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Kisarasa Youtube Channel's Gastronomic Storytelling: A Narrative Paradigm Study

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ABSTRACT

Consumer preferences for food and drinks have now changed. Consumers are now emphasizing emotional needs and the stories behind culinary products. Consumers are interested in the origin of raw materials, manufacturing techniques, and the values instilled by producers, thereby creating an emotional connection with the food they consume. Social media such as Instagram, TikTok, and YouTube are crucial in introducing new culinary trends and unique dining experiences. In particular, food vloggers on YouTube use the platform to share their gastronomic storytelling. This qualitative research uses a content analysis approach with narrative paradigm theory to analyze how the structure and accuracy of gastronomic storytelling on YouTube provide information about culinary products while enriching viewers' emotional and intellectual understanding of gastronomy

INTRODUCTION

There has been a significant shift in consumer preferences for food and beverages in recent years. Consumers no longer only seek to fulfill physiological needs but also deeper emotional needs (Rachão et al., 2023). According to Rachão et al. (2023), there are trends in culinary consumer expectations in the next few years. These trends are culinary storytelling, sensory experiences, personalization, healthy food, outdoor dining, co-production, authenticity, social interaction, digitalization, and sustainability. Culinary consumers no longer focus only on food and drinks but also on gastronomic experiences and storytelling. Consumers are increasingly interested in the stories behind the food and beverage products they consume, knowing the origins of the raw materials, the manufacturing techniques used, and the values instilled by the producers in these products, providing an additional emotional dimension that makes consumers feel more connected to the product. The food they consume (Fischler, 1988).

The stories behind food and beverage products enrich consumer experiences and influence consumer perceptions, beliefs, and preferences in choosing culinary products (Delliana & Pratiwi, 2022). It reflects a shift from simply selecting food and drinks based on taste to searching for more meaningful and emotionally satisfying experiences (Tellström et al., 2006). Consumers are increasingly interested in the stories behind food and beverage products. They want to know about the origins of raw materials, the manufacturing techniques used, and the values manufacturers instill in their products. It provides an additional emotional dimension that connects consumers to their food. It reflects a more profound shift away from simply choosing food and drink based on taste alone towards a search for more meaningful and emotionally satisfying experiences.

The role of social media is very significant in influencing consumer preferences for food and drinks. Platforms like Instagram, TikTok, and YouTube continue introducing consumers to new culinary trends, visually appealing foods, and unique dining experiences (Mellia Harumi et al., 2022). This

exposure encourages consumers to seek culinary experiences beyond satisfying physiological needs (De Veirman et al., 2017). One of the most prominent developments is gastronomic storytelling through the YouTube platform, where famous chefs and ordinary people known as "food vloggers" share their culinary stories and experiences. These food vloggers have impacted culinary culture (Liling et al., 2022). Food vloggers share their gastronomic experiences, recipes, and reviews on social media platforms. They create immersive and engaging content, which influences consumer preferences and culinary trends (Luong & Ho, 2023).

The phenomenon of the rise of culinary and gastronomic content through the YouTube platform not only provides valuable information for consumers but also fulfills consumers' needs for gastronomic storytelling, which in turn influences consumer preferences for culinary consumption (Wachyuni et al., 2023).

This research aims to analyze how gastronomic storytelling via YouTube provides information about food and takes viewers on an emotional and intellectual journey that enriches their understanding of the rich culinary heritage of a region. Using Walter Fisher's narrative paradigm theory as an analytical framework, this research will analyze the structure and accuracy of the narrative of a gastronomic story in a video on the YouTube platform.

Food and Communication

Food has multi-sensory properties, including taste, touch, sight, sound, and aroma. Food can communicate in various ways and become a form of language (Counihan & Esterik, 2012). Broadly defined, communication is the process by which we understand the world and our efforts to convey that understanding to others through verbal and non-verbal language. We should view food as a form of communication because food is at the center of every significant event in human life, such as birthdays, weddings, holidays, and funerals.

Food and its ingredients are produced, processed, exported to various countries, and advertised and promoted worldwide by mass media.

Communication theory can help understand and research the human relationship with food. From a communication studies perspective, food has been and continues to be an essential symbol in creating meaning. Food is not only a site for sharing meaning but also a place where we struggle to find meaning (Stajcic, 2013).

