

Habib Abdurrahman Teupin Wan: The Spirit of Aceh's Struggle

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ABSTRACT

This paper investigates the historical significance and role of Habib Abdurrahman Teupin Wan in the Acehese resistance against Dutch colonialism during the late 19th century. Despite the absence of "Teupin Wan" in official modern maps, historical evidence and oral traditions suggest it was a noble settlement located along the Krueng Aceh River, inhabited by aristocratic families. Habib Abdurrahman, a Sayyid of Arab descent, emerged from this region as a respected religious scholar and freedom fighter. He played a pivotal role in organizing resistance efforts, strategically using religious sites such as saintly tombs as defensive fortresses. His influence extended beyond spiritual guidance; he was regarded as a successor to Teungku Chik di Tiro and was perceived by the Dutch as a major threat to their control in Aceh. Habib's leadership in guerrilla warfare, his karamah (saintly miracles), and his ability to mobilize resources—despite contributors having surrendered to colonial rule—highlight his unique position in Acehese society. The research draws on colonial records, oral histories, and historical maps to reconstruct his movements, including his eventual relocation to Pidie Regency to continue the struggle. This study contributes to a deeper understanding of localized resistance in Aceh and the influential role of Islamic scholars in anti-colonial movements.

Keywords: Habib Abdurrahman Teupin Wan, Struggle colonialism, Fi Sabilillah War and Aceh.

INTRODUCTION

The titles Sayyid (plural: sadah), Habib (plural: habaib), Sharif or Sharifah and Sayyidah for women, are used by Muslims to denote the descendants of the Prophet Muhammad, also known as the Ahlul Bayt or the Progeny of the Messenger. In the development of Islam, they have played a significant role not only in its dissemination across the world but also in leadership within the Muslim community in those new regions. In Indonesia, the habaib have played a crucial role in the spread of Islam, in the struggle against colonization, and trades.

Their arrival in Indonesia, particularly on the island of Java and its surroundings, has been elucidated by several scholars. The Western Orientalist, De Hollander (1861), for instance, stated that the spreaders of Islam in Indonesia were the missionaries from Hadramaut, especially from the Sayyid or Sharif groups. Similarly, Azra (2004) also holds the same belief. They argue that there is a similarity in the Islamic school of thought between the Muslims in Hadramaut and those in the Archipelago, namely the Shafi'i school. Additionally, L.W.C Van De Berg, an Islamologist and Dutch legal scholar, who conducted research on Hadramaut (1886),

asserted that the missionary efforts and propagation of Islam to Indonesia by the Sayyid or Sharif groups have resulted in the life and development of the Muslim community there.

One of the family involved in the spread of Islam in the Archipelago is the descendants of Sayyidina Muhammad bin Ali Al-Husaini Shahib Mirbath (d. 556 H). He was a descendant of the Prophet Muhammad through Sayyidina Ali bin Abi Talib, residing in Tarim, Hadramaut. This group of Hadrami Ashraf is known as the Ba'alawi. They have migrated to various regions of the world to preach, including to several African countries, India, and the states of the Archipelago. They are subsequently recognized as the Sharif, Sayyid, or Habib group and have played various roles and contributed to the development of Islam there.

The same phenomenon occurred in the province of Aceh, where the Sharifs and Sayyids migrated. There, they are recorded in the long history of the Muslim community in Aceh. This can be seen from artifacts, manuscripts, and numismatic relics from the sultanate era in Aceh. Among them, as described in the book *Al-Madkhal Ila Tarikh Dukhul Al-Islam Ila Jaza'ir Al-Syarq Al-Aqsha* written by Sayyid Alwi bin Thahir Al-Hadad, explains about several Sharif or Sayyid figures in Aceh during the Sultanate of Samudera Pasai era. One of them is Sayyid Sharif Imaduddin Ali Al-Husaini (d. 827 H), whose tomb is located in Meunasah Mancang, North Aceh. This tomb is the oldest tomb of the Prophet's progeny discovered in Aceh.

