

## **The Harmonization Between Humans and Animals Particularly the Balinese Dog Race in Bali**

**I Ketut Agus Sila Adi Putra\*, Eka Darmayanthi**

Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Indonesia

\*iketutagussila99@gmail.com

### **Abstract**

The purpose of this study was to find out how Balinese people interact with the most popular pets in Bali; Dogs. Pets are not new for the Balinese, but keeping dogs has been a trend. Also, it brings up the dog breeds that can be considered pets in Bali, such as village dogs or what is commonly known as the Kintamani Bean Dog. However, as time passed, there were various breeds of dogs on the island of the gods in different parts of the country. Bali is due to the Balinese breed dog's loyal nature, which should not be underestimated. Dogs are frequently given the same surname as the owner. Besides, dogs consider humans to be members of their pack. Dogs only slightly distinguish the owner's position from the dog's partner, who is still a group and frequently do not distinguish it. The method used in this research is descriptive qualitative. The type of research used is field research with data collection methods in the form of observation, interviews and documentation. As a result, the researcher found a long-standing spiritual and spiritual relationship between dogs and humans in Bali. Balinese people have a close relationship with pets, such as dogs, which have existed since ancient times and are not limited to pets. Bali truly values all aspects of life and knows his surroundings, including his pet dog. This research is expected to raise awareness among Balinese people about the importance of maintaining harmony with pets, particularly dogs, and preserving the Balinese purebred dog. Recent cases and phenomena involving dogs, such as rabies and the illegal dog meat trade, have alarmed the public. Things like this can be easily resolved with proper vigilance and handling. The government must consider this prevention to ensure continuity in realizing dog-human harmony in Bali.

**Keywords: Dog; Human; Bali**

### **Introduction**

Only dogs have a long history of interaction with humans among all animals on the planet. From time to time, humans recognized the value of the dog. Humans began capturing wild puppies and selecting them based on physical appearance and behavior to make them suitable pets. Selection in the past has resulted in various dog breeds with distinct characteristics, sizes, colors, shapes, abilities, and behaviors that most people see today. According to Budinegara (2018), One of the types of pets that have been found as a part of human society's life since ancient times is the dog (*Canis Familiaris*). Whereas cattle species are thought to have been domesticated and bred to meet food needs, animals like dogs and cats have been tamed to meet needs like security and friendship (safety and companionship). Thus, dogs, like humans, are social animals. Because dog behavior patterns are similar to those of humans, dogs can be trained, invited to play, live with humans, and socialize with humans and other dogs. Dogs hold a unique place in interspecies relationships. Dogs' loyalty and devotion are very similar to the human concepts of love and friendship. Although it is a dog's instinct to be a group animal, dog owners value their loyalty and devotion and consider them members of their own family.

Dogs are frequently given the same surname as the owner. Besides, dogs consider humans to be members of their pack. Dogs only slightly distinguish the owner's position from the dog's partner, who is still a group and frequently do not distinguish it. When a pack of criminals surrendered, the pack's dogs, who had previously barked at the officers, also surrendered by lying on their backs beside their masters and showing their stomachs, which is considered a sign of surrender in the dog world because their soft stomachs are not protected, but rather shown.

In Bali, the close relationship between dogs and humans is related to Tri Hita Karana (Three Causes of Happiness), which is used as a guide for the Balinese Hindu community in life to ensure that they always have a good relationship between humans and the entire universe and its creator. This condition causes the Balinese to adore the universe's contents, including animals, particularly dogs. Having a pet in Bali is not new; but it is becoming more popular. Dogs are the most popular pets among Balinese people. This situation is evidenced by the numerous dogs on the streets and in various locations throughout Bali, and even every house has pets, particularly dogs, which are not only kept as pets but are also thought to be house protectors. There are endemic breeds native to Bali, namely Village Dogs, also known as Peanut and Kintamani dogs. The mutt dog is tall and has short hair, whereas the Kintamani dog has dense fur.

However, many names, including *Asu*, *Cicing*, *Kuluk*, and *Konyong*, know Balinese dogs. According to I Wayan Subudhi Gosa, a veterinarian, this dog is a proto dog, which means that the Bali dog is the forerunner of today's purebred dogs, and the Balinese dog has pure genes, making determining its origin very simple. There are only three dog breeds in the world that are original, such as the Balinese dog: the Australian Dinggo (Australia), the Singing Dog (Papua New Guinea), and the Balinese dog (Bali Street Dog). The Balinese dog is very loyal and can make an excellent pet. The Balinese dog is also an excellent choice for a guard dog because it is extremely loyal to those it trusts and does not easily obey other humans. Genetic factors also distinguish Balinese dogs; due to their robust immune systems, they do not require special care or food. Furthermore, the Balinese dog is a highly intelligent and trainable animal that adapts well to various climates and weather conditions. The sound of the Balinese dog bark, which is very loud and noisy, is one of its distinguishing characteristics. When a stranger approaches the dog owner's home, the Balinese dog barks loudly, quickly waking up the owner. (Abenk, Hanindharputri & Santosa, 2020).

