

Prohibition on Consumption of Food Made from Dog Meat in Indonesia Reviewed from the Legal Aspect and Its Implementation

Baby Poernomo^{1*}, Avradya Mayagita²

¹Public Administration Study Program, STIAMI-Institute of Social Sciences and Management

²Communication Studies Study Program, Multimedia Nusantara University

babyoernomo28@gmail.com*



e-ISSN: 2987-811X

MARAS: Jurnal Penelitian Multidisiplin

<https://ejournal.lumbungpare.org/index.php/maras>

Vol. 3 No. 1 Maret 2025

Page: 55-61

Article History:

Received: 28-12-2024

Accepted: 04-01-2025

Abstrak : Indonesia merupakan negara dengan keindahan alam yang sudah mendunia, namun reputasinya di mata internasional tercoreng oleh kebrutalan perdagangan daging anjing jumlahnya dari waktu ke waktu semakin meningkat sangat signifikan. Dengan minimnya tindakan dari aparat, para pedagang daging anjing tampak semakin kebal hukum. Penelitian ini bertujuan untuk menjawab pertanyaan tentang bagaimana penerapan larangan mengonsumsi pangan olahan daging anjing dan apa saja upaya yang telah dilakukan pemerintah untuk menghentikan kebiasaan masyarakat Indonesia mengonsumsi pangan olahan daging anjing. Penelitian ini merupakan penelitian kualitatif dengan pendekatan fenomenologi. Teknik pengumpulan data dilakukan melalui wawancara semi terstruktur dan studi pustaka. Wawancara semi terstruktur dilakukan dengan alasan lebih sesuai dengan pendekatan fenomenologi karena narasumber dapat lebih leluasa mengungkapkan perasaannya dan peneliti dapat mengembangkan pertanyaan di lapangan sesuai dengan jawaban dari informan. Hasil penelitian ini menunjukkan bahwa regulasi terkait pelarangan konsumsi pangan berbahan baku daging anjing telah dibuat oleh pemerintah melalui Undang-Undang Nomor 18 Tahun 2009. Bahkan Undang-Undang Nomor 41 Tahun 2014 tentang Perubahan Atas Undang-Undang Nomor 18 Tahun 2009 tentang Peternakan dan Kesehatan Hewan kembali terbit dan mengatur tentang larangan penyiksaan hewan. Akan tetapi, perdagangan anjing atau pangan berbahan baku daging anjing tidak pernah berhenti dan cenderung semakin marak di Indonesia. Hal ini menunjukkan bahwa implementasi Undang-Undang tersebut tidak berjalan dengan baik di tingkat daerah.

Kata Kunci : Dog Meat; Consumption; Legal Aspect

INTRODUCTION

The consumption of dog meat by Indonesian people has become a culture and is difficult to eradicate because the government is faced with a difficult choice due to the construction of society that views the benefits of dog meat (Bangun, 2016). The dog meat trade in various regions of Indonesia has occurred even before Indonesia's independence. It is estimated that around 1,000,000 dogs are killed each year for consumption. When this behavior develops into a culture, it will be increasingly difficult to eradicate this cruel culture.

Tomohon Market in Manado, North Sulawesi is one of the most brutal slaughterhouses and also a place with high potential to spread rabies to other areas. Tomohon Market has been established since the 1850s and has a history that is attached and cultural to this day and has changed locations several times. Since long ago, the people of Manado, who are predominantly Christian, have liked to consume extreme wild animals. The market is called extreme because the way they are killed is very cruel, more specifically for dogs and cats. The first seller hits the dog/cat's head with a stick until it faints, then immediately burns it using a burner such as a fairly large portable gas torch. In addition, what makes the Tomohon market continue to exist even though it has been criticized by the domestic animal lovers community and the international world is the local government policy (Asrori, 2019).

Solo, Central Java, has also been in the spotlight because many people in the city openly open restaurants labeled "Rica Gukguk", "Sate Jamu", and so on. According to a report from the DMFI Coalition, approximately 500 dogs enter the city of Solo every day, and an estimated 13,700 dogs enter each month (Abrori, 2019). There are at least 82 stalls in Solo that sell dog meat menus. Solo itself does not yet have clear regulations regarding the prohibition of the trade and consumption of dog meat, which has given rise to many campaigns and actions. In addition to being consumed, the DMFI Coalition found that the skin of dogs traded in Solo is also used to make shuttlecocks (Dog Meat Free Indonesia, 2019).

Unlike Manado and Solo, Bali has been quite successful in handling the dog trade in its region with the issuance of a Circular Letter (SE) from the Governor of Bali Number 524.3/9811/KKPP/Disnakkeswan concerning the prohibition of the dog meat trade in 2017 (Badungkab, 2018). The circular letter emerged as a result of the local government's awareness that the dog meat trade in Bali could worsen the image of tourism in Bali.

