Human Value Manifest in Instagram: A Visual Content Analysis of DMO Photography

Taufiqqurrachman*

School of Journalism and Information Communication, Huazhong University of Science & Technology, 1037 Luoyu Rd. Wuhan 430074, China.
* E-mail of the corresponding author: I201622042@Hust.edu.cn

Abstract

The relationship of social media and tourism marketing through image projection by which visual content is produced was well documented. However, minimal research was reported on the human values promoted through the usage of social media in the context of marketing tourism by various elements of Destination Management Organization (DMO), such as government, tourism industry, and official marketing agency. Since visual content was widely used to attract visitors, this paper aims to highlight and discuss the prominent human values within photographs posted on Instagram of the three categories of DMO. Visual content analysis was applied to measure those values promoted through the collected photograph. Findings of this study shown values classified into self-transcendence and conservation categories are more prominent than those of self-enhancement and openness within Instagram of all marketer categories. Both theoretical and managerial implications of this study to tourism study were discussed.

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1. Introduction

Value is significant in marketing since it influences on consumer behavior (Sheth, Newman and Gross, 1991), including tourist behavior (Mok and Defranco, 2008). In marketing literature, several perspectives were used by scholars to study the relationship of value and marketing, such as cost-benefit (Zeithaml, 1988) and (Lassar, Mittal and Sharma, 1995), multidimensional construct (Sheth, Newman and Gross, 1991) and (Sweeney and Soutar, 2001). Meanwhile, some scholars relate human values developed by (Schwartz, 1994) to product purchasing (Allen, 2002), (Allen, 2008), (Allen and Ng, 2003), (Torelli, Özsomer, Carvalho, Keh, & Maehle. 2012), mainly destination selection (Saji and Vij and Kabiraj 2015).

At the same time, other literature demonstrate social media is believed as trusty information source for tourist's trip planning (Yoo and Gretzel, 2010), (Akehurst, 2009) and play an important role in traveler's destination selection (Xiang and Gretzel, 2010) (Parra-lópez, Bulchand-Gidumal, Gutiérrez-Taño, and Díaz-Armas 2011), (Sparks and Browning, 2011).

In addition, some other previous studies also presented the significant role of online media in destination marketing, particularly through tourist's image formation (Dwivedi, 2009), (Kim, Lee, Shin & Yang 2017) and (Xiang Li, Bing Pan, Lixuan Zhang 2009), (Alvarez and Korzay 2008) (Hahm and Wang, 2011), (Young, Young and Young, 2008), (Wang, Chan and Pan, 2014), (Muhoho-minni and Lubbe, 2017), (Dolores M. Frias, Miguel A. Rodriguez, J. Alberto Castaneda, 2011).

In line with those revealed findings, thousands of photographs are circulated within internet network by social media accounts of Destination Management Organizations (DMO), since they are believed as factor of tourism marketing (Mackay and Couldwell, 2004), (Stepchenkova and Zhan, 2013), (Lian and Yu 2017), (Bernkopf and Nixon, 2018). While some other studies identified tourism place were culturally and socially constructed by the circulation of photographs through various form of media (Mercille, 2005), (Bandyopadhyay, 2011), (Grossman-thompson, 2016), (Jenkins 2003), (Schellhorn and Perkins 2010), (Nelson, 2005).

However, there is still a lack of study examining the relationship between media and tourism marketing through which human values are associated with the tourism destination. To fulfill the existing gap still left by tourism literature, this article examines the relationship of human values and destination marketing through photograph posted within social media. Since various DMO, both public and private take a part in the process of destination marketing (branding) (Kavaratzis and Ashworth, 2005)**,** this study take social media account owned by three elements of stakeholders (government, tourism industry and marketing agency) to understand the differences

human values associated to the Bali island by these differences of DMO elements.

On the one hand, Instagram is widely used by marketer through producing and sharing visual contents (Teo, Leng and Phua, 2018), (Bernkopf and Nixon, 2018). As this social media platform provide some features to facilitate visual content sharing and posting, such as video, photo (Minazzi, 2015). On the other hand, as mentioned earlier this article aims to examine human value associated with Bali Island as a tourism destination through visual content production. By considering these two different sides, Instagram is taken in this study as a social media platform used by the three elements of DMO in the context of marketing Bali island.

