

The Art of Symbolism: Decoding Balinese Silence Day Greeting Cards Through Semiotics

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Abstrak

Studi ini menggunakan analisis semiotik untuk mengungkapkan simbol dan makna yang terkandung dalam kartu ucapan Hari Raya Nyepi di Bali. Hari Raya Nyepi adalah peristiwa budaya besar di Bali, Indonesia, yang ditandai dengan hari refleksi diri, meditasi, dan puasa. Penggunaan kartu ucapan selama acara ini telah menjadi praktik umum, dan kartu-kartu tersebut seringkali menampilkan simbolisme visual yang kaya makna budaya yang lebih dalam, disamping penggunaan bahasa verbal. Studi ini menggunakan metode penelitian kualitatif, khususnya analisis semiotik, untuk mengeksplorasi nilai-nilai budaya dan kepercayaan yang disampaikan melalui bahasa visual dan verbal dari kartu-kartu ucapan. Dengan menerapkan Semiotik sebagai kerangka teoritis, studi ini bertujuan untuk menguji penanda dan petanda yang hadir dalam kartu ucapan yang berkontribusi pada identitas budaya yang lebih luas di Bali. Temuan menunjukkan pentingnya berbagai simbol dan tanda, seperti penggunaan warna dan pola tertentu, serta peran bahasa dan tipografi dalam menyampaikan pesan budaya. Studi ini menyoroti pentingnya memahami konteks budaya dan simbolisme di balik kartu ucapan Hari Raya Nyepi di Bali dan bagaimana mereka berkontribusi pada identitas budaya yang lebih luas di Bali.

Kata Kunci: *Semiotika, Budaya Bali, Hari Raya Nyepi, Kartu Ucapan, Tanda Visual dan Verbal*

Abstract

This study employs a semiotic analysis to decode the symbols and meanings embedded in Balinese Silence Day greeting cards. Silence Day is a major cultural event in Bali, Indonesia, and is characterized by a day of self-reflection, meditation, and fasting. The use of greeting cards during this occasion has become a common practice. The cards often feature rich visual symbolism that conveys deeper cultural meanings, beside the verbal signs. The study utilizes a qualitative research method, specifically a semiotic analysis, to explore the cultural values and beliefs that are communicated through the visual and verbal signs of these greeting cards. By applying semiotics as a theoretical framework, the study seeks to examine the signifiers and signified present in the greeting cards and how they contribute to the broader cultural identity of Bali. According to Saussure (1983: 16) Semiotics a field of study that examines how meaning is created and communicated through signs, symbols, and language. The findings reveal the significance of various symbols and signs, such as the use of specific colors and patterns, as well as the role of language and typography in conveying cultural messages. The study highlights the importance of understanding the cultural context and symbolism behind Balinese Silence Day greeting cards, and how they contribute to the broader cultural identity of Bali.

Keyword: *Semiotics, Balinese culture, Silence Day, greeting cards, visual and visual sign.*

INTRODUCTION

Balinese Silence Day, known as "Hari Raya Nyepi," is a major cultural event in Bali, Indonesia, and is characterized by a day of self-reflection, meditation, and fasting. This day is preceded by a series of rituals and ceremonies, such as the Melasti purification ceremony and the Ngrupuk parade, which lead up to the day of silence. Silence Day is a time for the Balinese to reflect on their lives, to cleanse their souls, and to renew their spirits. During Silence Day, people in Bali are expected to observe a day of complete silence and self-reflection, which includes no work, no entertainment, and no travel. This annual event reflects the Balinese Hindu belief in the purification of the universe through self-purification.

The use of greeting cards during Silence Day has become a common practice among the Balinese people. These cards often feature rich visual symbolism that conveys deeper cultural meanings. Semiotics, the study of signs and symbols and their interpretation, provides a useful framework for analyzing the visual language of these greeting cards and exploring the cultural values and beliefs that they communicate. According to Kress and Van Leeuwen (1996), the visual images we encounter in everyday life are not simply representations of reality but are shaped by cultural and social practices. The way in which images are constructed and interpreted is heavily influenced by the context in which they are produced and received. Therefore, an analysis of visual communication should take into account the cultural meanings and values that underlie the production and reception of these images.

