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Between visibility and endangerment: Local language representation in Indonesian ecotourism Instagram discourse through an EGIDS framework

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ABSTRACT

Digital ecotourism platforms are increasingly mediating the representation of local cultures, yet their linguistic practices often prioritize global accessibility over indigenous language preservation. This study examines the representation and functional use of local languages in the official Instagram discourse of two Indonesian ecotourism destinations. It uses an EGIDS framework as an interpretative base for considering how digital institutional visibility relates to broader language-domain use. Employing a comparative descriptive qualitative design, this study combines qualitative content analysis with digital discourse analysis to analyze language choice and communicative functions from sixty purposively selected Instagram posts, including captions, hashtags, and multimodal elements, from two ecotourism sites: Penglipuran Village (Bali) and Komodo National Park (East Nusa Tenggara). The findings reveal that the Balinese language in Penglipuran Village maintains EGIDS level 6a (vigorous), while the Manggarai and Bajo languages associated with Komodo National Park are classified at EGIDS level 6b (threatened), evidencing active linguistic marginalization within algorithmically driven tourism discourse. Indonesian and English dominate the posts, reflecting a market-oriented communication ideology that privileges reach over cultural authenticity. This study argues that digital ecotourism operates as a site of linguistic erosion, where the commercialization of heritage silences minoritized languages. The findings underscore the urgency of integrating local language policies into digital tourism governance to sustain both linguistic diversity and cultural identity in line with SDG about cultural and natural heritage preservation.

I. INTRODUCTION

Indonesia has a rich diversity of local cultures and languages. Concerning language as a cultural identity component, expression, and articulation, it frames and confines what a culture uniquely is. It also functions as an indicator of cultural identity (Ghafoori & Saghar, 2021; Jha, 2018). Harmonizing life with the environment, nature, and culture forms the basis of ecotourism. Ecotourism is a form of responsible tourism aiming to maintain a balance between preserving biodiversity and local culture, while also increasing the socio-economic status of local communities (Azizah et al., 2021; Fennell, 2020; Inati & Salahudin, 2022; Tamelan & Harijono, 2019). In ecotourism contexts, the use of local language in daily communication indicates its authenticity since it showcases the relationship between community and culture. Unfortunately, local languages are less spoken due to the increasing dominance of the Indonesian national dialect and the widespread use of foreign languages. Several studies have highlighted the community's failure to transfer local dialects as the main contributor to the diminished local dialects (Aljamaliah & Darmadi, 2021; Andina, 2023; Azis et al., 2019). It is, therefore, important to advertise ecotourism destinations in Indonesia since they help integrate, preserve, and showcase culture, language, and the broader environment. Ecotourism can also function as a tool for promoting and learning a language through its destination and culture (Baiquni & Wiyatasari, 2023). Thus, ecotourism plays a prominent role in the conservation of local languages and culture.

Various forms of media can be used to advertise ecotourism destinations. Social media like Instagram can facilitate promotional interactivity and adaptability in promotion using various methods within the application, including interaction and engagement with the audiences and tourists. Realizing its great use nowadays, social media secures its important place as an information source for tourists, as well as competitive media in promoting tourism destinations (Cheng, 2025; de Azevedo-Ferreira & Zouain, 2024; Leung et al., 2013; Xiang & Gretzel, 2010). This study examines social media's role as a promotional tool for ecotourism destinations, focusing on the dynamic use of language and its multimodality. Accordingly, language choice in social media concerning the promotion of ecotourism destinations emphasizes the ability to retain local culture and preserve local languages. In this regard, community economic development and responsible heritage linguistic consumption and preservation are part of the opportunities for cultural and local language forms. This phenomenon spreads beyond the countries within which the ecotourism destinations exist to the domestic market (Dann, 2023). More precisely, social media language use promotes language activism and supports the purposes that ecotourism destinations serve in terms of socio-economic and environmental development.

This study limits its scope to two ecotourism sites. They are Penglipuran Village in Bali Province and Komodo National Park in East Nusa Tenggara Province. Penglipuran Village is a heritage village that advertises the preservation of traditional Balinese customs. Komodo

National Park is home to the Komodo dragon, one of the world's most endangered species. These two destinations were chosen for the study because they demonstrate a harmonious integration of natural environment, cultural heritage, and the local people (Badan Pusat Statistik Kabupaten Manggarai Barat, 2025; Dinas Pariwisata dan Kebudayaan Pemerintah Kabupaten Bangli, 2014; Dinas Pariwisata Provinsi Bali, 2025; Intergovernmental Committe for the Protection of the World Cultural and Natural Heritage, 2025; UNESCO World Heritage Centre, n.d.). The languages in the promotional discourse are examined thoroughly through the lens of the EGIDS (Expanded Graded Intergenerational Disruption Scale) framework. The EGIDS framework, developed by UNESCO, functions to examine the level of languages' vitality and their endangerment (Eberhard et al., 2025a; Lewis et al., 2014; Lewis & Simons, 2010; Narayanan, 2019; Nasrullah et al., 2024). The EGIDS framework can serve as a helpful tool in assessing a language.

