

Gastronomic and Physiological Exploration in Entrepreneurial Development

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Abstract

Purpose, Jajanan pasar is a collective space that holds flavors, memories and cultural identities. This article aims to uncover jajanan pasar in digital narratives on Instagram, as well as look at the business potential born from the practice of culinary nostalgia. Methodology/Design/Approach – Using netnography methods, this study looked at Instagram accounts that actively promote jajanan pasar: @nypang71, @lapisbogar, @bekaldariibu, @ikikoue, @geulishomemade, @yunita_princess, @sarisari.jajananpasar, @palembangharum, and @gouw.id. The data was analyzed to explore how traditional foods are constructed as symbols of love, heritage, and business opportunities. Findings, Results show that narratives of flavors and memories are the main attraction in the marketing of jajanan pasar. Visual aesthetics, family stories, and references to the past are key to building emotional connections with adult consumers. The findings show that jajanan pasar are capable of transforming into promising heritage-based entrepreneurial products. Originality of the research – This research stands out for its innovative approach, weaving together gastronomy, psychology, and entrepreneurship all within the fascinating backdrop of contemporary romanticism for jajanan pasar in the digital age. The originality areas: the digital portrayal of culinary nostalgia, a blend of theories from multiple disciplines, and the exploration of entrepreneurial opportunities rooted in cultural heritage.

Keywords : Emotion; Cultural Entrepreneurship; Instagram; Netnography; Romanticism;

INTRODUCTION

Jajanan pasar (Indonesian traditional snacks) are an integral part of the archipelago's culinary treasures that have long been a part of local cultural identity. Jajanan pasar live on as part of social rituals, symbols of identity, and reminders of something deeper than just taste (Wardana & Setiarto, 2024). Whether served in a tampah, wrapped in banana leaves, or arranged in a traditional ceremony, jajanan pasar carry a timeless burden of meaning and nostalgia. In the midst of social and economic transformations triggered by globalization and digitalization, jajanan pasar have not only survived, but have also been revitalized through social media, particularly Instagram. Strong visual presence, touching personal narratives, and ease of access make this platform a new space to showcase and reinterpret traditional food (Arianto et al., 2023; Megadini & Anggapuspa, 2021).

Romanticism towards jajanan pasar is growing along with the public's growing interest in nostalgia, authenticity, and the search for cultural identity in everyday consumption. The sweetness of the coconut milk in the talam cake, the softness of the nagasari dough wrapped around the banana slices, often evokes emotions that are difficult to explain - a sense of calm, familiarity, even spirituality. Jajanan pasar become a kind of doorway into inner spaces that are not a was realized: memories of home, mother figures, or even sacred times in life that have passed. Brown & Sherry (2003) note that nostalgia in consumption creates a bridge between the past and the present, which strengthens emotional affiliation to products, including food. In the Indonesian context, memory-based consumption becomes part of a social and emotional strategy to respond to changing times, as shown by Hayat et al., (2024) who stated that social media strengthens the relationship between food, nostalgia, and identity.

Jajanan pasar are not only objects of consumption, but also media of identity expression, symbols of collective memory, and economic commodities. This opens up important questions about how such romanticism is constructed digitally and how it impacts on cultural preservation and the development of small and medium enterprises (SMEs). As explained by Richards (2021), local culinary heritage plays an important role in the creative economy and sustainable development. Hjalager (2010) also stated that local food is a central part of the tourism economy and a medium for

cultural promotion in the long term. According to Timmons (1994), entrepreneurship is about creating and building something of value from practically nothing (Morrison, 2006). However, these innovations are often not only economic, but also symbolic: businesses reinvent jajanan pasar to answer people's longing for the old in new packaging.

In the context of the digital creative economy, Instagram is an arena where small businesses especially jajanan pasar sellers and producers, repackage traditional products in an evocative visual format and a strong narrative. Recent studies by Pratiwi & Farizal (2024) (Susilowati & Rahmanto, 2023) show that storytelling is a major force in building emotional closeness between culinary products and digital audiences.

