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

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Abstract

Sayyid Abū Bakr bin Ḥusayn Bālfaqīh, 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 ʿUmar Bālfaqīh (d.1157 AH), Sayyid ʿAbd al-Raḥmān bin ʿAbd Allāh Bālfaqīh (d.1162 AH), Sayyid Ḥasan bin ʿAbd Allāh bin ʿAlawī al-Ḥaddād(d. 1188 AH), and Sayyid Muḥammad bin Ḥāmid al-Waḥath(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 ʻAlawiyah, Banū ʿAlawī, Karamah and Waqf*

Introduction

Traces of the *Dhurrīyat al-Rasūl* (descendants of the Prophet) in Aceh have been recorded for several centuries. These traces are visible in gravestones, ancient manuscripts, and historical trade records. Scholars from this lineage travelled from their places of origin to Aceh, conveying the message of Islam. Some engaged in commerce, while others assumed influential positions within the Aceh Darussalam Sultanate.[1] Among the groups that migrated to Aceh in substantial numbers were the Banū ʿAlawī, commonly referred to in Aceh as *Sayyid* or *Habib*.

The Banū ʿAlawī 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 ʿAbd al-Raḥmān bin Muḥammad al-Ẓāhir was appointed *Mangkubumi* (prime minister) of the Sultanate of Aceh Darussalam,[2] while Sayyid ʿAlī bin ʿAlawī al-Jifrī and Sayyid ʿAbd Allāh bin ʿAbd al-Raḥmān al-Ḥabshī served as advisors to the Sultanate of Jambi.[3]

The influence of the Banū ʿAlawī extended to direct rulership in several sultanates. Notable examples include Sulṭān Badr al-ʿĀlam Zayn al-ʿĀbidīn and Sulṭān Jamāl al-ʿĀlam Badr al-Munīr in Aceh, Sulṭān Sharīf ʿAbd 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 spheres, Banū ʿAlawī scholars contributed actively to the transmission of Islamic knowledge and the formation of Muslim communities. Prominent cases include Sayyid Abū Bakr bin Ḥusayn Bālfaqīh (Teungku Anjong) in Aceh[6] and Sayyid Ḥusayn bin Abū Bakr al-ʿAydarūs in Batavia.[7]

The presence of the Banū ʿAlawī in Aceh has been documented since the tenth and eleventh centuries AH, as indicated by epigraphic evidence and the work *al-Mashraʿ al-Rāwī fī Manāqib al-Sādah al-Kirām Āl Bā ʿAlawī*. Epigraphic evidence derives from the study conducted by Sayyid ʿUmar bin Muḥammad al-Shaṭīrī at the Raja Pirak Complex tombs in Gampong Kuala. According to *al-Mashraʿ*, two Banū ʿAlawī scholars migrated to Aceh in the eleventh century. Sayyid Muḥammad bin Aḥmad al-Syīlī first travelled to Aceh, where he was warmly received by the ruling sultanah and remained until his death. Subsequently, Sayyid Muḥammad bin Aḥmad al-Shaṭīrī arrived in Aceh, encountered groups identified as *Mushabbihah*, engaged for a period in local religious and social affairs, and eventually returned to Ḥaḍramawt. These accounts suggest that Aceh was among the earliest settlements of the Banū ʿAlawī in the Indonesian archipelago.

Teungku Anjong ranks among the important Banū ʿAlawī figures who migrated to Aceh in the twelfth century AH (eighteenth century CE). His widespread reputation for various *karāmah* (miracles) strengthened his standing 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, he has not yet received adequate scholarly attention as an independent subject of study. In contrast to prominent Acehnese figures such as Shaykh Nūr al-Dīn Muḥammad ibn ʿAlī al-Rānīrī and Shaykh ʿAbd al-Raʾūf bin ʿAlī al-Fanṣūrī, academic interest in Teungku Anjong remains limited. This scarcity has produced 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.[8]

Previous studies have generally mentioned Acehnese ulama only briefly as an influential social group, without providing in-depth analysis of specific individuals operating at local and regional levels within the Sultanate of Aceh Darussalam.[9] Research on the relationship between ulama and *umara* (rulers) during the Aceh Darussalam period has 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.[10] 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 on the basis of diverse historical sources.[11]

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, and his multifaceted roles in the political, religious, and intellectual spheres of the Sultanate of Aceh Darussalam. The study not only enriches existing scholarship on Acehnese ulama but also offers a more nuanced understanding of Teungku Anjong's historical significance, thereby contributing to a deeper and more systematic comprehension of Aceh's intellectual and religio-political history.

Method

This study employs the historical method. The historical method follows the four main stages proposed by M. Atho Mudzhar:[12] heuristics, source criticism, interpretation, and

historiography. The heuristic stage involves the collection of relevant sources, including written, printed, and oral materials related to the object of study. Source criticism is then conducted to assess the authenticity (external criticism) and credibility (internal criticism) of these sources. The interpretation stage analyses and synthesises the verified historical facts in order to produce a coherent understanding. Finally, the historiography stage organises the research findings into a systematic historical narrative.

The primary sources consist of several classical works, including *Tathbīt al-Fuʾād*, *al-Mawāhib wa al-Minah fī Manāqib Quṭb al-Zamān al-Ḥasan*, *ʿĪd al-Yawāqīt*, *Kifāyat al-Rāghib*, *al-Mashraʿ al-Rāwī fī Manāqib al-Sādah al-Kirām Āl Bā ʿAlawī*, *Nayl al-Maqṣūd fī Mashrūʿiyyat Ziyārat Nabī Allāh Hūd ʿalayhi al-salām*, *al-Mawāʿiẓ fī Sittat al-Fawāʾid*, *Sharḥ al-Hudhūdī ʿalā Umm al-Barāhīn*, *Qalam al-Ḥabīb Aḥmad ibn ʿAbd al-Raḥmān ibn ʿAlī al-Saqqāf*, *Shajarah Ansāb al-ʿAlawiyyīn*, and the manuscript *Manaqib Sayid Ḥusayn bin Aḥmad al-Qadrī*. Additional manuscripts were consulted from the Aceh Museum, Pedir Museum, the National Library of the Republic of Indonesia, and Leiden University.