In communication studies, academics investigate how humans use verbal and non-verbal symbols to express meaning and the impacts of this communication. In the context of food, communications scholars explore how meaning is created and transmitted when message producers, often corporations, design food-related messages such as advertising and films. These messages then spread across cultures and are interpreted by diverse audiences.

Arthur Lizie emphasizes two main themes of the "food communication" discourse. First, he highlights the importance of food in shaping one's self-image in front of oneself and others. Second, he examines food communication in more depth from the political dimension. This discussion emphasizes how entities with greater power, such as food corporations, control the public conversation about food. Controls like these result in the promotion of unhealthy foods and changes and distortions of traditional food culture, often to the detriment of groups with less power. Arthur Lizie further explores the theoretical and methodological approaches communication scholars use to investigate and explain how people use food to construct and convey meaning. He stated that four fields of study most often appear in the literature on food communication: rhetoric, public relations, media and advertising effects, and cultural studies (Lizie, 2013).

Gastronomic Storytelling and YouTube

Gastronomy is a combination of art and science related to how to eat well. Gastronomy is also related to the understanding of other aspects related to food and drink, namely elements of storytelling and verbal and non-verbal communication related to a locality, both regional and national (Gillespie, 2001). The classic definition of gastronomy is the art of preparing and eating delicious food. Another

widely accepted definition is that Brillat-Savarin proposed that gastronomy is concerned with food preparation and how, with whom, where, and when humans consume it. Gastronomy is a social representation related to the culture of a society, the way of eating, emotions and feelings, and specific culinary methods and techniques used to prepare food and drinks. Foods, ingredients, or dishes that are part of gastronomy are described in specific areas, where the pleasure of consuming them and their sensory characteristics are fundamental to knowing and telling (Rojas-Rivas et al., 2020).

Gastronomic storytelling is becoming increasingly popular through social media, especially the YouTube platform. YouTube has become the dominant platform for sharing video content, including gastronomic content (Dias & Aguiar Filho, 2020). YouTube food videos present recipes and cooking techniques and tell the content creator's cultural background, history, and personal stories (Cunningham & Craig, 2017). Gastronomic storytelling via the YouTube platform is an increasingly popular phenomenon in the digital era. Users use videos to share culinary experiences and recipes and explore food culture. Effendy et al. (2021) suggest that food videos on YouTube use robust narrative techniques to attract viewers, including charismatic narrators, exciting visuals, and emotionally evocative storylines.

Meanwhile, research by Vlahović et al. (2023) shows that the success of food vloggers on YouTube often depends on the ability of their narratives to convey meaning through dynamic interactions between narrative elements that increase audience engagement and shape perceptions. In addition, this study also discusses how this narrative structure contributes to vlog semantics, revealing the intricacies of message delivery and storytelling in this digital medium. This research reveals the semiotic richness of vlogs, explaining how signs and symbols are used in narratives to create more profound meaning. The study revealed key findings, including common narrative elements, strategic use of semantics and semiotics, varied imagery choices, emotional tone, and audience engagement tactics

(VlahoviĆ et al., 2023). The ability of food vloggers to create authentic and trustworthy stories can influence viewers' interest in consuming culinary products and gastronomic tourism (Kiagun & Widiasanty, 2023). In this context, the narrative paradigm can be used to analyze how videos with gastronomic storytelling content can build a coherent story acceptable to the audience.

Narrative Paradigm Theory

The narrative paradigm posits that humans are storytellers and that considerations of values, emotions, and aesthetics form the basis of human beliefs and behavior. Humans are more persuaded by a good narrative than by a good argument. According to Fisher, the essence of human nature is telling stories (Fisher, 1985). The narrative referred to by Fisher is a symbolic action, namely words and actions that have a sequence and meaning for those who experience, create, or interpret them. The narrative is more than a story (Fisher, 1984). Fisher believes all human communication can be understood as narrative, which must meet two main criteria: narrative coherence and fidelity. Narrative coherence refers to how well the story elements are connected logically, while narrative fidelity refers to how well the story fits Fisher's (1984)—audience's experiences and values. With narrative coherence and narrative fidelity, humans can understand complex stories and choose which stories to accept and which to ignore (West & Turner, 2021).