Long before, in the historical records of the Sultanate of Aceh Darussalam, there are also traces of the Sharif or Sayyid groups. In the book *Al-Mashra' Al-Rawwi fi Manaqib 'Al-Sadah Al-Kiram Al-Abi 'Alawi*, written by Sayyid Muhammad bin Abu Bakar As-Syili (d. 1093 H), it is explained that the As-Syili family, one of the lineages originating from Tarim, migrated to Aceh in the 17th century CE. Moreover, many other Ba'alawi families also migrated to Aceh Darussalam and played significant roles in the sultanate, such as Sultan Al-'Azhim Badrul Alam Zainal Abidin, Sultan Jamalul Alam Badrul Munir, Sayyid Abu Bakar bin Hussein Bilfaqih (d. 1196 H), also famously known as Teungku Anjong.

Alaydrus (1996) also explains that the Sharif or Sayyid families had migrated to Aceh in the 16th and 17th centuries, or possibly even earlier. Among them was Sayyid Hasyem bin Muhammad Ba'alawi. Generally, they came with the purpose of Islamic preaching, thus receiving a warm welcome from both the Sultan and the community. This reception led the Sharifs or Sayyids to settle and acquire strategic roles within the kingdom. Indeed, by the end of the 17th century CE, the Sultanate of Aceh Darussalam was under the leadership of the Ba'alawi family. This occurred after Sultanah Kamalat Syah, the last female sultan of the Sultanate of Aceh Darussalam, was deposed on the grounds that women were not permitted to be leaders. This happened after they received a letter from Mecca containing a fatwa that women were not allowed to be leaders.

Scholarly research on this group has been extensively conducted. Generally, these studies can be divided into two approaches. The first is the historical approach to the diaspora of the Habaib. Among these are the book *Hadramaut And The Hadrami Diaspora; Problems in Theoretical History*, *Arabs who Traversed the Indian Ocean: The History of the al-'Attas Family in Hadramawt and Southeast Asia, c. 1650-c. 1960*, *The Hadrami Diaspora in Southeast Asia: Identity Maintenance or Assimilation?*, *The Grave of Tarim: The Genealogy and Mobility Across the Indian Ocean*, and a book review by Subhan on the Hadrami Diaspora in Southeast Asia. The second is the approach to the role of the Habaib in the development of Islam in the Archipelago. Among these are *Hadrami Traders, Scholars and Statesmen in the Indian Ocean, 1750s-1960s*, *The Hadrami Diaspora "Community-Building on the Indian Ocean Rim*, and *Hybridity and the "Hadrami Diaspora" in the Indian Ocean Muslim Network*.

Contrary to the beliefs of Hollander (1861) and Azra (2013), recent findings indicate the presence of Sayyid or Sharif groups in Aceh's Islamic missionary activities outside of the Hadrami Habaib. This is evidenced by the existence of the tomb of Sayyid Sharif Imaduddin Ali Al-Husaini, who is believed to have conducted Islamic missionary activities there prior to others. This serves as the oldest proof of the presence of Sayyids not originating from Hadramaut in Aceh. Their role continued to evolve throughout Aceh's history, where the Habaib held strategic positions until independence. Although some scholars have written about the role of the Habaib in the fight against colonialism in various regions of Indonesia, similar studies on the Habaib in Aceh have not yet received much scholarly attention. In studies on heroism in Aceh, many authors focus only on a few popular figures, such as Teuku Umar, Cut Nyak Dhien, Cut Meutia, and others. However, there are many

other figures who played roles no less important during the colonial period, especially those from the lineage of the Prophet. This article will discuss one of the Habaib figures in Aceh who played a significant role in leading the community in the war against Dutch colonization at the end of the 19th century, namely Habib Abdurrahman Teupin Wan. He was a scholar actively involved in leading the struggle against Dutch colonization from 1873 until his death in 1911.

This study is significant as, to date, there has been no representative research on the role of the Habaib in leadership against colonialism in Aceh, which lasted over 40 years, was costly, claimed hundreds of thousands of lives, and nearly bankrupted the Dutch government. Historical records indicate that the struggle against colonialism in Aceh originated from scholars, such as Sheikh Muhammad Saman bin Ubaidillah, famously known as Teungku Chik Di Tiro, Sheikh Muhammad Thahir bin Zainal Abidin Tiro or Teungku Cot Plieng, among others. Many of these figures were from the lineage of the Prophet, such as Habib Mustafa who was martyred in South Aceh Regency and Habib Ahmad Panjang who was martyred in West Aceh Regency. One key figure in the war against colonialism in Aceh was Habib Abdurrahman Teupin Wan. Information about this figure can be found in various historical sources, both written and oral, within the Acehnese community, Dutch colonial records, and various manuscripts. This article focuses on the role of Habib Abdurrahman Teupin Wan in the Dutch war in Aceh from 1873 CE to 1911 CE. The study will examine the origins of Habib Abdurrahman Teupin Wan and his role in the Dutch war when he was in Greater Aceh.