The representation of Balinese culture in media, particularly in the form of Silence Day greeting cards, provides an interesting opportunity for semiotic analysis. Semiotics is a branch of linguistics that studies the signs and symbols used to communicate meaning in various forms of media, including language, images, and gestures. The use of semiotics in cultural studies has been widely adopted due to its ability to uncover hidden meanings and ideologies in cultural artifacts. Chandler (2007: 1) provides an overview of the principles of semiotics and its applications in various fields, including cultural studies. He discusses how semiotics can help analyze the meaning-making processes in cultural artifacts, such as language, images, and gestures, and uncover the underlying ideologies and power relations that shape cultural practices. Chandler (2007) also highlights the importance of context and interpretation in semiotic analysis, emphasizing that the meaning of signs and symbols is not fixed but depends on the cultural and social context in which they are used.

In particular, this study seeks to explore the cultural significance of various symbols and motifs used in Balinese Silence Day greeting cards, such as the use of specific colors and patterns, as well as the role of language and typography in conveying cultural messages. By examining the visual language of these greeting cards, this study aims to shed light on the cultural identity of Bali and how it is represented in these cards. The findings of this study are practically useful for scholars and practitioners in the fields of semiotics, cultural studies, and visual communication. In this study, we use semiotic analysis to explore the signs and symbols, both visual and verbal, used in Balinese Silence Day greeting cards. This study draws upon the theories of Roland Barthes and Ferdinand de Saussure to provide a theoretical foundation for the analysis. Specifically, Barthes' theory of mythologies will be used to examine how the signs and symbols in the greeting cards construct certain cultural narratives, while Saussure's theory of the sign will be used to explore the relationship between signs and their meanings.

Semiotics is the study of signs and symbols and their interpretation. A sign is composed of two parts: the signifier (the physical form of the sign, such as a word or an image) and the signified (the concept or idea that the sign represents). Semiotics has been applied to various forms of media, such as advertisements, films, and music videos, to explore the meanings conveyed through the use of signs and symbols (Saussure, 1983). Further developed semiotic theory, introducing the concept of "myth" to describe the ways in which cultural meanings are constructed and reinforced through everyday language and symbols. Signs and symbols are not neutral, but rather are loaded with cultural values and beliefs. Thus, analyzing the visual language of Silence Day greeting cards through a semiotic lens can provide insight into the cultural identity of Bali and how it is constructed and represented through these symbols (Barthes, 1972).

In addition, theory of cultural identity is relevant to this study. Cultural identity is not fixed or inherent, but rather is constructed through discourse and representation. The symbols and images used in Silence Day greeting cards can be seen as a form of representation that construct and reinforce cultural identity. Analyzing the visual language of these cards can reveal the ways in which cultural identity is constructed and negotiated in Bali (Hall, 1990).

There are previous studies related to this current study. There is an article entitled "The Semiotic Analysis of Traditional Balinese House Architecture in Bali Tourism Promotion". This study uses semiotic analysis to explore the meanings conveyed by traditional Balinese house architecture in Bali tourism promotion materials. The authors analyze the visual signs and symbols used in the materials to identify the cultural meanings and narratives constructed by the promotion (Jati and Gunawan, 2020). The second article entitled "Semiotics of Balinese Body Painting in Traditional Ceremonies". This study employs semiotic analysis to examine the meanings conveyed by Balinese body painting in traditional ceremonies. The authors analyze the visual signs and symbols used in the body painting to identify the cultural meanings and narratives constructed by this traditional practice (Artha and Sudibya, 2020). The third article entitled "The Role of Semiotics in Decoding Traditional Balinese Clothing as a Cultural Symbol". This study uses semiotic analysis to explore the meanings conveyed by traditional Balinese clothing as a cultural symbol. The authors analyze the visual signs and symbols used in the clothing to identify the cultural meanings and narratives constructed by this traditional practice. They also explore the ways in which traditional clothing is used to construct and reinforce social identities in Balinese culture (Sukawati and Kertayasa, 2019).