Further 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* (March 26, 1881), *De Sumatra Post* (No. 68, March 22, 1939), *Beknopt Alfabetisch Informatieboekje Betreffende Het Familie- en Kampongleven op Groot-Atjeh: Eene Bijdrage tot de Ethnographie van Noord-Sumatra*, *Het Vaderland* (November 7, 1906) and *Groot-Atjehsche Personen en Aangelegenheden*.

Results and Discussion

Origin and Family

Teungku Anjong was Sayyid Abū Bakr bin Ḥusayn Bālfaqīh, a member of the Banū ʿAlawī family. This family descends from Sayyid Aḥmad bin ʿĪsā al-Muhājir, who migrated from Iraq to Yemen in the fourth century AH, as recorded in *al-Nafḥah al-ʿAnbarīyah* by Shaykh Muḥammad Kāẓim bin Abī al-Futūḥ al-Yamānī al-Mūsawī (d. 880 AH). The Banū ʿAlawī form a segment of the Ḥaḍramī scholarly community that has historically played a significant role in the spread of Islam in the Malay-Indonesian archipelago. This role was manifested primarily through religious propagation, the establishment of scholarly and kinship networks, and active participation in the socio-religious life of local communities.[13]

According to *al-Mawāhib wa al-Minah fī Manāqib Quṭb al-Zamān al-Ḥasan*, Sayyid Ḥusayn bin ʿUmar Bālfaqīh was a Sufi and devout worshipper. Teungku Anjong's father also served as *nāẓir* (guardian) of the tomb of Prophet Hūd (peace be upon him), earning him the title *Ṣāḥib Hūd*. He was well known for his close relationship with Sayyid ʿAbd Allāh bin ʿAlawī al-Ḥaddād (d. 1132 AH) and his family. *Tathbīt al-Fuʾād* notes that Teungku Anjong's family home was located in the village of al-Juhayl, a small settlement near the city of Tarīm in Ḥaḍramawt, situated in the valley of Wādī Ḥaḍramawt (Fig. 1). Teungku Anjong had a brother named Sayyid ʿAbd Allāh bin Ḥusayn Bālfaqīh in Ḥaḍramawt, as recorded in *Shajarah Ansāb al-ʿAlawiyyīn* by Sayyid ʿAbd al-Raḥmān bin Muḥammad al-Mashhūr.

Teungku Anjong's wife was Sharīfah Fāṭimah bint ʿAbd al-Raḥmān al-ʿAydīd, known in Aceh as Aja Eustri.[14] Her family belonged to the Acehnese royal lineage; her grandfather was Sulṭān Jamāl al-ʿĀlam Badr al-Munīr, who ruled Aceh in the early twelfth century AH / eighteenth century CE.[15] Sharīfah Fāṭimah supported her husband's *daʿwah* efforts both financially and by teaching the principles of Islam to female students at Dayah Teungku Anjong. The ʿAydīd family also held significant influence in the Malay Peninsula through her brother, Sayyid Ḥusayn bin ʿAbd al-Raḥmān al-ʿAydīd, in Penang. Sharīfah Fāṭimah died on 18 Rajab 1235 AH and was interred beside Teungku Anjong.

In *al-Mawāhib wa al-Minah fī Manāqib Quṭb al-Zamān al-Ḥasan* by Sayyid ʿAlawī bin Aḥmad al-Ḥaddād, it is recorded that Teungku Anjong had several daughters but no sons. One of his daughters married Sayyid ʿAbd Allāh bin Ḥusayn al-ʿAydīd, also known as Sulṭān Sharīf Sayf al-ʿĀlam. This son-in-law later became Sultan of Aceh following a power struggle between Sayyid Ḥusayn bin ʿAbd al-Raḥmān al-ʿAydīd and Sulṭān Jawhar ʿĀlam Shāh in the early thirteenth century AH / nineteenth century CE.[16] The union of these two Banū ʿAlawī families exerted considerable influence on the history of the Sultanate of Aceh Darussalam. The ʿAydīd family emerged as prominent leaders and active participants in trade, playing a significant role in both the economic sphere and community leadership, while the Bālfaqīh family was recognised as a distinguished scholarly lineage that contributed to the development of Islamic learning and the guidance of religious life.

Figure 1: Location of Al-Juhayl, Hadramaut



Laqab Teungku Anjong

In the Aceh-Indonesian dictionary, the title *Teungku* denotes a person 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, a religious teacher, or especially the head of a village tasked with fostering religious life within the community.[17] In Acehnese tradition, the title *Teungku* signifies someone proficient in religious knowledge who serves as a role model for the community.

According to J. Kreemer[18] in *Atjeh*, *anjong* refers to a part of the traditional Acehnese house located on the right or left side of the back veranda. Traditional Acehnese houses are typically raised on stilts. The size of the house depends on the number of *reuweung* (rooms), which may number three, five, seven, and so on. The front section is called *seuramo keue* and the rear section *seuramo likot*; the central, elevated portion is the *tungai*, which contains the main sleeping room, *rumoh inong* (also called *juree*). The *rumoh anjong* is an additional room added after a daughter has married. In such cases the main bedroom becomes the daughter's room, and the parents reside in the *anjong* (Fig. 2).

K. F. H. van Langen[19] in *Beknopt Alfabetisch Informatieboekje* explains that Sayyid Abū Bakr bin Ḥusayn Bālfaqīh received the title Teungku Anjong because during his lifetime he resided in a house distinct from others in the neighbourhood, distinguished

