aceh City, Aceh Besar Regency and Pidie Regency. In Banda Aceh, these lands are located in several gampong (villages), including Peulanggahan, Merduati, and Lampaseh Kota. Some of these *waqf* lands were originally paddy fields, and then those areas became residential settlements. It is possible that the *waqf* lands belonging to Teungku Anjong have disappeared in Banda Aceh.

Based on a royal letter issued during the reign of Sultan Mahmud Syah (r.1760-1781), dated 8 Safar 1186 H/11 May 1772 CE, it is known that a grant of land was bestowed upon Teungku Anjong as a form of royal endowment. The letter also contains a firm prohibition against anyone taking, occupying, or disturbing the land that had been granted. The document states that the awarded lands comprised 12 yok in Padang Lampeuneurut, Aceh Besar, and 30 yok in Padang Keunire, Pidie. This provision demonstrates the kingdom's formal recognition of Teungku Anjong's ownership rights over these territories. However, the letter does not contain any explanation indicating that the land had been endowed as *waqf* by Teungku Anjong.

In September 2022, the Regent of Pidie conducted a remeasurement of *waqf* land located in Keunire, Rawa District. According to local media reports from Serambi Indonesia on September 22, 2022, the total area of this *waqf* land is estimated to reach 9.7 hectares. Field findings indicate that several structures have been built on this land, including schools, residential housing, and office buildings. Furthermore, Teungku Anjong's *waqf* lands are also spread across several areas within Pidie District in the form of paddy fields.

If the *waqf* and any assets of Teungku Anjong were to be managed in a professional and transparent manner, they hold significant potential to be developed into productive *waqf* that could contribute to the welfare of the community. The scale of

these waqf assets across the three administrative regions of Aceh is considerable, and their economic value is substantial. It is therefore expected that relevant stakeholders will take measures to regulate and optimize these waqf and any assets in accordance with their original purposes.

It is also appropriate for the Banda Aceh City and Pidie Regency to formally incorporate the *khanduri thon* of Teungku Anjong into the official regional agenda, based on at least two primary considerations. First, this customary tradition has strong historical roots, having been practiced by past sultans and scholars as documented in various historical sources. Second, the financial basis for the implementation of the *khanduri thon* has effectively been prepared by earlier generations through the endowment of rice field *waqf* specifically designated for this purpose. At present, the *khanduri thon* is primarily organized by certain community groups relying on self-funded contributions, resulting in suboptimal implementation. Therefore, the Government of Banda Aceh City and Pidie Regency should designate the 14th of Ramadan each year as an official annual agenda to commemorate and appreciate the role and contributions of Teungku Anjong in the propagation of Islamic da'wah in Aceh. Through the implementation of the *khanduri thon* Teungku Anjong program, the historical, religious, and local cultural values inherited from him can not only be preserved continuously, but also transmitted to future generations as an essential part of the cultural and spiritual identity of Acehnese society.

Figure 9: An Old Newspaper from 1906 on the Waqf of Teungku Anjong.



50. Gronden, toegekend aan bepaalde insiellingen of personen (wakeuëh of thara).

- Oemong thara zijn sawahs, door de oude Soeltans voor het onderhoud der hoofdmoskee van het rijk bestemd. Naar het schijnt, hebben ook enkele andere bedehuizen dergelijke gronden.
- Voor de jaarlijksche kandoer's van Teungkoe Andjong bestaan ook wakeuëh-gronden.
- Gronden, waarvan de Soeltans, na schadeloosstelling der eigenaars, aan een of anderen gunsteling het vruchtgebruik schonken.

Conclusion

1. Genealogically and historically, Teungku Anjong is identified as Sayyid Abū Bakr bin Ḥusayn Bālfaqīh, who descends from the Banū 'Alawī lineage, an *Ashraf* family with strong spiritual traditions in Hadramaut, Yemen. His family background demonstrates a close connection to Sufi traditions, as his father was a Sufi figure and a disciple of Sayyid Abdullah bin Alwi al-Haddad (d. 1132 H), the founder of the Haddadiyya Sufi order. His wife was Sharīfah Fāṭimah binti 'Abd al-Raḥmān al-'Aydīd. Aidid, who was a granddaughter of Sulṭān Jamāl al-'Ālam Badr al-Munīr. Teungku Anjong had several daughters and one brother.