This current study aims to fill a research gap in the application of semiotics to the analysis of Balinese Silence Day greeting cards. While previous studies have explored different aspects of Balinese culture using semiotics, such as traditional Balinese house architecture, body painting, and clothing, there seems to be a lack of research on the use of semiotics to decode the meanings and messages conveyed through the visual signs and symbols in Balinese Silence Day greeting cards. This current study seeks to address this gap by applying semiotics to the analysis of Balinese Silence Day greeting cards and examining the cultural meanings and narratives constructed through the use of symbols and signs in these cards.

METHOD

This study used a qualitative research approach using semiotic analysis as the primary method. The data for this study were collected from Balinese Silence Day greeting cards. A purposive sampling method was used to select a sample of greeting cards that are representative of the different styles and themes commonly used in these cards. It was done by selecting cards which have interesting verbal and visual signs related to Balinese Silence Day. By selecting greeting cards based on specific criteria, we increase the relevance and validity of the analysis, and draw more accurate conclusions about the meanings conveyed by the visual signs and symbols used in the greeting cards. The five selected cards were scanned and saved as digital images for further analysis.

The analysis focused on both visual and verbal signs and will be conducted in three stages. In the first stage, the visual signs were identified and analyzed based on Barthes' theory of mythologies. This stage involved identifying the dominant signs and symbols in the greeting cards and exploring how they construct cultural narratives related to Balinese Silence Day. In the second stage, the verbal signs in the greeting cards were identified and analyzed based on Saussure's theory of the sign. This stage involved exploring the relationship between the words used in the greeting cards and their meanings, as well as the relationship between the words and the visual signs. In the third stage, the findings from the first and second stages were synthesized to provide an overall interpretation of the meanings conveyed by the greeting cards. This stage involved exploring how the visual and verbal signs work together to construct cultural meanings and narratives related to Balinese Silence Day. The data analysis involved identifying and analyzing themes and patterns in the data. The analysis was conducted manually by the researchers, and the findings were presented using descriptive and narrative analysis. The results of the analysis were used to draw conclusions and make recommendations for further research.

DISCUSSION

Silence Day, or Nyepi, is a unique Hindu-Balinese tradition celebrated annually in Indonesia, where all activity on the island is brought to a complete standstill. During this time, people exchange greeting cards that are filled with symbolic imagery and messages. The use of semiotics in this study allows for a deeper understanding of the various meanings conveyed through the cards, including cultural, social, and spiritual messages. By decoding the complex web of symbols and meanings in these greeting cards, this study discovered the cultural meanings and narratives conveyed through visual signs and symbols.

The present study aims to analyze the art of symbolism in Balinese Silence Day greeting cards through the lens of semiotics, a theory that examines signs and symbols as a system of communication. According to Saussure's semiotic theory (1983), a sign has two parts: the physical form (signifier) and the concept it represents (signified), with no inherent connection between the two. Barthes (1977) extended this by adding that signs can also have culturally-specific meanings (connotations). Balinese Silence Day cards use symbols with deep cultural and spiritual meanings, and this study aims to uncover the meanings and how they are conveyed visually and verbally.

Data 1:



Figure 1

Visual signs:

The visual signs consist of Balinese men and women wearing Balinese traditional clothes. The men wear white shirt and white destar and sarong while the women wear white kebaya and sarong. The men hold colorful traditional umbrella which commonly used by the Balinese people in religious ceremony like the days before Nyepi or silence day when people do melasti ceremony to the beach to purify the sacral things from the temples. The women carry offerings and holy water on their head. There is a silhouette picture of the gate of a temple as the background of the greeting cards. Additionally, there are also silhouette picture of coconut trees and clouds. Beige color seems dominating as the background color.