2. Literature Review

2.1 Social Media Usage in Destination Marketing

Social media also known as web 2.0 and user-generated-content media is the next generation created by the innovation of information and communication technology. Minazzi (2015: 5) classified this media into some categories, such as: collaborative projects (i.e., Wikipedia), virtual communities on which user can share information in various format (i.e., twitter, personal blog, virtual tourist, trip advisor), content communities in which video, photo, and other content formats are shared through these websites (i.e., BookCrossing, Youtube, Flickr, Pinterest, Instagram, etc.), social network sites (i.e., Facebook, Linkedin etc.), virtual games/social worlds platforms.

In tourism practices, social media are used by both DMO (Destination Management Organization) and tourists. For DMO, social media, mainly blog was considered as marketing toll functioned for promotion, product distribution, communication, management and research (Schmallegger and Carson, 2008). Also, for tourist social media usage aimed to share comments and opinions about experiences and tourism products (Inversini, Cantoni and Buhalis, 2009), travel knowledge (Huang, Basu and Hsu, 2010), and travel photos (Lo, McKercher, Lo, Chung and Law 2011).

In particular, the study of Huang *et al.* (2010) identified obtaining travel information, information dissemination, and personal documentation were among factors that motivated these information sharing activities. Meanwhile, some other literature examined the effects of social media as source information toward tourist behavior within the context of tourism marketing. Yoo and Gretzel (2010, 2011) and Ayeh, Au, and Law (2013) found tourist's usage of social media influenced their trip planning. Notably, the study of Yoo and Gretzel (2010) indicated travel-related CGM (Content-Generated Media) had become a valuable information source for travelers as more than half of online travelers used CGM for their recent overnight pleasure trip planning, and the majority trusted these contents.

Following those findings, the work of (Akehurst, 2009) indicated tourists perceived blogs as more credible and trustworthy than traditional marketing communications. In contrast, Cox, Burgess, and Sellitto (2009) revealed amid its rising popularity, social media is still not yet seen as credible or trustworthy, while tourist tends to trust information derived from the official source of tourism information. Consequently, social media were positioned as an additional source of information.

Xiang and Gretzel (2010), Parra-lópez et al. (2011) and Sparks and Browning (2011) by studying tourist's social media usage also suggested the role of social media in destination selection. But their findings varied to each other because of the different issue addressed by those studies. Xiang and Gretzel (2010) found online traveler interact with a search engine to access the online tourism domain, including social media websites/ web pages. By this, these authors argued the impact of social media on tourism marketing is indirect, while the search engine mediated their interaction (users and social media).

In contrast to the work of Xiang and Gretzel (2010), Sparks and Browning (2011) emphasized the importance of consumer evaluations. By this study, they found an online review influenced on willingness to purchase tourism products, particularly to book a room at a targeted hotel as well as on the perception of trust in the hotel.

Whereas, some other studies investigated the role of online media, including social media in destination promotion through tourist's image formation. By applying net-ethnographic, Dwivedi (2009) questioned how online communities use the internet in the process of destination image formation. He found that these users not only perceive destination image portrayed by online resources but actively they construct and share their own pictures via the internet.

Li conducted a similar study, Pan, Zhang & Smith (2009) focusing on the relationship between online information searching with the formation of China tourism destination image. The study demonstrates that online

travel planning exercise gives effect to the change of the user's overall image and affective image. Kim *et al.* (2017) measured the influence of content and non-content cues of tourism information quality in social media (Sina Weibo) on the formation of three components of the image: cognitive, affective and conative. The findings of this study indicated that most Chinese tourists (81%) consider social media as an important source for obtaining tourism information. Other findings showed most content cues of tourism information affected either cognitive or affective image. Meanwhile, the web page design is the only variable as non-content cues of information which affect cognitive image formation.