2. The laqab *Teungku Anjong* originates from a local Acehnese designation referring to Sayyid Abū Bakr bin Ḥusayn Bālfaqīh's habit of spending time in the *anjong* (an annexed room) of his residence. Julius Jacobs⁴⁹ notes that this *anjong* was constructed because his house had become too crowded to accommodate the many visitors arriving for various purposes. The space was subsequently used as a place of *khalwat* (spiritual retreat) for *dhikr* and other forms of worship. Thus, the laqab "Teungku Anjong" reflects not only the spatial aspect of his residence but also the spiritual dimension and socio-religious role he played within Acehnese society.

3. Based on scholarly lineage, Teungku Anjong was affiliated with the *Ṭarīqah Alawiyyah*. His teachers from the Banū 'Alawī tradition included Sayyid Ḥusayn bin 'Umar Bālfāqīh (d. 1157 H), Sayyid 'Abd al-Raḥmān bin 'Abd Allāh Bālfāqīh (d. 1162 H), Sayyid Ḥasan bin 'Abd Allāh bin 'Alawī al-Ḥaddād (d. 1188 H), and Sayyid Muḥammad bin Ḥāmid al-Waḥāth (d. 1160 H). His disciples came from various regions and social backgrounds, including Sayyid Ḥusayn bin 'Abd al-Raḥmān al-'Aydīd, Teungku Ja'far (better known as *Leubai Dapha*), Mu'allim Abdullah bin Umar Bagharib, and Sayid Husayn bin Abdullah Balfaqih. These names represent only a portion of his teachers and students, as many others have not yet been fully identified in available sources.

4. Teungku Anjong was widely recognized as a scholar renowned for his *karāmah* (spiritual miracles), as reflected in various Acehnese manuscripts. In *Kifāyat al-Rāghib*, written by Sayyid Abdullah bin Husayn bin Abdullah Balfaqih (d. 1266 H), he is described as *Ṣāḥib al-Aḥwāl wa al-Maqāmāt*, a figure possessing profound spiritual experiences and a high station within the Sufi hierarchy. This spiritual reputation was not only acknowledged within local Acehnese scholarly traditions but also recognized in the works of scholars outside Aceh, such as in *Kalam al-Habib Ahmad bin Abdurrahman As-Saqqaf*, transmitted by Sayyid Abdul Qadir bin Ahmad As-Saqqaf. Based on these sources, Teungku Anjong may be regarded as a *wali Allah* in Aceh.

5. The transformation of the Teungku Anjong Mosque reflects the historical evolution of the site in response to changing social, religious, and community needs. Originally established by Teungku Anjong as a *dayah* (Islamic educational institution) for the dissemination of Islamic teachings in Aceh, the site gradually evolved into a mosque. This transformation can be examined through three interrelated dimensions: spatial, functional, and architectural changes. Together, these dimensions illustrate the transition from a residential space to a center of Islamic education and, ultimately, to a place of worship. Thus, the Teungku Anjong Mosque represents not merely a change in the physical use of space but also the continuity of Islamic religious and educational traditions within Aceh's historical and cultural landscape.

6. The tombs of Teungku Anjong and his wife represent examples of Acehnese tombstone typology, estimated to date back to the 18th century CE. Both graves exhibit rich ornamentation and distinctive Acehnese inscriptions, reflecting the development of funerary art during that period. However, only the tomb of Teungku Anjong contains an epitaph that clearly records his date of death, making it particularly significant for epigraphic and local historical studies. In the same area, there are several older burial complexes, including the tomb complex of Penghulu

Kerukun Raja Setia Muda, who died in 1096 H.