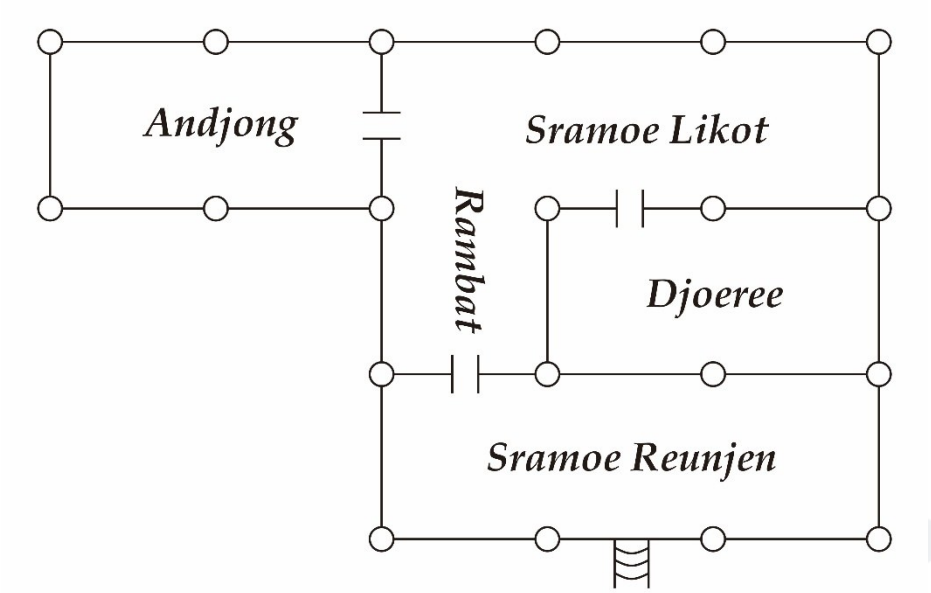
by an additional structure called an *anjong*. Julius Jacobs[20] notes that Teungku Anjong resided in Kampung Jawa. Owing to his extensive knowledge and warm, cheerful disposition, he attracted large numbers of visitors. He occupied a large house that, every Friday night, served as a gathering place for companions and acquaintances to discuss various issues in Islam. These gatherings were followed by the observance of *Mëratib Aceh* (a religious ceremony accompanied by music), *Lagée Malabari* (a *rapa'i* drumming performance of Malabar origin), and *Ratib Mëskat* (a form of dance of Arab origin), together with collective remembrance of God (*dhikr*).

Over time the number of attendees grew so large that his house could no longer 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 indicates that the *laqab* Teungku Anjong originated from Sayyid Abū Bakr bin Ḥusayn Bālfaqīh's practice of spending considerable time in the *anjong* of his house, leading the community to refer to him by that name.

The practice of remaining in the *anjong* for spiritual *khalwah* constituted a means of drawing closer to Allah SWT and was consistent with the spiritual tradition of the Banū ʿAlawī Sufis. In that tradition, *khalwah* is not understood as complete and prolonged withdrawal from social life but rather as a method of *tazkiyat al-nafs* (spiritual purification) that remains integrated with activities of *daʿwah*, religious instruction, and service to society. Several prominent figures of the Banū ʿAlawī, such as al-Faqīh al-Muqaddam Sayyid Muḥammad bin ʿAlī al-Ḥusaynī (d. 653 AH), Sayyid ʿAbdullāh bin Abū Bakr al-ʿAydarūs (d. 856 AH), and Sayyid ʿAbdullāh bin ʿAlawī al-Ḥaddād (d. 1132 AH), are known to have practised forms of *khalwah* that were educational and spiritual in nature, serving as means of self-discipline without abandoning social and religious responsibilities. This practice is grounded in the five foundational principles of the Ṭarīqah ʿAlawiyyah: knowledge (*ʿilm*), righteous action (*ʿamal*), scrupulousness (*waraʿ*), fear of God (*khawf*), and sincerity (*ikhlāṣ*).[21]

Teungku Anjong internalised these principles through a comprehensive approach to *daʿwah*. He established a *dayah* 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 *khalwah* within his residence as a means of spiritual training to cultivate *waraʿ*, *khawf*, and *ikhlāṣ* at a deeper level. On this basis, the author concludes that the *laqab* Teungku Anjong was given to Sayyid Abū Bakr bin Ḥusayn Bālfaqīh because of his practice of *khalwah* in the *anjong* of his house, and the people consequently called him "Teungku Anjong".

Figure 2: The Architecture of Traditional Acehnese Houses



Intellectual Network

The scholarly lineage of Teungku Anjong reflects the depth of his connection to the Ṭarīqah ʿAlawiyyah. The scholarly tradition of the ʿAlawiyyah Sufi path can be traced through two principal figures, namely Shaykh Abū Madyan Shuʿayb al-Maghribī and al-Faqīh al-Muqaddam Sayyid Muḥammad bin ʿAlī al-Ḥusaynī.[22] The spiritual lineage of Shaykh Abū Madyan Shuʿayb al-Maghribī is described as being transmitted through a chain that includes Imām al-Ghazālī, ultimately reaching the Prophet Muḥammad. In a similar manner, the *sanad* of al-Faqīh al-Muqaddam is presented as a direct genealogical-spiritual connection to the Prophet.[23]

The Ṭarīqah ʿAlawiyyah was introduced to Aceh by Sufi scholars. One of the Acehnese scholars, Shaykh Muḥammad bin ʿAlī al-Rānīrī, is reported to have been initiated into this *ṭarīqah* through his teacher, Sayyid ʿUmar bin ʿAbd Allāh Bāsaybān, in India.[24] The scholarly lineage of Teungku Anjong is connected to his teachers from the Banū ʿAlawī, namely Sayyid Ḥusayn bin ʿUmar Bālfaqīh (d. 1157 AH), Sayyid ʿAbd al-Raḥmān bin ʿAbd Allāh Bālfaqīh (d. 1162 AH), Sayyid Ḥasan bin ʿAbd Allāh bin ʿAlawī al-Ḥaddād (d. 1188 AH), and Sayyid Muḥammad bin Ḥāmid al-Waḥaṭ (d. 1160 AH).

Sayyid Ḥusayn bin ʿUmar Bālfaqīh was the first teacher of Teungku Anjong. At the beginning of his intellectual journey, Teungku Anjong studied the fundamentals of *fiqh*, ḥadīth, language, and Sufism under his father's guidance. Based on *al-Mawāhib wa al-Minah fī Manāqib Quṭb al-Zamān al-Ḥasan*, Sayyid Muḥammad bin Zayn bin Sumayṭ (d.

1170 AH) states that Sayyid Ḥusayn bin ʿUmar Bālfaqīh received his scholarly chain from Sayyid ʿAbdullāh bin ʿAlawī al-Ḥaddād (d. 1132 AH), from whom he was also invested with the *khirqah* and *qibʿah*.