Some scholars have focused on the concept of language vitality. The first focuses on the language vitality assessment of Jejueo, a language of Korea. The results show that partial speakers of Jejueo can and do evidently overestimate their language proficiency. This misestimation can be reduced by exposing participants in language proficiency surveys before they are asked to estimate their proficiency in it (Yang et al., 2017). Another scholar analyzes the vitality of the Gorontalo language, a local language in Indonesia. The result highlights the decline rate of the Gorontalo language among the younger generation. The language is classified as "vulnerable" (Ntelu et al., 2025). Another scholar has also examined the analysis of language vitality. It analyses language vitality and maintenance of Hakka in Thailand. Hakka language in Thailand is at EGIDS level 7 (shifting) to 8b (nearly extinct). Language vitality is affected by physical location, accessibility, and language ecology (Phiranawong et al., 2025). All scholars analyze local language vitality, but none of them focus on analyzing local language in ecotourism in Indonesia. While previous studies on language vitality have primarily examined spoken or community-based domains, there has been limited attention paid to how social media discourse influences vitality in ecotourism contexts. This study extends the discussion into digital ecotourism discourse. In particular, this study seeks to analyze the language choice pattern, the local language elements, and the contrasting patterns of local language representation related to the EGIDS framework in the Instagram posts of Penglipuran Village and Komodo National Park. This can contribute to language vitality research by assessing official tourism promotion media as a contemporary domain of language representation.

II. METHOD

This study adopts a comparative descriptive qualitative design by integrating qualitative content analysis with digital discourse analysis to analyze language choice and communicative functions. Using qualitative content and discourse analysis, this study aims to analyze the language choice pattern, the local language elements, and the contrasting patterns of local

language representation related to the EGIDS framework in the Instagram posts of Penglipuran Village and Komodo National Park. A qualitative study aims to understand social phenomena through contextual and meaning interpretation (Creswell & Creswell, 2018). A descriptive approach was chosen to provide a thorough overview of the language use on the social media site, specifically Instagram, and, thus, aimed to create an objective analysis without manipulating variables. It combined discourse and content analysis with the EGIDS framework to create a multi-level analysis of language vitality within the context of ecotourism and language.

The main source of primary data for this study consisted of posts on official Instagram accounts for Penglipuran Village and Komodo National. They could be found on @penglipuranofficial and @btn.komodo. These Instagram accounts were purposefully selected because they represented good practice of ecotourism in Indonesia, which considers the culture, traditional identity, and environmental preservation. The integration use of captions, hashtags, images, and embedded text in Instagram enables thorough analysis to answer how linguistic choices construct identities, institutional positions, and social meanings in digital discourse (Durham, 2022; Fazeli et al., 2023; Pihlaja, 2022; Tamássy & Géring, 2021; Zappavigna, 2019). Instagram was selected as the primary data source because it is one of the most highly used social media platforms (Kemp, 2025), which allows for promotion through a combination of text, visual, and interactive content in a post.

The data consists of thirty recent posts from each official Instagram account available publicly on the retrieval date of August 17, 2025. The chosen data works as the data cut-off point only and was not selected because of a specific cultural, tourism, or national event. A fixed retrieval date was important to set because the content on Instagram is continuously updated, and applying the same cut-off date and sample size to both Instagram accounts ensures the study' temporal consistency and comparability. This study focuses on the combination use of captions, hashtags, and texts in the images and/or videos. To ensure data authenticity, original posts from the official accounts were used. This was regarded as a purposive sampling technique that explicitly showcased local cultural identity, language use, and ecotourism values. The justification for choosing samples is that the quantity already represented the promotional strategies and linguistic utilization regarding the ecotourism destination. Within the scope of this study, it was considered manageable to track the coding and interpretation of the sample, as well as the language variation in the Instagram posts of the sample. Moreover, in qualitative analysis, what matters is the depth of the analysis and not the breadth itself (Braun & Clarke, 2019; Creswell & Creswell, 2018). An equal balance and equal comparison were obtained by taking the same number of data posts from the two Instagram accounts, thus allowing equal comparison of the significance of language usage of the two ecotourism destinations in Indonesia.

In order to validate the results, the study combined several data streams, using data triangulation. Triangulation was employed as a strategy for analyzing similar phenomenon through multiple sources (Flick, 2018; Gibbs, 2018; Rapley, 2018). The main data source was the unedited posts from Instagram. The secondary data source was from the Ministry of Tourism of the Republic of Indonesia and other government publications, which helped to frame and clarify the data. Other authentic data, like promotional digital brochures and several news articles, were combined to give a background to the language used and to testify to the cross-media content. This triangulation ensured the dependability of the data interpretation and extended the analytical scope beyond one platform.

The data collection procedure in this study occurred in the sequence of five steps, as outlined in qualitative research procedures (Creswell & Creswell, 2018). The first step of the data collection process was identifying points of data. The primary data were sourced from the official Instagram accounts of two Indonesian ecotourism destinations, Penglipuran Village (@penglipuranofficial) and Komodo National Park (@btn.komodo). They were selected for their representative nature of ecotourism sites that integrate the conservation and maintenance of the environment, culture, and authentic linguistic elements. Their accounts work, from a language perspective, to highlight the promotional function of social media in the marketing of ecotourism.