Most rabies deaths occur from bites from rabid dogs and human consumption of dog meat also triggers the transmission of this zoonosis. In 2023, Indonesia showed the most rabies cases, as can be seen in the following table.

Figure 1. Highest Number of Rabies Cases in Indonesia in 2023

No	Provinces	Number of Cases
1.	Bali	14.821
2.	Nusa Tenggara Timur	3.437
3.	Sulawesi Selatan	2,338
4.	Kalimantan Barat	1.188
5.	Sumatera Barat	1.171
6.	Sumatera Utara	1,104
7.	Riau	1.019

No	Provinces	Number of Cases
8.	Nusa Tenggara Barat	739
9.	Sulawesi Tenggara	588
10.	Kalimantan Timur	562

Source: ISIKHNAS (2023)

According to data from the World Organization for Animal Health (OIE), every 15 minutes a person in the world dies from rabies and most of the victims are children in developing countries. 95% of rabies cases are caused by bites from dogs infected with rabies (OIE, 2019). These cases are spread across various countries in the world and include Indonesia, which is also a developing country. The dog meat trade in various regions of Indonesia has occurred even before Indonesia's independence. It is estimated that around 1,000,000 dogs are killed each year for consumption. When this behavior develops into a culture, it will be increasingly difficult to eradicate this cruel culture. Therefore, Indonesia needs the role of international NGOs that can drive change in a culture that should not be preserved.

Based on the problems above, the researcher is interested in conducting research on how to implement the ban on consuming food made from processed dog meat and what efforts have been made by the government to stop the habit of Indonesian people consuming food made from processed dog meat.

RESEARCH METHOD

This is a qualitative research with a phenomenological approach. The figure of phenomenology is Edmund Husserl (1859-1938), he is the founder of phenomenology who believes that there is truth for everyone, and humans can achieve it. The core of phenomenological thinking according to Husserl is that to find the right thinking, one must return to the "things" themselves. In the form of a slogan, this stance is expressed with the sentence *Zu den Sachen* (to the things). Returning to "things" means that "things" are given the opportunity to speak about their essence. Statements about the essence of "things" no longer depend on the person making the statement, but are determined by the "things" themselves (Asih, 2005).

Researchers in the phenomenological view seek to understand the meaning of events and their connections to ordinary people in certain situations. Phenomenological sociology is basically heavily influenced by Edmund Husserl and Alfred Schultze. Through the phenomenological approach, it is possible for the researchers to uncover how the dog meat trade works in Indonesia and why this activity continues even though there is a law prohibiting the consumption of dog meat. Phenomenology is also defined as a way of thinking that emphasizes the focus of subjective human experiences and stories and interpretations or implementations in the world (Moleong, 2007: 14-15). Phenomenological studies are used in conducting this research. This is based on the researcher's interest in studying more deeply the phenomena experienced by key informants. Qualitative research methods do not rely on evidence based on mathematical logic, numerical principles or statistical methods. Qualitative research aims to maintain the form and content of human behavior and analyze its qualities, even some experts change it into qualitative entities (Mulyana, 2003: 150).

In terms of scientific discipline, phenomenology studies the order or structure of a person's experience and consciousness. Literally, phenomenology is defined as a study

that studies phenomena, such as appearances, everything that appears in our experience, how we experience something, and the meaning we can take in our experience. The focus of phenomenology's attention is not only on the phenomena experienced, but is focused on conscious experience from the perspective of the first person or the person who experiences it directly (Kuswarno, 2009:22).

The qualitative research process is divided into three stages, namely the orientation or description stage. The reduction or focus stage, and the selection stage. Sugiyono also explained that the qualitative research process can be described as a foreigner who will see an art performance, the foreigner does not yet know what, why, and how the art is. Then after seeing, observing and analyzing carefully, then they will know and understand (Sugiyono, 2013)

Data collection techniques were conducted through semi structured interviews and literature studies. Semi-structured interviews were conducted on the grounds that they were more in line with the phenomenological approach because interviewees could express their feelings more freely and researchers could develop questions in the field according to the answers from informants (Sugiyono, 2013). In this study, researchers interviewed 3 owners of food stalls that provide processed dog meat, 3 consumers who routinely buy dog meat processed food, 2 animal lover activists, and 2 officers from the Animal Health Service in Jakarta and Solo.