The visual signs of Balinese men and women wearing traditional clothes connote a sense of cultural pride and identity, as well as a connection to the Balinese religious and spiritual traditions. The white clothing signifies purity and humility, which are important values in Balinese culture. The use of the traditional umbrella by the men signifies protection and shelter, which are important in Balinese religious ceremonies such as melasti. The offerings and holy water carried by the women connote devotion and respect for the gods, which are central to Balinese religious practice. The silhouette picture of the temple gate in the background of the greeting cards signifies the importance of temples in Balinese culture, as well as the connection between the Balinese people and their gods. The silhouette picture of the coconut trees and clouds connote the natural beauty and abundance of Bali.

Overall, these visual signs represent the myth and ideology of Balinese culture, which places great emphasis on religion, spirituality, and the natural world. The use of traditional clothing, religious ceremonies, and offerings all contribute to the cultural identity of the Balinese people, which is closely tied to their relationship with the divine. The dominant beige color in the

background of the cards signifies the importance of simplicity and humility in Balinese culture, which is reflected in their clothing and religious practice.

Verbal signs:

"Selamat Tahun Baru Saka. Semoga Ida Sang Hyang Widhi Wasa selalu menjaga kita untuk saling menyayangi satu dengan yang lain, memaafkan segala kesalahan."

"Happy Saka New Year. May Ida Sang Hyang Widhi Wasa always keep us in love and forgiveness towards one another, forgiving all mistakes."

The connotative meaning of the sentences is the cultural and social associations that go beyond their literal meaning. The greeting "Selamat Tahun Baru Saka" connotes the cultural significance of the Saka New Year in Indonesia and the importance of celebrating new beginnings. The phrase "Ida Sang Hyang Widhi Wasa" connotes the Balinese Hindu belief in a supreme deity that governs the universe. The use of the word "memaafkan" (forgiving) connotes the importance of forgiveness and reconciliation in Balinese culture. The myth in the sentences is the cultural narrative that is embedded in the language and symbols used. The greeting card conveys the myth of the importance of community and social harmony in Balinese culture, which is achieved through forgiveness and love towards one another. The ideology in the sentences is the system of beliefs, values, and ideas that are conveyed through the language and symbols used. The ideology conveyed in the greeting card is that of a harmonious and peaceful community, where forgiveness and love are valued and practiced. This reflects the cultural values of Balinese society, where community and social harmony are highly prized.

The message and values delivered to the readers in the above greeting card are centered around the themes of community, social harmony, forgiveness, and love. The greeting wishes the readers a happy new year and expresses the hope that the supreme deity, Ida Sang Hyang Widhi Wasa, will keep them in love and forgiveness towards one another, forgiving all mistakes.

Data 2:



Figure 2

Visual signs:

The visual signs consist of a floating Balinese temple which stand tall with 11 level of roofs. It is surrounded by tranquil lake so the we can see the reflection of the temple on the surface of the water. There are also leaves on the left and right side of the temple and we also can see their reflection on the surface of the water. On the background we can see mountains and sunrise view which create beautiful color combination on the sky. The background is dominated by violet and orange color. The visual sign of a floating Balinese temple signifies the importance of temples in Balinese culture, and the sacredness of these places. The 11 levels of roofs on the temple

represent the cosmic levels of the universe, which are important in Balinese Hinduism. The tranquil lake and reflection of the temple signify the importance of reflection and meditation in Balinese spirituality. In addition, the tranquil lake surrounding the temple in the greeting card represents the stillness and serenity of Nyepi, as Balinese people spend the day in quiet contemplation and reflection.

The leaves surrounding the temple and their reflection on the water connote the importance of nature in Balinese culture and the connection between the natural world and spirituality. The background of mountains and sunrise signifies the beauty and majesty of nature, and the divine power of the sun. Additionally, the background of mountains and sunrise in the greeting card symbolizes the start of a new year and a new beginning, which is the essence of Nyepi. The dominant colors of violet and orange in the background connote spirituality and creativity, respectively. Violet is associated with spiritual awareness, intuition, and transcendence, while orange is associated with creativity, energy, and warmth.

