



## Angkul-Angkul in Ubud Village and It's Change

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### ABSTRACT

The architecture of buildings in Ubud Village has a peculiarity because it uses the concept of Traditional Balinese Architecture, and the Ubud people mostly work as sculptors, so the building has more carvings or ornaments. One of the buildings is *angkul-angkul*. *Angkul-angkul* is one of the buildings in the area of a traditional Balinese house that is an access or entrance to the yard of a Balinese Hindu community. With the influence of technological advances, globalization and cultural acculturation, and tourism, the use of *angkul-angkul* today has begun to shift, both in terms of shape, function, and material. Based on these problems, this study aims to determine the change in the shape and use of *angkul-angkul* material. Descriptive methods are used to analyze the form of *angkul-angkul*, with data collection through interviews, observations, and literature studies. The result of the study was that there were variations in new forms and materials in *angkul* in Banjar Junjungan, Ubud Village.

Keywords: *Angkul-Angkul*; Form; Hindu; Ubud Bali; Design

### INTRODUCTION

Traditional Balinese architecture is an ethnic architecture of the archipelago that grows and develops with the development of the times and the progress of people's lives. Because of this, the Balinese believe buildings have a body and soul. Balinese people analogize the soul as the meaning contained, while the body is the expression (Susanta, 2016). Traditional Balinese architectural works symbolize the activities or activities of the owner, thus taking the size of the owner's body as a form and module of space. The building in Ubud Village uses the concept of Traditional Balinese Architecture where one of the buildings is the *angkul-angkul* building, which is the access or entrance to the yard of the Balinese Hindu community. As per its function to enter or exit, some refer to it as a *booker* in its simple form or a *pemedal* for housing of the inhabitants



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of a brahmin or knight. (Gelebet : 1982)The shape of angkul-angkul in Ubud Village has also changed, as stated by Putri (2021), changes in the function of angkul-angkul cause the change. With the change in the function of these angkuls, the shape and dimensions of an also change. This is due to the influence of technological advances, globalization and cultural acculturation, especially tourism, which impacts other livelihoods. As stated by Pujaastawa (2005), the impact of changing functions affects changes in the shape of angkul-angkul, so that angkul-angkul buildings begin to change or disappear, due to the construction of tourism-supporting facilities and the increasing economy in the area. With this phenomenon, it is necessary to conduct further studies on angkul-angkul in Ubud Village, especially Banjar Junjungan, to find out the changes in shape that occur in angkul-angkul. This study uses a descriptive method to describe existing phenomena in the form of changes in shape that occur in angkul-angkul.

## METHOD

The method used in this study is the descriptive method. According to Sugiyono (2005), research using descriptive methods aims to describe, analyze and explain the problem to be studied in more detail, but is not used to make broader conclusions. The descriptive analysis method is used to analyze changes in the shape of angkul-angkul in Ubud Village. The form of the angkul-angkul will be described and analyzed in more detail, especially on the head, body and legs of the angkul-angkul.

## RESULT AND DISCUSSION

### The Concept of Traditional Balinese Architecture in Angkul-Angkul

#### 1. Sanga Mandala

Sanga mandala is a concept in traditional Balinese architecture that divides the grounds into nine zones of territory based on sacred and profane. Sanga mandala is an amalgamation of the concepts of kangin-kauh and kaja-kelod. The concept of kaja-kelod is divided into three zones: main (sacred), intermediate and nista. It's the same with the concept of kangin-kauh. Thus, nine zones emerged with combining the two concepts (Sabrina, 2019).



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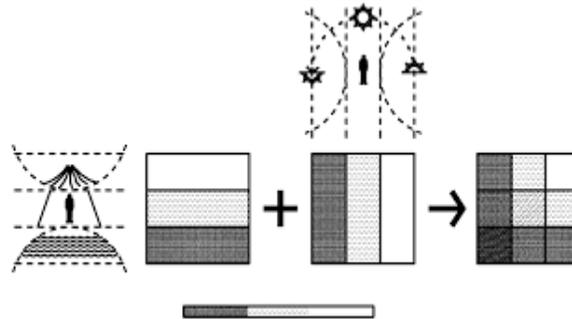


Figure 1 Sanga Mandala  
Source: Gelebet, 2012:11

## 2. Tri Angga

Tri angga is a concept that divides the three physical lives by hierarchy. Tri angga is implemented into the life of the Balinese people in every physical form of architecture, territorial, region and region. Based on the value system, the concept of Tri Ais not divided into three parts, namely; The main Angga is the part that is in the main or highest position (head); Madya Angga is the part that is in the middle place (body); Nista Angga is the part that is in the low or lowest position (foot).