This research uses the netnography method to analyze Instagram accounts that actively promote jajanan pasar. The focus of this research does not involve Gen Z, but rather a group of active adult users who are the main actors in production and promotion in the digital space. It is important to understand the dynamics of romanticism in an age group that has a stronger memory connection to Indonesia's culinary past. Against this backdrop, this study aims to explore how the flavors, memories and business potential of jajanan pasar are represented and developed through social media. This study is important to strengthen our understanding of the dynamics of culinary culture in the digital era and open up space for innovation in tradition - based entrepreneurship.

LITERATURE REVIEW

Gastronomy as Cultural Identity

Gastronomy is not just the practice of cooking and eating, but also a cultural expression, a symbol of identity, and a medium of social communication (Manolis, 2010; Montanari, 2006). In the context of tourism, local food is used as a tool to construct narratives of place and destination identity (Hjalager, 2010). In Indonesia, traditional cuisines such as jajanan pasar reflect ethnic richness and a long social history, making them important in the meaning of local identity (Wijaya, 2019).

Gastronomy is not just about flavors. It is also about cultural experience and social identity. According to Manolis (2010), gastronomy is a system or values, practices and symbols inherent in the production, presentation and consumption of food. In the context of jajanan pasar, gastronomy not only showcases traditional culinary diversity, but also holds traces of the collective memory of local communities.

Jajanan pasar such as apem, kue ku, kue talam, or serabi are not just snacks. They are markers of cultural heritage and purveyors of a sense of 'home' that cannot be replaced by modern food. Manolis' gastronomic approach opens up space to understand jajanan pasar as an immaterial heritage that lives on and is romanticized from generation to generation. In many cases, the attachment to jajanan pasar is rooted in cultural values that have been internalized since childhood.

Manolis (2010) emphasizes that gastronomy is not just a culinary practice, but a representation of a community's cultural identity and collective heritage. Jajanan pasar, besides offering flavors, also hold cultural values that have been passed down through generations. Food quality, gastronomic identity and culinary heritage are key differentiating factors in local cuisine as stated by Pullphothong and Sopha (2020).

The study of gastronomy is no longer limited to the technical aspects of cooking or serving. Food, but has evolved into an interdisciplinary approach that studies the relationship between food culture and human experience (Manolis, 2010). In the context of jajanan pasar, gastronomy provides an entry point to understand how the flavors, aromas and shapes of food can trigger deep emotional memories. Jajanan pasar as a traditional culinary form, have a strong narrative and cultural power, capable of linking individuals to childhood nostalgia and collective social experiences.

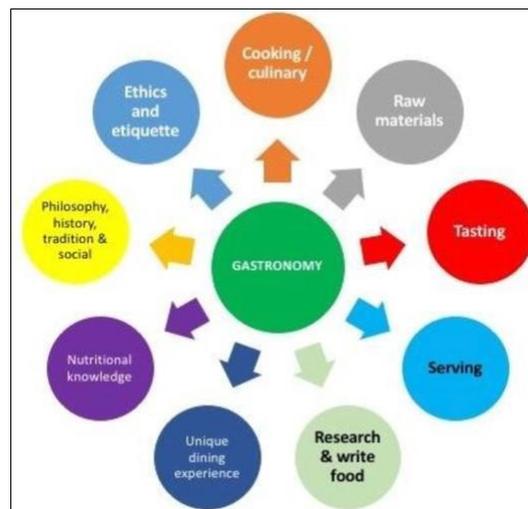


Figure 1: **Gastronomy**

Source: Shenoy (2005), Manolis (2010), Santich (2010), Pullphothong & Sopha (2013), Soeroso (2014), Turgarini (2018)

Gastronomy reflects culture through the norms, values and rules associated with eating practices within a society. This approach highlights how food is not only a biological need but also an expression of cultural identity. The study by (Santich, 2004) links the understanding of gastronomy with cultural and historical aspects of food which will later correlate with the field of education and training in the hospitality world.

Gastronomy plays a strategic role in tourism destinations, contributing to the gastronomic identity of a place and influencing tourist behavior. Seyitoglu & Ivanov (2020) developed a model that explains the strategic role of gastronomy in tourism destinations, combining a strategic management perspective with the concepts of gastronomic identity and tourist behavior.