The ease of breeding contributes to a need for more control over the growing dog population in Bali. The rapid breeding of dogs creates its own set of issues, such as many stray dogs that are not cared for, the spread of uncontrolled viral diseases in dogs, and the illegal dog meat trade by kidnapping dogs. In November 2008, the first case of rabies in Bali was reported in the Bukit Peninsula, Badung Regency. The outbreak then spread to all of Bali's districts and cities. Rabies control efforts have been carried out by implementing the Rabies Veterinary Emergency Preparedness (Kiatvetindo) procedure. After completing the Bali rabies eradication program, these efforts could have produced better results. Every month, there are new cases of rabies in animals. Although the animals found to be rabies-infected and laboratory-confirmed are dogs, cats, pigs, goats, and cows, dogs are still known to be the perpetrators of the rabies cycle in Bali. These conditions indicate that the rabies transmission cycle has spread widely and continues, so the risk factors associated with rabies in dogs in Bali must be investigated (Dibya, 2015).

Meanwhile, illegal dog trading is still prevalent in Bali. Consuming dog meat is not a practice among the Balinese, who prefer to keep dogs as pets rather than as meat. The preceding is the polar opposite of the phenomena that have emerged in recent years. The phenomenon of the dog meat trade in Bali has recently increased. In Bali, dozens of

vendors are now selling dishes made with dog meat, also known as RW (Rintek Wuuk). Dogs, unlike pigs, are not slaughtered for human consumption according to Balinese traditions and culture. Dishes made with dog meat were originally a culture from other parts of Indonesia that spread to Bali with urbanization. Dog meat is consumed not only in Indonesia but also in other Asian countries such as China, Korea, Vietnam, Thailand, and the Philippines (Pandet, Wirawan & Susanthi, 2018).

Based on this phenomenon, the researcher believes that more attention should be paid to the dogs of the Balinese race, which are experiencing a decline in living standards daily, even though the use of dogs as a means of performing holy sacrifices is still common in religious life in Bali. Because of the food that dogs eat, it is important to preserve these dogs so that in the future, these Balinese dogs are not evicted from their own homes, losing prestige to dogs of foreign races from Bali, even though the process of caring for these Balinese dogs is not as complicated as raising other dogs. The Balinese race is easy to find and is not picky about food, which is very different from other dog breeds. The body of the famous Balinese race dog is immune to diseases; it has short hair. Also, it is easy to clean. With the loyalty of Balinese dogs loyal to their masters, there are still many advantages to keeping Balinese purebred dogs over others.

## **Method**

This research applied qualitative research because it used words rather than numbers or calculations to describe problems related to the relationship between dogs and humans in Bali. The researchers used humans and dogs as research objects to answer phenomena in Bali related to how a harmonious relationship can be established between humans and dogs in the hope that people's apathy toward dogs will decrease. In this study, the researcher collected information from existing research, analyzed whether there was a close relationship between humans and dogs in Bali, and observed how dogs and humans interacted. Get case studies about what happened to Balinese dogs and learn more about the role of dogs in religious activities, as well as the story elements that the Balinese people believe. Besides, found documentation that still connects to the research that has been done through the research that has been put forward and what was listed in the books.

## **Results and Discussion**

### **1. The Origin Of The Balinese Race Dog**

The long history of human civilization is inextricably linked to the history of dogs, as dogs served as hunting companions for humans throughout their journey. Dogs have a different type of friendship than other animals. Dogs are classified based on the type of use and expertise they possess. Certain breeds of dogs have been developed for specific purposes.

- a. Shepherd dogs exhibit hunting dog characteristics but in a controlled manner. Members of this group, such as the Border Collie, Belgian Malinois, and German Shepherd Dog, use the hunting tactic to intimidate herds into submission. Through practice, the instinct to kill the game is suppressed. Other dog breeds in this category, such as the Welsh Corgi, Canaan Dog, and Australian Cattle, exhibit more aggressive behavior when herding cattle. At the same time, a smaller body shape is used to avoid fighting animals.
- b. Hunting dogs (gun dogs or bird dogs) are human hunting companions. Pedomorphism is moderate in the pointer, setter, spaniel, and retriever breeds. Join the hunt with the "herd," but only as a junior "hunter" who does not participate in the attack. This dog breed locates a potential prey animal and prevents it from fleeing, but it restrains itself and does not attack prey. A more mature predator is allowed to attack. As a result, a purebred dog develops behavior that "points" to the location of prey. The same applies