Teungku Anjong also studied under Sayyid ʿAbd al-Raḥmān bin ʿAbd Allāh Bālfaqīh (d. 1162 AH). This is based on *Bulūgh al-Amānī*, which records Teungku Anjong's scholarly lineage through him. This teacher was renowned by the honorific title *ʿAllāmat al-Dunyā*, reflecting the breadth of his knowledge. In addition to studying the religious sciences, Sayyid ʿAbd al-Raḥmān had the practice of collecting the chains of transmission (*sanad*) of various *ṭarīqah*. Among his own teachers from the Banū ʿAlawī were Sayyid ʿAbdullāh bin Aḥmad Bālfaqīh (d. 1110 AH), Sayyid ʿAbdullāh bin ʿAlawī al-Ḥaddād (d. 1132 AH), Sayyid Muḥammad bin ʿAbd al-Raḥmān al-ʿAydarūs (d. 1112 AH), and Sayyid ʿAlī bin Ḥusayn al-ʿAydarūs (d. 1127 AH), among others, as mentioned in his biography in *Arbaʿūna Ḥadīthan fī Faḍl al-Qurʾān al-ʿAẓīm*. To date, two of Teungku Anjong's teachers have been identified as belonging to the Bālfaqīh family, both of whom were disciples of Sayyid ʿAbdullāh bin ʿAlawī al-Ḥaddād (d. 1132 AH).

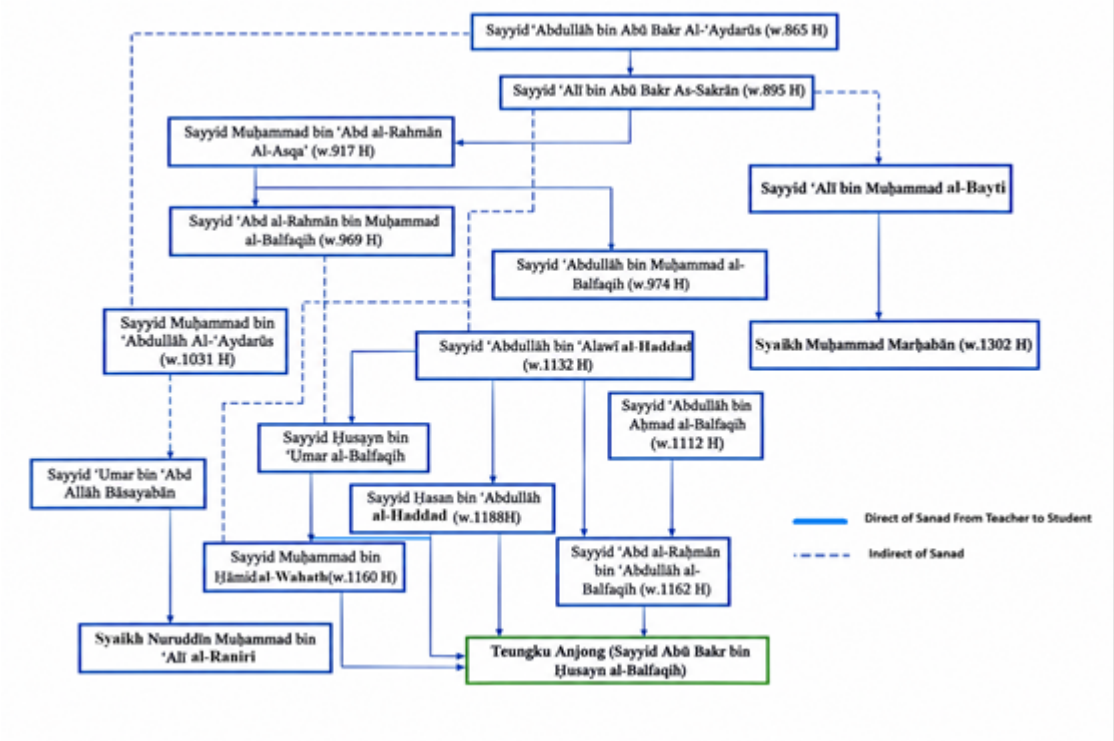
Another teacher of Teungku Anjong was Sayyid Ḥasan bin ʿAbd Allāh bin ʿAlawī al-Ḥaddād (d. 1188 AH). This information is found in *al-Mawāhib wa al-Minah fī Manāqib Quṭb al-Zamān al-Ḥasan*, which mentions that Teungku Anjong performed a completion (*khatm*) of the Qurʾān dedicated to his teacher upon learning of his passing. In the lineage of the Ṭarīqah ʿAlawiyyah, Sayyid Ḥasan bin ʿAbd Allāh bin ʿAlawī al-Ḥaddād is widely connected to Acehnese scholars through his student, Sayyid Shaykh bin Muḥammad al-Jifrī (d. 1222 AH).

Finally, another teacher of Teungku Anjong was Sayyid Muḥammad bin Ḥāmid al-Waḥaṭh (d. 1160 AH), as indicated in a manuscript written by Syarif ʿAlawī bin Aḥmad bin Ismāʿīl al-Qadrī on 7 Jumādā al-Awwal 1354 AH in Pontianak. The manuscript explains that there were four companions: Sayyid Ḥusayn bin Aḥmad al-Qadrī in Mempawah, Sayyid Muḥammad bin Aḥmad al-ʿAydarūs in Terengganu, Sayyid ʿUmar bin Muḥammad Baḥsein al-Seqāf in Siak, and Sayyid Abū Bakr bin Ḥusayn Bālfaqīh in Aceh. Sayyid Muḥammad bin Ḥāmid al-Waḥaṭ was a scholar based in Quilandi, India. In *ʿIqd al-Yawāqīt al-Jawharīyah*,[25] it is explained that he was a spiritual master (*murshid*) of the Aydrusiyyah and Qādiriyyah *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 ʿAlawiyyah.

Following the period of Teungku Anjong, the development of the Ṭarīqah ʿAlawiyyah in

Aceh experienced a significant acceleration, particularly during the thirteenth century AH / nineteenth century CE. This phenomenon was marked by the increasing number of Acehnese scholars who received initiation and intellectual transmission within the Ṭarīqah ʿAlawiyyah through *murshids* based in the Ḥijāz, especially in Mecca and Jeddah. These networks reflected the strong intellectual and spiritual connections between Acehnese scholars and the major centres of Islamic learning in the Middle East. Among the prominent figures associated with this transmission was Shaykh Muḥammad Marḥabān al-Āshī (d. 1302 AH), who received authorisation from Sayyid ʿAlī bin Muḥammad al-Baitī in Mecca and from Sayyid Aḥmad Bāfaqīh in Jeddah. Likewise, Shaykh Muḥammad Ṭāhir Tīrō (d. 1323 AH) received the teachings of the Ṭarīqah ʿAlawiyyah from Sayyid Muḥammad bin Ḥusayn al-Ḥabshī in Mecca, while Shaykh Muḥammad Ḥasan Krueng Kalē (d. 1392 AH) studied under Sayyid Aḥmad bin Abū Bakr Shaṭā in Mecca.[26] The intensity of these teacher-disciple relationships demonstrates that the expansion of the Ṭarīqah ʿAlawiyyah in Aceh was closely connected to the dynamics of the Ḥaramayn scholarly networks, which played a crucial role in transmitting Sufi traditions and religious authority to the Malay-Indonesian world (Fig. 3).

