

How Does Indonesia's Official Tourism Promotion Account Represent Nature? A Corpus-Assisted Ecolinguistic Critical Discourse Analysis

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Abstract—Indonesia's tourism promotion in digital media predominantly presents nature as the main attraction through narratives of beauty and tourism experiences. However, this representation has the potential to obscure a balanced human–nature relationship, as aspects of conservation and sustainability often receive limited attention. This study aims to investigate how nature is represented in Indonesia's official tourism promotion discourse and to uncover the ecological ideologies embedded in such representations. A mixed methods approach was employed by combining qualitative and quantitative perspectives. The data consisted of captions published between 2021 and 2025 on Indonesia's official tourism promotion account on X, @pesonaindonesia. Data were collected through documentation and note-taking techniques by selecting captions related to nature. Data analysis was conducted through corpus analysis, critical discourse analysis, ecological ideology analysis, data presentation, interpretation, and conclusion drawing. The findings show that nature is predominantly represented as the core attraction of tourism, constructed through frequent use of aesthetic and evaluative vocabulary that emphasizes beauty, uniqueness, and enjoyment. Nature is also portrayed as concrete and consumable space through repeated references to landscapes. In contrast,

conservation-related vocabulary appears with relatively low frequency and functions mainly as a symbolic complement rather than a central theme. At the level of social practice, the discourse reflects an economically driven tourism orientation and an anthropocentric worldview. In conclusion, the ecological ideology underlying the discourse is ambivalent, as it simultaneously promotes nature as a tourism commodity while only marginally acknowledging environmental responsibility.

***Index Terms*—nature, tourism promotion, critical discourse analysis, ecolinguistics**

I. INTRODUCTION

Indonesian tourism has increasingly been promoted through digital media by highlighting natural wealth as its main attraction. Nature is often presented as a beautiful, exotic, and soothing space, thereby constructing Indonesia's image as a tropical tourism paradise (Krisnawati et al., 2021). This representation is closely linked to the role of language, as word choices and narratives are able to shape the audience's perspective on the promoted nature. In much tourism discourse, nature is depicted as a visual object that is ready to be enjoyed and consumed by tourists (Mănescu, 2020; Margaryan & Fossgard, 2021). As a result, the relationship between humans and nature tends to be one-directional, with nature positioned as a complement to human needs (Gale & Hill, 2016; Xiaoqin & Zhanhong, 2025). This phenomenon indicates that tourism promotion does not merely convey information but also constructs particular meanings and values about nature. The language used has the potential to direct public perceptions toward beauty and entertainment, while environmental responsibility is often marginalized or even rendered invisible.

Within this context, @pesonaindonesia functions as Indonesia's official tourism promotion account and plays a central role in circulating and reinforcing such representations in the digital sphere (Nurfitriana et al., 2023). As a government-affiliated account, @pesonaindonesia carries institutional authority, making its narratives highly influential in shaping how audiences perceive Indonesian nature. Through its posts, nature is predominantly framed as an attractive tourism asset, emphasizing visual beauty, uniqueness, and pleasurable experiences. The language choices employed tend to align with broader tourism discourse that prioritizes aesthetic appeal and tourist enjoyment, thereby strengthening the image of Indonesia as a desirable tropical destination. Consequently, the account does not merely promote destinations but also contributes to the construction of dominant meanings about nature as something to be visited, admired, and consumed. Given its wide reach and symbolic legitimacy, @pesonaindonesia becomes an important site where values related to human–nature relations are produced and normalized.

Research on the representation of nature in tourism promotion discourse has become increasingly important amid the global environmental crisis and growing awareness of sustainability (Holden, 2015). The way nature is discussed in the public sphere can influence societal attitudes, values, and behaviors toward the environment (Pounds, 2021). If nature continues to be represented merely as a tourism object, such discourse has the potential to legitimize exploitation and excessive consumption. Conversely, more balanced representations can encourage ecological awareness and shared responsibility. Therefore, this study is important for uncovering the ideologies embedded in the language of tourism promotion. This research is also relevant in providing theoretical contributions to discourse studies, ecolinguistics, and tourism, as well as practical contributions to the development of tourism narratives that are more environmentally sensitive. By critically understanding representations of nature, tourism discourse is expected to be not only appealing but also supportive of sustainability values.

Based on the background of the study and the issues discussed above, this research seeks to critically examine the way nature is constructed in Indonesia's official tourism promotion discourse. By focusing on language as a social practice, the study aims to uncover how meanings, power relations, and values are embedded in tourism narratives. To achieve these objectives and to provide a clear analytical direction, this study formulates the research questions as follows.

1. How is nature represented in the Indonesia's official tourism promotion account?
2. How does the Indonesia's official tourism promotion account discourse construct power relations and dominant meanings in representing nature?
3. What ecological ideologies are reflected in the representation of nature within Indonesia's official tourism promotion account discourse?