- to "collection" dogs who do not kill their prey. Their only job is to pick up dead or injured game and bring it to their fellow "herd." Hunting dogs are physically similar to adult dogs rather than herding dogs but do not have erect ears.
- c. Sniffer dogs (Scenthounds) still have a medium body size and a pattern of behavior that involves following the trail of their prey scent. Dogs in this group still do not attack prey independently and must rely on the herd leader (in this case, a human) to complete the task. This category includes Beagles, Bloodhounds, Bassets, Coonhounds, Dachshunds, Fox Hounds, Otter Hounds, and Harriers.
  - d. A sighthound is a dog that chases and attacks any prey that comes into view. Dogs in this group retain their adult physical form, with distinctive physical characteristics such as narrow chests and slender bodies. However, unlike wolves, this dog breeds no longer has erect ears and two layers of coat-like fur. This category includes Afghan, Borzoi, Saluki, Sloughi, Pharaoh Hound, Azawakh, Whippet, and Greyhound.
  - e. The breed of Mastiff is large and tall, with a drum-like chest, large bones, and a thick skull. This breed was traditionally bred for use as war and guard dogs.
  - f. A medium-sized bulldog breed bred to fight against other pets or wild animals. This dog breed has a square skull, large bones, broad shoulders, and powerful muscles.
  - g. Terriers have an aggressive personality and are less submissive to more senior herd members. This group has adult dog physical characteristics such as erect ears, but the types they prefer are small and have short legs, allowing this dog to chase prey in the burrow.

Domestic dogs with a keen sense of smell and sight are developed into hunting dogs. If the dog has a large body size, it is bred to be a guard dog. This condition had existed since about 150 years ago when no less than 350 dog breeds were found. There are no dog breeds originating in Indonesia among the known breeds. Meantime, Indonesia has attractive local dogs, such as the Kintamani Bali dog.

Dogs were the first animals that were domesticated. This situation is supported by archaeological evidence indicating that dogs have been around since the Neolithic era, roughly 8000 years ago. Some experts believe dogs were domesticated for the first time around 100,000 or 10,000 years ago. The estimated time of this domestication varies depending on the data used. Domestic dogs appear relatively similar in appearance and body size at first glance. This type of domestic dog has evolved into a group whose shape, color, size, and characteristics are perfectly suited to human needs through unnatural selection. Several breeds of dogs have been developed for various purposes based on their characteristics. Domestic dogs with a keen sense of smell and sight are developed into hunting dogs. If the dog has a large body size, it is bred to be a guard dog. This has been the case for approximately 150 years. As a result, no less than 350 dog breeds have been found (Puja, 2015).

There are currently two types of purebred dogs found in Bali: the Kintamani dog, which has a large body and thick fur, and the short-haired Balinese dog, also known as the "Peanut Dog" by the Balinese people. This type is due to its shape and short fur. The peanut dog was the most popular pet of most Balinese people. However, with the appearance of the Kintamani dog, which has a more attractive physique, the peanut dog's popularity has finally shifted. These two original races were later assimilated into Balinese cultural heritage. The peanut dog is a one-of-a-kind dog because DNA tests reveal that it is one of the world's oldest dogs, with the closest gene to the gray wolf, though not the same (Alexander et al, 2018)

The Bali Kintamani Dog has a graceful, beautiful, and appealing appearance. The long, silky fur adds to its beauty, particularly on the tail. Like other purebred dog groups, the Kintamani Bali dog needs complete records of its evolution. It is thought to be a



descendant of the Chow-Chow dog, which originated in China. This estimate is based on historical evidence describing the relationship between the Chinese and the Kintamani. The most recent test of origin, which emphasizes the genetic continuity of the Kintamani Bali dog, was published in the *Journal of Heredity* in the United States in 2005. The article compares the genetic continuity of the Kintamani Bali dog to that of 18 other dog breeds, including the Chow-Chow dog, the Derek dog in Bali, and the Australian Dingo. The Australian Dingo dog is a wild dog native to Australia that looks similar to the Kintamani dog. On the surface, the Bali Kintamani dog resembles the Australian Dingo. Even molecular analysis reveals a close relationship between the Kintamani dog, the Dingo dog, the Bali Gelakak dog, and a slight distance from the Chow-Chow dog. These findings show that the Kintamani dog did not originate from the Chow-Chow breed but rather from the Bali Derek dog, which underwent evolution, resulting in a loss of genetic diversity. If this is correct, the Bali Kintamani dog is appropriately referred to as an ancient dog or a primitive type dog, and this is supported by the dog's placement in group 5, as determined by the FCI. The alleged similarity of the Balinese Kintamani dog to the Australian Dingo dog is intriguing and deserves further investigation (Puja, 2015)

According to some of the experts quoted above, there are no official findings regarding the origin of the Balinese purebred dog. On the other hand, the Balinese dog shares genetic similarities with several dog breeds found outside of Bali, confirming that the Balinese breed is a genetically native Balinese breed that cannot be found elsewhere.