2.2 The Significance of Human Values in Marketing

Generally, value is one of the central subjects of marketing studies, as it is considered to influence consumer behavior (Sheth et al., 1991). Several perspectives were developed by marketing scholars to define the concept of values, such as cost-benefit (Zeithaml. 1988) and (Lassar et al.,1995), multidimensional construct (Sheth *et al.*, 1991) and (Sweeney and Soutar, 2001).

The concept of human value is specifically highlighted in this section, since it is the main topic of this study. Initially, human values were conceptualized by Rokeach (1973) and Schwartz (1992, 2012). Rokeach (1973:5) defined human value as "an enduring belief that a specific mode of conduct or end state of existence is personally or socially preferable to an opposite or converse mode of conduct or end state of existence". This scholar categorizes two kinds of values: instrumental and terminal values. Instrumental values reflect modes of conduct and behavioral characteristics an away to reach terminal values. Whereas, terminal values reflect end states of existence or a desirable end state in life that an individual would like to achieve.

Then, Schwartz (1994) developed further Rokeach's human value theory by organizing them in a four-level hierarchy. The first is four levels of higher order value types, including Openness to change, conservative, self-enhancement and self-transcendence. Those value types contain bipolar dimension elements that conflict with one another: openness to change versus conservative and Self-enhancement versus Self-transcendence.

The second is ten motivational value types, including power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security. The third is fundamental human values derived from each of 10 motivational value types. Each of them originated from different sources, such as interaction, group, and organism. The fourth level hierarchy, value definition, and their sources are illustrated in table (1).

In fact, Schwartz's human values are applied by some scholars for several contexts of study, for instance: teaching (Cohen, 2010), organization (Cohen, 2009), social media practice (Koepfler and Fleischmann, 2011), personality development (Heaven, 1993). Particularly in marketing, empirical evidence showing consumers' choice of products was influenced both directly and indirectly by his personal values (Allen, 2008) (Allen and Ng, 2003).

Other study demonstrated the relationship of human value and product are mediated by a cognitive process through which the customers compare the human values symbolized by a product and the human values that they endorse (Allen, 2002). The significance of human values within product purchasing is also shown by Torelli *et al.* (2012) as they are represented in the brand. However, this scholar views its significance is mediated by cultural differences (individualism and collectivism). Since, he argued consumers compare their cultural values and human values represented in the brand before deciding to purchase. Saji *et al.* (2015) further developed and applied this relationship into the context of tourist's destination selection by associating cultural differences with human value and then associating these values with the category of the destination location. This study concluded the tourist adjust his personal values with the values attached to the destination.

Table. 1. Conceptualization of human value (Schwartz 1994)

Higher Order Type of Values	Value Dimension	Definition	Exemplary values	Sources
Self-enhancement (S-E)	Power	Social status, prestige, control or dominance over people, and resources	Social power, authority, wealth	Interaction group
	Achievement	Personal success through demonstrating competence according to social standards	Success, capability, ambitions, influence on people and events	Interaction group
Openness (OP)	Stimulation	Excitement, novelty, a challenge in life	Daring and varied challenge and exciting life	Organism
	Self-direction	Independent, thought and action, choosing, creating, exploring	Creativity, curiosity, Freedom	Organism interaction
Self-transcendence (S-T)	Universalism	Understanding, appreciation, tolerance, and protection of the welfare for all people and for nature	Broadmindedness, social justice and the world of peace, equality, and wisdom, The beauty of nature, unity with nature, environmental protection	Group Organism
	Benevolence	Preservation, welfare, and enhancement of people one whom one is in frequent personal contact	Helpfulness, honesty, forgiveness, loyalty, responsibility	Organism Interaction Group
Conservation (CV)	Tradition	Respect, commitment, acceptance of the customs and ideas that traditional culture or religion provide	Respect for tradition, humbleness, accepting one's portion in life, devotion, and modesty	Group
	Conformity	Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations	Obedience, honoring parents, and elders, self-discipline, politeness	Interaction group
	Security	Safety, harmony, and stability of society and self	National security, family security, social order, cleanliness, reciprocation of favors	Organism Interaction Group
None	Hedonism	Pleasure, sensuous gratification of oneself	The gratification of desire, enjoyment in life and self-indulgence	Organism