Gastronomic storytelling via the YouTube platform can be analyzed effectively using narrative paradigm theory. Narrative coherence and narrative fidelity play an essential role in the success of a food video, as they help create an emotional and intellectual connection with the audience. The narrative paradigm provides a method for assessing which stories can be accepted and which are ignored through narrative coherence and fidelity. Narrative coherence is a principle in the narrative paradigm used to assess a story's internal consistency. There are three types of narrative coherence, namely:

1. **Structural Coherence:** This type refers to the flow of the story, whether it is connected logically and coherently.

2. **Material Coherence:** This type refers to the suitability of one story to another.
3. **Characteriological Coherence:** This type refers to whether or not the story's characters can be trusted.

Meanwhile, narrative fidelity is the truth or reliability of a story. Stories with narrative fidelity will sound natural to the listener. Stories that have narrative fidelity will have the power of meaning.

METHODS

This research is qualitative research with a content analysis approach. Content analysis is an approach used to interpret and understand the meaning of text, images, or other media. In qualitative research, content analysis involves coding textual or visual data to identify emerging themes, patterns, and concepts. Content analysis is a research technique for making replicable and valid conclusions from data by considering the context of its use (Krippendorff, 2019). The data in video form, is choose via archival research. Archival research is the utilisation of public data or documentation. Video Ragam Hidangan Petis Khas Surabaya was collected from YouTube channel Kisarasa with URL at https://www.youtube.com/@Kisarasa_id. The unit of analysis for this research uses the Narrative Paradigm theory, namely narrative coherence and narrative fidelity. Qualitative methods with this approach and unit of analysis allow researchers to analysed communication systematically and objectively to identify the structure and fidelity of gastronomic narratives.

RESULTS AND DISCUSSION

Kisarasa is a YouTube channel that offers a unique and exciting food documentary series. Currently, Kisarasa has aired three seasons with eight episodes each, so this channel has 24 videos inviting viewers to explore the world of Indonesian cuisine in a story-filled way. Unlike food documentary series, which may only show the cooking process and taste reviews, Kisarasa takes viewers into the story behind each dish featured. It concerns each dish's food, origins, culture, and traditions.

This *Kisarasa* is hosted by famous Indonesian celebrity chefs Chef Renata and Chef Juna. These two chefs have cooking skills, charisma, and storytelling abilities, making each episode lively and exciting. The two of them traveled to various remote areas in Indonesia to discover and explore the rich and varied gastronomic stories of each region

they visited. In each episode, Chef Renata and Chef Juna meet local culinary figures and gastronomic experts. They dialogue with chefs, food vendors, and people with deep knowledge of their region's food and culinary traditions. From September 1, 2022, to June 21, 2024, *Kisarasa* broadcast 24 episodes divided into three seasons; the title of each episode can be seen in Table 1.

Table 1. *Kisarasa* Episodes

Season	Episode	Title
1	1	Chef Juna's Journey to Bali, Full of Flavors and Memories
	2	Sultan's Dish for Chef Juna & Renatta! Historical Recipes of Yogyakarta Palace
	3	First Time for Chef Juna Cooks Konro, Special Food of Najwa's Homeland
	4	Chef Juna dan Renatta Mencicipi Makanan Unik Bali! Lebah, Marlin, & Labi-Labi!
	5	Wara-wiri Bersama Juna dan Renatta, Menelusuri Makanan Unik Di Yogyakarta!
	6	Masak tongseng bareng Raditya Dika, malah bikin Chef Renatta gak fokus
	7	Cerita dan Rasa Kuliner Khas Bali Kembali Bikin Chef Juna dan Renatta Penasaran
	8	Menyusur Tanah Jawa, Mencari Rahasia Dari Kuliner Khas Yogyakarta
2	1	Kisah Singkong dan Aneka Olahannya di Bumi Parahyanga
	2	Kisah Tahu Sumedang yang Melegenda
	3	Kisah Kehangatan Keluarga di Balik Sate Maranggi Khas Purwakarta
	4	Masak Ikan Bakar, hidangan favorit Ibu Tri Rismaharini
	5	Lalapan, Kekayaan Gastronomi Nabati Tanah Sunda
	6	Rijsttafel, Sisa Jejak Kolonialisme di Tanah Batavia
	7	Mengenal Pecak Ikan, Gabus Pucung, & Sop Daging. Hidangan Khas Tanah Betawi
	8	Warna Warni Sajian Hidangan Khas Betawi yang Lekat di Hati
3	1	Siput Popaco & Sayur Lilin Kekayaan Boga Asli Morotai
	2	Gohu Tuna, Warisan Budaya Maluku Utara yang Memikat
	3	Papeda Kuah Kuning khas Ternate
	4	Hikayat Cengkeh & Rempah-Rempah Pulau Ternate
	5	Ragam Hidangan Petis Khas Surabaya
	6	Pesona Hidangan Sego Khas Kota Pahlawan
	7	Kampoeng Semanggi Suroboyo
	8	Bhineka Djaja, Kisah Kedai Kopi Bali Lintas Generasi