Meanwhile, in this study, the researcher applied the analysis technique from Miles and Huberman (Iskandar, 2008: 222-224), namely the analysis stages consisting of the following steps:

1. Data Reduction. Data reduction is the process of analyzing to sharpen, organize data, discard unnecessary data so that it will be easier to find conclusions that can be verified to be used as problems in research.
2. Data Presentation. Data that has been obtained through direct observation and monitoring can be made in the form of a matrix or table containing a list of classifications of each data which in its presentation can be in the form of a chart or narrative containing a descriptive explanation of the data obtained.
3. Conclusion Drawing. Drawing conclusions is a further analysis and is part of data reduction, and data display so that researchers can conclude according to the data or facts found in the research process. The existence of conclusions is a reference that the analysis carried out has been verified because it has obtained findings and produced conclusions from the research.

RESULT AND DISCUSSION

1. Results of researcher interviews with consumers

In the data collection process, researchers managed to interview 3 consumers who are classified as frequently consuming food made from processed dog meat. The results of the interview showed that there are still quite a lot of certain tribes in Indonesia whose people consume processed food made from dog meat. Not only for big events, but also as everyday food, especially if they are bored of consuming beef or goat.

“Our family still consumes food made from dog meat, besides being a tradition, dog meat can also make the body strong and healthy.” (RU - housewife).

“My family and I usually eat food made from dog meat, especially if there is a big event, such as a wedding, or a celebration of big days. This has become a culture, and I think it should be maintained.” (AR- employee).

When asked whether they were not worried about getting rabies, they answered that it depends on how we cook it. If we cook it at a high temperature and for a long time, the diseases in the animal will disappear. These consumers will still consume dogs because this is part of their tribal tradition. This is certainly homework for the government on how to strategize to socialize the dangers of rabies so that Indonesian people can live healthier and animals can live more prosperously.

2. Results of researcher interviews with restaurant owners selling dog meat dishes

In interviews conducted by researchers with 3 restaurant owners providing dog meat dishes, all three said that they had been doing this job for a long time, on average more than 5 years, with the reason that the income they earn is quite large. On average, they can pocket more than one million rupiah a day. The dogs are taken from a special place, then marketed to restaurant owners in Jakarta. Judging from the existence of these restaurants, it is certain that the number of consumers interested in dog meat dishes is quite large.

“Yes, it’s a business. As long as there is still demand, we as producers will continue to provide it. In Indonesia itself, there are still quite a lot of enthusiasts, not only people from the Batak tribe, but also Manado, or people from the Eastern Indonesia region.” (AM – restaurant owner since 2015)

“The regulation has been around for a long time, but there has never been any implementation in the field. So far, there have never been any government officials who have come here to ask about dog meat. So we are free to sell here.” (ES- dog meat seller)

The responses from sellers of dog meat food show that the government is not serious about handling the issue of banning dog meat consumption. In fact, the law already exists, namely Law Number 18 of 2009 concerning Animal Husbandry and Animal Health, as amended by Law Number 41 of 2014, and Circular Letter of the Directorate General of Animal Husbandry and Animal Health of the Ministry of Agriculture Number 9874/SE/pk.420/F/09/2018 which confirms that dog meat is not included in the definition of food.

3. Results of the researchers’ interview with an animal lover activist

The results of the researchers' interview with one of the managers of an animal lover organization in Indonesia show the deep disappointment of this organization with the Indonesian government, which even though the law already exists, there has been no implementation at all. Until now we have never heard of any producers or consumers being subject to legal proceedings. In fact, from the dozens or even hundreds of restaurants that currently exist, the government seems to turn a blind eye and not take any action.

“The Indonesian government must be encouraged to be more serious in handling this dog trade case. Like the Korean government, which will start implementing criminal sanctions on dog sellers, and producers and consumers of processed dog meat food in 2027. However, during the past three years, the government has asked all producers to prepare themselves to have other professions or jobs. This

is greatly appreciated by many parties.” (SI- Manager of an animal lover organization).

4. Results of the researchers' interview with officers from the UPTD Animal Health Center, Tangerang City Food Security Service

From the results of the researchers' interview with officers at the UPTD Animal Health Center, Tangerang City Food Security Service, data was obtained that the government has actually tried to implement Law No. 18/2009, and also Law No. 41/2014 concerning animal welfare and animal health.

“We have also visited restaurants that provide dog meat-based menus and socialized the government's ban on consuming dogs. Unfortunately, our officers were chased away and not long after that, people from tribes such as Batak, Manado, Central Java (especially Solo) and people from Eastern Indonesia came to our office and gave us lectures that consuming dog meat is one of the traditions and cultures that must be maintained because it can produce intelligent and strong generations. Since then, we have never conducted another inspection and have reported this case to the center considering that this already involves very sensitive cultural and religious elements.” (AS - Tangerang City Food Security Service officer)

According to the researchers' view, if we want to implement the Law on the Prohibition of Dog Meat Consumption, it should not only be directed at the producers only, but consumers should also be given an understanding and socialization regarding the dangers of rabies and other diseases as a result of consuming food made from dog meat, because not all consumers understand how the process is starting from the dog being caught, dragged to being killed by being hit on the head repeatedly until the dog does not move or being burned alive. All forms of animal abuse must be stopped and cannot be tolerated in the name of "tradition and culture" because this is a form of crime that must be criminalized (Tipaldy, 2013).