2.3 Photographs in Tourism

The relationship between tourism and photograph was theorized by Urry (2002) with his notion tourist gaze. He argued tourism practices involve the construction of the tourist gaze through which photographs capturing certain objects were produced. Then, Jenkins (2003) introduced the concept of a circuit of representation to explain the how the DMO relate to tourist through which photograph is produced by DMO for the projection of image and then the photograph is perceived and evaluated by tourist after visitation.

In practice, this kind of visual contents were widely used for the purpose of marketing (Belch & Belch, 2014), including tourism marketing, since they are believed to attract tourist as well as stimulated a behavioral intention (Decrop 2007) dan generated image of tourist attraction (Mackay and Couldwell 2004) and improved destination image **(Bernkopf and Nixon 2019).** It as shown by some previous studies in which distinct form of media was used for image formation through the circulation of pictures, such as the image of Australia (Jenkin 2003), Peru (**Stepchenkova** and **Zhan 2013),** Huangshan, China (Lian and Yu 2017), Turkey.

Likewise, other studies demonstrate photographs circulated by different forms of tourism media are used to construct tourism place culturally. For instance, Schellhorn and Perkins (2004) revealed photos distributed by German-language brochures attach some features to the South Pacific islands for tourism marketing, such as Intact, un-spoilt, enduring, and feminized paradise, destination promising security, comfort, and reliability. Besides, Nelson (2005) by analyzing 350 photos derived from tourism promotion media found Granada's

destination is constructed as other. Similar findings are presented in the work of **Barbara Grossman-Thompson and Benjamin Linder (2015) in which** Chitwan National Park and Bardia National Park in Nepal is constructed as other through visual content derived from the national tourism brochures.

This discussion implies visual contents produced by tourism marketing media can be viewed both in marketing approach in which they are produced for destination promotion and cultural geography approach in which through visual content cultural meaning is attached to the highlighted destination. Since values are assumed significant for marketing, this study view photograph as material marketing content constructed and circulated by media to promote human values.

3 Methods

Place, including tourism place was marketed by several elements of DMO, both private and public (Kavaratzis & Ashworth: 2005) by which power (Marzano and Scott, 2009), (Ryan and Zahra 2004) or cooperation (Cai, 2002) were exercised. Also, Nash (1996) explained tourists, locals and government ministries, travel agents and tourism promotion boards are some actors taking apart in the production of tourism place meaning.

At the same time, Instagram was a social media platform widely used for marketing through which visual contents are produced and distributed **(Teo, *et al.* 2018), (Bernkopf and Nixon, 2019)**. Similarly, Bali tourism also is marketed by those different actors: government (Indonesia tourism ministry), local tourism industry and marketing agency. To understand the differences in human values represented by those variations of DMO, one Instagram account representing the three categories of DMO is taken. They are Indonesia.Travel, Baligolive and Bali Tourism Promotion Board (BTPB).

First, Indonesia.wonderful was an Instagram account owned and used by Indonesia tourism ministry for marketing Indonesia tourism destination, including Bali island. This Instagram was taken to represent the government category. *Second,* "Baligolive" was an agency of Bali's destination marketing. In fact, the agency markets Bali through several digital media platforms. As this study focused on Instagram, its Instagram account was taken to represent local agency marketing. *The last*, Bali Tourism Promotion Board was an official association of local tourism industry players. The association was aimed mainly to promote Bali's tourist destinations by using several social media platforms as "Baligolive" do. Then BTPB's Instagram account was selected as a participant of this study. Those three Instagram accounts were presented in table (3).

Content analysis is a method developed for measuring values within a recorded form of communication (Cheng and Fleischmann 2010). A photograph is a recorded and documented form of communication produced visually. Therefore, I adopted visual content analysis in this study to measure human value represented by visual content posted within the three determined Instagram accounts. In particular, visual content analysis is applied through some stages: image collections, category development, coding, analyzing data (Rose 2001). These four stages were used in this study for analyzing all collected visual data.