The episode chosen to be researched was the season 3, episode 5 video titled *Ragam Hidangan Petis Khas Surabaya*. In this episode, Chef Juna and Chef Renata are in Surabaya to explore local culinary wisdom closely related to the culture and history of Surabaya

as a city of heroes. The episode *Ragam Hidangan Petis Khas Surabaya* has a plot divided into three parts: the beginning, middle, and end. The plot can be seen in Table 2.

Table 2. Plot of the Episode Ragam Hidangan Petis Khas Surabaya

Part	Duration	Content
Beginning	00.00 – 01.25	In this section, the video introduces the city of Surabaya as a city of heroes as a witness to the struggle for the founding of the Indonesian state, which has a culinary tradition that continues to develop with all the accompanying stories. The two main narrators of this video are also visually shown, namely Chef Juna and Chef Renata, who are entering the Majapahit Hotel and then surrounding it. The Majapahit Hotel is a historic building where the War of Independence began on November 10 in Surabaya. In this section, a signboard reading Hotel Majapahit is displayed, and a graphic animation in the form of large text, KISARASA, as the video's title.
Middle	01.25 – 06.10	The first middle section is a segment introducing the history of the city of Surabaya and its culinary icon, namely Petis. This segment features a history expert from Universitas Airlangga, Ikhsan Rosyid Mujahidul Anwari, S.S., M.A., who was invited to review the history of the city of Surabaya and its existence as an icon of the struggle for the founding of the Indonesian state. The main narrator and first source spoke at the Majapahit Hotel, where the Dutch flag was torn down, which triggered a significant war in Surabaya. The story flows through the narrative of the main character presented in this segment, varied by the story told by the two main narrators, so the plot is not stiff and boring. The history of the establishment of the Majapahit Hotel, the events that occurred at that place, and the chronology of the use of the Majapahit Hotel from the beginning until now. This segment is bridged by the narrative spoken by the historical figure that Surabaya is not only a historical city but also a legendary culinary icon, "Petis." Then, the conversation turned to the topic of the history of Petis. Petis in historical records has existed since the Majapahit era, contained in Serat Centhini during the Islamic era, and records from Raffles during the colonial period. In the colonial period, many remains of advertising artifacts were found displaying Petis sales promotions.
	06.10 – 08.05	The second middle section is a review segment about what Petis is. This segment seamlessly continues the discussion about raw materials and various techniques for making Petis by Chef Renata. This explanation is combined with a review of Chef Juna's presentation of petis and its use in food.
	08.05 – 12.00	The third middle section is a segment discussing the Petis factory and the history of Petis. In this segment, we present Mirza Fanty, owner of the Petis business, with the Raja Udang brand. This figure is the third generation of the Petis factory