In the study by Bessièrè (2013), culinary heritage is seen as an important tool in the development of culture-based tourism, where traditional food becomes part of the collective identity. Meanwhile, Everett & Aitchison's (2008) study highlights the role of local food in building destination narratives and maintaining regional identity. This strengthens the argument that jajanan pasar as a representation of local food can be an important tool in building memories and emotional ties to culture.

Romanticism and Culinary Nostalgia

The concept of romanticism in consumption studies refers to the search for emotional, personal and spiritual value in everyday objects, including food (koreascience.or.kr). Belasco (2008) emphasizes that food romanticism explores the layers of memory and meaning inherent in culinary experiences. Sutton (2001) adds that culinary nostalgia becomes an important instrument for reconstructing the relationship between past and present, making the process of eating more meaningful. Holak and Havlena (1998) also emphasize that food triggers strong emotional memories, so that product quality and perception are enriched by nostalgia.

Holak & Havlena (1998) present nostalgia as a driver of positive perceptions of products, enhancing the consumer experience. Empirical studies show that nostalgia serves as an emotional and social support - helping consumers cope with longing for the past, thus encouraging higher loyalty and preference. For example, a study in Taiwan by Kim et al. (2024) found that nostalgic elements in restaurants significantly increased customer loyalty through a sense of familiarity and consumption value.

Research in China (Xu & Feng, 2020) reveals that traditional restaurants that generate a nostalgic atmosphere through interiors, staff, and menus, create higher perceived value, which in turn

strengthens guest loyalty intentions. Furthermore, a study by Huang & Yang (2024) mentions that nostalgic advertising is effective for increasing visit intentions, especially in the context of groups and quiet neighborhoods, through an increased sense of social connectedness.

Studies on Australian consumers show that nostalgic foods trigger bitter-sweet emotional reflections, strengthening social connections and self-identity. Gotow et al. (2022) through a Japanese study also illustrated how seasonal awareness of food triggers autobiographical memory-based nostalgia ([pmc.ncbi.nlm.nih.gov](https://pubmed.ncbi.nlm.nih.gov/)). In addition, a quantitative study from Korea (Kim et al., 2024) confirmed that the quality, healthiness, and trend value of nostalgic products play a major role in satisfaction and repurchase intentions ([Koreascience.kr](https://www.koreascience.kr/)).

Food and Memory Dynamics

From Freud's (1957) psychoanalytical studies, food plays a role in shaping and eliciting desires connected to past experiences. In the context of romanticism towards jajanan pasar, enjoyment comes not just from the flavor, but from the symbolic power that evokes emotional memories - often regressive, such as remembering childhood, family moments together, or the atmosphere of one's hometown.

Freud explained that certain acts of consumption can be triggered by unconscious desires. Thus, urbanites' preference for jajanan pasar in the modern era can be read as a form of psychological escape from the pressures of life, as well as an attempt to restore personal identity through simple yet meaningful. In the context of jajanan pasar, the consumption of traditional foods can evoke nostalgia and feelings of comfort derived from childhood or moments of family togetherness. A study by Carroll (2022) highlights how nostalgia serves as a psychological mechanism to maintain desire and cope with uncertainty in modern life.

Sato et al. (2016) showed that affective responses to food can occur even without full awareness, which supports Freud's theory of unconscious representations of food. Cluley (2015) also develops the idea of repression in consumption and relates how food preferences can be a reflection of deep psychic conflicts. This strengthens the hypothesis that consumption of jajanan pasar can be interpreted as an attempt to fulfil deep emotional desires that are not fully realized. Again, Freud said that emotional past experiences can be projected in the form of actual symbol's in the present, one of which is through food. In the development of contemporary psychological theory, food is understood as a powerful trigger of 'autobiographical memory', which can shape perceptions of identity and togetherness (Wang & Ross, 2007).

Sociology of Tourism and Cultural Consumption

In Cohen's (1979) perspective, travelers seek not only a visual or geographical experience, but also an authentic emotional attachment to the local culture. Jajanan pasar encountered on a tourist trip are not only consumed as a culinary necessity, but become a means to establish a connection with local identity, stories of the past, and the lives of indigenous people. This has led to the romanticization of traditional food which is considered "authentic" and has high emotional value.