7. The waqf of Teungku Anjong constitutes one of the significant waqf endowments in Aceh, with properties distributed across several administrative areas, including Banda Aceh City, Aceh Besar Regency, and Pidie Regency. Field research identifies three principal sources of these waqf assets: (1) properties endowed from Teungku Anjong's own estate; (2) land endowed for the Teungku Anjong Mosque by Penghulu Kerukun Raja Setia Muda; and (3) paddy fields endowed to support the annual Khanduri Thon, a communal feast held in commemoration of Teungku Anjong.

Endnotes

1. Al-Hadad, Al-Habib Alwi bin Thahir. *Sejarah Masuknya Islam di Timur Jauh*. Translated by S. Dhiya Shahab. Jakarta: Lentera Basritama, 1997.
2. Azzahra, Humaira. *Kesultanan Aceh di Mata Turki Utsmani Abad XIX: Kajian Atas Naskah Diplomatik Abdurrahman Az-Zahir*. *Manuskripta* 13, no. 2, 2023.
3. Locher-Scholten, Elsbeth. *Sumatran Sultanate and Colonial State: Jambi and the Rise of Dutch Imperialism, 1830–1907*. Ithaca, NY: Cornell University Press, 2004.
4. Efendi, Zakaria. *Sejarah Dakwah Sultan Syarif Abdurrahman Al-Qadri: Islamisasi di Pontianak*. *Jurnal Lektur Keagamaan* 19, no. 2, 2022.
5. Aisyah, Nur, Elsa Elvanti, Bima Budiantoro, Aisiah, and Hera Hastuti. *Peranan Sultan Syarif Kasim II dan Sejarah Kesultanan Siak Sri Indrapura*. *Triwikrama: Jurnal Ilmu Sosial* 10, no. 1, 2025.
6. Sayed Murtadha bin Badruddin Al-Aydrus. *Teungku Anjong*. Banda Aceh: Yayasan Asyraf Aceh Darussalam, 2025.
7. Supratman, Frial Ramadhan. *Makam Sayyid Husein bin Abu Bakar al-Aydarus: Jaringan Spiritual Usmani di Indonesia Akhir Abad ke-19*. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 12, no. 2, 2016.
8. The epigraphic sources from the Leiden University Library collection (Lam Njong, Koeala, Radja Pirak, graf no. 1, voeteneinde, randschrift Or. 8319 : 1713)
9. Ghani, A., Nasution, J., Maisura, Putri, J., & Maitanur. *Ulama Timur Tengah dan Islamisasi Aceh: Studi Pendidikan Sejarah tentang Otoritas Simbolik dan Realitas Historis*. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 2025.