II. LITERATURE REVIEW

Research related to the representation of nature in tourism promotion has been widely conducted by scholars with various focuses and approaches. In general, these studies demonstrate a strong concern for the relationship between tourism, nature, and humans. Based on their focus and thematic tendencies, previous studies can be grouped into three main trends. First, there are studies that focus on the relationship between tourism and nature protection or environmental sustainability. This group highlights the tension between tourism development and nature conservation, as well as efforts to balance the two. Studies by Trelohan et al. (2022), Xu et al. (2024), Thapa et al. (2022), Fei et al. (2023), Esparza-Huamanchumo et al. (2024), and Olszewski-Strzyżowski (2022) show that nature is often positioned as an economic resource that needs to be managed sustainably. These studies emphasize issues of policy, development,

and sustainability, with a focus on the environmental impacts of tourism and related management strategies.

Second, there are studies that examine the impacts of nature-based tourism on communities, tourists, and specific social groups. Research by Strzelecka et al. (2023), Wall-Reinius et al. (2023), Ramaano (2023), Cheng et al. (2022), Zhang et al. (2023), Gupta et al. (2023), and He et al. (2023) investigate how nature-based tourism affects community attitudes, the well-being of local communities, tourist behavior, and responses to specific issues such as disability and natural disasters. Within this trend, nature is understood as a social space that interacts directly with humans and everyday life.

Third, there are studies that specifically examine the representation of nature in tourism discourse and promotion. This group places language, discourse, and semiotics as the main focus of analysis. Studies by Isti'anah (2020), Isti'anah and Suhandano (2022), Isti'anah et al. (2024), Isti'anah and Winarti (2025), and Isti'anah and Puri (2022) consistently show that nature in tourism promotion is predominantly represented as an aesthetic object, a symbol of exoticism, and a visual attraction. Through ecolinguistic and discourse analysis approaches, these studies reveal anthropocentric ideologies that are often embedded in tourism promotional narratives.

The classification of previous studies indicates a research gap in critically examining the representation of nature in official tourism promotion discourse on social media. Most existing studies still focus on tourism impacts, sustainability, and socio-economic aspects, while language analysis as a constructor of meaning and ecological ideology has received limited attention. Moreover, few studies position official state accounts as discourse producers with symbolic authority. Therefore, the novelty of this study lies in its effort to examine the representation of nature in Indonesian tourism promotion through a critical approach that integrates ecolinguistic perspectives and discourse analysis, thereby revealing the ecological ideologies embedded in official promotional narratives.

III. THEORETICAL FRAMEWORK

A. Representation and Word Frequency

The concept of representation according to Hall (1997) emphasizes that meaning is not inherently attached to objects but is constructed through language, symbols, and discursive practices. Language functions as a system of representation that enables reality to be socially understood and interpreted. In the context of tourism, nature is not merely described as it is, but is constructed through lexical choices that highlight certain aspects, such as beauty and exoticism. In line with this view, Baker (2006) argues that word frequency can indicate dominant patterns of meaning within a text. Frequently occurring words reflect the focus of discourse and the ideologies operating behind it. Therefore, word frequency analysis becomes important for identifying recurring tendencies in the representation of nature. This approach helps to explain how language contributes to shaping the audience's perspectives on nature within tourism promotion discourse.

B. Critical Discourse Analysis and the Three-Dimensional Model

Critical Discourse Analysis (CDA) views language as a social practice that is inseparable from relations of power and ideology (Fairclough, 2013). Fairclough (1995) developed a three-dimensional model consisting of text, discursive practice, and social practice. The textual dimension examines lexical choices and linguistic structures used to represent reality. The discursive practice dimension relates to the processes of text production and consumption, including how texts are produced by particular institutions and interpreted by audiences. Meanwhile, the social practice dimension connects discourse to broader social contexts, such as ideology and institutional interests. This model allows for a comprehensive analysis of how meaning is constructed and normalized. In tourism promotion discourse, this analysis helps reveal how nature is systematically represented and how power relations operate through seemingly neutral promotional language.

C. Ecolinguistics and Ecological Ideology

Ecolinguistics is a branch of linguistics that examines the relationship between language, humans, and the environment (Stibbe, 2010). One important concept in ecolinguistics is ecological ideology, proposed by Stibbe (2015), which refers to a set of values and assumptions embedded in language regarding the human–nature relationship. Stibbe (2015) classifies ecological ideology into three main categories: beneficial, destructive, and ambivalent. A beneficial ideology is reflected in the use of language that supports environmental conservation, emphasizes ecological balance, and encourages human responsibility toward nature. In contrast, a destructive ideology emerges when language represents nature as an object of exploitation, an economic resource, or a commodity that can be used without limits. Meanwhile, an ambivalent ideology lies between the two, occurring when language symbolically acknowledges the importance of the environment while simultaneously maintaining narratives of nature exploitation. Through this classification, ecolinguistics enables researchers to assess whether a discourse contributes to environmental conservation or, conversely, reinforces practices that harm nature.