Mkono (2012) states that authentic experiences in tourism are highly valued by modern travelers, especially in the culinary context. Traditional foods such as jajanan pasar symbolize this experience. Richards (2015) added that culture-based tourism is increasingly shifting towards immersive and authentic experiences, including in the consumption of local cuisine. Therefore, food is not only a physical consumption, but also a symbolic and emotional consumption. Cohen (1979) divides travelers into five typologies based on their motivation for authenticity and experience. In this context, jajanan pasar consumers in the digital era can be seen as 'experiential seekers' who seek depth of meaning from food as a cultural experience, not just physical consumption. This is reinforced by Urry and Larsen's (2011) research on the tourist gaze' which explains how visual and narrative experiences create new realities in cultural consumption.

Entrepreneurship and Innovation

Schumpeter (1934) emphasized that innovation is at the core of entrepreneurship. In the context of traditional gastronomy such as jajanan pasar, innovation does not mean replacing traditional

values, but expanding the range and relevance of products to a wider market. Young entrepreneurs in tourism and hospitality have a great opportunity to revitalize street food, through creative approaches, such as thematic culinary tourism, heritage packaging, and the use of digital media for storytelling.

Dana & Galbraith (2006) emphasize that entrepreneurship on a small and medium scale needs to utilize the cultural context as a core strength. In this context, tradition-based innovations such as jajanan pasar have great potential. Hal & Mitchel (2008) in their study on gastronomy tourism emphasize the importance of differentiation of local culinary products to attract tourists and create a competitive advantage. Thus, innovations in the presentation, promotion and experience of hawker fare are a form of heritage-based entrepreneurship.

Schumpeter further explained that innovation is key in the dynamics of entrepreneurship, including in the context of traditional culinary businesses. The utilization of social media such as Instagram is a form of innovation in the marketing and distribution of local products. A study by Fillis (2010) shows that creative entrepreneurship relies heavily on narrative and visual capabilities in building brands and market communities.

RESEARCH METHODS

The netnography method is often referred to as online ethnography or virtual ethnography (Kozinets, 1997; Maulana, 2009; Kozinets & Gretzel, 2024). It is said that netnography is an interpretative method that specifically examines consumer behavior from various cultures and communities presented in cyberspace or the internet. Netnography is essentially a participant-observation research method, where data is collected through online field research, based on the widely accepted method of (qualitative) ethnography. In ethnography, the researcher immerses himself in the life of the social group or culture he is studying to collect data from the inside, understanding the culture from the perspective of its members. Meanwhile, in netnography, researchers use the internet to collect data using the same methods (Ferris and Paterson, 2010) (Khasanah, 2010).

Data were collected through direct observation of participants' Instagram accounts. Participants were determined by purposive sampling, namely jajanan pasar entrepreneurs. Data is presented in a narrative way. Nine Instagram accounts that consistently produce and distribute content related to jajanan pasar are @nypang71, @lapisbogor, @palembangharum, @gouw.id, @ikikoue, @sarisari.jajananpasar, @bekaldaribu, @geulishomemade, and @yunita_princess. Data was collected over three months using non-participatory observation and screenshots.

Analysis was done thematically to find dominant narrative patterns. The steps taken were: 1). Account selection: Account selection based on consistency, content relevance to the theme of jajanan pasar, and non-Gen Z target age segmentation >25 years old). 2). Data collection: Documentation of visual uploads (photo video) from January to May 2025. 3). Data analysis: Using a thematic coding approach to identify narratives about taste, nostalgia, identity and business potential. 4). Data validation: Triangulation was conducted by comparing the results of the upload analysis with news articles, blogs, and customer testimonials related to the accounts and 5). Research ethics: All data used is public. The identity of interacting users will be anonymized. This method was chosen because it allows researchers to reach out and analyze cultural dynamics in a digital environment authentically without direct intervention.

RESULTS AND DISCUSSION

This study uses a netnographic approach to understand romanticism in the representation and consumption of jajanan pasar through nine Instagram accounts: @nypang71, @ikikoue, @lapisbogor, @palembangharum, @geulishomemade, @sarisari.jajananpasar, @gouw.id, @bekaldaribu, and @yunita_princess. Observations were conducted over three months with a focus on visual content, narrative, interaction with the audience, and aesthetics of food presentation. The data was analyzed thematically with approaches from gastronomy theory (Manolis, 2010), affective psychology (Freud, 1957), sociology of consumption (Cohen, 1979), and innovative entrepreneurship (Schumpeter, 1934). Table 1 shows the participants' Instagram accounts associated with the dominant themes as

well as the narrative strategies in each participant's feed.