Figure 3: The Sanad of the Ṭarīqah ʿAlawiyyah of Teungku Anjong



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 Ḥusayn bin ʿAbd al-Raḥmān al-ʿAydīd and Teungku Jaʿfar, more famously known as *Leubai Dapha*. Outside Aceh, Teungku Anjong also had students from Ḥaḍramawt, namely Muʿallim ʿAbdullāh bin ʿUmar Bagharīb and Sayyid Ḥusayn bin ʿAbdullāh Bālfaqīh. 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.

These four students were figures who played significant roles and had major influence in their respective regions. First, Sayyid Ḥusayn bin ʿAbd al-Raḥmān al-ʿAydīd (d. 1238 AH) was a successful merchant who established the Lebuh Aceh area on Penang Island. His contribution to Islamic propagation (*daʿwah*) in Penang was substantial, including the establishment of the Lebuh Aceh Mosque, a centre for religious education, and a hub for ḥajj pilgrims.[27] H. M. Zainuddin[28] mentioned that Sayyid Ḥusayn bin ʿAbd al-Raḥmān al-ʿAydīd was one of the students of Teungku Anjong. Sayyid Ḥusayn was one of Teungku Anjong's most intelligent students, alongside Leubai Dapha, also known as Teungku Jaʿfar.

Sayyid Ḥusayn was not only known as the founder of the Lebuh 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 Sayyid Ḥusayn. 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 ʿAbd al-Raḥmān al-ʿAydīd, highlighting his position as a highly influential and trusted figure in matters of security and regional stability.[29]

The next student was Teungku Jaʿfar, 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.[30] 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 centre in the late eighteenth century CE.

Teungku Jaʿfar and Sayyid Ḥusayn bin ʿAbd al-Raḥmān al-ʿAydīd were fellow students

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

Teungku Jaʿfar 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.[31]

The next figure is Muʿallim ʿAbdullāh bin ʿUmar Bagharīb, who came from the Bagharīb family. This family is renowned for teaching the fundamentals of religion, Prophetic etiquette (*adab Nabawī*), the proper methods of prayer and purification, reading and writing, as well as the Qurʾān and its memorisation in Tarīm, Ḥaḍramawt. The Shaykh Bagharīb school has existed for hundreds of years and has produced many scholars, both from the Banū ʿAlawī lineage and from other families. Based on *Ad-Dalīl al-Qawīm fī Dhikr Shayʾin min ʿĀdāt Tarīm* by Ḥāmid bin Muḥammad bin Shihāb al-Dīn, it is mentioned that the school was initiated by Sayyid ʿAbdullāh bin Abū Bakr al-ʿAydarūs (d. 856 AH), who later appointed the Bagharīb family to serve as its teachers and administrators.

According to the records of Shaykh ʿAbdullāh bin ʿUmar al-Khaṭīb, a student of Sayyid ʿAbdullāh bin ʿAlawī al-Ḥaddād (d. 1132 AH), it is stated that Shaykh ʿUmar bin ʿAbdullāh Bagharīb (d. 1206 AH), the father of Muʿallim ʿAbdullāh bin ʿUmar Bagharīb, was a *Quṭb al-Ṣiddīqah al-Kubrā* and had more than a thousand students capable of memorising the Qurʾān. He was also the author of *Kanziyyah al-Ṣiddīqiyyah al-Kubrā*. In *al-Mawāhib wa al-Minan*, Shaykh ʿUmar bin ʿAbdullāh Bagharīb describes Sayyid Ḥasan bin ʿAbdullāh al-Ḥaddād (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 Qurʾānic verse from Sūrah al-Nūr (24:37): "Men whom neither trade nor sale distracts from the remembrance of Allah."

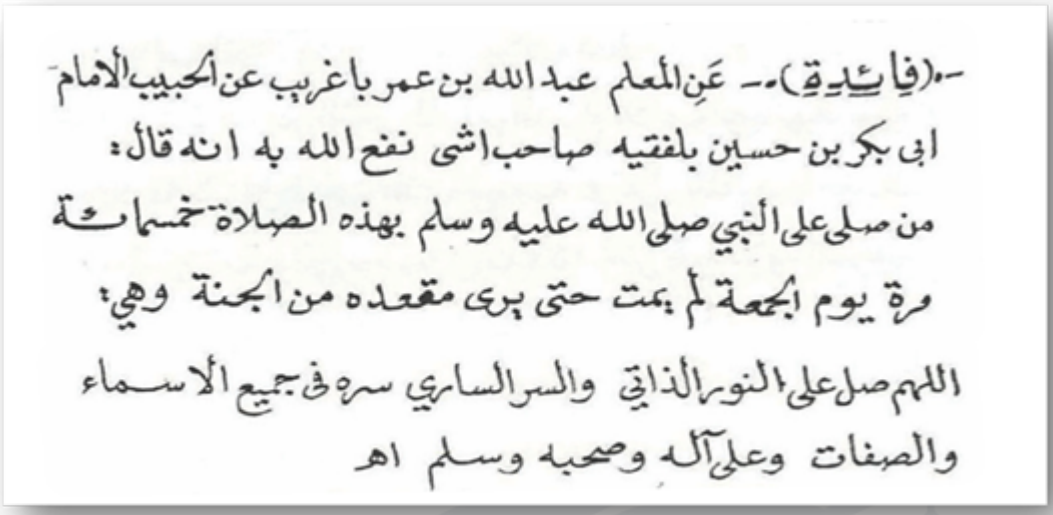
In *al-Mawāʿid fī Syatta al-Fawāʾid*, a work by Sayyid Abū Bakr bin ʿUmar bin Yaḥyā (d. 1265 AH), it is mentioned that Teungku Anjong granted an *ijāzah* (authorisation) of a *ṣalawāt* (prayer invoking blessings upon the Prophet) to Muʿallim ʿAbdullāh bin ʿUmar