METHOD

This article originates from a historical research method, which according to Mudzhar, consists of three steps. First is the collection of objects from that era and the gathering of printed, written, and oral materials that may be relevant (heuristic). Second is the drawing of credible testimony about authentic materials (interpretation). Third is the compilation of credible testimony into a narrative or presentation (historiography). Some primary sources used in this article are newspapers such as *Het Nieuws Van Den Hag* No. 222 published on September 26, 1905, & No.159 published on July 11, 1913; *Delftsche Courant* No. 261 published on November 7, 1911; *Algemeen Handelsblad* No.26349 published on August 25, 1910; *Bataviaasch Nieuwsblad* No.302 published on November 30, 1898; *Sumatra Courant* No.282 published on December 7, 1898; *Soerabaia Handelblad* No.20 published on January 25, 1904; *De Preanger Bond* No.5 published on January 6, 1912; *De Nieuw Courant* No.326 published on November 24, 1911; and *De Locomotief* No.3 published on January 5, 1904. Additionally, a map titled *Schets Der Stelling In Groot Atjeh* from 1889 from the KTILV collection was used. Thirdly, the book *Generaal Swart (Pacivicator Van Atjeh)* by M.H Du Croo. Fourth is the book *Marechaussee In Atjeh* by H.J Schmidt, and lastly, the book *Atjeh (translation)* by Zentgraf H.C. Other relevant sources that significantly support the writing of this article include the book *Perang Kolonial Belanda di Aceh* by Ismail Sofyan, et al, *Aceh Sepanjang Abad Jilid II* by Muhammad Said, *Nasehat-Nasehat C. Snouk Hourgonje Semasa Kepegawaiannya Kepada Pemerintah Hindia Belanda 1889-1936 Seri II* by E.Gobee & C.Adriaanse (1990), and *Perang di Jalan Allah* by T. Ibrahim Alfian (1987). We also conducted field trips to places historically associated with Habib Abdurrahman Teupin Wan, including his tomb in Tangse District, Pidie Regency, and his family's graves in Meunasah Papeun Village, Greater Aceh Regency. Interviews were conducted with several figures who have information about the life history of Habib Abdurrahman Teupin Wan, including the Village Head of Meunasah Papeun in Greater Aceh, the Village Head of Blang Dalam in Tangse, M. Rasyid (Caretaker of Habib Abdurrahman Teupin Wan's Tomb) in Tangse, Teungku Razali in Tangse.

FINDING AND DISCUSSION

Teupin Wan Village

Administratively, the name Teupin Wan is not found on maps, including contemporary maps of Aceh. Teupin Wan is a relational name for a place used by Habib Abdurrahman Teupin Wan on his letterhead for administrative purposes (See Figure 1). To date, we have not encountered any other figure who associates themselves with Teupin Wan except for Habib Muhammad Teupin Wan. Teupin Wan consists of two words. The word 'teupin' is Acehnese for "the edge or side of a river". Meanwhile, 'wan' is an honorific title

bestowed upon noble and respected families, or a noble title for Arab descendants. Teupin Wan itself is an area inhabited by noble families or aristocrats and is located on the banks of the Krueng Aceh river.