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- business, which started in the 60s. Mirza talked about the history of her Petis factory, continuing with the various processes carried out in making Petis at the factory. This explanation is combined with the narrative of a historian who is presented again by explaining the raw materials, how to process Petis as found in historical inscriptions, and the variations in ingredients based on the Islamic, Colonial, and present periods. This narrative is connected to the sociological story of Surabaya, which has various ethnicities that inhabit the city, namely Javanese, Arab, Chinese, and Madurese.
- 12.00 – 17.25 The fourth middle section discusses typical Surabaya food that uses Petis, namely Lontong Balap. Chef Juna and Chef Renata visited the legendary Lontong Balap stall in Surabaya, namely Lontong Balap Rajawali. The video then presents Hasyim Miranto, the Lontong Balap Rajawali stall owner. The owner then explained the shop's history, which has entered its second generation. The explanation by the stall owner is combined with the narrative of a historian who appears again in this segment by reviewing the history of the name, how Lontong Balap has been sold from time to time, and its raw materials. Apart from telling the history of the Rajawali stall, Hasyim also told stories about his late father's will, which gave messages in order to maintain the continuity of the Rajawali stall business both in terms of the authenticity of raw materials, the details of the processing process, and the values of maintaining customer satisfaction. In this segment, Chef Renata also reviews the Lontong Balap dish technically in the style of a master chef.
- 17.25 – 23.15 The fifth middle section turns to a discussion of Lontong Kupang. In this segment, the video presents culinary entrepreneur figures Eko Ponadi Anggoro and Rochmah, owner of the Lontong Kupang stall Bu Wito. Like the previous segment, this stall owner tells the origins of their business and the values they maintain in maintaining customer satisfaction. In this segment, Chef Renata and Chef Juna again review Lontong Kupang cuisine from the technical side of cooking according to their expertise.
- 23.15 – 30.00 The sixth middle section continues with a discussion segment about Rujak Cingur. It opens with a visual of the location of the Rujak Cingur Durasim stall and a voice-over review by a historical figure who explains Rujak Cingur from a traditional perspective. Vegetables are an inland or agricultural tradition, Cingur is a Madurese tradition, and Petis is a coastal tradition. So Rujak Cingur is a food composed of inter-ethnic groups with their respective traditions. Then, the legendary Rujak Cingur culinary entrepreneur figure R.G.B. Andy Arya Saputra, the
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fourth generation of the Rujak Cingur Genteng Durasim stall, was presented. Andy explained the history of his stall from generation to generation. Until now, it has been entering its fourth generation and combined again with the narrative of a historical figure who reviews the origins of the name Durasim, which is the name of a street. The name was taken from a Ludruk cultural figure from Surabaya whom the Japanese chased because of the contents of his Ludruk. Andy, the stall owner, also explained the various Rujak Cingur menus at his stall, which vary from those of his ancestors. The video continues with a narrative from a historical figure who discusses Rujak Cingur from a sociological tradition perspective in the form of a mixed ethnic composition. This segment closes with Chef Juna and Chef Renata's review. Both reviews discuss the composition of the raw ingredients for Rujak Cingur food, as well as reviews about the aroma and taste of the taste buds.

30.00 – 35.00

The middle of the seventh part of the discussion turns to the culinary Tahu Campur and Tahu Tek. The video was presenting the culinary entrepreneur who owns Tahu Campur and Tahu Tek Cak Kin, namely Sulikin. Sulikin explained the origin of Tahu Tek, which comes from the sound of a frying pan being hit when it is sold around. Sulikin also said he started selling Tahu Campur and Tahu Tek in 1993 at Rp. 3000 around, and until now, it has had a legendary stall. He also discussed the beginning of learning to make this dish, explained the raw ingredients, and how to maintain the taste, so stay put and run away. This explanation was then continued with a review by Ikhsan, the historical figure, who reviewed Tahu Tek in terms of the periodization of the birth of this food. He explained the distribution of typical Surabaya foods, which had been reviewed previously. Starting from the consumption of processed tahu initially consumed by the Chinese ethnic group, even if there were Javanese who consumed tahu, they were from the royal family, and ordinary people did not consume it. Tahu means tofu in English. Over time, inter-ethnic interactions occurred during the colonial and independence periods, resulting in cultural acculturation and acculturation of culinary traditions. The tahu is mixed with egg, potato, and sprouts; the lontong, typical of Surabaya, is impossible to leave out. Lontong is a Hindu tradition inherited from the Majapahit era, which differs from ketupat, an Islamic tradition. This segment was closed again by a review by Chef Juna and Chef Renata regarding the art of serving food or the science of gastronomy.