To maintain verifiability and follow ethical standards, publicly accessible information was retrieved from two Instagram accounts. The data set for each selected post included its publication date, caption, hashtags, and other visible written elements. Because the information on the Instagram accounts was in the public domain, the study did not deal with personal or specific information or identities. This fulfills the ethical standards necessary for this kind of study. The accounts' most recent thirty public posts up to August 17, 2025 were compiled for the dataset. The posts contained the integration of written expressions and hashtags within the images or videos. The final collection of posts contained specific language and cultural markers to meet the parameters set forth by the research, including posts that demonstrated a selection of language, the display of culture, and/or advertised a service.

This thorough approach in collecting and organizing the data is suitable for qualitative analysis. Each social media post was manually coded and mapped into a structured spreadsheet. Predetermined tags were assigned to the language use, local language elements, cultural references and the communicative functions. Each post and page were compiled and displayed as a data table containing social media platform, participant language and key cultural expressions to enable rapid data scanning available for analysis. For example, captions like "Let's explore the charm of Penglipuran Village!" were tagged for the presence of the specified lexis, and the cells associated with the types of lexis employed were coded to indicate the claim belonged to the preset language group, i.e., Indonesia, English, or local. Hashtags like #wisatabali and #balinesecerемony were specified and labelled cultural

indicators for the purpose of assessing the cultural vitality of the integrated datasets as the purpose of the qualitative analysis. Data consistency and format were retained throughout to ensure the ontological primary of the datasets was maintained.

Data triangulation was used to enhance the credibility of the findings by integrating other variables, such as the electronic brochures, government publications, and other documents on the two ecotourism destinations. After coding the Instagram posts, additional information from other sources was used as the source of triangulation. The data from Instagram still functioned as the primary data used for frequency counts. Other data, such as government publications, official webpages, tourism documents, and linguistic references were consulted to verify their institutional status, to elaborate cultural terms, and to compare digital visibility with independently reported language conditions. All of these sources were analyzed for their complementarity, convergence, or divergence. Any conflicting evidence was used to qualify rather than to confirm the interpretation of the Instagram posts.

The data analysis was conducted through three different components. Qualitative content analysis was used to classify the linguistic configurations in local language. Digital discourse analysis worked as the linguistic approach to interpret the communicative and symbolic functions of local language in Instagram discourse. The EGIDS-based assessment was applied to relate the identified patterns to institutional domain use and broader language vitality indicators (Creswell & Creswell, 2018). Data arrangement and preparation were the first of the analysis. In this stage, the procedure consisted of downloading and transcribing the captions and then sequencing and organizing the Instagram posts related to Penglipuran Village and Komodo National Park. This analysis examining the data, and it was done by looking through or reading the data at hand, which made up the second stage.

By conducting multiple readings through the dataset, a general understanding of the dataset could be established. The next data step was the coding, where the posts and the phrases within the posts were split and sorted into specific categories on the basis of the language, the cultural references, and the promotional strategies that were employed. The next step was the development of themes, which can be defined as the organization of data into sub-units. The codes provided before were sorted into more general units to form a code that consisted of the codes of language choice and language vitality. The local language was then taken and examined in relation to the EGIDS framework, where the level of local language was determined based on the scale provided (Eberhard et al., 2025a; Lewis et al., 2014; Lewis & Simons, 2010). The critical interpretation of the findings was the final stage. It examined the language choice used by institutional discourse to reflect promotion, accessibility, cultural representation, and the visibility of local language. This critical point complemented the digital discourse analysis in this study, but it did not represent a separate critical discourse analysis model.

III. RESULTS AND DISCUSSION

This study analyzed 30 most recent posts of 2 Instagram accounts of ecotourism destinations, i.e., @penglipuranofficial and @btn.komodo. Findings reveal that both Indonesian and English were used as promotional languages by Penglipuran Village and Komodo National Park. However, while the local language was present, the local language was also functional.

Language choice pattern

Thirty Instagram posts for both Penglipuran Village and Komodo National Park were examined. The categorization has been revised from overlapping language labels to mutually exclusive post-level configurations, i.e., monolingual, bilingual, and multilingual. Indonesian, English, and local languages are then reported separately as language-presence variables. Isolated local terms, such as *ngaben* and *gebogan,* are coded as symbolic lexical insertions, unless they carry extended communicative content. This distinction prevents the frequency categories from overlapping and supports the study's broader distinction between local language visibility and sustained functional use. The greatest percentage of posts was in the Indonesian language (50%) compared to posts that combined both Indonesian and English (35%), posts that were entirely in English (31.7%), and posts that contained local language, showing the least presence (10%). The predominance of Indonesian can be explained as it is the national and unifying language of the country, while the case of English is aimed at securing international attention for the posts. The local languages, i.e., Balinese, Manggarai, and Bajo, were used so infrequently and in such a minimalistic manner that it could be assumed, for the most part, they were put down to proper names of a symbolic nature or otherwise; no complete forms of communication were used.