Figure 1. Mongrel  
Source: The Photography book that introduces the Balinese purebred dog



Figure 2. Kintamani Dog  
Source: Sonora.id

## 2. The Relation Between Balinese People and Dog

The close relationship between Balinese people with dogs is inextricably linked to the local myths. This myth is still widely held today; in the Mahabrata puppet story, the story of the dog is found at the end of the story when Panca Pandawa and his wife climbed the Himalayan mountain after passing all their positions to the next generation: the son of the couple Abhimanyu and Uttari, Parikesit. The Pandawa embarked on this journey to achieve humanity's ultimate goal, Moksha. The Pandawa were pursued by a dog on their way to the top of the Himalayas.

Several passages in the story describe the dog's devotion to the Pandawa and his wife's journey. "After the coronation ceremony, the Pandawa and Draupadi packed their belongings and headed up the Himalayas to Batara Indra's residence." A dog accompanies them on their journey up the sacred mountain. On their long journey, they visit holy sites and pass through wilderness inhabited by wild animals, demons, jinn, and other supernatural creatures. The five Pandawa, Draupadi and their dogs walked all day and all

night" (Pendit, 2003). For the Pandavas, Draupadi, and their dogs, encountering many obstacles and temptations on their journey through place after place is pointless. This condition demonstrates how loyal and firm a dog is when it accompanies its master in carrying out its duties, not caring about its safety to stay with its master, who looks after it during the trip.

"Even though his four brothers and Draupadi had disappeared from being swallowed up by the earth, Yudhistira continued to climb with his dog," according to the follow-up story of the Pandawa's journey to the top of the Himalayas. He soothed his heart's anguish by praying and casting spells. He kept climbing, getting higher and higher until he arrived at a large flat area. The flames of truth burned before him, illuminating the path he took. Cliffs and ravines gaped in the darkness on either side of the road. He can tell the difference between darkness, shadows, and the truth. He walks on and on, accompanied by his devoted dog, who never leaves his side. He never let go of the rope for a second, even though his wife and relatives had abandoned him" (Pendit, 2003). The above story fragment implies that while people may abandon many people if most of them are in trouble, their pet dog will not. Dogs have an instinct for loyalty that cannot be underestimated; there is even a proverb that says, "Give a dog food for three days, and the dog will not forget you for three years, but give humans food for three years, and humans will remember you for three days." This proverb is meant to glorify a dog's unparalleled loyalty. This situation is demonstrated again in the story of Yudistira's dog, who wanders when Yudistira's brother and wife abandon him; the dog chooses not to give up on always being with his master.

The dog's story of remaining loyal to his master continues. "Finally, he arrived at the gates of heaven and was greeted by Batara Indra, who invited him to board his chariot. Nevertheless, Yudhishtira refused before learning about Draupadi and his siblings. "I thank you for inviting me into your paradise," he said. But I do not want my wife and brothers to be absent." Batara Indra persuaded Yudhistira that his wife and siblings had died before him. He also explained that Yudhistira was the last to be "called in" because he was the last to take responsibility for the body. He was refused permission to board Batara Indra's train with his dog. "Dogs have no place in heaven," said Batara Indra. "In that case, heaven has no place for me." "It is impossible for me to leave my dog, who faithfully follows me in joy and sorrow," he responded. Yudhishtira descended from the celestial chariot with his dog after responding.

Bhatara Indra was pleased to hear Yudhistira's response because Yudhistira demonstrated affection, loyalty, and respect for his life partner, despite his companion is only a dog. Bhatara Indra motioned for Yudhistira to return to his carriage, this time allowing his dog to accompany him. The dog vanished as soon as he boarded the train" (Pendit, 2003). The story fragment above exemplifies Yudhishtira's wise nature, as he does not only think about himself, even though he can go to heaven, and he prefers not to stay in heaven if his sister, wife, and dog do not have a place in heaven. Dewa Indra, who later forbade Yudistira from taking his dog into the train, was rebuffed emphatically by Yudistira, who was unwilling if his dog was not allowed to join. Yudhishtira's heart was so big that he was willing to leave heaven to repay his pet dog, who was not allowed to board the train.

The Mahabharata story has become a way of life for the Balinese Hindu community in their daily lives. There are many lessons learned and believed to have the goal of improving self-quality in carrying out actions. Even many Balinese Hindu ceremonial activities are obtained from the Mahabharata story. The story of the Pandavas, who were accompanied by a dog in their final mission to achieve Moksha, has inspired many Balinese people to raise dogs with the belief that if they treat dogs as well as they can when

the time comes for death, these well-treated dogs will take their spirits to heaven. This doctrine is ingrained in those who believe in it, and families who believe in it may keep more than one dog in the hope that more dogs will take them to heaven when they die. One of the reasons dogs are one of the most popular pets in Bali is because of this situation.