End	35.00-41.06	<p>The video closes with a review of Ikhsan, the historical and cultural figure presented in this episode. He closed his narrative by reviewing typical Surabaya food, Petis, and Lontong. Lontong is a legacy of the Majapahit tradition steeped in East Javanese culture. During the Majapahit era, people's mobility was very high because their territory was large. Lontong is used as the leading logistics substitute for rice. Lontong comes from processed and wrapped rice, so it is more durable than rice that can be carried during travel or war. The review continued with Chef Renata's narrative about the character of the Surabaya people, who are very strong in Ludruk and East Javanese traditions. Then, the video closes with Chef Juna's voice, who summarizes the entire video with the words, "From spicy to savory dishes to delicious, everything awaits in this coastal city. In Surabaya's culinary reportage, there are essential raw materials, raw materials that, if they did not have a culinary identity, would seem meaningless. That is the exotic black Petis fundamental to many Surabaya restaurants." This narrative is supported by close-up visuals of Petis dishes and entire shots of the faces of the characters presented in this video episode, taken together with the environment in which they live, namely the factory and its legendary stalls.</p>
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Narrative Coherence

The principle of coherence is an essential component of the narrative paradigm, ultimately determining whether someone accepts or rejects a particular narrative. Coherence refers to the internal consistency of a narrative.

1. Structural Coherence

In terms of videography, the KISARASA gastronomic documentary video episode *Ragam Hidangan Petis Khas Surabaya* has a story plot that is told coherently. The video has a beginning, middle, and end that are interrelated in an exciting way. The first part opens with an introduction to the topic, speaker figures, and the location of the city of Surabaya, which will be used as the main discussion of the culinary traditions.

The middle part has seven segments, each connected with a cinematographic speech in a varied and non-monotonous way. The seven sections are the first and middle sections in the form of a segment introducing the history of the city of Surabaya and

the Petis culinary icon. The second middle section is a review segment about what Petis is. The third middle section is a segment discussing the Petis factory and the history of Petis. The fourth middle section discusses typical Surabaya food that uses Petis, namely Lontong Balap. The fifth middle section is the discussion segment of Lontong Kupang. The sixth middle section is a discussion segment about Rujak Cingur. The seventh middle section discusses the Tahu Campur and Tahu Tek culinary products. These seven segments are interconnected with an exciting storyline. The audience can get carried away without feeling monotonous when each segment is presented. The video then closes with an overview of all the topics discussed in the gastronomic video by the three central figures, namely Chef Juna and Chef Renata as the presenters of this KISARASA documentary video, and one figure from Surabaya's culinary historian. The structure of the KISARASA gastronomic storytelling episode of *Ragam*

Hidangan Petis Khas Surabaya feels smooth, from beginning to end, with variations in narrative that are not monotonous. This structure can entertain the audience and provide rich knowledge about the culinary heritage of Surabaya through interestingly arranged authentic stories. When assessing the coherence of a story, listeners ask whether the narrative seems to "come together" consistently. Narratives have coherence when all parts of the story are present. Coherence means that we do not feel that the storyteller is leaving out important details or contradicting story elements in any way (West & Turner, 2021). The KISARASA gastronomic storytelling episode of Ragam Hidangan Petis Khas Surabaya has structural coherence by presenting all the elements of the gastronomic story of typical Surabaya culinary delights in a structured and consistent manner, linking each other to provide entertainment as well as exciting knowledge for the audience.

2. *Material Coherence*

The degree of correspondence between one story and another in the entire content of the KISARASA gastronomic documentary video episode Ragam Hidangan Petis Khas Surabaya feels interrelated. Starting from the historical story of Surabaya, the stories about Petis and other typical Surabaya foods that use Petis are interconnected. Each story topic material is examined from various perspectives, from history, raw materials, stories of legendary culinary artists, processing, and presentation to cultural, traditional, and sociological aspects. Each material complements each other according to the other stories. Materially, the narrative told in the KISARASA gastronomic documentary video episode Ragam Hidangan Petis Khas Surabaya is not only about the food product itself but also how, with whom, where, and when people consume it. Surabaya's typical gastronomy, namely Petis and its derivative foods, is said to be a social representation related to the culture of a society, related to the way of eating, emotions, and feelings, as well as specific culinary methods and techniques in preparing food and drinks (Rojas-Rivas et al., 2020).