Table 1. Language choice pattern

Visual content	Verbal data	Language configuration	Local language element	Function	Interpretation
					
Visual associated with Komodo National Park	Indonesian caption describing Komodo National Park	Indonesian	None	Informational and promotional	The visual content displays ecological conservation, and Indonesian works as the main promotional language.
					
Promotional visual introducing the village	"New experience dinner in the middle of Penglipuran Village"	English	None	Promotional and descriptive	The visual content presents Penglipuran as an attractive cultural tourism destination, and English carries the promotional message.

Table 1. Language choice pattern (Continue)

Visual content	Verbal data	Language configuration	Local language element	Function	Interpretation
					
Institutional and conservation activity, i.e., monitoring	Indonesian sentence containing the English technical expression "camera trap," as in "… *dilakukan dengan menggunakan* camera trap *yang akan memberikan data* site occupancy *dan estimasi populasi*…"	Bilingual Indonesian and English through lexical insertion	None	Scientific, technical, and institutional information	Indonesian carries the primary explanation, while English supplies specialized conservation terminology. The combination constructs scientific authority and wider professional intelligibility

Table 1. Language choice pattern (Continue)

Visual content	Verbal data	Language configuration	Local language element	Function	Interpretation
					
Ceremonial offering	*"Gebogan* is a traditional offering in Balinese Hindu culture, typically made during religious ceremonies and festivals. …."	Predominantly English with Balinese lexical	*Gebogan*	Cultural naming	Visual and lexical sources jointly index Balinese authenticity

Both ecotourism destinations displayed the same pattern of language selection according to their intended audience and the platforms' capabilities. For Instagram posts to nationalize the Indonesian language, the official account primarily used Indonesian, but also made use of English to communicate with an international audience.

Local language visibility

Transmissions between generations, use domains, and visibility are all critical to analyzing the vitality of a language (Lewis et al., 2014; Lewis & Simons, 2010). Based on these criteria, the two ecotourism destinations in Indonesia displayed local language vitality triangulated within a profile. Positive profiles of the local language in Penglipuran Village revealed the integrated Balinese culture, not just in all aspects of tourism discourse, but also symbolically and in the ceremonial language of the practicing communities. Participants' discourse in the Balinese, Indonesian, and English languages indicated cross-generational speakers of all cultural and

ceremonial Balinese. Triangulated data from other source profiles also incorporated Balinese, affirming active communicative presence in Balinese and other online platforms.

The characteristics of language vitality regarding Komodo National Park, however, showed an opposite outcome. In 17 of the posts, the description and interaction involving conservation and activity were in Indonesian. No Instagram posts included the local language. The absence of local languages in social media posts, such as Manggarai and Bajo, suggests an increasing absence of local languages from the social public domain. This was verified by triangulated data from other sources that indicated the local lexical was present in the discourse only as terminologies for organisms and toponyms. The single linguistic evidence, "*ora*" that refers to the Komodo dragon, illustrates that the local language was not present as an operational language within the discourse of tourism. This is a notable preliminary indicator of a weakening language vitality, even if the community continues to speak the language. The findings demonstrate that while the Manggarai and Bajo languages are virtually non-existent, Balinese demonstrates markedly greater vitality in its discourse on ecotourism.

Table 2. Local language representation in the Instagram posts

Code	Verbal data	Language	Grammatical extent	Surrounding language	Visual referent	Discourse function	Interpretation
P2	*Ngaben*	Balinese	Lexical item	English	Balinese cremation ceremony	Ceremonial terminology	Balinese provides a specific ceremonial name, while the surrounding language elaborates the context
P8	*Gebogan*	Balinese	Lexical item	English	Balinese towering ceremonial offering	Cultural terminology	Balinese provides a cultural term, but does not carry propositional content

Table 2 displays the local language visibility in the Penglipuran Village's data only. Its visibility occurs at the lexical level. The local terms, such as *ngaben* and *gebogan*, are used to specifically refer to the ceremony or object, but English is preferred to elaborate on the content to the audience. In the Komodo National Park's data, no local language of Manggarai and Bajo is identified. The occurrence of *ora* refers to the species label of the Komodo dragon rather than to the evidence of sustained language use.

Comparison of language evidence using the EGIDS framework

The findings from the language vitality assessment were sorted according to the various EGIDS levels. Using this model against the backdrop of the two Indonesian ecotourism sites presents two different structures of vitality levels. In the case of the Balinese language, the corresponding classification concerns EGIDS 6a, which denotes vigorous. As people of all generations, the Balinese language community engages in face-to-face conversation, in which social situations align with the definition of EGIDS 6a. Balinese language usage which is still prevalent and intergenerationally is predominantly used in the ceremonial and cultural settings of Penglipuran Village, even though social media is primarily used in Indonesian or English. This condition reinforces the ceremonial and cultural vitality of Balinese in the local community. Balinese remains the preferred language in daily communication and ceremonial contexts, even though it is not the dominant language in social media posts. Thus, Penglipuran Village demonstrates a thriving state, where its local language vitality is sustainable.