Figure 3. Dog's loyalty to its master  
Source: Instagram: @harry.hardiawan



Figure 4. Dog's loyalty to its master  
Source: Facebook: AyuPuri Parwati

### 3. The Close Relationship Between Dogs and Humans

Humans are not primarily individualistic creatures; Individuals depend on other Earth creatures to facilitate their activities. In ancient times, humans frequently invited animals to join them in activities such as hunting, plowing fields, transportation, and others. This condition resulted in the development of a relationship that is mutually dependent. However, the relationship between humans and animals is beginning to deteriorate due to rapidly developing technology, as evidenced by the use of modern tools in daily activities. In Bali, modern tools to support daily activities are used in particular, but the Balinese still choose dogs as friends and housekeepers. A house in Bali will feel incomplete if it does not have a pet. It can describe the close relationship between dogs and humans in Bali.

In 2002, the Pet Food Institute found that approximately 80% of respondents saw and treated their pet dogs as humans. These pet dog owners are willing to spend a significant amount of money not only on quality food for their pets but also on clothing, health insurance, a proper funeral, and even a lively wedding party. As a result, the owner's loss and death of a pet dog can be a life-changing event. A life-changing event is an event experienced by an individual in his life that can cause changes in the individual both physically and mentally. Scars caused by an event are an example of physical changes, whereas depression is an example of mental changes (Clements et al., 2003).

Pet dogs can help humans meet attachment, development, social integration, and other emotional needs. Dogs as pets not only serve as substitute attachment figures for humans, but they have also become attachment figures in their own right. This condition is evident in the owner's anxiety, sadness, and mourning when he is separated from or loses his pet dog (Sugita, 2005). The attachment behavior displayed by pet dogs is identical to the clinging behavior displayed by human babies. This behavior leads to humans developing attachments to pet dogs and viewing them as children. The unwillingness to feel attached to other humans increases the feeling of human attachment to dogs (Sugita,



2005). This research also follows the phenomena in Bali, where even the owner is willing to share a bed and dress the dog because the owner loves their pet dog so much and thinks of it as a human baby. When their pet dog experiences an incident such as loss, the owner does not hesitate to give a gift to the finder.

#### 4. Dogs and Religious Activities in Bali in Study of the Value of Hindu Religious Education

Bali is a place rich in culture and tradition, with each region having its own distinct culture and tradition. Each region has its own set of rules for its implementation. Cultural activities and traditions in Bali are also inextricably linked to religious factors, which always accompany phrases such as "water in a bowl," "culture is the bowl," and "water follows the shape of the bowl." This is very similar to what happened in the past, when religion began to enter and be accepted, but religion did not diminish what had become a hereditary tradition. Offerings are one of many ways for people to get closer to God Almighty. Before Hinduism arrived in Bali, people had their own beliefs, such as Animism, which holds that objects have their own spirit or soul. People tend to make offerings and assume that the spirit is true in order to respect this belief. When Hinduism arrived, there was acculturation between culture and religion, and life in Bali was reorganized in terms of making offerings divided into five parts, known as *panca yadnya*, which means five sacred sacrifices offered sincerely. *Panca yadnya* is divided as follows:

- a. *Dewa Yadnya*: *Dewa Yadnya* is a sacred sacrifice offered to God Almighty.
- b. *Rsi Yadnya*: Holy Sacrifice for Rsi's services in spreading knowledge.
- c. *Pitra Yadnya*: A sacred sacrifice made to the ancestors to thank them for giving birth, educating, and raising us.
- d. *Manusa Yadnya*: *Manusa Yadnya* is a sacred human sacrifice.
- e. *Bhuta Yadnya*: A sacred sacrifice aimed at Bhutas in order to neutralize the negative power of the Bhutas themselves.

Offerings are typically made using animals as a medium in implementing *bhuta yadnya*. Chickens, dogs, pigs, buffalo, and other animals are frequently used. Therefore, using animals in the *bhuta yadnya* ceremony is not arbitrary; different levels of *yadnya* must be performed, and the animals must be chosen accordingly. Dogs as pets which are humans' closest companions, it can also be offered at the *bhuta Yadnya* ceremony, also known as *mecaru*. It is hoped that performing this *yadnya* will improve the dog's life quality for the next reincarnation, but not all dogs can be used as tools in the *mecaru* ceremony. *Asu* is a dog, while *Bang* and *Mungkem* are both red and dark. Hence, *Asu Bang Mungkem* is a red-bodied dog with a dark mouth and tail.

Furthermore, for the *Caru Anjing Bang Bungkem*, this symbolized *Bhuta Kala*, whom Lord Rudra ruled. In fact, the use of *Asu Bang Bungkem* as the main means in *Caru Panca Sanak* and *Caru Rsi Gana* is meant to *manyonya* (balance) *Bhuta Ulu Kuda*, whose place is in pangider-ider in neriti or southwest so that it returns to Sang Hyang Rudra. The black color on the *Bang Bungkem* dog's mouth symbolizes Lord Vishnu's power in *tattwa* (philosophy). The red color on the body represents Lord Brahma. Aside from the Mahabharata story, particularly the *Suwarna Rohana Parwa* segment, *Dharma Wangsa* is accompanied by a dog on his journey to the *sunya* realm (*moksha*). *Bang Bungkem's* dog, which *caru* influences, tries to be an adult as much as possible, but he does not yet have children. Because adults already have all of the necessary power in *caru* (Hendri, 2019).