The first, data of this study was pictures posted no later than January 20, 2019, within the three Instagram accounts representing the three categories of Bali's DMO. These photos were obtained by downloading them directly from those selected Instagram accounts and then listed into table of data population. The total amount of data, both derived from all selected Instagram accounts and from each Instagram account were presented in table 3. The process of these photos collection was carried out for 4 months from October 2018 to January 2019. The second, ten human values conceptualized by Schwartz, (1992, 1994, 2012) were used as a framework for image category development.

The third, all collected photographs were coded to determine the value represented. A predetermined category guides this coding process by using "Atlast.ti" application. All types of image and the guidelines for coding were presented in table (2). The fourth, all data that has been decoded is then tabulated and analyzed using SPSS application to find out the distribution of all data based on the categories of images.

4. Findings

This study found 1058 photographs relevant to the association of human values with Bali island. The entire visual data was contributed by three Instagram account representing three categories of DMO with the following details. Indonesia.Travel contributed (188 photographs), Baligolive (635 Photographs) and BTB (235 photographs).

These 188 photographs of Indonesia.Travel were distributed into ten item values. As presented in the table, self-

transcendence values obtained the highest number of data, as shown by 110 photographs (accumulation of UV and BE number), conservation reached 41 photographs (accumulation of TR, CO, and SE number), followed by Hedonism with 14 photographs. Lastly, self-enhancement reached only 1 photograph. Likewise, the 635 photographs of Baligolive were distributed dominantly into self-transcendence values with 302 photographs, followed by Conservation with 166 photographs, then, Hedonism with 86 photographs and finally self-enhancement with 0 photograph.

Finally, 235 photographs of BTPB also were distributed mostly into self-transcendence as shown by 170 photographs, followed by conservation with 34 photographs, hedonism with 14 photographs and the last self-enhancement with 0 photograph. Some photographs taken from all categories of tourism marketing agency promoting those prominent values were presented in figure 1, 2 and 3.

Table. 2 Description of images categories

Value Dimensions	Description
Power (PO)	"PO" refers to tourist's image showing his social dominance, authority and wealth within a group.
Achievement (AV)	Tourist's image in a social group depicting success, capability, ambitions and his influence on others is coded as "AV".
Stimulation (ST)	"ST" refers to tourist's image seeking excitement, novelty, a challenge in a portrayed destination.
Self-direction (SD)	SD refers to an image of tourist showing creativity, curiosity, and freedom in a depicted destination.
Universalism (UV)	"UV" refers to an image of tourist showing understanding, appreciation, tolerance and participating in the protection of people and nature welfare within a group of tourists. Also, Image of beautiful nature and tourist uniting with nature is coded as "UV".
Benevolence (BE)	"BE" refers to an image of tourist demonstrating helpfulness, honesty, forgiveness, loyalty, a responsibility to other people.
Tradition (TR)	"TR" refers to tourist's image indicating respect for tradition, humbleness, accepting one's portion in life devotion and modesty within an interacting group
Conformity (CF)	"CF" refers to an image of tourist showing obedience, honoring parents and elders, self-discipline, politeness to a person with whom one frequently interacts, such as parents, bosses, older people as a member of a family group.
Security (SE)	"SE" refers to security, safety, harmony, social order, cleanliness within the social life of a tourist group. Besides, tourist' image showing reciprocation of favors is coded as SE.
Hedonism (HE)	"HE" refers to an image of tourist gratifying desires, enjoyment in destination and self-indulgence.