For Manggarai and Bajo, as the local languages in Komodo National Park, the result of the language vitality analysis falls into EGIDS level 6b, indicating the language is threatened. The Manggarai and Bajo languages are sometimes used in daily communication, but are losing some users. These languages are still spoken in communities and families, but are not visible in official digital promotion. In other words, the local language in Komodo National Park is absent from institutional and tourism domains. It can be seen from 30 recent Instagram posts that they only used Indonesian and English to promote Komodo National Park.

Table 3. Comparison of digital and community level evidence using the EGIDS framework

Analytical dimension	Penglipuran village	Komodo National Park
Number of posts	30	30
Posts containing local language	6	0
Local language representation	*Ngaben*, *gebogan*, *pitra yadnya*, *loloh cem-cem*	-
Presence in Instagram posts	Cultural or ceremonial lexical item	No use identified
Grammatical extent	Cultural and ceremonial label	None identified
Communicative function	Cultural and ceremonial name	No function identified
Digital visibility	Limited and predominantly symbolic	Absent
Evidence of intergenerational transmission	Not observable	Not observable
EGIDS interpretation	Compatible with cultural visibility, but insufficient for level 5 (developing)	Indicates domain restriction and digital absence, matching level 6b (threatened)

Not a single post on Instagram used its local language to encourage the tourism destination. Local language is presented only to introduce a specific label, such as a species or place name. The absence of the local language in social media posts indicates that it is losing its functional

use in tourism and institutional promotions. It can erode the younger generation's sense of pride and motivation to use the local language in public and official settings. The classification of EGIDS level 6b reflects a situation where the language is not endangered yet in community life. Still, it is losing its function in public, official, and tourism discourses. This practice may lead to the local language reaching EGIDS level 7 or shifting the scale over time.

Sociocultural interpretation of language choice

Sociocultural practice focuses on the broader social context, power relations, and ideological structures in a discourse. It examines the hidden ideology within the tourism discourse of two ecotourism sites in Indonesia. In Penglipuran Village and Komodo National Park's Instagram posts, the dominant use of Indonesian and English reflects a market ideology where tourism discourse aims to reach both domestic and international audiences. Indonesian is the dominant language and shows power as it is a national language and a unifying language of the many ethnolinguistic groups in Indonesia. In the Instagram posts of Penglipuran Village, the absence of Balinese, particularly in the ceremonial and cultural context, is a language preservation technique to protect the language from becoming a language of primary discourse. This places Balinese in the primary symbolic position of a language of little substantive use. At the same time, the complete absence of Manggarai and Bajo in Komodo National Park's Instagram posts signals the domination of national and international languages in tourism discourse at the expense of the local language.

Table 4. Sociocultural interpretation of language choice

Data	Verbal element	Visual context	Linguistic pattern	Discourse function
P6	"Do you know that the night atmosphere in Penglipuran Tourism Village is no less beautiful than the morning atmosphere"	Cultural village	Promotional proposition	Invitation and promotion
K11	"Monitoring *populasi komodo ini, dilakukan dengan menggunakan* camera trap *yang akan memberikan* data site occupancy (*tingkat hunian*) *dan estimasi populasi di seluruh kawasan TN Komodo."*	Conservation monitoring activity	Indonesian grammatical pattern with English technical term	Institutional explanation
P8	"*Gebogan* is a traditional offering in Balinese Hindu culture, typically made during religious ceremonies and festivals."	Balinese ceremonial offering	Balinese lexical item in English discourse	Cultural term

Taken together, the findings display the difference of local language visibility in two ecotourism Instagram posts. The difference lies not only in the frequency of use, but also in the communicative function assigned to each language.

EGIDS framework in influencing language use

This study aims to examine the language choice pattern, the visibility of local language, and its contrasting pattern related to the EGIDS framework. Based on the total of sixty Instagram posts, qualitative content analysis is used to classify language pattern and digital discourse analysis works to examine the communicative function of local language in the posts. The findings of this study highlight significant insights into how linguistic practices within digital ecotourism discourse reflect broader sociocultural ideologies and conditions of language vitality. The dominant use of Indonesian across both Instagram accounts can be understood when viewed in the context of its socio-political role. Indonesian works as the national and unifying language of Indonesia. It was used in half of the total posts as it is the national language of Indonesia. The official accounts chose Indonesian as the primary language in their social media posts to unify a linguistically diverse nation, so Indonesian is an appropriate choice for reaching a national audience. The use of Indonesian in official discourses aligns with the results of previous studies, which state that Indonesian serves as a unifying language of the nation (Muharam et al., 2024; Rohayati, 2023). By choosing Indonesian as the primary language in the Instagram posts, both ecotourism destinations ensure accessibility for the domestic audience while reinforcing the status of Indonesian as the default language in official discourse.

While Indonesian serves as the bridge for the domestic audience, English plays a different role in the international audience. English is placed as the second most used language in the Instagram posts. This language choice showed a different yet equally important function. Its presence in nearly one-third of all Instagram posts signaled that the posts were aimed at reaching an international audience. The idea of using English to attract the international audience is consistent with the status of English as the global lingua franca of tourism in general (Dann, 2023; Thurlow & Jaworski, 2011). The use of English in Instagram posts emerges in practical information, like conservation narratives and visitor guidance, which are crucial to giving an international audience a clear view of the destinations.