Overall, these visual signs represent the myth and ideology of Balinese culture, which places great emphasis on the connection between spirituality and nature. The use of the temple as a central symbol connotes the importance of religious and spiritual practice in Balinese culture. The use of nature as a surrounding symbol connotes the deep respect for the natural world in Balinese culture, and the belief in the interconnectedness of all things.

Verbal signs:

"Selamat Hari Raya Nyepi semoga Hyang Widhi Wasa senantiasa melimpahkan wara nugraha-Nya pada semua umat. Semoga perenungan diri dapat mengembalikan jiwa kembali bersih dan suci."

"Happy Nyepi Day, may God always bestow His blessings upon all people.
May self-reflection bring back the purity and sanctity of the soul."

According to Barthes' theory of semiotics, meaning is created through signs and symbols, which can be divided into two types: denotative and connotative. Denotative meaning is the literal or descriptive meaning of a sign, while connotative meaning is the additional, cultural or emotional meaning that is attached to a sign through shared cultural codes and values. The first sentence, "Happy Nyepi Day, may God always bestow His blessings upon all people," has a denotative meaning of wishing someone a happy Nyepi Day, a Balinese Hindu holiday that marks the beginning of a new year according to the Balinese calendar. The connotative meaning, however, is more complex. The use of the word "God" suggests a religious context and implies a belief in a higher power that is involved in the celebration of the holiday. Additionally, the phrase "may God always bestow His blessings upon all people" suggests a desire for positivity and good fortune for everyone, which reflects a cultural value of community and harmony. The second sentence, "May self-reflection bring back the purity and sanctity of the soul," has a denotative meaning of encouraging introspection in order to achieve spiritual purity. The connotative meaning is again more complex, and reflects a cultural myth and ideology. The idea of self-reflection as a means of achieving spiritual purity is a common belief in many spiritual traditions, including Hinduism. The emphasis on the purity and sanctity of the soul suggests a belief in the inherent goodness of the individual, which reflects a cultural value of spiritual growth and self-improvement. Taken together, these two sentences express a set of cultural values and beliefs that are associated with the celebration of Nyepi Day, including a belief in a higher power, a desire for positivity and good fortune for all, and a commitment to spiritual growth and self-improvement through introspection.

Data 3:**Figure 3****Visual Signs:**

The visual signs consist of silhouettes of a man praying and wearing traditional clothes. In addition, there are silhouettes of the gate of a temple with flags on both sides. There are also silhouettes of trees and mountains. Sunset view is used as the background of the picture with the clouds and birds on it. orange color is used the background color. Meanwhile, black color is used as the color of the silhouettes. The visual signs in the Balinese prayer greeting card carry connotative meanings, myths, and ideologies that are deeply rooted in Balinese Hinduism. The silhouette of a man praying and wearing traditional clothes represents the Balinese people's belief in the importance of spiritual devotion and the connection between the physical and spiritual worlds. The black color used for the silhouette connotes mystery, power, and reverence, which further emphasizes the sacredness of prayer and devotion in Balinese culture.

The silhouettes of the gate of a temple with flags on both sides represent the Balinese people's reverence for tradition and cultural heritage. The temple is seen as a sacred space where people can connect with the divine, and the flags symbolize the importance of ritual and ceremony in Balinese Hinduism. The silhouettes of trees and mountains represent the Balinese people's belief in the sacredness of nature. The natural world is seen as an extension of the divine, and the Balinese people believe in the importance of respecting and protecting nature. The sunset view in the background with clouds and birds on it represents the Balinese people's appreciation for the beauty of the natural world and the connection between the physical and spiritual worlds. The orange color used as the background color connotes warmth, passion, and energy, which further emphasizes the importance of prayer and devotion in Balinese culture. Overall, the visual signs in the Balinese prayer greeting card represent the Balinese people's deeply held beliefs in the importance of spiritual devotion, tradition, cultural heritage, and the sacredness of nature. These connotative meanings, myths, and ideologies are essential components of Balinese Hinduism and reflect the cultural values and beliefs of the Balinese people.