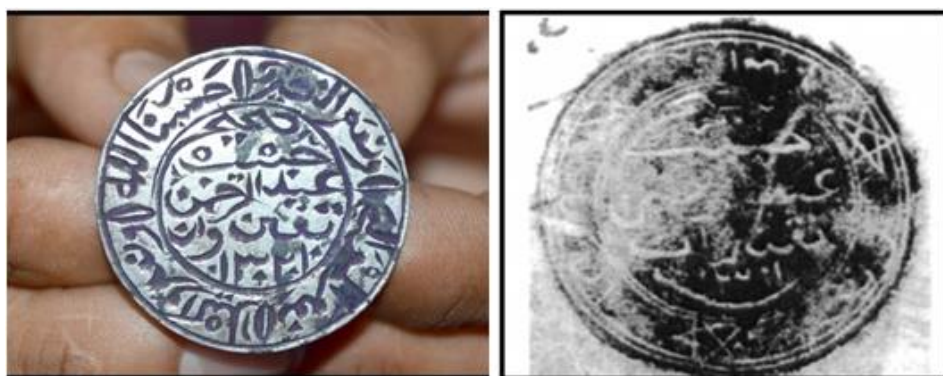


Fig. 1 The Seal of Habib Abdurrahman Teupin Wan 1321 (Source: Yayasan Asyraf Aceh)

The author's research reveals that Gampong Teupin Wan is a village situated alongside the Krueng Aceh River. During the era of the Sultanate of Aceh Darussalam, this area was part of the Sagi Mukim XXVI. Currently, administratively, the village falls within the Meunasah Papeun Village, Greater Aceh Regency. There exists a youth organization named Karang Taruna Teupin Wa'an in the village (Refer to Figure 2). Additionally, Snouck Hourgronje elucidates that Habib Abdurrahman Teupin Wan was a Sayyid descendant born in Teupin Wan, close to Lamnyong XXVI Mukim. This information further strengthens the hypothesis that Gampong Teupin Wan is located in Lamreung Meunasah Papeun Village, as it is situated not far from Lamnyong. It is possible that Gampong Teupin Wan ceased to exist due to the formation of a new village by amalgamating several villages in the area (Refer to Fig. 3).

Oral history sources from the figures of Meunasah Papeun Village mention that in Gampong Teupin Wan, there was a religious figure known as Teungku Chik Teupin. Based on the typology of the gravestone of the aforementioned Teungku Chik Teupin, it can be classified as belonging to the gravestone period of the 18th or early 19th century CE (Refer to Figure 4). Regrettably, there is no historical account detailing the life of the cleric Teungku Chik Teupin. However, there is a nisbah similarity between Habib Abdurrahman and Teungku Chik Teupin, where Habib Abdurrahman is also known by the epithet "Teungku di Teupin" or "Habib Itam".



Fig. 2 The Name Board of Karang Taruna Teupin Wan in Meunasah Papeun Village, Greater Aceh (Source: Photo by Author)

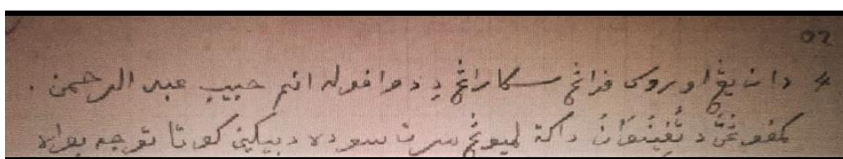


Fig.3 Manuscript Describing the Village/Gampong Teupin Wan. (Source: Snouck Hourgonje Collection, Leiden University)

Another opinion presented by Zentgraff is that Habib Abdurrahman originated from VII Mukim Ateuk, which is part of the XXVI Mukim. The area of VII Mukim Ateuk is one of the regions in the XXVI Mukim. To date, we have not discovered a region named Gampong Teupin Wan in that area. It is possible that this place was merely one of the regions once occupied by Habib Abdurrahman Teupin Wan during his resistance against the Dutch East Indies colonialism. Zentgraff also reports that Habib Abdurrahman Teupin Wan was a religious teacher and Quranic tutor for children from prominent families, nobility, and the Habaib in Aceh at that time. Moreover, Habib Abdurrahman Teupin Wan was believed to possess karamah (Acehnese: keuramat), a kind of saintly miracle. Among other things, it was said that anyone who dared to point a finger at him would find their hand instantly paralyzed.



Fig. 4 The Tomb of Teungku Chik Teupin in Meunasah Papeun Village, Greater Aceh. (Source: Photo by Author)

The Jihad Organizer at the Tomb of Teungku Chik in Lungkeueng

Habib Abdurrahman Teupin Wan was actively engaged in the struggle from the onset of the Dutch war in Aceh in 1873 CE, at which time he was still young. When the Dutch had taken control of the Teupin Wan area and its surroundings, Habib Abdurrahman Teupin Wan established a defensive headquarters at the tomb of Tuan Di Lungkeueng, also known as Teungku Chik Lungkeueng. Geographically, the Lungkeueng area is hilly and strategically significant for fortification in warfare, especially guerrilla warfare. This region also has access connected to the XXII Mukim.