IV. METHODOLOGY

This study employed a mixed methods approach that combined qualitative and quantitative perspectives. The qualitative approach was applied through descriptive and interpretative methods. The descriptive method aimed to explain linguistic phenomena in tourism promotion discourse, particularly how nature was represented in the texts. Meanwhile, the interpretative method was used to reveal deeper meanings as well as the ideological reasons underlying these language choices. The quantitative approach was applied to process numerical data, especially the frequency of lexical items, in order to identify dominant tendencies within the discourse. The use of mixed methods was selected because it enabled the researcher to obtain a more comprehensive understanding by combining the strength of numerical data to reveal general patterns with qualitative analysis to interpret meanings and underlying ideologies.

The data source of this study was derived from the official Indonesian tourism promotion account on the social media platform X, namely @pesonaindonesia. The data consisted of post captions published between 2021 and 2025. This account was selected based on its role as an official government representation in promoting Indonesian tourism to the public. Data collection was conducted through documentation and note-taking techniques, which involved collecting all captions containing elements of nature, tourism, socio-cultural aspects, and environmental conservation. The collected data were then selected according to the research focus. This process aimed to obtain relevant and representative data so that the analysis could be conducted systematically and in line with the research objectives.

The data analysis was carried out in six stages. First, corpus analysis was employed to identify the most dominant vocabulary through word frequency calculations. This analysis used AntConc software version 4.3.1, which functioned to process texts systematically and accurately. All analyzed texts produced 5,376 tokens, indicating the total number of words appearing in the corpus. In this corpus analysis, the *Word* feature was used to display a list of words along with their frequencies of occurrence. Second, the data were analyzed using the Three-dimensional Method of CDA to examine the text, discursive practice, and social practice. Third, the results of the analysis were connected to the concept of ecological ideology to determine the position of nature within tourism promotion discourse. Fourth, the data were presented in the form of tables, numerical figures, and narrative descriptions to facilitate understanding. Fifth, data interpretation was conducted to explain meanings and discourse tendencies. Sixth, conclusions were drawn based on the overall findings in order to comprehensively address the research objectives.

V. RESULTS AND DISCUSSION

A. Representation of Nature in Indonesia's Official Tourism Promotion Account

This section presents and discusses the research findings based on a corpus analysis of posts from Indonesia's official tourism promotion account. The analysis focuses on the frequency and distribution of nature-related lexical items to reveal how nature is discursively represented in tourism promotion discourse. This approach allows researchers to identify dominant linguistic patterns that shape the image of nature in promotional texts. The following table presents the frequency of terms related to nature in posts from Indonesia's official tourism promotion account.

TABLE 1
FREQUENCY OF NATURE-RELATED TERMS

Categories	Terms	Frequencies
Nature as the Main Focus	<i>alam</i> 'nature'	192
	<i>pesona</i> 'charm'	86
The Aesthetics of Nature	<i>keindahan</i> 'beauty'	43
	<i>panorama</i> 'panorama'	17
	<i>pemandangan</i> 'scenery'	17
	<i>indah</i> 'beautiful'	15
	<i>hijau</i> 'hijau'	15
	<i>memesona</i> 'enchanting'	11
	<i>sempurna</i> 'perfect'	9
	<i>cantik</i> 'beautiful'	6
Space and Natural Landscapes	<i>pulau</i> 'island'	24
	<i>gunung</i> 'mountain'	21
	<i>danau</i> 'lake'	14
	<i>laut</i> 'sea'	12
	<i>bukit</i> 'hill'	11
	<i>air</i> 'water'	11
	<i>pantai</i> 'beach'	10
	<i>sungai</i> 'river'	2
Geographical and Regional Markers	<i>Indonesia</i>	27
	<i>Bali</i>	21
	<i>Jawa</i>	10
	<i>Sumatera</i>	9
	<i>Sulawesi</i>	9
	<i>Kalimantan</i>	4
	<i>Papua</i>	4
	<i>Maluku</i>	1
Tourism Lexicon	<i>wisata</i> 'tourism'	44
	<i>destinasi</i> 'destination'	18
	<i>liburan</i> 'vacation'	12
	<i>tempat</i> 'location'	10
Socio-Cultural Relations	<i>budaya</i> 'culture'	31
	<i>event</i> 'event'	18
	<i>festival</i> 'festival'	16
	<i>desa</i> 'village'	14
	<i>kota</i> 'city'	13
	<i>masyarakat</i> 'society'	9
	<i>menjaga</i> 'protecting'	4
	<i>jaga</i> 'protect'	3
Environmental Conservation and Sustainability	<i>lestari</i> 'preserved'	3
	<i>lestarikan</i> 'preserve'	2
	<i>memelihara</i> 'care for'	2
	<i>melestarikan</i> 'conserve'	1