Table 1. Romanticism Jajanan Pasar on Instagram

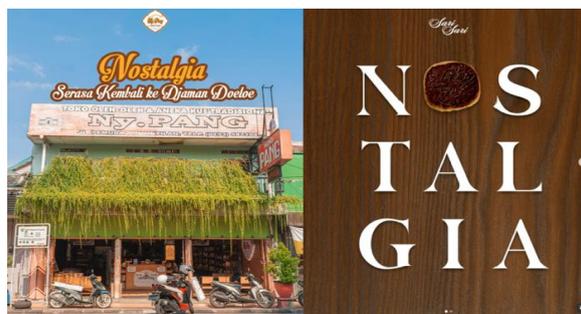
Instagram Account	Dominant Theme	Narrative Strategy
@nypang71	Nostalgia	Jars, vintage packaging
@sarisari.jajananpasar	Nostalgia and local culture	Retro visuals, personalized captions
@lapisbogor	Locality Virtual community	Local food as a representation of local culture Virtual space interaction through posts
@palembangharum	Exploration of culinary specialties	Jajanan pasar as a representation of locality, use of localization elements (language)
@bekaldariibu	Affection, domesticity	Narrative of affection, provision of love
@geulishomemade	The commodification of emotion	Recipes passed down from grandma
@yunita_princess	Emotional ritual	The cooking process becomes a gesture of affection
@gouw.id	Commodification of emotion Ethnic identity	Vintage visuals Authentic packaging
@ikikoue	Virtual community	Follower participation in digital space

Source: Researcher Processed Data, 2025

Nostalgia as Visual Narrative Strategy

The concept of romanticism in consumption studies is often associated with the search for emotional, personal and spiritual values in everyday objects, including food (Belasco, 2008). Nostalgia in the culinary context becomes an instrument to rebuild the relationship between the past and the present, creating a meaningful consumption experience (Sutton, 2001). In another study, Holak and Havlena (1998) showed that food can be a powerful trigger for emotional memories, which influence perceptions of product quality and meaning.

Figure 2. Use of the word “nostalgia” in Instagram feed posts



Source: Instagram @nypang71, @sarisari.jajananpasar, 2025



Figure 3. Jars, banana leaves, old-fashioned packaging become nostalgic markers

Source: Instagram @nypang71, @sarisari.jajananpasar, 2025

Jajanan Pasar as a Representation of Culture and Locality

The account @palembangharum highlights the richness of Palembang's culinary specialties such as kue maksuba and enggak ketan, while @lapisbogor explores taro as a typical Bogor food ingredient that is explored into lapis talas. The use of visual symbols (colors, regional fabric motifs, local language) shows that each product is packaged not only as a consumer good, but also a representation of collective identity. This reinforces Appadurai's (1988) idea that food is an important tool in the production and representation of cultural identity. This representation is also a form of micro cultural diplomacy disseminated through social media.



Figure 4. Jajanan pasar as a representation of Palembang's food locality
Source: Instagram @palembangharum, 2025



Figure 5. The use of local food ingredients and regional clothing as a marker of Bogor's locality
Source: Instagram @lapisbogor, 2025

Affection through Traditional Flavors/Emotions, Memories, and Social Bonds

The accounts @yunita princess and @bekaldariibu present food in the context of home life and family relationships. Their intimate visual narratives of school supplies, cooking for their husbands, or family meals contain strong affective content. In their uploads, cakes such as klepon, cenil or kue lumpur are not just objects of consumption, but manifestations of a mother's, wife's, or child's love for the family. This is in line with the concept of material culture of love Lupton (1996), which is how ordinary objects-including food-contain and convey affection in a family context



Figure 6. The process of cooking and serving food is a homely affection
Source: Instagram @yunita_princess, @bekaldariibu, 202

Commodification of Emotions: A Nostalgia Branding Strategy

The accounts @geulishomemade and @gouw.id show innovation in terms of flavor (lapis kurma, brownies tape), packaging (modern and minimalist), and distribution (pre-order and national expedition). These innovations serve as a tool to increase the competitiveness of local products in a wider market. In Schumpeter's (1934) framework, this innovation can be classified as a form of "creative destruction", replacing old structures with new ones that are more adaptive to market demands. It also shows the synergy between preservation of tradition and digital-based business transformation.