Verbal signs:

"Dalam keheningan sepi, semoga kita semua dapat menemukan jati diri untuk melangkah lebih baik pada perjalanan hidup kita ke depan."

"In the silence and stillness, may we all find our true selves to walk better on our journey of life ahead."

This phrase expresses a hope for personal growth and self-discovery in the quiet moments of life, suggesting that introspection and reflection are valuable tools for moving forward on one's life journey. Based on Roland Barthes' semiotic theory, the above sentences contain connotative meanings, myths, and ideologies. The connotative meaning of the sentences is the cultural and social associations that go beyond their literal meaning. The phrase "Dalam keheningan sepi" (In

the silence and stillness) connotes the importance of introspection and reflection in Balinese culture. The phrase "menemukan jati diri" (find our true selves) connotes the cultural value of self-discovery and personal growth. The use of the phrase "perjalanan hidup kita ke depan" (our journey of life ahead) connotes the importance of personal growth and development as a lifelong journey.

The myth in the sentences is the cultural narrative that is embedded in the language and symbols used. The greeting card conveys the myth of the importance of self-discovery and personal growth in Balinese culture, which is achieved through introspection and reflection. The ideology in the sentences is the system of beliefs, values, and ideas that are conveyed through the language and symbols used. The ideology conveyed in the greeting card is that of personal growth and development through introspection and reflection. This reflects the cultural values of Balinese society, where self-discovery and personal growth are highly valued. Overall, the greeting card conveys a message of hope for personal growth and self-discovery, emphasizing the importance of introspection and reflection in Balinese culture. The card reflects the cultural values of Balinese society, where personal growth and development are seen as a lifelong journey.

Data 4:



Figure 4

Visual signs:

The visual signs consist of a man wearing Balinese traditional clothes such as white shirt, white destar and sarong. He sits in meditation position, closing his eyes and put his hands on his chest. There are pictures of a temple, traditional umbrella, trees and little stars as the background. Dark blue color is used as the background color of the greeting card. The man wearing Balinese traditional clothes represents the Balinese people's belief in the importance of connecting with the divine through spiritual practice. In Balinese Hinduism, spiritual practice is a way to achieve moksha, or liberation from the cycle of birth and death. The white color of the clothes connotes purity, humility, and reverence, which further emphasizes the sacredness of spiritual practice in Balinese culture.

The pose of the man sitting in meditation represents the Balinese people's belief in the power of meditation and inner peace. Meditation is seen as a way to calm the mind, achieve spiritual insight, and connect with the divine. The pose also connotes humility, submission, and surrender, which are important aspects of spiritual practice in Balinese Hinduism. The pictures of the temple in the background represent the Balinese people's reverence for tradition and cultural heritage. Temples are seen as sacred spaces where people can connect with the divine and receive blessings. In Balinese Hinduism, temples are not just physical structures, but also spiritual portals that connect the physical and spiritual worlds. The traditional umbrella held by the man is used in religious ceremonies as a symbol of protection and purification. The umbrella represents the idea that spiritual practice provides protection from negative influences and helps

purify the soul. The trees in the background represent the Balinese people's belief in the sacredness of nature. In Balinese Hinduism, nature is seen as a manifestation of the divine, and trees are particularly revered as symbols of life and longevity. The little stars in the background represent the beauty and sacredness of the night sky. In Balinese Hinduism, the night sky is seen as a manifestation of the divine, and stars are often associated with deities and spiritual power. The dark blue color used as the background of the greeting card connotes calmness, tranquility, and spirituality. In Balinese Hinduism, the color blue is associated with the god Vishnu, who represents preservation, balance, and harmony. The dark blue color also symbolizes the deep connection between the physical and spiritual worlds, which is a central belief in Balinese Hinduism.

Verbal signs:

"Dengan melaksanakan Catur Brata Penyepian, semoga membawa kita ke alam dengan sajak hening yang tenang dan damai untuk menemukan makna kehidupan di dunia. Selamat Tahun Baru Saka."

"By practicing Catur Brata Penyepian, may it lead us to a serene and peaceful world with silent verses to discover the meaning of life in this world. Happy New Year Saka."