Table 1 shows the frequency of terms related to nature in posts from Indonesia's official tourism promotion account. The data illustrate how nature is represented through the language choices used in tourism promotion. Nature-related terms appear most frequently, indicating that nature is the main focus of the discourse. This shows that Indonesian tourism promotion relies heavily on natural imagery as its primary attraction. In addition, many aesthetic terms are used, such as *pesona* 'charm', *keindahan* 'beauty', *panorama* 'panorama', *pemandangan* 'scenery', *indah* 'beautiful', *hijau* 'hijau', *memesona* 'enchanting', *sempurna* 'perfect', and *cantik* 'beautiful'. The use of these words indicates that nature is more often portrayed in terms of visual beauty and emotional appeal. The category of natural spaces and landscapes, such as *pulau* 'island', *gunung* 'mountain', *danau* 'lake', *laut* 'sea', *bukit* 'hill', *air* 'water', *pantai* 'beach', and *sungai* 'river', emphasizes the diversity of Indonesia's natural landscapes presented as tourist destinations. Nature is understood as a space that can be visited and enjoyed. Geographical markers such as *Indonesia*, *Bali*, *Jawa*, *Sumatera*, *Sulawesi*, *Kalimantan*, *Papua*, and *Maluku* strengthen national identity and highlight the distribution of natural destinations across different regions. Tourism-related terms such as *wisata* 'tourism', *destinasi* 'destination', *liburan* 'vacation', and *tempat* 'location' directly link nature to recreational activities. Meanwhile, socio-cultural terms such as *budaya* 'culture', *event* 'event', *festival* 'festival', *desa* 'village', *kota* 'city', and *masyarakat* 'society' indicate that nature is often associated with human activities. The environmental conservation and sustainability category includes terms such as *menjaga* 'maintain', *jaga* 'protect', *lestari* 'preserved', *lestarikan* 'preserve', *memelihara* 'care for', and *melestarikan* 'conserve', which represent discourses of environmental conservation and sustainability in tourism promotion. The presence of these terms indicates a discursive effort to frame nature not only as a tourist attraction but also as something that must be protected and cared for. Overall, nature is represented as something beautiful and attractive to visit, as well as something that needs to be preserved.

The first category is nature as the main focus, marked by the occurrence of the word *alam* 'nature' 192 times. This finding indicates that nature occupies a central position in Indonesian tourism promotion discourse. The very high frequency suggests that nature is positioned as the primary attraction emphasized in posts published by the official tourism promotion account.

- (1) *Kalau mau merasakan pengalaman liburan yang luar biasa dan penuh makna, liburannya #DiIndonesiaAja! Karena, selain bisa menyaksikan suguhan **alam** yang begitu memesona, kamu juga turut membantu perekonomian lokal dan dapat terciptanya lapangan kerja agar terus bangkit*
 [If you want to experience an extraordinary and meaningful holiday, take your vacation #InIndonesiaOnly! Because, in addition to witnessing enchanting offerings of **nature**, you also help support the local economy and contribute to the creation of jobs so that communities can continue to recover]

In excerpt (1), nature is presented as an enchanting offering, thereby constructing nature as something offered to tourists for enjoyment. Nature becomes the primary reason why a vacation in Indonesia is considered extraordinary and meaningful. This representation positions nature as a high-value object of tourism consumption, while simultaneously linking it to economic benefits for local communities. This data set confirms that nature is not merely a supporting context, but the central focus that shapes the meaning, value, and appeal of Indonesian tourism promotion discourse.

The second category of nature representation is the aesthetics of nature, which emphasizes the depiction of nature in terms of visual beauty and emotional appeal. In this category, nature is represented not primarily as an ecological space or a life-supporting system, but rather as an aesthetic object that pleases the senses and evokes a sense of awe. The following examples illustrate how the aesthetics of nature are constructed in Indonesian tourism promotion posts.

- (2) ***Keindahan** alam Nusantara selalu setia menanti kedatangan Sobat Pesona memulai petualangan #DiIndonesiaAja. Mulai dari kebudayaan, kuliner kaya rasa, hingga para pelaku industri yang tak berputus asa, menunggu dengan penuh harap agar saat itu segera tiba.*
 [The natural **beauty** of the Indonesian archipelago faithfully awaits the arrival of *Sobat Pesona* to begin their adventure #InIndonesiaOnly. From rich cultural traditions and flavorful cuisine to resilient industry players, all wait with great hope for that moment to arrive.]

In excerpt (2), the word *keindahan* ‘beauty’ is used to describe the nature of the Indonesian archipelago as something that is always waiting for the arrival of tourists. This personification constructs an emotional and romantic impression, as if nature possesses a loyal and hopeful appeal. Natural beauty is also linked to cultural and human elements, thereby reinforcing Indonesia’s image as a destination that is not only visually appealing but also emotionally meaningful. Thus, this category confirms that nature is constructed as a source of beauty, tranquility, and pleasurable emotional experiences for tourists.