Figure 7. Commodification of emotions as a branding strategy
 Source: Instagram @geulishomemade, @gouw.id, 2025

Virtual Community and Collective Sentiment

Instagram acts as a transformative medium where cultural narratives, consumer experiences, and culinary values are openly negotiated. Kozinets (2010) refers to digital spaces as arenas where social meanings are constructed through symbolic interaction. In this context these accounts not only sell products but also educate the public about the richness of local culinary culture. The Instagram platform also functions as a "digital storefront" that expands access to culinary heritage and connects diaspora communities with their cultural roots.

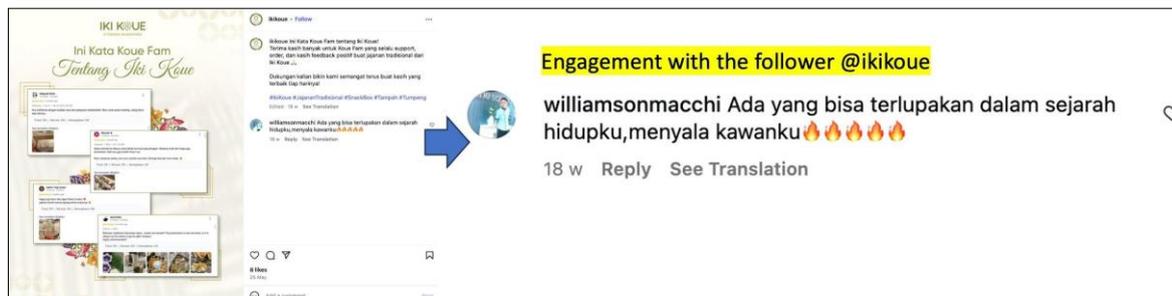


Figure 8. The internet provides access to cultural heritage and online community gatherings
 Source: Instagram @ikikoue, 2025



Source: Instagram @lapisbogor, 2025

Discussion

The accounts @nypang71 and @sarisari.jajananpasar consistently display content that evokes childhood memories, such as the use of the captions "Nostalgia, feels like going back to "djaman doeloe" or "Nostalgia." The visualization or traditional packaging (jars, banana leaves and the presentation of jajanan pasar in old-fashioned packaging also reinforce the nostalgic effect. As Sutton (2001) argues, food becomes a memory marker that plays a role in identity construction. This strategy is able to create emotional resonance in account followers and strengthen consumer loyalty. Freud (1957) said that nostalgia is a manifestation of oral comfort and memory anchoring.

Instagram accounts @palembangharum and @lapisbogor consistently position market snacks as not just consumption products but icons of city identity. In visual uploads and captions, jajanan pasar such as lapis talas, enggak, or kue srikaya are always associated with images of local pride. This strategy reinforces the claim that traditional food is part of the city's brand and a means of cultural representation. A common narrative is: *"If you haven't bought Lapis Talas in Bogor, you haven't been to Bogor."* Or. *"Enggak ketan is not just food, but a sense of longing for Palembang."* This finding is in line with the concept of local food branding, which shows how food products play a role in shaping travelers' perceptions of a destination's authenticity (Richards, 2012). Visual findings show that jajanan pasar products are often associated with geographical elements, history, and social values of the community. These elements create a connection between the food and local family recipes, or visualizing the city scape in the setting of the product. Psychosocially, this connection also functions as a collective memory tool - food becomes a medium to "revisit" the place of origin. Both emotionally and symbolically (Assmann, 2011). In the realm of visual consumption on Instagram, this creates an emplaced memory that reinforces romanticism and bonding community, especially for diaspora users.