Tabel 3. Data distribution

| No	Social media categories	Types of Human Value										Total
		S-T		OP		S-T		CV			None	
		PO	AC	ST	SD	UV	BE	TR	CO	SE	HE	
1	Government (Indonesia.Travel)	1	0	24	0	107	3	18	0	21	14	188
2	Bali tourism marketing agency (BaliGoLive)	0	0	76	5	287	15	94	0	72	86	635
3	Tourism Industry (BTPB)	0	0	4	3	114	56	29	0	15	14	235
	Mean	0.33	0	34.67	2.67	169.33	24.67	47.00	0	36.00	38.00	-
	Sum of each value item	1	0	104	8	508	74	141	0	108	114	1058
	Sum of Each Value Type	1		112		582		249			114	1058
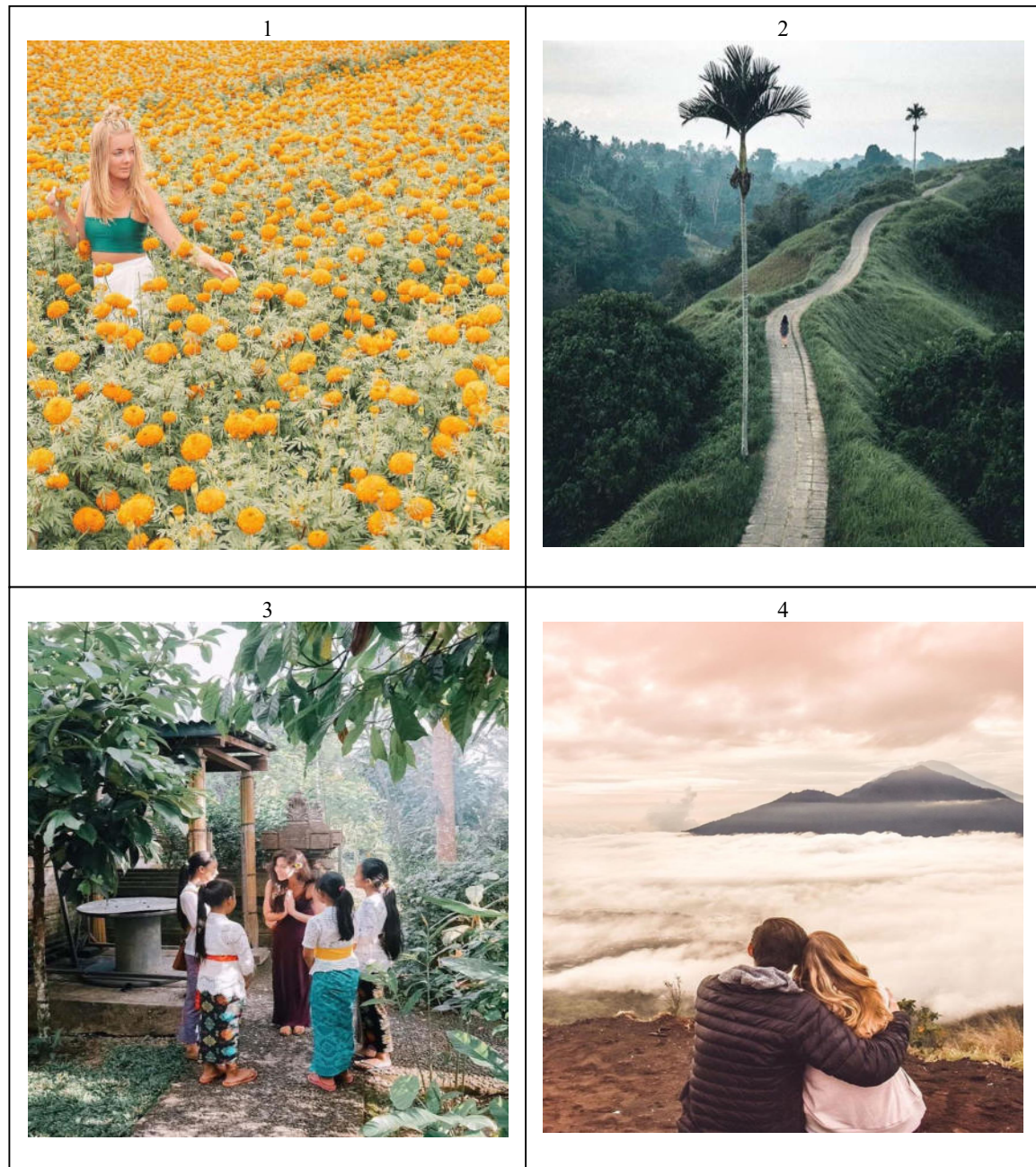
Figure 1. Indonesia.Travel's Pictures. Self-transcendence is reflected in picture 1 and 2 by which tourists are depicted to adjust herself to Bali's natural destinations. Meanwhile, the image of a tourist practicing traditional Balinese dance with a local Balinese woman is coded as a tradition (picture 3) as well as an image of a pair of tourists enjoying a natural destination is coded as security (picture 4).