The use of *Asu Bang Bungkem* shifts energy from negative to positive to achieve balance. Indeed, *Asu Bang Bungkem's* ability to transform negative energy into positive energy is not limited to the house's yard, however, to a specific area. On the other hand, the use of *Asu Bang Bungkem* is a provision (food) for *Bhuta Ulu Kuda*. It is called



*tetadahan* because, in practice, humans have many limitations in creating a harmonious nature, so a substitute, *Asu Bang Bungkem*, is used. "Here, humans must understand nature, that it is not only humans who enjoy nature but other creatures, such as animals and plants." Please manage the minimum style properly to avoid disaster. As a result, *Asu Bang Bungkem* is crucial (Baliexpres, 2019)

The Balinese people's efforts to balance the universe's contents cannot be separated from their philosophy of life, namely *Tri Hita Karana*, or the three causes of human happiness in this world. Humanity has used various methods to preserve nature through cooperation and many others. Bali has its own distinct animal culture, and the close relationship between humans and animals in Bali has existed for a long time. This is demonstrated by the special day dedicated to animals, particularly pets, who serve as companions in all activities. The festival is known as *tumpek kandang* day. *Tumpek* is one of many Hindu religious days based on *pawukon* (*wuku*) celebrated every six months (210 days), every Saturday *kliwon* with its respective *wuku* that alternates every month or 35 days. Based on the meaning and type of the *wuku*, Hindus will celebrate *tumpek* six times in six months, each with a different name, purpose, and type, according to the sixth type of *tumpek* in Bali (Arwati, 2003).

*Tumpek Kandang* Day is a ceremony for celebrating animals, according to Lontar Sundarigama, which provides information about Hindu holidays in Indonesia. Slaughtered and domestic animals are to worship God Almighty Shiva, known as *Rare Angon*, the shepherd of creatures. Based on this, it is clear that God Almighty is worshiped rather than animals, plants, weapons, gamelan, and others. The harmony of life with all creatures and the universe is always mandated in Hindu teachings (Sudarsana, 2017).

Humans should be in harmony with the universe, especially with this earth and His other creations, including plants and animals. According to Hinduism, all creatures have a soul that comes from God Almighty. The Hindu daily prayer (in *Puja Tri Sandhya* stanza 5) states unequivocally that *Sarvaprani hitan karah* (hope all living things prosper) is a universal prayer for the balance of the universe and everything in it. The ceremonial salvation of animals is intended to foster compassion for all animals, particularly livestock or pets. Animals, particularly cows, benefit humans in an agrarian society because of their energy to work in the fields. The milk is for freshness and human health, and its feces are useful for plant fertilization. Animals' contributions do not end there; animals even sacrifice themselves for humans, providing animal protein (meat, milk, eggs) and fat. Unsurprisingly, humans cannot break free from their reliance on animals. Animals are then cultivated so that they can always be exploited. This is where the term "cattle" originated. Livestock are raised and used to meet human needs (Nitis, 2008).

The Balinese people deserve to be praised for their respect because Balinese Hindus consider all things on this planet to be sustainable to create harmony so that nature always provides benefits in everyday life. Implementing the *tumpek kandang* feast strengthens the bond between humans and animals. Because humans cannot exist without the assistance of animals, Hindus in Bali have guidelines on improving their spiritual qualities and then transmitting them to animals and the entire universe.

According to Pandet et al (2018), the traditions and culture of the Balinese people, dogs are not animals that are slaughtered for consumption like pigs. Dishes made with dog meat were originally a culture from other regions in Indonesia which then entered Bali along with urbanization. Sadra Dharmawan state Balinese dogs have an important role in Hinduism because Balinese dogs are still used as a means of *caru*, namely the *bhuta yadnya* ceremony. *Bhuta yadnya* is the fifth part of the *panca yadnya*, this *bhuta yadnya* is a holy sacrifice addressed to *Bhuta Kala*. Usually this Balinese dog is offered as a means of ceremony, namely a complement to offerings (offerings) *caru*, the dog that is used is not a

random dog, in this *caru* usually use a dog with red fur with a black mouth and tail or in Bali it is often called a bang silent dog. usually placed in the southwest during the implementation of *caru* (Wijaya et al, 2022).



Figure 5. *Asu Bang Bungkem*  
Source: *Fb: Pesona Bali Bagus*



Figure 6. *Tumpek Kandang Ceremony*  
Source: *Fb: Bali Channel*

## 5. Phenomenon That Affects Dogs in Bali

Dogs have always had a close relationship with humans, and dog loyalty makes people melt for this animal. Among the many foreign dog breeds in Bali, the Balinese breed dog is one of the most popular due to its easy care and lack of food preferences. Dogs are receiving extra care these days due to various factors, including the ease with which viruses can infect the dog's body and the recent increase in dog kidnapping. Hence, pet owners are aware of their surroundings.