We have yet to find sufficient information about Teungku Chik Lungkeueng. A note from Captain A. Kruisheer mentions that Habib Muhammad or Habib Lungkeueng was a descendant of the Prophet Muhammad's grandson residing in the Lungkeueng area (Blang Bintang). He was a Habib who actively attacked Dutch positions in the Blang Bintang area alongside Pocut Mat Thahir. His tomb is located on the edge of a rice field in Kampung Blang Village, Blang Bintang, Greater Aceh (Refer to Figure 5). When Snouck Hurgronje resided in Aceh, he apparently visited the tomb and reported that it was surrounded by dense roots. When we visited, the same conditions were observed where the tomb is still encircled by dense roots. The tomb's location is also detailed in a map created by Captain A. Kruisheer (1913) and another map from Uitgave van de Gebroeder van Cleef (1884).



Fig. 5 The Tomb of Teungku Chik di Lungkeueng in Blang Bintang, Greater Aceh. (Source: Photo by Author)

Besides his headquarters at the tomb of Teungku Chik in Lueng Kueng, Habib Abdurrahman Teupin Wan also mounted resistance in other areas of Greater Aceh. He established defensive fortresses at seven other saintly tombs to combat the infidels from those locations, including the tombs of Teungku Chik Cucum, Teungku Chik Gandrieng, Teungku Chik Krueng Kale, Teungku Chik Beloeih, Teungku Chik Lameij, Teungku Chik Lam Peuneu'eum, among others. Snouck Hourgonje paid significant attention to the presence of the Habib in arousing the spirit of jihad against the Dutch. This is evident from a confidential letter by Snouck dated July 15, 1894, to the Governor-General of the Dutch East Indies in Batavia, which explained that the Acehnese people regarded him as the second Teungku Chik di Tiro and that his movements had to be stopped. Consequently, the Dutch formed a special force named the Korps Marechaussee to halt Habib's activities.

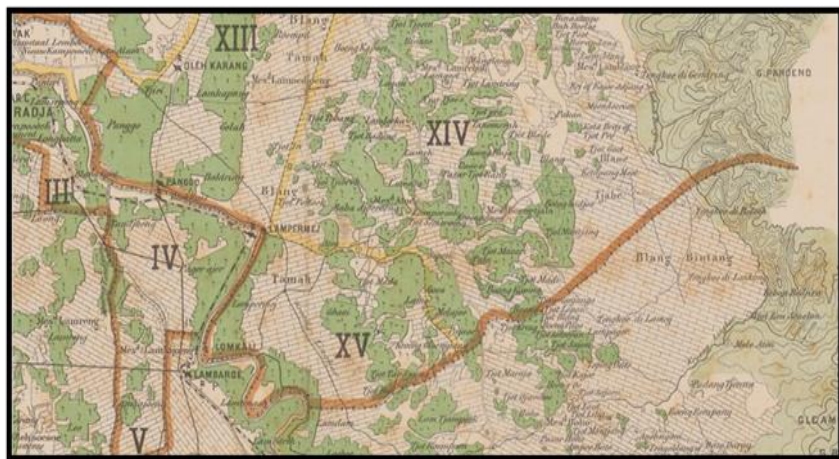


Fig. 6 A Map of Greater Aceh Showing the Name Teungku Luengkeueng. (Source: KITLV Collection)

To support the jihad fi sabilillah with the Muslim community in Greater Aceh, he raised funds from various groups, including Teuku Husein Luengbata and Commander Dorahman Pangoe. Although both figures had surrendered to the Dutch, they continued to contribute funds to the forces of Habib Abdurrahman Teupin Wan. The letter was sent in the year 1311 H, corresponding to 1893 CE. The funds collected were continually used by Habib to fuel the Islamic community's spirit to keep fighting against Dutch colonialism in Aceh (Refer to Figure 7). However, in this struggle, one by one, the warrior scholars fell on the battlefield. After Sheikh Muhammad Saman became a martyr, Habib Abdurrahman Teupin Wan became the supreme leader of the struggle. He led several other fighter figures such as Teungku Id in Glee Brouk, Teungku Abbas from Cot Rhang, and others. This caused the Dutch East Indies to intensify the search for his hiding places. Therefore, Habib Abdurrahman Teupin Wan migrated to Pidie Regency along with several other fighters to continue the struggle against the Dutch colonial rule in the East Indies.