Referring to Erik Cohen's (1979) theory of tourist experience, jajanan pasar represented on social media function as symbolic commodities in domestic culinary tourism narratives. Food is not only consumed physically, but also symbolically as a sign of presence, authenticity, and the expected local experience. Cohen mentions that tourists experience travel in various typologies- from recreational to existential. In this context, the visual and direct consumption of jajanan pasar becomes a form of "ritual locality", where travelers (or followers) build symbolic affinity with the local culture through simple yet meaningful food. For example, posts that associate pempek with "memories of the Musi River" or lapis Bogor with "cool air and rain city atmosphere show that food works as a narrative anchor in the tourist experience.

In the practice of cooking jajanan pasar, it was found that kitchen activities are not just a domestic task, but an emotional ritual. The process of wrapping leupeut, filling dadar gulung, or organizing pastels in lunch boxes becomes a gesture of affection that is not always spoken but felt. According to Freud (1957), oral pleasure has a close relationship with a person's early emotional development phase especially through eating experiences provided by caregiving figures. In this context, food - especially jajanan pasar - becomes a psychological tool to build attachment and oral comfort. Sociologically, this activity also reinforces the role of the kitchen as a space for the production of love and culture, not just a domestic workplace (DeVault, 1991).

The traditional sweet, soft, and warm flavors of jajanan pasar such as lapis, nagasari or bubur sumsum contain the value of affection and familiarity. These flavors are internalized from childhood as a "sense of home, or what psychological theory calls memory anchoring (Kaplan et al., 2015). In the visual narratives of the accounts studied, food is not only associated with the mother as provider, but also as a reminder: that home is a place where affection can be present through the texture of coconut, the aroma of pandan leaves, or the sweetness of brown sugar. This also relates to Manolis' (2010) theory of emotional gastronomy, that food can be a nostalgic medium that activates emotions of love, longing, and a sense of security from the past.

In observing the content of @geulishomemade and @gouw.id accounts, it was round that there is a practice of commodification of emotions that are deliberately constructed to trigger a sense of nostalgia in the audience. Jajanan pasar such as bolu kukus, apem, or wajik are not just sold, but

"retold as part of the past that touches emotions". This finding shows that collective memory has become a marketing strategy, where food acts as a medium of emotion, not just a consumption product. Terms such as old school, grandma's recipe or authentic serve as triggers for affection and a sense of security, making products more food - they are emotional experiences that can be bought.

Linguistically and visually, the accounts tend to use language and visual aesthetics that consistently point towards a retro style such as the buzzwords "legendary," "old school," "handed-down recipes," "school memories." etc. Also the visual aesthetics include the use of sepia colors, props such as glass jars, old iron plates, and traditional kitchen settings. This strategy is a form of narrative branding, a technique of building brands based on stories and affection (Holt, 2004). The narrative of the past is used as an "added value that strengthens the positioning of the product as something emotional, authentic, and personally valuable to consumers.

Referring to Schumpeter on entrepreneurship, innovation is not only the creation of new products, but also includes new ways of presenting, packaging and marketing old goods. In this context, jajanan pasar become a new commodity through innovations in packaging, such as vintage kraft boxes: packaging in the form of vintage kraft boxes, folded banana leaves, or 80'-style floral plastic; presentation in the form of old iron plates, rattan trays, old wooden tables; and taste by maintaining old flavors but with modern production consistency. This innovation is a form of affection-based entrepreneurship, where the emotional value of consumers is the main focus. Culinary entrepreneurs create products not only to satisfy the taste buds, but also to evoke memories and a sense of longing-which is a competitive advantage in today's digital consumption era.

Analysis of social media accounts such as @ikikoue and @lapisbogor shows high follower participation in the form of comments such as "*Ada yang terlupakan di dalam sejarah hidup aku, menyala kawanku 🔥🔥🔥🔥*," atau "*Kenangan masa kecil, talas rebus + kelapa parut + taburan gula putih...trus mereka bertiga dimakan barengan, dicocol gitu...minumnya teh sepet anget...mantaaaap.*" ("Something was forgotten in my life's history, my friends are on fire 🔥🔥🔥🔥," or "Childhood memories, boiled taro + grated coconut + a sprinkle of white sugar... then the three of them ate it together, dipping it like that... and they drank warm, bitter tea... delicious."). These findings show that culinary accounts are not only spaces for product transactions, but also spaces for affective conversations that strengthen identity and collective memory. This interaction builds a kind of shared affective memory, which is a childhood memory that is not only individual, but also social (Zittoun, 2008).