The space and natural landscapes category represent nature as a physical space and concrete landscapes that can be geographically identified. In this category, nature is not understood merely in abstract terms, but is constructed as specific locations that can be visited and explored by tourists. The following examples illustrate how space and natural landscapes are represented in posts from Indonesia’s official tourism promotion account.

- (3) *Ketiga warna danau ini berubah tergantung dari aktivitas vulkanik di **Gunung Kelimutu**. Sob! Wah, selain menyimpan sejarah mendalam, Ende ternyata punya fenomena alam yang unik!*
 [The three colors of these lakes change depending on volcanic activity at **Mount Kelimutu**. Sob! Wow, in addition to its rich history, Ende also turns out to have a unique natural phenomenon!]

In excerpt (3), Mount Kelimutu is represented as a natural landscape characterized by unique phenomena and epistemic value. The changing colors of the lakes due to volcanic activity position the mountain as a dynamic and fascinating natural space. Although elements of history and natural phenomena are mentioned, the mountain is still framed primarily as a tourist attraction that evokes a sense of wonder. Thus, this category demonstrates that nature is represented as an identifiable physical space that can be promoted and utilized as a tourist destination with aesthetic, educational, and social value.

The geographical and regional markers category represents nature and tourism destinations through specific geographical and regional markers. In this category, the use of names of countries, islands, provinces, or regions serves to specify the locations of the promoted natural attractions and to reinforce Indonesia’s spatial identity as a country with widely distributed natural wealth. The following examples illustrate the use of geographical and regional markers in posts from Indonesia’s official tourism promotion account.

- (4) *Sob, selain keindahan alam dan budayanya yang juara, **Bali** juga dikenal akan keramahan masyarakatnya. Inilah salah satu keunggulan orang Indonesia sekaligus yang jadi daya tarik wisata. Keramahataman orang Indonesia itu memang bikin wisatawan betah buat liburan. #DiIndonesiaAja*
 [Friend, in addition to its outstanding natural beauty and culture, **Bali** is also known for the hospitality of its people. This is one of the strengths of Indonesians and at the same time a major tourist attraction. Indonesian hospitality truly makes visitors feel comfortable and eager to stay longer for their vacation. #InIndonesiaOnly]

In excerpt (4), Bali is represented as a region excelling not only in natural beauty but also in cultural aspects and the hospitality of its people. This geographical marker reinforces Bali’s image as a premier tourist destination in Indonesia. Bali’s nature is not separated from human and cultural elements but is constructed as an integrated whole that shapes a complete and enjoyable tourism experience. Overall, this category demonstrates that geographical markers are used to frame nature as both a regional identity and a national tourism asset. Nature is represented not only as a landscape but also as part of the character and unique advantages of each region in Indonesia.

The environmental conservation and sustainability category represents nature in tourism promotion discourse as an asset that needs to be preserved and its sustainability maintained. In this category, nature is highlighted as an entity that

must be protected, cared for, and balanced for the benefit of present and future generations. The following are several examples of data illustrating this category:

- (5) Yuk, kita saling **lestarikan** keberadaan satwa liar yang hampir punah di Indonesia. Kita **jaga**, rawat, dan lindungi kekayaan alam kita! #wonderfulindonesia #diindonesiaaja #haribadaksedunia
[Let's work together **to preserve** the existence of endangered wildlife in Indonesia. Let's **protect**, care for, and safeguard our natural wealth! #WonderfulIndonesia #InIndonesiaOnly #WorldWildlifeDay]

In excerpt (5), the words *lestarikan* 'to preserve' and *jaga* 'protect' are used in the context of safeguarding wildlife and Indonesia's natural wealth. Nature is represented as a vulnerable entity that requires active human participation for its sustainability. This discourse emphasizes ethical and educational dimensions, inviting tourists to help care for the environment rather than merely enjoying its beauty.

B. Discourse Practices in Indonesia's Official Tourism Promotion Account

At the textual level, lexical frequency shows that the word *alam* 'nature' (192) is the most dominant term. This indicates that nature is the main focus in Indonesian tourism promotion discourse. The dominance of aesthetic vocabulary such as *peona* 'charm' (86), *keindahan* 'beauty' (43), *indah* 'beautiful' (15), *hijau* 'green' (15), and *memesona* 'enchanting' (11) suggests that nature is more often depicted through visual and emotional qualities. These lexical choices are evaluative and positive, thereby constructing an image of nature that is attractive and ideal. Vocabulary referring to natural spaces and landscapes, such as *island*, *mountain*, *beach*, and *sea*, illustrates how nature is reduced to specific locations that can be visited. Meanwhile, the appearance of tourism lexicon such as *wisata* 'tourism', *destinasi* 'destination', and *liburan* 'vacation' reinforces the direct relationship between nature and recreational activities. In contrast, conservation terms such as *menjaga* 'protecting' and *lestarikan* 'preserve' appear with relatively low frequency. This condition indicates that environmental protection is not a primary textual focus.