Until now, the dog trade and dog meat consumption are still a very heated debate between animal-loving NGOs, the government and the DPR (House of Representatives) The proposal to include the regulation banning the dog and cat meat trade in the 2025-2029 Medium-Term National Legislative Program (long list) was rejected by the Legislation Body (Badan Legislatif) of the Indonesian House of Representatives. The Legislation Body argued that it was considering the habits of people in some areas who still consume the meat. However, the DPR as representatives of Indonesian people should understand that in the midst of cultural diversity, not all traditions must be maintained, especially if the tradition is categorized as a cruel and brutal culture.

CONCLUSION

The results of this study indicate that regulations related to the prohibition of food consumption from dog meat raw materials have been made by the government through Law Number 18 of 2009. Even Law No. 41/2014 concerning Amendments to Law No. 18/2009 concerning Animal Husbandry and Animal Health was issued again and regulates the prohibition of animal torture. However, the trade in dogs or food made from dog meat raw materials has never stopped and tends to be increasingly rampant

in Jakarta. This shows that the implementation of the Law is not running at the regional level.

In addition to the criminal sanctions that should have been applied to the producers, the government should also be more active in conducting a socialization to the society so that they no longer consume food made from dog meat, by explaining the dangers and negative impacts that may arise such as rabies and other deadly diseases.

REFERENCES

- [1] Abrori, Fajar. (2019). Bupati Karanganyar minta penjual kuliner daging anjing ganti profesi. Retrieved, 20 November 2024 from <https://m.liputan6.com/regional/read/3994870/bupati-karanganyar-minta-penjual-kuliner-daging-anjing-ganti-profesi>
- [2] Asih, Dewi, I. (2005). Fenomenologi Husserl: Sebuah Cara “Kembali Ke Fenomena”. *Jurnal Keperawatan Indonesia*, 9(2), 75-80.
- [3] Badungkab. (2018). <https://jdih.bandungkab.go.id>
- [4] Bangun, G. D. D., Mahfudz, L. D. & Sunarti, D. (2016). Laporan Tahunan. Ditjen Peternakan dan Kesehatan Hewan Tahun 2015.
- [5] Dog Meat Free Indonesia. (2019). Central Java’s Karanganyar Regency Announces Action Plan to End the Dog Meat Trade After Campaigners Expose Brutal Trade in Dogs for Human Consumption. Karanganyar, Jawa Tengah, Indonesia
- [6] ISIKHNAS. (2023). Sistem Informasi Kesehatan Hewan Indonesia.
- [7] Iskandar. (2008). *Metodologi Penelitian Pendidikan dan Sosial (Kuantitatif dan Kualitatif)*. Jakarta: Gaung Persada Press.
- [8] Kuswarno, Engkus. (2009). *Fenomenologi*. Bandung: Widya Padjadjaran.
- [9] Moleong, Lexy, J. (2007). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- [10] Mulyana, Deddy. (2003). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- [11] Sugiyono. (2013). *Metode Penelitian Pendidikan. Pendekatan Kuantitatif, Kualitatif, Dan R&D*. Bandung: Alfabeta.
- [12] Surat Edaran (SE) Gubernur Bali Nomor 524.3/9811/KKPP/Disnakkeswan tentang larangan perdagangan daging anjing pada tahun 2017.
- [13] Surat Edaran Direktorat Jenderal Peternakan dan Kesehatan Hewan Kementerian Pertanian Nomor 9874/SE/pk.420/F/09/2018 yang menegaskan bahwa daging anjing tidak termasuk dalam definisi pangan.
- [14] Surat Edaran Nomor 2286/ SE/ PK.400/F/03/03/2018 tentang Peningkatan Penyelenggaraan dan Pengawasan Penerapan Kesejahteraan Hewan.
- [15] Tipaldy, Catherin. (2013). *Animal Abuse: Helping Animal and People*. Boston: CABI. Pp. 3.
- [16] Undang – Undang Nomor 18 Tahun 2009.
- [17] Undang-Undang Nomor 41 tahun 2014, Bab VI Bagian Kedua mengenai Kesejahteraan Hewan.
- [18] World Organisation for Animal Health (OIE), W.O. (2019). Rabies Portal. Retrieved Januari 29, 2020, from OIE: <https://www.oie.int/en/animal-health-in-the-world/rabies-portal/>