Digital culinary accounts form a "nostalgic virtual space", where personal memories are brought together and reinforced by the experiences of others. Through social interactions - such as comments, reposts and story sharing - a digital campfire is created where people warm each other's memories with food as the trigger. This concept is in line with Cohen's (1979) theory in existential tourism studies, where food is not only biological consumption, but also a means of interpreting one's existence in a social and emotional context. In virtual space, jajanan pasar become an "entrance" into the world of the past, where identity and social proximity are reconstructed.

Referring to Freud (1957), memories of childhood food (especially from mother/grandmother figures) are a form of oral nostalgia, where the deepest human emotions (security, love, attachment) are realized through food memories. In the digital context, this romanticism is no longer private, but shared collectively through online communities. In other words, romanticism towards market snacks is not just personal, but has become a social emotion that can be capitalized on and collaborated with. This reinforces the understanding that food is not just an object of consumption, but an affective medium that forms an emotional community.

It can be said that the results of the analysis indicate that nostalgia-based culinary accounts are able to form a digital community based on memories, where emotions and identities are formed together. This is relevant to the experience management approach in the digital food industry, and enriches the study of digital gastronomy as an emotional performative space. It also shows the transformation from physical consumption to narrative and affective consumption, where memories of the past are not just stories, but social commodities that continue to be collectively reproduced and broadcasted. In terms of theory, this research reinforces the thesis that food is an interdisciplinary

medium that crosses the boundaries of gastronomy, psychology, sociology and creative economy. In a practical context, jajanan pasar have proven to be a strategic tool in building cultural and emotional branding, as well as encouraging local economic empowerment. The potential of emotional and cultural narrative-based culinary tourism needs to be developed as part of the national tourism strategy.

CONCLUSION

This research reveals how the romanticism of jajanan pasar is represented in nine local food-based Instagram accounts. Through a netnography approach, it was found that digital content that emphasizes nostalgia, culture, attention, and innovation, plays an important role in shaping consumers perceptions and preferences towards jajanan pasar. The visualization of food is not simply as an object of consumption, but as a symbol of memory, identity, and social relations. Narratives constructed through digital platforms have proven effective in strengthening brands, expanding market reach, and building culture-based communities. This research enriches the repertoire of gastronomy studies with a multidisciplinary approach combining theories from psychology (Freud, 1957) tourism sociology (Cohen, 1979), and creative economics (Schumpeter, 1934). The findings show that culinary studies cannot be separated from emotional, symbolic and digital aspects, and open space for the integration of netnographic methods in contemporary tourism and cultural studies.

For culinary Micro-Small-Medium Enterprises (MSME) businesses, these results show the importance of building affective narratives that are authentic and based on local culture. Instagram is not only a promotional media, but as a means of education and cultural diplomacy that can expand the added value or products. Local governments and tourism agencies can utilize this approach to design digital -based culinary tourism development strategies, especially in promoting traditional food to the younger generation and international tourists.

This study has several limitations, including a focus on only nine Instagram accounts, which does not cover the full geographical and cultural diversity of jajanan pasar in Indonesia. The netnography method does not involve direct interviews with account owners or consumers, so emotional engagement and symbolic meaning are derived from limited visual and textual interpretation. Future research gaps include extending the study to other digital platforms such as TikTok, YouTube, and e-commerce to see how the transformation of street food hawker romanticism occurs across media. Longitudinal studies to see changes in narrative and visual strategies of culinary MSMEs in the face of digital market dynamics. Quantitative studies based on sentiment analysis or engagement analytics to measure the impact of emotions on purchasing decisions more empirically. As well as comparative studies between jajanan pasar in Indonesia and other Southeast Asian countries as part of regional identity and culinary diplomacy. By involving cross-disciplinary actors: business actors, policymakers, academics, and the culinary community, this research is expected to encourage the emergence of policies to promote jajanan pasar, a more holistic approach to the preservation and development of local culinary heritage in the digital era.

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