At the level of discursive practice, these texts are produced and circulated through official tourism promotion accounts on social media, aiming to attract public attention and potential tourists. The discourse constructed is persuasive and promotional, combining nature, tourism, and socio-cultural elements. Interdiscursivity is evident in the connection between natural beauty, tourism activities, and the cultural and social life of local communities. The choice of aesthetic and recreational vocabulary indicates that text producers consciously frame nature as a product that can be consumed visually and emotionally. Meanwhile, conservation discourse appears in a limited way, serving as a complement to reinforce the image of responsible tourism rather than as the main message.

At the level of social practice, the representation of nature in Indonesia's Official Tourism Promotion Account reflects an ideology of tourism based on economic development and national growth. Nature is positioned as a strategic resource with high market value for the tourism sector. The focus on aesthetics and destinations reflects an anthropocentric perspective, in which nature is primarily valued for its benefits to humans. The limited presence of conservation vocabulary indicates that sustainability discourse remains largely normative and symbolic. Thus, Indonesian tourism promotion discourse reproduces the ideology of nature-based tourism consumption more than the ideology of environmental protection. Nature is represented as something beautiful, visitable, and enjoyable, while ecological responsibility has not yet become a central focus in the construction of this discourse.

To facilitate visual understanding, the representation of nature in Indonesian tourism promotion discourse, analyzed using the CDA approach, is presented in the following diagram:

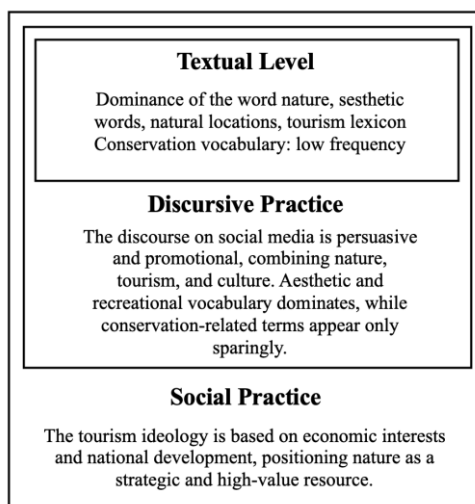


Figure 1. Representation of Nature in the Discourse of Indonesia's Tourism Promotion Account Based on the Three-Dimensional CDA Approach

C. Ecological Ideology in Indonesia's Official Tourism Promotion Account

Based on the analysis of Indonesian tourism promotion discourse, the most dominant ecological ideology presented is ambivalent. This is evident from the patterns of lexical choice and text focus, which prioritize tourism experiences and the aesthetics of nature. Words such as *alam* 'nature', *pesona* 'charm', *keindahan* 'beauty', *pulau* 'island', *gunung* 'mountain', *pantai* 'beach', *wisata* 'tourism', and *destinasi* 'destination' appear with high frequency. The use of this vocabulary emphasizes that nature is more often positioned as a product to be enjoyed and consumed. In this context, nature is viewed from an economic and human-experience perspective, reflecting the destructive aspect of ecological ideology. In other words, nature is treated as a resource that provides benefits to the tourism and recreation industry, while ecological responsibility is not a primary concern. The dominance of aesthetic and tourism elements shows that the main goal of the texts is to attract visitors and build an image of tourism that is beautiful and appealing.

Nevertheless, this discourse also conveys conservation messages, albeit in a limited manner. Terms such as *jaga* 'protect', *lestarikan* 'preserve', and *memelihara* 'care for' appear, but their frequency is low and they are usually inserted as light reminders or supplementary statements. The presence of this vocabulary indicates that nature is also positioned as an entity that needs to be preserved, but it is not the primary focus of promotion. The placement of conservation merely as a complement shows that attention to sustainability is symbolic and supplementary. In other words, the texts acknowledge the importance of environmental stewardship, but this message does not constitute the core of the discourse. This makes the ecological ideology within the discourse mixed, or ambivalent, because it includes both the utilization of nature for tourism and recognition of ecological responsibility, yet these two elements are not balanced in emphasis or frequency.

Moreover, tourism promotion discourse emphasizes the aesthetic and cultural aspects of Indonesia's nature. Representations of nature as beautiful, enchanting, green, and harmonious indirectly encourage readers to appreciate the environment and local culture. For example, descriptions of rice field landscapes, lush trees, beaches, and mountains create a sense of calming and captivating visual beauty. This aesthetic element falls under the beneficial category in ecological ideology because it fosters appreciation for nature. However, its effect remains symbolic, as the texts highlight visual and emotional impressions for tourists more than actual conservation actions. In other words, the utility of nature in the texts relates more to human experience than ecological protection. This reinforces the ambivalent impression, where nature is positioned as a beautiful object to be enjoyed while being lightly encouraged to be cared for, yet ecological responsibility is not a primary concern.