The connotative meaning of the sentences is the cultural and social associations that go beyond their literal meaning. The phrase "Catur Brata Penyepian" connotes the cultural significance of the ritual of four restrictions in Balinese culture. Catur Brata Penyepian is a Balinese Hindu ritual of four restrictions that is observed during the day of silence or Nyepi. The four restrictions are: (1) Amati Geni: abstaining from lighting fires or using lights, which includes refraining from using electricity, candles, and any other form of artificial lighting; (2) Amati Karya: abstaining from all forms of physical work or activity. This includes avoiding travel, cooking, and entertainment; (3) Amati Lelungan: abstaining from all forms of movement or travel outside the house or village; (4) Amati Lelungan: abstaining from all forms of entertainment, including music, dance, and other forms of pleasure. The observance of Catur Brata Penyepian is deeply rooted in Balinese Hindu beliefs and traditions. It is believed that by practicing these four restrictions, individuals can achieve a state of inner peace and tranquility, which allows them to reflect on their lives and connect with their spiritual selves. The ritual is an important part of Balinese culture and is celebrated with great enthusiasm and devotion.

In addition, the other phrases also convey connotation. The phrase "alam dengan sajak hening yang tenang dan damai" (a serene and peaceful world with silent verses) connotes the importance of introspection and reflection in Balinese culture. The phrase "menemukan makna kehidupan di dunia" (to discover the meaning of life in this world) connotes the cultural value of seeking deeper meaning and purpose in life. The myth in the sentences is the cultural narrative that is embedded in the language and symbols used. The greeting card conveys the myth of the importance of the practice of Catur Brata Penyepian in achieving a peaceful state of mind, enabling individuals to contemplate the meaning of life. The phrase "alam dengan sajak hening yang tenang dan damai" conveys the myth of the importance of silence and tranquility in achieving introspection and reflection.

The ideology in the sentences is the system of beliefs, values, and ideas that are conveyed through the language and symbols used. The ideology conveyed in the greeting card is that of personal growth and development through introspection and reflection. This reflects the cultural values of Balinese society, where self-discovery and personal growth are highly valued. Overall, the greeting card conveys a message of hope and reflection on the meaning of life, emphasizing the importance of the practice of Catur Brata Penyepian in achieving a peaceful state of mind. The card reflects the cultural values of Balinese society, where personal growth and development are seen as a lifelong journey, and the pursuit of deeper meaning of life.

Data 5:**Figure 5****Visual signs:**

The visual signs consist of a woman praying and wearing Balinese traditional clothes. There is a shawl tied on her wrist. Her hair is coiled and decorated with the iconic Balinese frangipani flowers. There are pictures of temples, lake, mountains, trees as the background. We also can see the picture of bright beautiful sky with the sun and the clouds. White and blue are used as the background color of the greeting card. The explanation of the visual signs can be related to the essence of Silence Day in Bali, also known as Nyepi. Silence Day is a day of self-reflection, where Balinese people practice introspection and aim to achieve inner peace. The woman in the visual sign is shown praying, which reflects the spiritual aspect of Nyepi. The Balinese traditional clothes and shawl tied on her wrist also signify the importance of cultural identity and tradition, which is an essential aspect of the Nyepi celebration.

The visual signs also feature nature elements such as pictures of temples, lake, mountains, and trees in the background, which reflects the respect for nature in Balinese culture. This is in line with the essence of Nyepi, which is a day where the whole island is shut down, and people are not allowed to leave their homes, make noise, or use electricity. This practice is meant to give nature a day of rest and to maintain the balance between human and nature. Additionally, the bright beautiful sky with the sun and the clouds can represent the hope and positivity that Nyepi brings. The day after Nyepi is celebrated as New Year's Day in Bali, where people are renewed and ready to face the new year with a fresh perspective. The visual signs of the white and blue greeting card suggest a calm and peaceful atmosphere. The white color represents purity, innocence, and spiritual values, while the blue color represents tranquility, serenity, and a sense of infinity. In terms of myth and ideology, the use of white and blue colors is closely related to Balinese Hindu beliefs. In Balinese culture, white is considered a sacred color that represents the divine and purity. It is often used in religious rituals, such as temple ceremonies, to symbolize spiritual purification and to honor the gods. On the other hand, blue is often associated with the god Vishnu, who is believed to have a calming and soothing effect on the soul.