Among these two linguistic choices, a strategic blend of Indonesian and English comes up as a mediating practice that signals multilingual adaptability and awareness of the audience. A mix of Indonesian and English is used to bridge the gap between domestic and global audiences. This practice reflected the transcultural flow of language by Pennycook, in which multilingual resources are compounded to maximize reach (Pennycook, 2006). It also showed the commodification of discourse discussed by Fairclough, in which language is used strategically to achieve economic and promotional purposes (Fairclough, 2020). An example of this practice also shows up in the hashtags and captions of the post, such as, "...*dilakukan dengan menggunakan camera trap yang akan memberikan data site occupancy dan estimasi populasi*..." This practice shows that the tourism discourse has to construct an international brand while upholding local sentiments and identity (Sukma, 2021). This shows that the

tourism discourse in social media does not have a fixed form, and instead, has the flexibility to satisfy the audience's expectations.

Exclusion of local languages, apart from the use of Indonesian and English, adds further interpretation and demonstrates the balance between marketing strategies and cultural identity. Conversely, the local narrative formed is different. In this particular study, the only local language that appeared in the Instagram posts was Balinese from the Penglipuran village. Moreover, the use of Balinese was not in full captions or photographs, but rather as a cultural and ceremonial term, for example, "*ngaben*" (a cremation ceremony) and "*gebogan*" (towering fruit offerings). *Ngaben,* or a cremation ceremony, is not only a cremation, but it is also a Balinese Hindu death ritual associated with spiritual release and community practice. Hence, it is a cultural heritage in Balinese tradition. *Gebogan* refers to a vertically arranged fruit offering used in various Balinese religious activities. The use of these two lexical Balinese items on the posts is to retain the Balinese language and to introduce local knowledge to the audience.

The use of such Balinese terms in tourism discourse therefore signals that Balinese as a local language is used to maintain authenticity but is not positioned as a main tool of communication. This practice, therefore, has shown that a local language, in this case Balinese, serves as a cultural sign rather than as a means of communication in the digital tourism discourse. This result aligns with Thurlow and Jaworski, who state that tourism discourse often commodifies local culture through selective linguistic choices (Thurlow & Jaworski, 2011). This occurrence supports the notion of language commodification, where minority or local languages are selectively displayed as cultural value that enhances the authenticity of a tourism service or product, but is not necessarily used as everyday communicative media (Heller, 2011). Thus, the vitality of Balinese is reinforced offline through cultural practice but is less represented in online media, revealing a gap in digital and cultural sections of language visibility.

Meanwhile, the local languages of Komodo National Park, i.e., Manggarai, listed by Ethnologue under code mqy, and Bajo, showed a critical situation, as they did not appear in any posts. While Komodo National Park emphasizes conservation and ecotourism areas, it neglected the linguistic dimension of the local community that coexist with the Komodo dragon. This condition may happen because the official account of Komodo National Park aimed to inform its audience about the activities conducted by the official provider there, rather than showcasing the cultural phenomena associated with the local language. The absence of local languages in Komodo National Park highlights the lack of representation for these languages and signals a weak level of vitality in tourism discourse. It can be seen that the official account of Komodo National Park views the ecotourism destination as an ecological domain rather than a sociocultural domain, which lessens the identity of its local community. This type of practice reduces the relevance of local languages in the tourism discourse,

reflecting what is labeled as policy through practice, where choices of language in institutional communication implicitly create linguistic hierarchies (Shohamy, 2006). Despite that, these languages may still be actively used within their communities; however, not being represented in digital and official platforms signals a shift from functional to symbolic existence, which follows the pattern at EGIDS level 6b, when a language remains in use but starts losing public domains of function and prestige. It shapes promotion on Komodo National Park's Instagram posts as an ecological and institutional domain, and the linguistic element remains less visible. This condition is in line with studies focusing on the combination use of verbal and visual resources to construct images and branding narratives of official tourism social media rather than showcasing the environmental and sociocultural domains (Isti'anah et al., 2021; Murti et al., 2023).

In contrast, the condition of language vitality in both Penglipuran Village and Komodo National Park suggests that the representation of local language within digital tourism discourse is not the same; rather, it is shaped by the agency of the local community, tourism management, and digital visibility. Indeed, local terminologies can introduce specific cultural knowledge and maintain the authenticity of the tourism destination (Amalia et al., 2024; Lonardi et al., 2024). The minimal presence of local language on Instagram promotional posts of Penglipuran Village and Komodo National Park signs limited language representation in official digital discourse, although this practice does not prove weak community use of the language.