Overall, Indonesian tourism promotion discourse presents an ambivalent ecological ideology. Nature is positioned as an attractive tourist object that provides aesthetic experiences, while there are also appeals for its preservation, although the frequency of conservation messages is low. This discourse combines destructive and beneficial elements, the destructive aspect is evident in the dominance of words related to tourism and natural locations as recreational products, while the beneficial aspect is reflected in aesthetic vocabulary that encourages appreciation of nature. However, because ecological responsibility remains supplementary and symbolic, the term ambivalent ideology is more appropriate. In other words, tourism promotion emphasizes the consumption of human experiences and aesthetic value, while conservation appears only as a complement. This representation shows that tourism development in Indonesia still positions nature as a resource to be enjoyed, while fostering minimal awareness of the need to protect it.

To visualize the ecological ideology in Indonesian tourism promotion discourse, refer to the flowchart presented as follows.

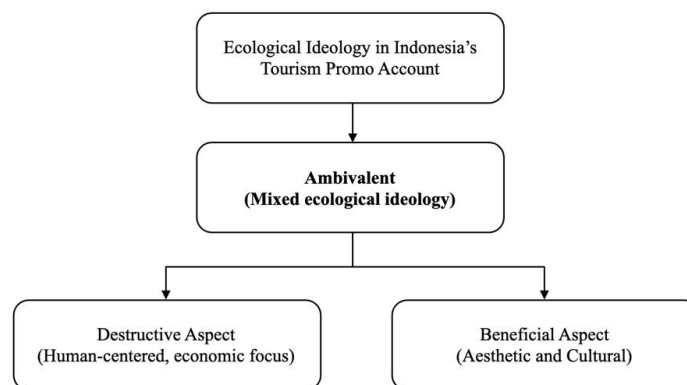


Figure 2. Ecological Ideology of Indonesia's Tourism Promotion Account

The dominance of the word *alam* 'nature' in Indonesia's tourism promotion discourse indicates that nature is the main focus of the text. The high frequency of this word (192) emphasizes that the promotional content highlights natural experiences as the primary attraction for tourists. In addition, aesthetic vocabulary such as *memesona* 'charm', *keindahan* 'beauty', *cantik* 'beautiful', and *hijau* 'green' reinforces the representation of nature through visual and emotional qualities, positioning nature not only as a location but also as an appealing and enjoyable object to visit. This lexical strategy creates an idealized image of nature that captures the audience's attention and stimulates the desire to travel. According to Benamara et al. (2017), the choice of evaluative and positive vocabulary serves to construct a

specific social representation. In this case, Indonesia's image as a country rich in natural beauty worth visiting. Thus, tourism promotion textually emphasizes the aesthetic value of nature as a central marketing strategy.

Aesthetic words in Indonesia's tourism promotion discourse emphasize the visual aspects and emotional qualities of nature. The selection of this vocabulary is evaluative and positive, thereby constructing an image of nature that is attractive, enchanting, and ideal for tourists (Du et al., 2026; Kirillova et al., 2014). This lexical strategy positions nature as a primary attraction that can be experienced visually and emotionally, thereby stimulating the audience's interest and desire to visit. In the context of tourism promotion, the aesthetics of nature are combined with recreational experiences, cultural activities, and social interactions to reinforce the narrative that Indonesia possesses unique and diverse natural wealth (Isti'anah, 2020; Kusnayain & Hussein, 2025). This representation also reflects an anthropocentric orientation, in which nature is valued for its benefits to humans, including tourism experiences and emotional satisfaction (Ajayi & Tichaawa, 2023). Thus, aesthetic vocabulary becomes a key strategy in Indonesia's tourism marketing.

The category "space and natural landscapes" presents nature as specific locations that can be visited, such as islands, mountains, lakes, seas, hills, waters, and beaches. This representation simplifies nature into concrete destinations, allowing the public to clearly and easily imagine holiday experiences (Vij et al., 2024). This strategy is effective in tourism promotion because it helps map "tourist routes" (Myles, 2014), and highlights the diversity of Indonesia's landscapes, from mountains and lakes to tropical beaches. By emphasizing particular locations, the promotional discourse connects the aesthetic value of nature with recreational activities, positioning nature not only as an abstract concept but also as a space that can be explored and enjoyed. This approach also reinforces Indonesia's image as a country with unique and diverse natural destinations, attracting the interest of both domestic and international tourists. Moreover, this representation encourages appreciation of natural beauty while supporting experience-based marketing strategies that emphasize landscape visualization and interaction with the natural environment (Ren et al., 2024). Thus, tourism promotion discourse frames nature as an object that can be directly visited and enjoyed, while simultaneously reinforcing Indonesia's aesthetic value and tourist appeal.