Figure 2. Baligolive's Pictures: Universalism is reflected by the pose of a tourist against the background of Balinese natural beauty (picture 1). this value is also reflected by the image of the cooperation of local workers in carrying out their daily routines (picture 2). Tradition is depicted by a tourist pose with a Balinese temple background wearing traditional Balinese fabric (picture 3). The value of the security is indicated by the intimacy of lovers posing on Bali's beach destinations (picture 4)

Figure 3. BTB's Pictures. "Universalism" is represented by image showing participation of tourist in an environmental protection project by releasing turtles into the sea representing (picture 1), as well as an image portraying a friendship between local women and tourists (picture 2). Meanwhile, the image of tourists enjoying local food served with traditional way represents "tradition" (picture 3). Lastly, the image of the president of Indonesia, Mr. Jokowi, blending directly with tourists with no strict escort reflects "security" (picture 4)

As presented in the table (3), types of self-transcendence and conservation values are generally promoted prominently by the three selected Instagram categories. In particular, universalism values are prominent in "Indonesia.Travel", Baligolive and BTPB. Tradition values are prominent in BTPB, while stimulation is prominent in "Indonesia.Travel". Finally, hedonism is prominent in "Baligolive". Overall, self-transcendence is the most prominent in all categories of Instagram account, followed by conservation and then openness. Mainly, self-enhancement is not promoted by all types of Instagram.

5. Discussion and Conclusion

Destination image is an issue that is most highlighted by scholars within tourism marketing studies. It was indicated by a trend of the positive growth of literature production dealing with this issue. In the period time from 1973-2000, its quantity of production reached 142 papers (Pike, 2002). Then from 2000 to 2007, its number reached 152 articles circulated, both in the journal tourism or non-tourism (Stepchenkova and Mills, 2010). These authors through his meta-analysis study also added that the growth of the literature spawned several streams of interdisciplinary studies, for instance: sociocultural studies, media studies, studies on destination image and self-concept, and image management policies.

In particular, this study contributes to a theoretical implication relating to human values and social media in the context of tourism marketing through brand construction. It is in line with the notion of brand developed by Batey (2008) viewing value in general as an element associated by the marketer to a brand. Further, this scholar explained through his model of brand evolution, higher-order values of a society is associated with a brand, while it develops as the iconic brand-the highest level of brand evolution.

Additionally, the prominence of values classified into self-transcendence and conservation as presented by all Instagram account categories also can be viewed in perspective linking advertising and culture in a globalization context. It by considering several things. First, indeed the notion of Human value and cultural dimensions conceptualized by the different discipline of studies. The human value derived from psychology study, while cultural aspect derived from cross-cultural research. However, work of Torelli, *et al*. (2012) shown both of them are universal, interrelated and compared in the process of product purchasing, in which self-achievement and openness relate to individualism, while self-transcendence and conservation relate to collectivism.

Second, some previous studies dealing with the issue of cultural change within globalization indicated advertising media promote both foreign and local culture through circulation of their commercial contents (Cheng, 1997), (Bongjin Cho , Up Kwon , James W. Gentry, 1999) (Wolburg and Kim, 2000) (Zhang and Shavitt, 2003) (Hsu and Barker, 2013). Here, these study findings reinforce those previous studies, as they indicate all agencies of Bali tourism marketer prefer to promote their local value than foreign value. Since, cultural change within Balinese people has developed into a common issue highlighted by scholars, as shown by (Putu Ari Purwanti, 2015), (Ardhana, 2011), (Subawa, 2018).