Balinese dogs were infected with a very common and dangerous virus a few years ago: the Rabies virus. The Rabies virus can be transmitted to humans through the bite of an infected animal. The rabies virus first appeared in Bali in 2008 in Jimbaran. Rabies, also known as crazy dog disease, is an acute infectious central nervous system disease caused by the rabies virus. This disease is zoonotic, which means that it can be transmitted from animals to humans by biting a rabies-carrying animal. This disease has been known for centuries and is terrifying for humans because it always results in death. This disease causes sufferers to be tortured by thirst and fearful of water (hydrophobia). Rabies is fatal in animals and humans; nearly all patients who exhibit clinical symptoms of rabies (encephalomyelitis) will die. There is currently no effective treatment for rabies, but it can be avoided by treating cases of rabies-transmitting animal bites (GHPR) as soon as possible (Ministry of Health, 2016).

Rabies not only kills thousands of dogs in Bali, but it also kills a large number of people. Rabies is an acute viral encephalitis disease spread by saliva into bite wounds caused by rabies-carrying animals (Knobles et al., 2005). The high number of victims in Bali is due to the relatively high ratio of rabies transmitting dogs to humans, which is 1:16. (Mahardika et al., 2009). According to the Yudistira Foundation, the dog-to-human ratio in Bali is around 1:6, and it is estimated that there are at least 510,000 dogs in Bali, resulting in a dog density of around 96. The density of the dog population, combined with the prevalence of rabies, increases the interaction between dogs and humans, increasing the likelihood of being bitten. The prevalence of rabies is relatively high compared to other areas. This situation is what contributes to the high number of rabies victims in Bali, in addition to a lack of public awareness, because rabies is a disease that has only recently emerged in the Bali area (Batan et al., 2014)

The spread of rabies is so widespread that raising awareness about the characteristics of rabies-infected domestic dogs is necessary. The following are the characteristics of a dog infected with rabies.

a. Prodromal stage

The prodromal stage is the first clinical symptom stage, lasting about 2-3 days. In this stage, animal behavior has changed, with animals not knowing their master and frequently avoiding and ignoring their master's orders. When provoked, the animals are easily startled and quickly rebel. The body temperature rises, pupils dilate, and the corneal reflex to stimulation decreases.

b. Excitation stage

The excitation stage lasts 3-7 days, during which the animal develops photophobia and hides under the bed, a table, or a chair. The dog appears restless, and there is a hallucinatory movement in which the dog appears to be grabbing an insect flying in the air. Chews on objects around them, such as sticks, wire, gravel, cage bars, and other non-natural, known as pika objects. When the dog is confined, it will growl and walk back and forth. The dog's behavior will become more sensitive, violent, and aggressive toward all moving objects. Their mouth frequently bleeds due to missing teeth or chewing on hard and sharp objects. At this point, paralysis of the laryngeal and pharyngeal muscles begins, resulting in a change in the dog's barking sound, which becomes hoarse. There is also a spasm of the swallowing muscles, resulting in hypersalivation, changes in breathing frequency, and frothy saliva, sometimes accompanied by blood from wounds in the gums or mouth.

c. Paralysis stage

This stage is so brief that the symptoms are unknown; paralysis of the masticatory muscles occurs, causing the jaw to hang. Due to paralysis of the throat muscles, their voice frequently sounds choking. The hind legs become paralyzed, causing them to drag when walking (Ministry of Health, 2016).

However, the Rabies virus can infect animals other than dogs. If a human is bitten or scratched by a dog infected with this virus, the virus will almost certainly be transmitted to humans.

a. Fever

b. Nausea

d. Throat pain, so afraid to drink

e. Restless

f. Water phobia (hydrophobia)

g. Light Aversion (photophobia)

h. Excessive salivation (hypersalivation)

The incubation period (budding period) of the rabies virus after it enters the body through a bite until clinical symptoms appear ranges from 2 weeks to 2 years, with the average being 3-8 weeks. According to WHO, the average is between 30 and 90 days. The location of the bite wound closer to the brain, such as over the shoulder, influences the incubation period, as does the depth of the wound, the type of virus, and the amount of virus that enters (Nugraha, Batan & Kardena, 2017).

Rabies is a serious problem that has received government attention so that the government can still control and suppress cases of the Rabies virus spreading. For the sake of our collective health, the public should be concerned about such a widespread by providing anti-rabies vaccines to their pet dogs and treating dogs regularly. The illegal dog meat trade is becoming a major issue in Bali, as evidenced by the numerous restaurants serving dog meat as their main menu item. Of course, this is a serious issue because, in Bali, dogs serve as companions and guardians.

Meanwhile, according to data from the Directorate General of Livestock and Animal Health, dog meat is not a food category because it is not classified as livestock or forestry. This condition is defined in Food Law No. 18/2012 as "everything originating from biological sources of agricultural, plantation, forestry, fishery, animal husbandry, aquatic and water products, both processed and unprocessed, intended for human consumption, including additives food, food raw materials, and other materials used in the process of preparing, processing, and or making food or drinks" (Pandet, Wirawan & Susanthi, 2018).