Figure 2 Tri Angga on Angkul-Angkul  
Source: Personal Documents 2022.

## 3. Asta Kosali

Asta Kosali is a basic instruction or rule in making a traditional Balinese house. This rule includes the dimensions of the building, ornaments and others. The Book of Weda Kalpa explains that Asta Kosali is a guideline for making traditional Balinese houses, but the



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ethics, philosophical and religious rituals that develop must still be considered. (Dwijendra, 2008).

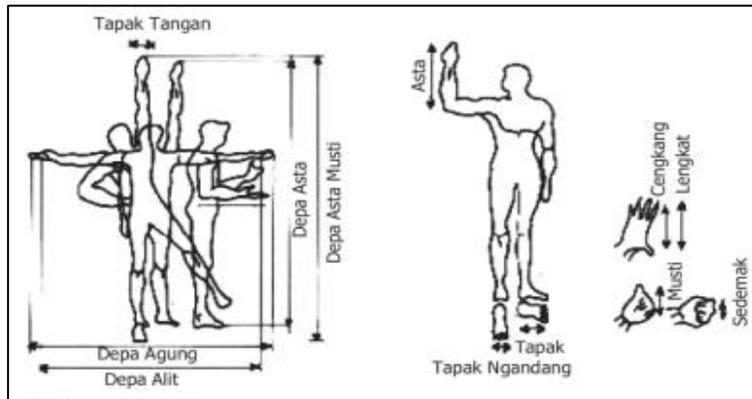


Figure 3 Size According to Asta Kosala Kosali  
Source: Andika, 1994

## Basic Forms of Angkul-Angkul

### 1. Head Section

The roof symbolizes the head part in the angkul-angkul. The head of the angkul-angkul has the basic shape of a pyramid. This basic form is also influenced by the structure used. The head of the angkul-angkul basically uses reed material, ambengan or dried coconut leaves. But now there are many angkul-angkul heads with tile material, red bricks and paras stones. The head of the angkul-angkul used not to use ornaments, but now there are many angkul-angkul with bentala coral ornaments and participating in celedu. In some angkul-angkul some only use the basic form of bentala coral and participate in celedu. In some angkul-angkul some add kekarangan ornaments to the roof (Suyoga: 2022).

### 2. Body Parts

The angkul-angkul body part has a rectangular base shape. Generally, the body only has a pair of walls. Angkul-angkul is generally equipped with a door leaf in the middle and a triangular-shaped hole on the wall, aiming to place offerings by residents. But nowadays these holes are rarely found with a triangular shape, most of them use holes with a square shape. In addition, there are also those who do not put holes at all, but are replaced by putting statues or monuments on the front of the angkul-angkul. The body of the angkul-angkul basically uses



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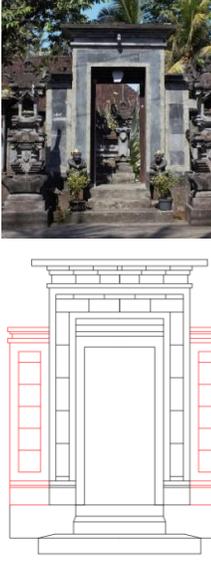
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materials found around the area where the angkul-angkul is built. In ancient times, most of them used polpolan soil material. There is also the use of other natural stone materials with various colors. The angkul-angkul body basically does not use ornaments (Suyoga: 2022).

### 3. Leg Section

The legs of the angkul-angkul are marked with bataran and steps, but in some angkuls some do not use steps and some have been added with ramps. The basic shape uses a square shape just like the body part. The structure used is a connection structure that connects with the body, either the bataran or the steps. But there are also those who use a separate structure on the steps. The angkul-angkul legs on the bataran use the same material as those used on the body. On the steps, most of them use soil or cement stucco material. The leg of the angkul-angkul is basically just a step and bataran that blends with the body of the angkul-angkul, so there are almost no ornaments or other ornamental varieties on the legs of the angkul-angkul.