Bagharīb, one of the sons of Shaykh ʿUmar bin ʿAbdullāh Bagharīb. The families of al-Bālfaqīh and Bagharīb maintain a very close relationship, both in social and religious contexts. In the tradition of visiting the Prophet of Allah Hūd (peace be upon him), when the pilgrimage sequence is opened by the al-Bālfaqīh family, al-Muʿallim Bagharīb assumes the role of leading the recitation of the *ḥaḍrah* (a gathering of devotional remembrance), which is then followed by the recitation of *al-muʾākhadh*, 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. Based on this interconnection, the author argues that Teungku Anjong's relationship with the Bagharīb family was not limited to Shaykh ʿAbdullāh bin ʿUmar Bagharīb alone, but very likely also extended to Shaykh ʿUmar bin ʿAbdullāh Bagharīb as part of his circle of companionship and scholarly network (Fig. 4).

Lastly, Sayyid Ḥusayn bin ʿAbdullāh Bālfaqīh was one of the Bālfaqīh family whose chain of knowledge (*sanad*) is connected to Teungku Anjong. He was the son of *Ṣāḥib Ḥamṭūṭ* and had a brother named Sayyid ʿAlī bin ʿAbdullāh Bālfaqīh. Sayyid Ḥusayn bin ʿAbdullāh Bālfaqīh was a *muḥaddith* (ḥadīth scholar), *mufassir* (Qurʾānic exegete), *uṣūlī* (scholar of Islamic legal theory), *furūʿ* (jurisprudence scholar), and *naḥwī* (grammar expert). In the introduction of *Kifāyat al-Rāghib*, 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 Ṭarīqah ʿAlawiyyah. The values embodied in his *daʿwah* activities in Aceh reflect the fundamental principles of the ʿAlawiyyah 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 *al-Mawāhib wa al-Minah fī Manāqib Quṭb al-Zamān al-Ḥasan*, 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 recognised as central traits of the Banū ʿAlawī tradition in carrying out religious propagation and communal service. Through his gentle, compassionate, and community-oriented approach, Teungku Anjong emerged not only as a religious scholar but also as a social and spiritual exemplar within Acehnese society. Such a model of *daʿwah* explains the enduring influence of his teachings and legacy, while also demonstrating the continuity of Ṭarīqah ʿAlawiyyah values within the Islamic history of Aceh.

Figure 4: The Ijāzah Granted by Teungku Anjong to Muʿallim ʿAbdullāh bin ʿUmar Bagharib



Karāmah of Teungku Anjong

A number of scholars have defined *karāmah* from their respective perspectives. Al-Jurjānī (d. 816 AH), in his work *al-Taʿrīfāt*, explains that *karāmah* is the *ẓuhūr* of extraordinary phenomena from a saint (*walī*) without any claim to prophethood. Ibn Kathīr (d. 774 AH), in *Tafsīr al-Qurʾān al-ʿAẓīm*, describes it as extraordinary occurrences granted to righteous individuals, alongside other interpretations. In Islam, numerous examples of *karāmah* are recorded in the Qurʾān, Ḥadīth, 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-Qarnī whose supplications were accepted, and the well-known miracles attributed to Sulṭān al-Awliyāʾ Sayyid ʿAbd al-Qādir al-Jīlānī (d. 561 AH).

Teungku Anjong is one of the scholars renowned for his *karāmah* in Aceh. In *al-Mawāhib wa al-Minah fī Manāqib Quṭb al-Zamān al-Ḥasan*, it is narrated that Teungku Anjong held a rank comparable to that of Sayyid Abū Bakr bin Sālim Bāʿalawī al-Ḥusaynī (d. 992 AH), based on the statement of Sayyid ʿAbdullāh bin ʿAlawī al-Ḥaddād (d. 1132 AH). Sayyid Abū Bakr bin Sālim Bāʿalawī al-Ḥusaynī bore the title *Fakhr al-Wujūd*, a renowned Sufi scholar known for his *karāmah* in the city of ʿInāt, Ḥaḍramawt, who also possessed profound religious knowledge and noble character, and was greatly loved by the local community.

The life of Sayyid Abū Bakr bin Sālim al-ʿAlawī al-Ḥusaynī has been extensively

compiled and documented by prominent scholars in various classical works. Among them are *Bulūgh al-Ẓafr wa al-Maghānim fī Manāqib al-Shaykh Abī Bakr bin Sālim* by Shaykh Muḥammad bin Sirāj al-Dīn, as well as *al-Zuhr al-Bāsim fī Riyāḍ al-Jannāt fī Manāqib Abī Bakr bin Sālim Ṣāḥib ʿInāt*, authored by Shaykh ʿAbdullāh bin Abī Bakr bin Aḥmad Bāshāʿaib. The *karāmah* of Teungku Anjong are also recounted in several Acehnese manuscripts. His *karāmah* are mentioned in texts such as *Hikayat Prang Gompeuni*, *Hikayat Siti Latifah* (Fig. 5), and a number of other manuscript fragments. 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 Sayyid ʿAbd al-Qādir bin Aḥmad al-Saqqāf, entitled *Majmūʿ Kalām al-Ḥabīb Aḥmad bin ʿAbd al-Raḥmān bin ʿAlī al-Saqqāf*, provides an account of an event illustrating the *karāmah* of Teungku Anjong, further highlighting his esteemed status as a *walī* and his enduring spiritual influence within the community. Sayyid Aḥmad bin ʿAbd al-Raḥmān al-Saqqāf (d. 1357 AH) 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 *karāmah* of saints are manifested for the benefit of the Muslim community.

The same work also mentions the *karāmah* of two other Bāʿalawī figures: Sayyid Shaykh bin Muḥammad al-Jifrī (d. 1222 AH) in Calicut, India, associated with a *shāhān*, and Sayyid ʿAbd al-Raḥmān bin Muṣṭafā al-ʿAydarūs (d. 1192 AH) in Egypt, associated with a *safīnah*. These two figures were companions of Teungku Anjong, and their stories are often recounted by preachers as moral exemplars. Sayyid Zayn bin Ibrāhīm bin Sumayṭ,[32] in his work *al-Manhaj al-Sāwī*, explains that these three companions once pledged to consistently practise the teachings contained in *Bidāyat al-Hidāyah* by Imām al-Ghazālī (d. 505 AH) during their stay in Medina.