The issue of dog meat cannot be viewed solely from the standpoint of animal welfare. Animal welfare implementation is a shared responsibility, as mandated by Law Number 18 of 2009 concerning Animal Husbandry and Animal Health, as amended by Law Number 41 of 2014, Chapter VI Part Two concerning Animal Welfare, specifically Article (67), which states that the Government and Local Government carry out animal welfare implementation in collaboration with the Community. To address this, the Directorate General of Livestock and Animal Health issued Circular Letter Number 2286/SE/PK.400/F/03/03/2018 concerning Improvement of Implementation and Supervision of Animal Welfare Implementation and Circular Letter Number 9874/SE/PK.420/F/09/2018 concerning Increasing Supervision of the Circulation of the Dog Meat Trade (Wahyudi et al., 2020).

## **6. The Solutions to Bali's Dog Problem**

Every problem must have a solution, and the problem of dogs in Bali has long been a concern for the government, from the widespread spread of the rabies virus to the illegal dog meat trade. As a dog-friendly island, the government must work with related institutions to solve this problem so that it does not become a problem harmful to dogs and people in Bali again.

*Rabies* is a significant disease that can result in socioeconomic and public health losses. Government policies to eradicate rabies are implemented to protect human health and prevent the disease from spreading to domestic and wild animals. According to the 2007 Ministry of Agriculture, rabies prevention strategies have been implemented:

- a. Rabies-transmitting animal quarantine and traffic monitoring in areas/regions to prevent disease spread.
- b. Eliminate the most dangerous source of rabies virus by destroying infected animals and contacting animals.
- c. Vaccinate all animals in infected areas to protect them from infection and reduce human contact.
- d. Disease tracing and surveillance to determine the source of transmission and the path of elimination
- e. Public awareness campaigns facilitate cooperation among animal owners and related communities (Ministry of Agriculture, 2007).

Among the measures that can be taken to prevent and eradicate rabies are:

- a. Refusing dogs, cats, monkeys, and other similar animals to enter or exit rabies-free zones.
- b. Kill any dogs, cats, monkeys, or animals entering a rabies-free zone without permission.
- c. It is illegal to vaccinate or administer rabies vaccines in rabies-free areas.
- d. Vaccinate every dog, cat, and monkey, as well as 70% of the population within a 10-kilometer radius of the case location.
- e. The distribution of tokens to each vaccinated monkey, dog, or cat.
- f. Reducing the population of stray or wild dogs by killing and preventing breeding.



- g. Capture and observe animals suspected of having rabies for 10 to 14 days; specimens must be taken from animals that die during observation or are killed and sent to the nearest laboratory for diagnosis.
- h. Monitor the movement of dogs, cats, and other similar animals that live in the same yard as the rabies-infected animal. Burning and planting the carcasses of rabies-infected animals at a distance of at least one meter (Dinkes, 2012)

The importance of keeping and monitoring the behavior of dogs around us is the most possible step to take in order to reduce the government's preventive actions, namely eliminating dogs suspected of being infected with rabies and creating more sustainable harmonization between humans and dogs and being able to realize the government's goals for the province of Bali, namely making the island of Bali that we love to be a friendly island for dogs because this is where the disease is spread.

The dog meat trade in Bali, which has the potential to harm Bali's image in the eyes of tourists, has received serious attention from the Balinese government; additionally, intensive anti-dog meat campaigns have been carried out by the community that cares for dogs. In this case, the government has taken a firm stance by issuing a governor's decree prohibiting the sale of dog meat via the Governor of Bali Circular Number: 524.3 / 9811 / KKPP / Disnakkeswan dated 6 July 2017 regarding the Dog Meat Trade. It does not stop there; the Bali provincial government has also asked traditional villages to watch the dog meat trade and report any sightings to the authorities.

## Conclusion

Balinese people have a close relationship with pets, such as dogs, which have existed since ancient times and are not limited to pets. The community used dogs in ancient times to help catch prey and build a close relationships; even today, many people treat their pet dogs as humans, as evidenced by the many owners who share beds and dress their dogs. Bali truly values all aspects of life and knows his surroundings, including his pet dog. Bali makes offerings with dogs, specifically *caru*, because it is based on wanting a better life for the dog in the next reincarnation. Because humans and animals are so close, the ancestors of Bali inherited the *Tumpek Kandang* day to ensure that they always pay respect to animals, who are still humans' closest friends to this day. Recent cases and phenomena involving dogs, such as rabies and the illegal dog meat trade, have alarmed the public. Bali. Its rapid spread makes dogs in Bali more vulnerable to infection with the rabies virus. Things like this can be easily resolved with proper vigilance and handling. People are just some of the ones taking precautions. The government must consider this prevention to ensure continuity in realizing dog-human harmony in Bali.

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