3. *Characterological Coherence*

Characterological coherence refers to the believability of the characters in the story (West & Turner, 2021). The characters presented in the KISARASA gastronomic documentary video episode Ragam Hidangan Petis Khas Surabaya are very complete. In this video, two celebrity chefs whose expertise is highly recognized are shown, namely Chef Juna and Chef Renata. Ikhsan Rosyid Mujahidul Anwari, S.S., M.A., an expert in history and culinary culture from Universitas Airlangga, accompanied them from the beginning until the end video. Seamlessly, the three reviewed all the gastronomic specialties of Surabaya by presenting six legendary culinary figures from Surabaya. They are starting from Mirza Fanty, owner of a Petis business with the Raja Udang brand. This figure is the third generation of the Petis factory business, which started in the 60s. Then Hasyim Miranto, the owner of the Lontong Balap Rajawali stall, entered its second generation. Eko Ponadi Anggoro and Rochmah, owners of Lontong Kupang stall Bu Wito. Then R.G.B Andy Arya Saputra, the fourth generation of the Rujak Cingur Genteng Durasim stall. And finally, Sulikin, owner of Tahu Campur and Tahu Tek Cak Kin. All the figures above are very credible in talking about the gastronomic specialties of Surabaya, and all the stories accompanying them come from various storytelling perspectives. So, the KISARASA gastronomic documentary video episode Ragam Hidangan Petis Khas Surabaya has characterological coherence.

Narrative Fidelity

Another principle besides coherence is narrative fidelity. Stories with narrative fidelity will sound real to listeners. From all the stories in the KISARASA gastronomic documentary video episode Ragam Dish Petis Khas Surabaya sounds very acceptable and believable because the structure is very coherent, the story material is complementary, and the characters presented are very credible to tell all the stories told in the KISARASA gastronomic documentary video episode Ragam Typical Surabaya Petis Dish. This makes the stories powerful for the audience. Fisher

(1989) notes that when elements of a story represent an accurate statement about social reality to the audience, those elements have narrative fidelity.

Through gastronomic storytelling in the KISARASA documentary video episode *Ragam Hidangan Petis Khas Surabaya*, such as the data and discussion presented above, Chef Juna and Chef Renata managed to speak coherently in exploring the richness of Surabaya's typical culinary heritage which is thick with history, culture and local traditions. They reveal fascinating stories about the origins of dishes, traditional cooking techniques, unique local ingredients, and the cultural and historical values associated with these foods by presenting credible figures to tell stories about the typical gastronomy of Surabaya. The KISARASA video documentary episode *Ragam Hidangan Petis Khas Surabaya* is not only about reviewing food in terms of taste but also invites viewers to understand the broader context behind each dish. Viewers are invited to see how food can reflect a region's cultural and historical identity. Through this approach, the KISARASA video documentary episode *Ragam Hidangan Petis Khas Surabaya* presents an in-depth and inspiring gastronomic story, satisfying curiosity about food and enriching knowledge about Indonesian culinary culture and traditions. The KISARASA documentary video episode *Ragam Hidangan Petis Khas Surabaya* combines culinary, cultural, and story elements in one exciting and educational package. Each episode provides information about food and takes viewers on an emotional and intellectual journey that enriches their understanding of Indonesia's gastronomic riches.

CONCLUSION

Based on the results of the analysis and discussion of this research, it is known that the KISARASA documentary video episode *Ragam Hidangan Petis Khas Surabaya* has been able to tell the story of typical Surabaya gastronomy coherently, both in terms of story structure, story material, character credibility, and fulfilling the social reality of the audience so that it has narrative fidelity. This is shown by the narrative that the city of Surabaya

has legendary gastronomic wealth through Petis and the accompanying stories. Surabaya's history, traditions, and typical culinary culture are based on the heritage of the Petis culinary tradition and food variants that use Petis. The main message conveyed in the KISARASA video documentary episode *Ragam Hidangan Petis Khas Surabaya* is the richness of typical Surabaya culinary delights, namely Petis, Lontong Balap, Lontong Kupang, Rujak Cingur, Tahu Campur, and Tahu Tek. This is accompanied by aspects of the narrative coherence and narrative fidelity, which are precise and reasonable. Gastronomic storytelling today can provide information about food and take audiences on an emotional and intellectual journey that enriches their understanding of a region's rich culinary heritage. Researchers suggest using appropriate and reasonable aspects of narrative coherence and narrative fidelity to achieve success in gastronomic storytelling. Based on these findings, it can be concluded that the gastronomic storytelling of the city of Surabaya through the narration of the documentary video KISARASA episode *Ragam Hidangan Petis Khas Surabaya* is an example of a good and compelling region gastronomic storytelling. This is due to appropriate and reasonable aspects of narrative coherence and narrative fidelity. This can be an example of other culinary documentary videos introducing their respective region's rich culinary heritage.

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