Based on *Kifāyat al-Rāghib* by Sayyid ʿAbdullāh bin Ḥusayn bin ʿAbdullāh Bālfaqīh (d. 1266 AH), 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 *karāmah* 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.

Mosque and Tomb

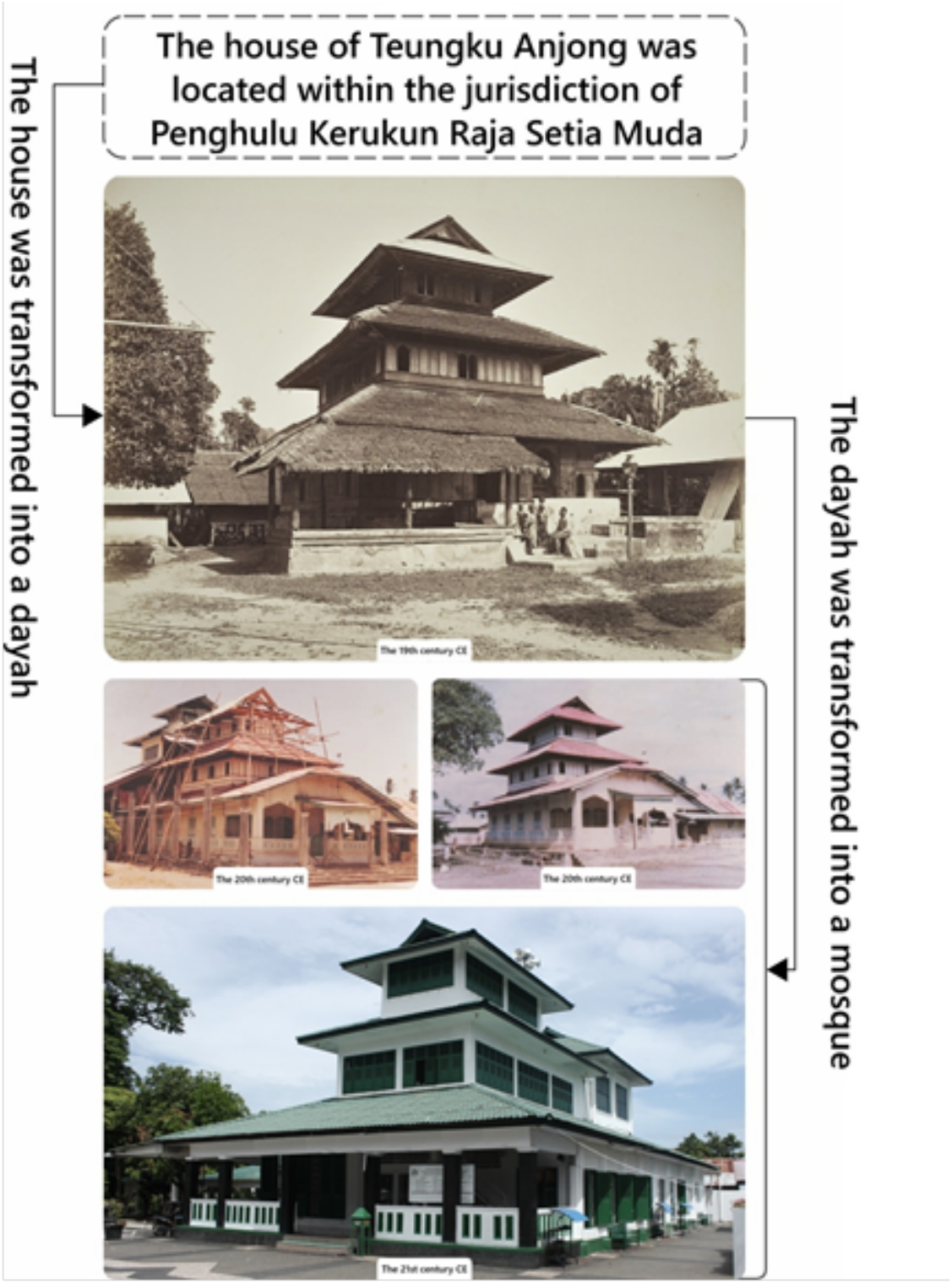
At least two heritage elements associated with Teungku Anjong in Gampong Peulanggahan remain extant, namely the Teungku Anjong Mosque and his tomb. Laila Abdul Jalil[33] explains that the Teungku Anjong Mosque originally functioned both as a mosque and a *dayah* (Islamic boarding school), established by Sayyid Abū Bakr bin Ḥusayn Bālfaqīh in the mid-eighteenth century (twelfth century AH). Based on the present 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 centre (*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.[34] During its time, numerous students from various regions came to study at Dayah Teungku Anjong, making it widely recognised as one of the important centres of Islamic education that played a significant role in the development of Islamic studies and the spread of Islam in Aceh (Fig. 6).

Figure 5: Acehnese Manuscripts on the *karāmah* of Teungku Anjong



Figure 6: Transformation of Teungku Anjong Mosque



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,[35] 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 Jalil[36] 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 (*farḍ*) prayers. Its foundation is constructed from sturdy concrete, reinforced with several supporting columns to ensure structural stability. The *miḥrāb* 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 metres, 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 metres 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 fibres, 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 colouring. 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 metres, and is supported by six visible columns without a central *soko guru* pillar. The main supporting column is suspended in the centre 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 aluminium 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.[37] This is evident in the removal of the original *miḥrāb*, 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 centre for Muslim fighters, where fighters organised their forces, devised strategies, and inspired the spirit of *jihād*. The mosque was also used as an icon and logo for the 30th MTQ (Qurʾānic Recitation Competition) of Banda Aceh in 2008.[38]

Among the religious commemorations held at the Teungku Anjong Mosque are the observance of Isrāʾ Miʿrāj of the Prophet Muḥammad (peace be upon him) on the 27th of Rajab. In addition, the community celebrates *Khanduri Asyura* on the 10th of Muḥarram and the Prophet's birthday (*Mawlid*) on the 12th of Rabīʿ al-Awwal, locally known in Acehnese as *Khanduri Pang Ulee* or *Molod*. The *Khanduri Asyura* commemorates the martyrdom of Sayyidinā Ḥusayn ibn ʿAlī (may Allah be pleased with him).[39] During this event, the community prepares *kanji* porridge made from rice, coconut milk, and various spices. Meanwhile, *Khanduri Molod* or *Khanduri Pang Ulee* is a communal feast marking the birth of the Prophet Muḥammad (peace be upon him).