According to the survey of Hofstede et al. (2010) on cultural differences of IBM employees taken from various countries, Indonesia is classified as a collectivist society. Indeed, there has not been a study that uses this theory in the context of Balinese people to know their cultural character, but collectivism can be attached to the Balinese people as their cultural character. This is by considering two things. First, Bali is a part of Indonesia classified as a collectivist society by Hofstede et al. (2010).

Second, the Balinese culture derived from the Hindu Balinese religion with their Hindu philosophy called "Tri Hita Karana". "Tri" means three, "Hita" means happiness and "Karana" means cause. So, Tri Hita Karana means three causes of human happiness. They are the balances between Man and God (Parahyangan), Man and Man (Pawongan) and Man and Nature ("Palemahan"). Here, collectivism within Balinese culture is indicated by "Pawongan". This is following the meaning of Pawongan itself which reflects the belief in Balinese society that life happiness can be achieved through good relations with humans as shown by mutual respect, mutual respect for others, and mutual help and support (Hutasoit and Wau, 2017).

Also, the dominance of local cultural value represented through self-transcendence and conservation within all Instagram account categories can be understood in the perspective of tourism indigenization. To Hinch and Butler (2007), this process is indicated by which indigenous people are involved within tourism activity as well as indigenous culture is commodified and commercialized to global tourism market to attract a massive flow of tourists. It is as shown by O'Gorman and Thompson (2007) in Mongolia while cultural attractions of "Nadaam" festival is commodified and commercialized for both overseas domestic visitors. Likewise, Pettersson and Viken (2007) demonstrated local tourism entrepreneurs commercialized Sami traditions and Sami narratives. At the same time, Ryan and Trauer (2005) explain media is a factor in indigenous tourism playing a role for tourist's perceived image identification as reference for a marketing strategy and product supplier to deal with the image projection.

Notably, the indigenization in Bali tourism is indicated by several things: *First*, as determined by the provincial government regulation Number 2/ 2012 that (1) Balinese culture inspired by the teachings of Hinduism and the philosophy of "Tri Hita Karana" is believed as the main potential for the development of Bali tourism **(article. 1, point 14); (2) aiming for economic growth** (article. 3, point b) and public welfare (article. 4, point b). *Second*, Balinese culture, mainly their artistic, ritual and religious tradition are served for a tourist attraction ((Picard,

1990), (Picard, 2008)). Third, media role is shown by their visual contents representing their cultural tradition and value as demonstrated by this study.

6. Managerial Implications

By applying visual content analysis, the study successfully identified Schwartz's human values within photographs produced and posted by differences of DMO in context of marketing Bali tourism, in which self-transcendence and conservation were promoted prominently by all DMO categories. The study findings imply these differences of DMO in the context of marketing Bali tourism cooperate in constructing a brand of Bali island by promoting similar values. Seemingly, it is following the model of cooperative branding proposed by Cai (2002) through his study on branding the old west county in which multiple rural communities take apart. Based on the analysis of image attributes, he found the image projected by those communities were perceived consistently by tourists.

On the one hand, the study implies these DMO's successfully cultivate Balinese cultural tourism as a character for the island by associating their tradition and cultural values to the brand of Bali. However, at the same time, constructing the island with specific values precisely narrows the Bali tourism market segment itself. Since theoretically, tourists select a destination for visitation that matches his personal value (Saji et al. 2015) interrelated to his cultural values (Torelli et al. 2012). By this, a tourist with self-enhancement, power values or individualistic value will not visit the island and select other destination, since the island is viewed do not match their both personal and cultural values.

As a solution, DMO promotes differences of values proportionally for branding the island. Possibly, this can be done, as the Island has various types of tourist destinations, including city tours, entertainment, malls, adventure and so on. As Saji et al. (2015) argue those types of destination are theoretically associated with self-enhancement and power values and individualism value. Then, by promoting all Schwartz's values in a balanced manner, the Island will obtain a broad market segment, since the tourists do not perceive the island as a destination associated to specific values.

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