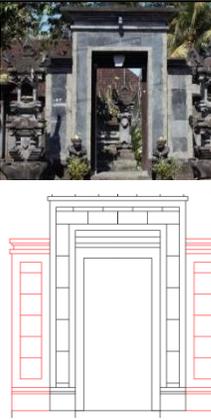
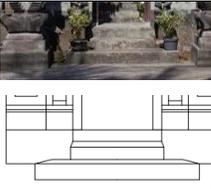
Table 1 Angkul-Angkul 1

<i>Angkul-angkul 1</i>	Picture	Description	Change
Overall View		<p>These <i>angkuls</i> have a <b>minimalist</b> visual appearance, there are no ornaments and not many forms exist. These <i>angkul</i> consist of the body and legs, there is no head because there is no roof covering. Although there is a <b>concrete roof</b> at the top, this part is <b>not considered a roof</b>. There are two monuments and statues on the front and also aling-aling on the back of the <i>angkul-angkul</i>.</p>	<p>Pakem :</p> <ul style="list-style-type: none"> <li>- No head section</li> </ul> <p>No Principle :</p> <ul style="list-style-type: none"> <li>- There is an additional monument and statue on the front</li> </ul>
Head		<p><b>Exist:</b></p> <p>The roof of this <i>angkul-angkul</i> is in the form of a <b>square</b> base in the form of a <b>concrete plate</b>.</p>	<p>Pakem :</p> <ul style="list-style-type: none"> <li>- There is no intact head section</li> </ul>



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		<p>This part of the roof <b>does not include the head of the <i>angkul-angkul</i></b>, but is only considered a <i>jidat</i>.</p> <p><b>Material:</b></p> <p>The material used is <b>concrete with a mixture of cement</b>.</p> <p><b>Ornamental Variety:</b></p> <p><b>There are no</b> ornamental varieties or ornaments on this roof.</p>	<p>No Principle :</p> <ul style="list-style-type: none"> <li>- No change</li> </ul>
Body	 <p>The photograph shows a stone structure with a central door. The architectural drawing below it shows a cross-section of the body, highlighting the door opening and the surrounding stone walls.</p>	<p><b>Exist:</b></p> <p>This part of the <i>body</i> is in the form of a <b>rectangular</b> base, with a section of the main wall and an <b>additional child wall</b> on the side. <b>There are no holes</b> on the body, but it is <b>replaced</b> by a <b>monument</b> on the front of the <i>angkul-angkul</i>. There is a door hole in the middle of the <i>angkul-angkul</i>. <b>The dimensions of the door width</b> are not very wide and can only be <b>passed by one person</b>.</p> <p><b>Material:</b></p> <p>The material used on the body of this <i>angkul-angkul</i> is <b>natural stone</b> with light and dark colors. The material used on the door leaf is <b>wood with a dark brown paint finish</b>.</p> <p><b>Ornamental Variety:</b></p> <p>On the body of these <i>angkul-angkul</i> there <b>are no</b> ornamental varieties or ornaments.</p>	<p>Pakem :</p> <ul style="list-style-type: none"> <li>- No change</li> </ul> <p>No Principle :</p> <ul style="list-style-type: none"> <li>- There were no holes to place offerings and it was replaced with a pair of monuments and statues on the front.</li> </ul>
Foot	 <p>The photograph shows the base of the structure with three steps. The architectural drawing below it shows a cross-section of the foot, illustrating the three levels of steps.</p>	<p><b>Exist:</b></p> <p>The basic shape of the <i>angkul-angkul</i> leg section uses a <b>rectangular</b> shape. There are steps with a total of 3 levels.</p> <p><b>Material:</b></p> <p>The material used is <b>cement stucco</b> with a gray color.</p> <p><b>Ornamental Variety:</b></p>	<p>Pakem :</p> <ul style="list-style-type: none"> <li>- No change</li> </ul> <p>No Principle :</p> <ul style="list-style-type: none"> <li>- There was no bataran and replaced with steps</li> </ul>

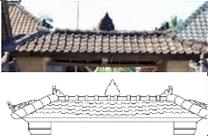


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		<b>There are no</b> ornamental varieties or ornaments on the legs of the <i>angkul-angkul</i> .	
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Table 2 Angkul-Angkul 2

