

## **ABSTRACT**

*Indonesia consists of many islands and provinces, making the country had a wide range of cultures which is of course different from one another. For example, Bali. Bali have been well-known by its interesting tourism destinations and also its timeless culture. Until these days, the Balinese still holding their culture, especially for the Hindu Balinese. There are so many religious ritual that close to Balinese culture are still being held by them. One of the ritual is Otonan. Otonan is a birth-day celebration in Balinese culture. The interesting thing from Otonan is that in this globalization era, when the public is adopting western culture, evidently there are still people who hold their culture and their religious responsibilities.*

*This research uses qualitative method with semiotics analysis by Roland Barthes, and also uses constructivist paradigm. This research is descriptive, because it is a description about the meanings of the signs those exist. The purpose of this research is to analyze the denotative, connotative, and myth and ideology in Otonan ritual by dissecting the signs; visual sign, verbal sign, and audio sign.*

*Based upon the result of the research, the conclusion is that the denotative in Otonan ritual is in the form of the steps in Otonan ritual. The visual signs are the gestures, clothes, and colors, the verbal sign is the prayer or the invocations for each steps (Mebyakaonan and Meprayascitta), and the audio sign is the bell sound. The connotative is close to Hinduism theory such as Tri Murti, Sad Ripu, dupa's philosophy, cow as Siwa's vehicle, the meaning of tirtha, etc. The myths that being constructed are hierofai, individual religious expression, and collective religious expression. The ideologies are religiosity, religion as a culture system, religion as a social category, and religiosity signs.*

*Keywords: Semiotics, Roland Barthes, Ritual, Otonan, Bali*