These patterns also align with the communicative affordances of Instagram as a multimodal platform that employs visual and global intelligibility over linguistic diversity. The findings are similar to studies on Instagram's role as a strategic marketing platform, where the targeted audience and visibility drive language choice. Instagram, as one form of social media platform, integrates the use of verbal and visual elements, making it a platform which is largely understood verbally and visually by most communities. Instagram also creates a functional layering discourse, where Indonesian and English are dominantly used for promotion and information. On the other hand, the local language is only used as a cultural sign to show cultural authenticity (Silaban et al., 2023). While Penglipuran Village negotiates its identity through limited cultural terms in the local language, Komodo National Park takes a complete exclusion of the local language. Penglipuran Village represents a discourse focused on a community where language preservation is closely related to cultural ritual and local governance. In contrast, Komodo National Park represents an institutional discourse, where the emphasis on environmental conservation and international accessibility shuts out linguistic and cultural representation. These different models illustrate the tension between cultural sustainability and market achievement in ecotourism discourse. This is in line with the translingual theory, which points out that multilingualism in global context functions not merely as the complement of codes but as a negotiation of power and identity (Pennycook,

2006). The contrasting language choice between Penglipuran Village and Komodo National Park reveals how different ecotourism destinations deliver their linguistic identity in tourism promotional social media. Language choice in Penglipuran Village posts represents the integration of cultural and authenticity of Balinese through a cultural village, whereas Komodo National Park is a conservation of endangered species in nature, promoted through a strategic super priority tourism destination set by the government. Their contrasting language visibility and patterns show the social and institutional orientations.

These practices, from a language vitality perspective, show how the relationship between online and offline language use influences the position of local languages within different ecotourism contexts. This also underlined that Balinese was still an active instrument in everyday communication and cultural life. It was practically used in community meetings, religious ceremonials, and everyday interactions across generations. This is in line the village's image as a cultural and heritage community that preserves traditional life, where the local language serves as both a means of communication and a cultural identity sign. The use of English dominated the language in the posts, aiming to reach an international audience. Studies of Balinese diglossia confirm that Balinese remains present in public signs and the ceremonial domain (Widiatmika et al., 2023). The results of the current study and the previous study support the Balinese classification as a vigorous language in community practice; however, it is underrepresented in tourism discourse, with a limited number of lexical items.

Some related studies have analyzed Manggarai as a stable language in East Nusa Tenggara, as it is spoken in both home and community-level domains. Still, it is absent in institutional and media domains (Eberhard et al., 2025b). This picture reduces the opportunities for younger generations to see their language used in modern and public domains. Thus, the absence of local language in Komodo National Park's social media posts indicates a signal of erosion in tourism discourse. This condition can lead to marginalized and limited use of the local language as a heritage label only.

The intergenerational use of Balinese in any method of communication places it in a stable position for its vitality, where it is still actively used and functions in many contexts. In contrast, the huge absence of Manggarai and Bajo in the posts signals their vitality in weak condition, only limited to show symbol and heritage of the destination. This difference highlights the social media practices that may strengthen or weaken the vitality of local languages (Bruyèl-Olmedo & Juan-Garau, 2015; Castillo-Villar & Merlo-Simoni, 2022; Lonardi, 2021; Lonardi et al., 2024; Nenotek et al., 2025; Robinson-Jones, 2026). Local language visibility can be used as an access to a contemporary public domain, but it cannot count as the intergenerational transmission criteria based on EGIDS. Tourism-related visibility can be treated as evidence of access to a contemporary public domain, but it is not equivalent to the intergenerational transmission criteria central to EGIDS.

The results were then categorized in the EGIDS framework to draw the vitality levels of each local language. Table 1 shows that Penglipuran Village uses Balinese as its local language in sustainable areas. As opposed to this result, Komodo National Park shows the threatened level of Manggarai and Bajo as its local language in tourism discourse, where it is only limited to symbolic use. While Indonesian and English are shown to be used within tourism discourse for global accessibility, this has an impact on the vitality of local languages. Penglipuran Village demonstrates how a local language can be used in a sustainable way within digital tourism discourse. Komodo National Park, however, indicates, a high risk of local language usage within official promotional discourse. The difference points to a contrast in how community-driven language practices in Penglipuran Village compared to institutionally-driven promotional language in Komodo National Park have an effect on their language vitality within the tourism discourse.

The result is in line with previous studies related to local languages in Southeast Asia, which document a similar pattern of visibility within official and media discourses. This result is consistent with the result of some previous studies. For instance, Ntelu categorized Gorontalo in Indonesia at EGIDS level 6b, which is the same case as the case with Manggarai and Bajo, as it is still widely spoken in the local community, but has almost no presence in government and official uses (Ntelu et al., 2025). Furthermore, Phiranawong assigned Hakka in Thailand at level 7 to 8b in the EGIDS scale because of its decreasing use in institutional and official areas (Phiranawong et al., 2025). This situation emphasizes that the presence of the government and institutions, particularly in tourism discourse, is a powerful factor in preventing language shift and keeping the local language alive.

In addition, the finding highlights wider ideological implications related to the choice of language in the tourism discourse, in which the choice of language represents the power relations and cultural ranks. This is in line with the findings of previous studies in the Indonesian setting, where English in tourism discourse is seen as a mark of high social status, and the local language is limited to a symbolic use (Mubarok et al., 2024; Sariah et al., 2024). By observing this phenomenon, it can be identified that Indonesian and English are regarded as the most dominant languages in the tourism discourse, while the local language is treated as inferior, thereby resulting in unequal power relations in the tourism interaction.