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 eighteenth century. These tombs feature ornamentation, inscriptions, and epitaphs, and consist of body stones, headstones, and footstones. The ornamentation is characterised 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).

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 Ramaḍān 1196 AH. This date of death is also recorded on the cover of the manuscript *Sharḥ al-Hudhūdī ʿalā Umm al-Barāhīn* by Muḥammad bin Muḥammad al-Hudhūdī, as well as in *Kitāb al-Mawāhib wa al-Minah fī Manāqib Quṭb al-Zamān al-Ḥasan* by Sayyid ʿAlawī bin Aḥmad al-Ḥaddād, both of which record the same date, 14 Ramaḍān 1196 AH.

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 Ramaḍān and another for his wife in the month of Rajab. A notable *khanduri* was held at the tomb by the Acehnese 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 Acehnese 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 ʿAbd al-Raʾūf bin ʿAlī al-Fanṣūrī. It is therefore unsurprising that, to this day, many people from Aceh and beyond visit the tomb to fulfil vows (*nazar*). Julius Jacobs,[40] in his book *Het Familie- en Kampongleven op Groot-Atjeh*, notes that many Acehnese people fulfil 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*".

Figure 7: Cungkup of Teungku Anjong



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 sixteenth to the twentieth 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 seventeenth century, including that of Penghulu Kerukun Raja Setia Muda, who died on 27 Rabīʿ al-Awwal 1096 AH.

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 ʿAbd al-Raḥmān al-Ahdal, who died in 1225 AH / 1810 CE, as well as damaged graves dating back to the sixteenth 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.

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



Waqf

Waqf constitutes a fundamental instrument within the socio-religious system of Muslim communities and has been widely practised 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-Ḥājj Ḥabīb bin Buja' (Bujang) al-Āshī in Mecca,[41] the *waqf* of Sayyid Ḥusayn bin ʿAbd al-Raḥmān al-ʿAydīd in Penang,[42] 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 7 November 1906 issue reporting on *Agrarisch Onderzoek in Atjeh*, explains that Acehnese customary land law recognises 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 honour 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 the available 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 those areas subsequently 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 Sulṭān Maḥmūd Shāh I (r. 1760–1781), dated 8 Ṣafar 1186 AH / 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 22 September 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 optimise these *waqf* and any assets in accordance with their original purposes.

It is also appropriate for the Governments of 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 practised 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 organised by certain community groups relying on self-funded contributions, resulting in suboptimal implementation. Therefore, the Governments of Banda Aceh City and Pidie Regency should designate the 14th of Ramaḍān 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 programme, 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: *Het Vaderland* 1906 about the Waqf of Teungku Anjong.


HET VADERLAND.

STAAT- EN LETTERKUNDIG NIEUWSBLAD

Tweede Avondblad. A.

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

a. 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.

b. Voor de jaarlijksche kandoer's van Teungkoe Andjong bestaan ook wakeuch-gronden.

c. Gronden, waarvan de Soeltans, *na schadeloosstelling der eigenaars*, aan een of anderen gunsteling het vruchtgebruik schonken.

Conclusion

Genealogically and historically, Teungku Anjong is identified as Sayyid Abū Bakr bin Ḥusayn Bālfaqīh, who descends from the Banū 'Alawī lineage, an *Ashrāf* family with strong spiritual traditions in Ḥaḍramawt, Yemen. His family background demonstrates

a close connection to Sufi traditions, as his father was a Sufi figure and a disciple of Sayyid ʿAbdullāh bin ʿAlawī al-Ḥaddād (d. 1132 AH), the founder of the Ḥaddādiyyah Sufi order. His wife was Sharīfah Fāṭimah bint ʿAbd al-Raḥmān al-ʿAydīd, a granddaughter of Sulṭān Jamāl al-ʿĀlam Badr al-Munīr. Teungku Anjong had several daughters and one brother.

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 Jacobs[43] 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 *khalwah* (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.

Based on scholarly lineage, Teungku Anjong was affiliated with the Ṭarīqah ʿAlawiyyah. His teachers from the Banū ʿAlawī tradition included Sayyid Ḥusayn bin ʿUmar Bālfaqīh (d. 1157 AH), Sayyid ʿAbd al-Raḥmān bin ʿAbd Allāh Bālfaqīh (d. 1162 AH), Sayyid Ḥasan bin ʿAbd Allāh bin ʿAlawī al-Ḥaddād (d. 1188 AH), and Sayyid Muḥammad bin Ḥāmid al-Waḥaṭ (d. 1160 AH). His disciples came from various regions and social backgrounds, including Sayyid Ḥusayn bin ʿAbd al-Raḥmān al-ʿAydīd, Teungku Jaʿfar (better known as *Leubai Dapha*), Muʿallim ʿAbdullāh bin ʿUmar Bagharīb, and Sayyid Ḥusayn bin ʿAbdullāh Bālfaqīh. These names represent only a portion of his teachers and students, as many others have not yet been fully identified in available sources.

Teungku Anjong was widely recognised as a scholar renowned for his *karāmah* (spiritual miracles), as reflected in various Acehnese manuscripts. In *Kifāyat al-Rāghib*, written by Sayyid ʿAbdullāh bin Ḥusayn bin ʿAbdullāh Bālfaqīh (d. 1266 AH), 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 recognised in the works of scholars outside Aceh, such as in *Majmūʿ Kalām al-Ḥabīb Aḥmad bin ʿAbd al-Raḥmān bin ʿAlī al-Saqqāf*, transmitted by Sayyid ʿAbd al-Qādir bin Aḥmad al-Saqqāf. Based on these sources, Teungku Anjong may be regarded as a *walī Allāh* in Aceh.

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 centre 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.

The tombs of Teungku Anjong and his wife represent examples of Acehnese tombstone typology, estimated to date back to the eighteenth 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 AH.

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.

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