<https://doi.org/10.23969/jp.v11i01.41911>

10. Saby, Y. *The Ulama in Aceh: A Brief Historical Survey*. Studia Islamika 8, no. 1, 2001, 1–54. <https://doi.org/10.15408/sdi.v8i1.694>
11. Gazali, G. *Hubungan Umara dan Ulama dalam Membentuk Kehidupan Sosio-Relijius di Aceh Darussalam Masa Sultan Iskandar Muda*. De Jure: Jurnal Hukum dan Syariah 16, 2016, 173–185.
12. Miswari. *Kosmopolitanisme Kesultanan Aceh Darussalam: Pusat Perekonomian, Kebudayaan, dan Ilmu Pengetahuan*. Liwaul Dakwah: Jurnal Kajian Dakwah dan Masyarakat Islam 14, no. 2, 2024. <https://doi.org/10.47766/liwauldakwah.v14i2.4797>;
Sabil, J., Faisal, F., & Zukhdi, M. *Fiqh Reform in the Sultanate of Aceh Darussalam: Is it Modernism or Moderatism? A Study of the Hareuta Sihareukat Custom*. Jurnal Ilmiah Peuradeun 13, no. 1, 2025, 569–598. <https://doi.org/10.26811/peuradeun.v13i1.1397>
13. Atho Mudzhar. *Pendekatan Studi Islam dalam Teori dan Praktek*. Yogyakarta: Pustaka Pelajar, 1998.
14. Al-Baqir, Muhammad. “Pengantar tentang Kaum Alawiyyin.” In *Tariqah Menuju Kebahagiaan*, by Sayyid Abdullah bin Alwi al-Haddad, 11–67. Bandung: Mizan, 1986.
15. Hurgronje, C. Snouck. *Mekka in the Latter Part of the 19th Century*. E.J. Brill, 1893.
16. Lee, Kam Hing. *The Sultanate of Aceh: Relations with the British, 1760–1824*. Kuala Lumpur: Oxford University Press, 1995.
17. Lee, Kam Hing. *The Sultanate of Aceh: Relations with the British, 1760–1824*. Kuala Lumpur: Oxford University Press, 1995.
18. Bakar, Abu, Burhanuddin Sulaiman, M. Arif Hanafiah, Zainal Abidin Ibrahim, and Syarifah Hayati. *Kamus Aceh-Indonesia*. 2 vols. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, Departemen Pendidikan dan Kebudayaan, 1985.
19. Kreemer, J. *Atjèh: General Survey and History*. Leiden: Brill, 1922
20. Van Langen, K.F.H. *Beknopt Alfabetisch Informatieboekje Betreffende Groot-Atjehsche Personen en Aangelegenheden*. Kota Radja: Landsdrukkerij, 1897.
21. Jacobs, Julius. *Het Familie- en Kamponglevens op Groot-Atjeh: Eene Bijdrage tot de Ethnographie van Noord-Sumatra*. Deel I. Leiden: E. J. Brill, 1894.

22. Zain bin Ibrahim bin Sumaith. *Tharîqah 'Alawiyah: Jalan Lurus Menuju Allah: Terjemahan dari Al-Manhaj As-Sâwiy, Syarh Ushûl Tharîqah As-Sâdah Âl Bâ 'Alawi*. Tarim, Hadramaut, Yaman: Dar Al-'Ulum wa Ad-Da'wah, 2008.
23. Surur, A. M., M. Anfa'u, F. Rosi, and M. A. F. Rohmain. "Memudarnya Otoritas Keagamaan? (Polemik Nasab Habaib di Kalangan Pondok Pesantren Al-Nahdliyin." *Asy-Syari'ah: Jurnal Hukum Islam* 10, no. 1 (2024): 101-128. <https://doi.org/10.55210/assyariah.v10i1.1542>
24. Bang, Anne K. *Sufis and Scholars of the Sea: Family Networks in East Africa, 1860-1925*. London: Routledge, 2003.
25. Azyumardi Azra. *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII*. Bandung: Mizan, 2013.
26. al-Ḥabshī, 'Aydarūs ibn 'Umar. *'Iqd al-Yawāqīt al-Jawharīyah wa-Simṭ al-'Ayn al-Dhahabīyah bi-Dhikr Ṭarīq al-Sādāt al-'Alawīyah*. 2 vols. 'Ammān: Dār al-Fatḥ lil-Dirāsāt wa-al-Nashr, 2011.
27. Murtadha, Sayed. "Jaringan Intelektual Tarekat Alawiyah di Aceh." In *2nd Ar-Raniry International Conference on Islamic Studies (ARICIS II) in Conjunction with ICAIOS VII*, 248-270. Banda Aceh: Ar-Raniry Press, 2018.
28. Musa, Mahani. *History of Mosques & Kramats in Penang 1730s-2012*. Penang, Malaysia: Think City Sdn Bhd, 2012.
29. Zainuddin, H. M. *Tarich Atjeh dan Nusantara*. Jakarta: Pustaka, 1961.
30. Md Adnan, Izrin Muaz. "A History of the Acheen Street Malay Enclave from Oral History Accounts." *Journal of the Malaysian Branch of the Royal Asiatic Society* 85, no. 1 (302) (June 2012): 1-44.
31. Muhammad Said. *Aceh Sepanjang Abad*. Banda Aceh: Penerbit Waspada, 1981.
32. The manuscript of the letter is sourced from the School of Oriental and African Studies (SOAS), University of London with number MS. 40320/4. f.8
33. Muchsin, Misri A. *Trumon sebagai Kerajaan Berdaulat dan Perlawanan terhadap Kolonial Belanda di Barat-Selatan Aceh*. Banda Aceh: Dinas Kebudayaan dan Pariwisata Aceh, 2019.