The difference between symbolic and communicative use of local languages supports the fact that the linguistic domain gets marginalized by authenticity in tourism. It reflects the fact that the main reason behind it is that local languages are viewed as heritage areas rather than communication systems(Heller et al., 2014; Lonardi, 2022). Consequently, a paradox is created. On one hand, the authenticity of the Balinese is preserved; on the other hand, the vitality in tourism discourse is limited. A complete lack of this situation is observed in Manggarai and Bajo, revealing the inequalities between the different levels of tourism discourse, which mainly focuses on the national and global domain while neglecting local linguistic choices.

In summary, the linguistic phenomenon demonstrates how digital ecotourism discourse reproduces sociocultural ideologies that benefit particular languages over others in addition to showcasing destinations. The language used in the Instagram posts of both ecotourism destinations shaped the image of the destinations by using emotional and descriptive language. Thus, it served its primary purpose as promotional media. Even though the Instagram posts mainly used Indonesian and English in the descriptions, the posts still combined authentic local lexical words to refer to cultural or ceremonial terms. The hidden ideology is the way tourism discourse creates images of ecotourism destinations in Indonesia. Ecotourism grows along with natural resources and cultural heritage. The combination of natural resources and cultural heritage creates an enduring and harmonious image of ecotourism, yet it also decreases environmental and language issues. This result corresponds to previous studies, which stated the effect of social media promotion on environmental and language use and also community struggles (Du & Cheong, 2025; Isti'anah, 2020). The selection of language indicates that both ecotourism destinations are authentic and sustainable.

The comprehension of these linguistic dynamics facilitates the utilization of inclusive communication in digital tourism discourse through the highlighting between the global reach and the local authenticity. The revealing of these ideologies transforms the audiences into critical thinkers through the application of critical digital literacy. By looking at the Instagram posts, audiences can consider the language used and identify whose voices are strengthened and whose are weakened. Locally within the tourism industry, the local language visibility can be used as a sign and as a channel of communication. From a policymaker's perspective, this analysis suggests the combination of local language within the institutions and tourism discourse as a primary tool to address the intergenerational language loss and the cultural marginalization. This enables the audience to engage and interact with the values of cultural sustainability and the promotion of diversity within the discourse.

From a sociocultural perspective, the fact that ecotourism in Indonesia has been sustained for a long time should not only be a tourism attraction, but also an effort to protect and promote the local cultural heritage and the language as well. The more critical the reading of the discourse is, the better the audience comprehension, as it serves as both a promotional domain and a contradiction of global involvement and local authenticity. To sum up, the comparison of language patterns in tourism discourse cannot be examined by counting the presence of lexical items only. The communicative function of each language is the ultimate focus. Indonesian and English cover promotional and technical descriptions on both Instagram posts. The presence of local languages, i.e., Balinese, Manggarai, and Bajo, appears in limited content. Balinese introduces a specific cultural term, while Manggarai and Bajo are completely absent from promotional communication in Instagram posts. This difference relates to various factors, such as the nature of tourism orientation.

IV. CONCLUSION

This study analyses the importance of social media language in the context of ecotourism in Indonesia. The study uses the EGIDS framework to the Instagram posts of Penglipuran Village and Komodo National Park. The study reveals that the language used in the Instagram posts points to particular forms of social communication, but also to specific forms of sociocultural ideologies. The finding shows that Indonesian and English are dominated languages in both Instagram posts, and they contain informational, promotional, and technical domains. Balinese language appeared in limited posts through the presence of specific cultural terms showing symbolic visibility, such as *ngaben* and *gebogan*. Manggarai and Bajo languages are completely absent in the posts, highlighting their limited visibility. Thus, the significant difference lies in the presence of local languages and the communicative function of the languages.

The language pattern analysis following the EGIDS framework reveals inequality of digital visibility. The Balinese language spoken in Penglipuran Village is at EGIDS level 6a, or vigorous, since the language is still used in cultural ceremonial activities. In Komodo National Park, Manggarai and Bajo are classified as EGIDS level 6b, or threatened, due to their absence in tourism discourses. Indonesian and English are the dominant languages in the visual and written communication of Instagram posts. Indonesian and English are predominantly used because of their potential appeal to national and global audiences. The limited local language relates to the cultural ceremonial practices as a result of little to no heritage and preservation activities. This practice displays a market-oriented tourism communication, but does not construct the institutional ideology or language policy of the two destinations. To support sustainability, cultural practices should be accompanied by a sense of pride, along with a greater emphasis on language awareness and the cultural context in public discourse. In order to promote sustainable ecotourism, tourism education should combine language awareness in the form of a local linguistic identity embedded in digital promotion discourse to increase a sense of sustainable multilingual ecotourism. Digital promotion discourse should emphasize multilingual representation to enhance communicative competence and cultural preservation through the promotion of tourism. Future studies may look into multilingual participation across various digital platforms as well as in different cultural contexts to expand the comprehension of the essence of various languages while focusing on digital tourism discourse.

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