<i>Angkul-angkul 2</i>	Picture	Description	Change
Overall 1 View		<p><i>These angkuls</i> still use the concept of <i>Tri angga</i>. The use of materials using light-colored paint. <b>The dimensions</b> of these <i>angkul</i> have undergone changes compared to other <i>angkuls</i>, which are clearly visible on the body <b>that have undergone dilation</b>. There is no hole to put offerings, but it is replaced by <b>a monument</b> on the front.</p>	<p>Pakem :</p> <ul style="list-style-type: none"> <li>- The dimensions are no longer in accordance with <i>asta kosala kosali</i>, it has undergone widening.</li> </ul> <p>No Principle :</p> <ul style="list-style-type: none"> <li>- There is no hole to put offerings, replaced by a pair of monuments on the front</li> </ul>
Head		<p><b>Exist:</b> The shape of this <i>angkul-angkul</i> roof uses the basic shape of a <b>pyramid</b> with <i>a kekerepan structure</i>.</p> <p><b>Material:</b> The material used in these <i>angkuls</i> is <b>clay tiles</b> with a brown color.</p> <p><b>Ornamental Variety:</b> On the roof of this <i>angkul-angkul</i> there are several ornaments such as <i>bentala coral</i> on the top and there are ornaments <i>along with the celedu</i> at every corner of the roof.</p>	<p>Pakem :</p> <ul style="list-style-type: none"> <li>- No change</li> </ul> <p>No Principle :</p> <ul style="list-style-type: none"> <li>- No change</li> </ul>
Body		<p><b>Exist:</b> The shape of this <i>angkul-angkul</i> body uses a <b>rectangular</b> base shape. <b>There are no holes</b> to put offerings on the body of the</p>	<p>Pakem :</p> <ul style="list-style-type: none"> <li>- The width dimensions have changed, not in</li> </ul>



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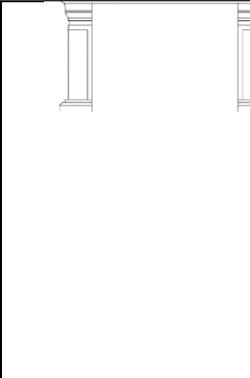
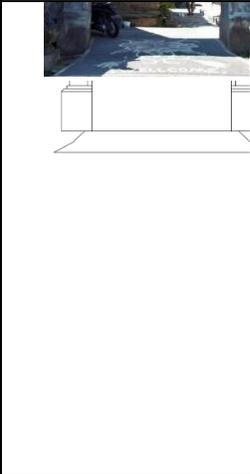
		<p><i>angkul-angkul</i>. <b>The width dimensions have undergone changes</b> and do not correspond to <i>asta kosala-kosali</i>.</p> <p><b>Material:</b> The material used is <b>cement stucco</b> which is then <b>painted in cream color</b>.</p> <p><b>Ornamental Variety:</b> On the body of these <i>angkul-angkul</i> there <b>are no ornaments</b> or ornamental varieties.</p>	<p>accordance with <i>asta kosala-kosali</i></p> <p>No Principle : - No change</p>
Foot		<p><b>Exist:</b> The shape of the legs of these <i>angkul-angkul</i> is characterized by the presence of a <b>bataran</b> that uses a square base shape with variations in the shape at the top of the bank.</p> <p><b>Material:</b> The material used on the legs of this <i>angkul-angkul</i> is a <b>cement stucco painted in cream color</b>.</p> <p><b>Ornamental Variety:</b> <b>There are no ornaments</b> or ornamental varieties on the legs of these <i>angkul-angkul</i>.</p>	<p>Pakem : - No change</p> <p>No Principle : - No change</p>

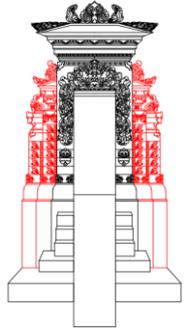
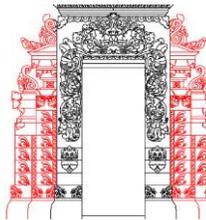
Table 3 Angkul-Angkul 3