34. Hamid bin Muhammad bin Syihabuddin. *Ad-Dalil al-Qawim fi Dzikri Syai'in min 'Adat Tarim*. Tarim: n.p., 2015.
35. This manuscript from Leiden University Collection
36. This manuscript from Museum Aceh Collection
37. This manuscript from Pedir Museum Collection
38. Zain bin Ibrahim bin Sumaith. *Tharîqah 'Alawiyah: Jalan Lurus Menuju Allah: Terjemahan dari Al-Manhaj As-Sâwiy, Syarh Ushûl Tharîqah As-Sâdah Âl Bâ 'Alawi*. Tarim, Hadramaut, Yaman: Dar Al-'Ulum wa Ad-Da'wah, 2008.
39. Abdul Jalil, Laila. *Dayah Teungku Anjong: Tinjauan Arsitektur, Fungsi, dan Peran*. Skripsi Sarjana, Fakultas Sastra, Universitas Gadjah Mada, 2000.
40. Basri, Dr. *Monograf Perjalanan Pendidikan Islam di Aceh Masa Orde Baru*. Langsa: Zawiyah Serambi Ilmu Pengetahuan, 2023.
41. Cut Dewi. *Iconic Architectural Heritage in Banda Aceh: Remembering and Conservation in Post-Disaster Contexts*. PhD diss., The Australian National University, 2015.
42. Abdul Jalil, Laila. *Dayah Teungku Anjong: Tinjauan Arsitektur, Fungsi, dan Peran*. Skripsi Sarjana, Fakultas Sastra, Universitas Gadjah Mada, 2000.
43. Cut Dewi. *Iconic Architectural Heritage in Banda Aceh: Remembering and Conservation in Post-Disaster Contexts*. PhD diss., The Australian National University, 2015.
44. Department of Religious Affairs. *Masjid Bersejarah di Nanggroe Aceh*, Jilid I. Banda Aceh: Kantor Wilayah Departemen Agama Provinsi Aceh, 2009.
45. Van Langen, K.F.H. *Beknopt Alfabetisch Informatieboekje Betreffende Groot-Atjehsche Personen en Aangelegenheden*. Kota Radja: Landsdrukkerij, 1897.
46. Jacobs, Julius. *Het Familie- en Kamponglevens op Groot-Atjeh: Eene Bijdrage tot de Ethnographie van Noord-Sumatra*. Deel I. Leiden: E. J. Brill, 1894.
47. Al-Yasa' Abu Bakar, Jamaah Haji Aceh dan Baitul Asyi, Serambi Indonesia terbitan 5 Mei 2025. <https://aceh.tribunnews.com/2025/05/06/jamaah-haji-aceh-dan-baitul-asyi>.

48. Sayed Murtadha, Wakaf Saudagar Aceh Sayid Husayn Aidid di Pulau Pinang untuk Pendidikan Dunia Melayu. Serambi Indonesia terbitan 28 April 2020. <https://aceh.tribunnews.com/2020/04/28/wakaf-saudagar-aceh-sayid-Husayn-aidid-di-pulau-pinang-untuk-pendidikan-dunia-melayu?page=3>.

49. Jacobs, Julius. *Het Familie- en Kampongleven op Groot-Atjeh: Eene Bijdrage tot de Ethnographie van Noord-Sumatra*. Deel I. Leiden: E. J. Brill, 1894.

© 2026 Assa'ada International Research Journal

This work is licensed under a **Creative Commons Attribution 4.0 International License (CC BY 4.0)**.

A Publication of Jamia Sa-adiya Arabiya, Sa-adabad, Deli, Kalanad (PO), Kasaragod, Kerala 671317, India