Interdiscursivity in Indonesia's tourism promotion discourse is evident through the interconnection between nature, tourism activities such as travel, destinations, and holidays, and the socio-cultural life of local communities, including culture, villages, and festivals. This integration indicates that promotional texts do not merely sell natural beauty but also the social and cultural experiences that accompany it (Cowan, 2019). This strategy is effective because it combines the visual appeal of nature with cultural narratives that provide meaning to tourism experiences. From the perspective of discursive practice, nature is presented as a space of interaction between tourists and local communities, so tourism experiences are understood as authentic and memorable (Cvijanović et al., 2025; Turčinović et al., 2025). This interdiscursivity enriches the market value of Indonesian tourism by presenting cultural diversity as a complement to natural beauty. Thus, tourism promotion constructs a discourse that integrates nature and culture to attract tourists while reinforcing Indonesia's image as a destination rich in both natural and cultural resources.

The category "environmental conservation and sustainability" appears with low frequency through words such as *jaga* 'protect', *lestarikan* 'preserve', and *memelihara* 'care for', indicating that conservation issues have not yet become a primary focus in Indonesia's tourism promotion discourse. This vocabulary typically functions as a supplementary element or a mild appeal rather than as the core message of the text. In promotional practice, conservation mainly serves to construct an image of responsible and environmentally concerned tourism, without being accompanied by strong ecological explanations or commitments (Fernández-Llamazares et al., 2020). This condition suggests that sustainability remains symbolic and normative, employed to strengthen the legitimacy of nature-based tourism promotion (Breiby et al., 2021). The main emphasis remains on aesthetic appeal and tourism experiences that can be consumed by tourists (Breiby, 2015). Thus, tourism promotion discourse places greater emphasis on marketing and the consumption of nature than on long-term ecological responsibility, resulting in environmental conservation not yet occupying a central position in the construction of Indonesia's tourism promotion discourse.

The implications of this study indicate that Indonesia's tourism promotion remains oriented toward the aesthetics and consumption of nature, while environmental conservation has not yet become a central focus. These findings are important for policymakers and tourism managers to reconsider communication strategies so that sustainability values are not merely symbolic. By strengthening conservation narratives in promotional texts, tourism can be directed toward more responsible and sustainable practices. This study also provides theoretical implications for critical discourse analysis, particularly in understanding how ecological ideology is represented in digital promotional discourse. Practically, the findings can serve as a reference for tourism promotion account managers to balance aesthetic, economic, and ecological messages. Furthermore, this study opens opportunities for future research to compare Indonesia's tourism promotion discourse with that of other countries or to examine its impact on tourists' perceptions and behaviors. Thus, this study contributes to the development of tourism promotion discourse that is more sustainable, reflective, and oriented toward the preservation of the natural environment.

VI. CONCLUSIONS

This study showed that tourism promotion discourse on Indonesia's official accounts predominantly represented nature as the main attraction of tourism. Corpus analysis revealed that the word *nature* and aesthetic vocabulary were

used most frequently, thereby constructing an image of nature as beautiful, appealing, and ideal to visit. Nature was also represented as concrete space and landscapes through the mention of locations such as islands, mountains, beaches, and lakes, which helped readers imagine tourism experiences more easily. At the level of discursive practice, promotional texts were persuasive in nature and integrated elements of nature, tourism, and socio-cultural life to attract tourists. However, conservation-related vocabulary appeared with low frequency and functioned only as a supplementary element. At the level of social practice, this discourse reflected an economically oriented tourism ideology and an anthropocentric perspective. Overall, the ecological ideology presented was ambivalent, as it combined the exploitation of nature as a tourism object with a symbolic acknowledgment of environmental conservation.

This study had several limitations that need to be considered. First, the research data were derived from only one official Indonesian tourism promotion account on social media, and therefore did not represent the overall tourism promotion discourse across different platforms and media. Second, the analysis focused on lexical aspects through word frequency, and thus did not explore visual meanings, images, or videos, which also play an important role in digital tourism promotion. Third, this study did not examine audience responses, so the impact of the discourse on tourists' perceptions and behaviors was not clearly identified. Therefore, future research was recommended to use more diverse data sources, such as other promotional media or regional tourism accounts. Further studies could also combine multimodal analysis to examine textual and visual elements simultaneously. In addition, future research could investigate how tourism promotion discourse influences tourists' awareness of and attitudes toward environmental conservation.

DECLARATION OF THE USE OF AI

In preparing this article, the authors used ChatGPT (version 4.0) solely to assist with language polishing, including improving grammar, correcting spelling, and adjusting the text to an academic style. The authors also used AI tools for English translation under the strict supervision of the author team. In addition, AI-based tools, such as Scopus AI, were used to identify relevant literature on the research topic. All analyses and the preparation of the academic manuscript were conducted entirely by the authors, with careful attention to academic standards and ethical guidelines.

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