<i>Angkul-angkul 3</i>	Picture	Description	Change
Overall View		<p>These <i>angkuls</i> still use the concept of <i>Tri angga</i>. <b>There are several ornaments</b> on the head and body of the <i>angkul-angkul</i>. Using <b>molded cement</b> material with the basic color of cement, namely dark ash. There are <b>two monuments</b> on the front of the <i>angkul-angkul</i>, and <b>there are alings</b> on the back of the <i>angkul-angkul</i>.</p>	<p>Pakem : - No change</p> <p>No Principle : - There are additional 2 monuments on the front</p>



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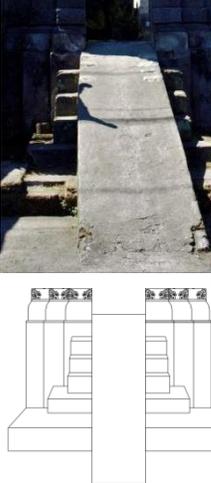
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			<ul style="list-style-type: none"> <li>- Does not use natural local materials</li> </ul>
Head	 	<p><b>Exist:</b></p> <p>This part of the <i>angkul-angkul</i> roof uses the basic shape of a <b>pyramid with a cecandian</b> structure that connects with the <i>angkul-angkul</i> body.</p> <p><b>Material:</b></p> <p>The material used on this part of the roof is a <b>cement mold</b> with a light gray base color.</p> <p><b>Ornamental Variety:</b></p> <p>On the roof of this <i>angkul-angkul</i> there is a <b><i>bentala coral</i></b> ornament on the top of the roof and at every corner of the roof there is an <b>ornament that is quite complex.</b></p>	<p>Pakem :</p> <ul style="list-style-type: none"> <li>- No change</li> </ul> <p>No Principle :</p> <ul style="list-style-type: none"> <li>- Does not use natural local materials</li> </ul>
Body	 	<p><b>Exist:</b></p> <p>The <i>angkul-angkul</i> body part uses a <b>rectangular</b> base shape. There is an <b>additional wall</b> or sipah on the side of the main wall. In the middle, there is a hole as an access that is not equipped with a door leaf. The dimensions of the door width can only be passed by one person and two-wheeled vehicles.</p> <p><b>Material:</b></p> <p>The material used on the body of this <i>angkul-angkul</i> is a <b>cement mold</b> with a gray color.</p> <p><b>Ornamental Variety:</b></p>	<p>Pakem :</p> <ul style="list-style-type: none"> <li>- No change</li> </ul> <p>No Principle :</p> <ul style="list-style-type: none"> <li>- There are additional ornaments on the wall</li> <li>- Not equipped with door leaf</li> <li>- Does not use natural local materials</li> </ul>



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		<p>On the body of the <i>angkul-angkul</i> <b>there is a</b> samblung peparan ornament on the side of the entrance hole and at the top of the entrance. Peparan samblung is also found at the top which connects with the roof. And there are simbar coral ornaments at every corner.</p>	
Foot		<p><b>Exist:</b></p> <p>The <i>legs of the angkul-angkul</i> consist of a <b>bataran</b> section and a 5-step step <b>step</b> equipped with a <b>ramp</b>. Use a square base shape.</p> <p><b>Material:</b></p> <p>The material used on the banks is <b>cement molds</b>, while the ramps and steps are <b>stucco cement</b>.</p> <p><b>Ornamental Variety:</b></p> <p>On the banks there are ornaments while on the steps and ramps there are no ornaments.</p>	<p>Pakem :</p> <ul style="list-style-type: none"> <li>- No change</li> </ul> <p>No Principle :</p> <ul style="list-style-type: none"> <li>- There are additional ornaments on the banks</li> </ul>

## CONCLUSION

Based on the analysis that has been done before, it can be concluded that there are changes in non-principle rules such as adding ornaments, changing dimensions, and using materials. Changes occurred in a small number of angguls and most of the angguls still maintained their original form. Changes that occur include adding ornaments to the angular buildings, adding a monument or statue to the front of the angulars, and adding a ramp to the legs of the angkul. There has been a change in the dimensions of some of the anchors, from the width of the entrance which could only be passed by one person to being able to be passed by four-wheeled vehicles. There was a change in the material of some of the anchors, which initially used natural materials and then replaced them with manufactured materials, such as on the door leaf which initially used wood and then replaced with iron.



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