Verbal signs:

"Kewajiban manusia adalah saling menghormati dan menghargai. Mendapatkan kemuliaan hidup adalah hak setiap umat-Nya. Dengan segala kerendahan hati, saya mengucapkan Selamat Hari Raya Nyepi."

"The duty of humanity is to respect and value each other. To obtain the dignity of life is the right of every creature. With all humility, I wish you a happy Nyepi Day."

Using Roland Barthes' semiotic theory, the above sentences can be interpreted as having connotative meanings, myths, and ideologies. The connotative meaning of the sentences is the cultural and social associations that go beyond their literal meaning. The phrase "saling menghormati dan menghargai" (respect and value each other) connotes the importance of mutual respect and tolerance in Balinese culture. The phrase "kemuliaan hidup" (the dignity of life)

connotes the belief that every living being has inherent worth and deserves to be treated with respect. The myth in the sentences is the cultural and religious narrative that supports the message. The myth in this context is the Balinese Hindu belief in the importance of respecting and valuing every living creature, which is reflected in the idea of "kewajiban manusia" (the duty of humanity).

The ideology in the sentences is the set of beliefs and values that underpin the message. The ideology reflected in this context is that of Balinese Hinduism, which emphasizes the importance of mutual respect, tolerance, and compassion towards all living beings. The message also conveys the idea that happiness and fulfillment can be achieved by upholding these values. The message emphasizes that every living creature has inherent worth and deserves to be treated with dignity and respect. By acknowledging the duty of humanity to respect and value each other, the message promotes the idea of a harmonious and compassionate society. The message also encourages humility, which is a key value in Balinese Hinduism, as well as the celebration of Nyepi, which is a day of self-reflection and spiritual renewal. Overall, the message promotes values of respect, compassion, and spiritual growth.

Conclusion

Based on the analysis of visual signs used in the Silence Day greeting cards, it can be concluded that the use of Balinese traditional clothes, temples, and offerings represents the cultural and spiritual significance of Nyepi as a day of self-reflection, purification, and devotion. The depiction of natural elements such as mountains, lakes, and sunrise/sunset represents the harmony and balance between humans and nature, and the importance of preserving the environment. The use of bright colors such as orange and yellow represents hope, positivity, and new beginnings, while darker colors such as blue and purple represent introspection, spirituality, and mystery. The use of silhouettes and shadows creates a sense of depth and complexity, inviting the viewer to reflect on the deeper meanings and symbolism of the images. Overall, the visual signs aim to convey a message of unity, respect, and humility, encouraging people to connect with their inner selves, with each other, and with the natural world around them, in order to achieve greater harmony and happiness in life.

Meanwhile, based on the analysis of verbal signs, it can be concluded that the cards carry meaningful message for people who celebrating Silence Day. The card emphasizes the value of love and forgiveness towards others, which is an important aspect of Balinese Hinduism. The message suggests that people should strive to maintain these values throughout the new year and forgive each other's mistakes, which can lead to a harmonious and peaceful community. In addition, this card emphasizes the value of self-reflection and inner purity, which are also important aspects of Balinese Hinduism. The message suggests that by reflecting on one's actions and thoughts, a person can achieve greater spiritual purity and a stronger connection with God. The card also emphasizes the value of inner peace and self-discovery. The message suggests that by embracing silence and stillness, a person can gain a deeper understanding of themselves and their path in life. The last and the most important thing is the card emphasizes the value of practicing Catur Brata Penyepeian, which involves fasting, silence, and self-reflection during Nyepi Day. The message suggests that by practicing these disciplines, a person can contribute to creating a more peaceful world and find a deeper understanding of the meaning of life.

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