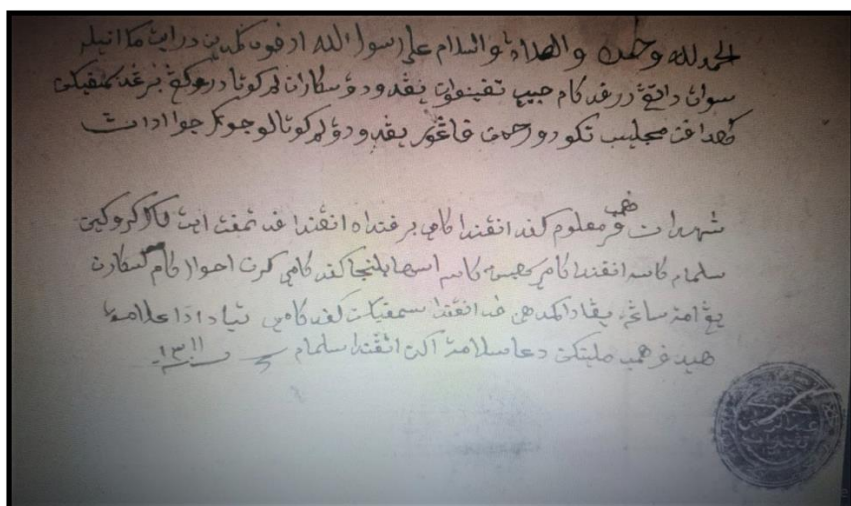


Fig. 7 The Letter from Habib Abdurrahman Teupin Wan to Commander Dorahman Pangoe in the Year 1311 H. (Source: Snouck Hourgonje Collection, Leiden University)

CONCLUSION

Habib Abdurrahman Teupin Wan stands as a significant, yet often overlooked, figure in the history of Aceh's resistance against Dutch colonialism. Though the name "Teupin Wan" is not recognized in modern administrative maps, historical and oral evidence suggests that it referred to a noble area along the Krueng Aceh River, likely now part of Meunasah Papeun Village. Habib Abdurrahman, a Sayyid and religious scholar, emerged from this locale and played a critical role in inspiring and organizing armed resistance rooted in Islamic values. His strategic use of religious sites as defensive bases and his charisma, which attracted support even from those who had submitted to Dutch rule, highlight his leadership and dedication to the cause of jihad fi sabilillah (struggle in the path of God).

Despite limited documentation, accounts from scholars such as Snouck Hurgronje and Captain Kruisheer affirm Habib Abdurrahman's influence and feared reputation among the Dutch, who considered him a spiritual and military successor to Teungku Chik di Tiro. His efforts extended beyond Greater Aceh, culminating in his relocation to Pidie to continue resistance activities. Habib's legacy is not only that of a fighter, but also of a revered religious leader who embodied the Acehnese spirit of resilience, faith, and unwavering commitment to independence.

Research Implication

The figure of Habib Abdurrahman Tenpin Wan highlights several key research implications. First, his story suggests that existing historiographies may have underrepresented or marginalized local religious leaders in narratives of resistance. To address this gap, scholars should pursue more inclusive and localized historical research, drawing on untapped oral histories and indigenous sources to uncover lesser-known yet influential figures. Second, Habib Abdurrahman's dual role as both an *ulama* (religious scholar) and a warrior challenges modern distinctions between religious and political authority. This invites deeper analysis of charismatic religious leadership in anti-colonial struggles, particularly its social, political, and spiritual dimensions. Finally, his leadership illustrates the strategic use of Islam not merely as a moral framework but also as a mobilizing ideology against colonialism. This opens avenues for comparative studies on how Islamic teachings were employed to justify and sustain armed resistance across Southeast Asia and the broader Muslim world.

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