

Application of Hygiene and Sanitation Aspects in The Process of Handling of Animal Sacrifices During The Covid-19 Pandemic in Manokwari Regency

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ABSTRACT

Hygiene is an effort conducted to obtain health. Hygiene is preventive action that focus on the object or activity of a human, whereas sanitization is defined as a disease preventive action that focuses on the environment around the object. Hygiene and sanitization are related to each other and cannot be separated to protect, maintain and increase the level of human health. The application of hygiene and sanitization is needed to maintain the quality of meat. The objective of this research is to determine the application of hygiene and sanitization aspects to qurban handling activity in the Manokwari District of West Papua. The method used in this research was the survey method which was conducted at 30 mosques in Manokwari District. The collected data were then analyzed using a quantitative descriptive statistical method. The result showed that 66.67% of mosques that handled qurban have not applied hygiene and sanitization aspects to handling qurban whereas 33.33% of mosques have applied the hygiene and sanitization aspect. Based on the result can be concluded that most mosques in Manokwari District have not applied hygiene and sanitization to the animal qurban handling process.

Keywords: Hygiene, Sanitization, Animal Qurban Handling.

INTRODUCTION

Eid al-Adha is one of the major Muslim days which is commemorated once a year and is an important moment

for Muslims to sacrificial worship. In Manokwari particularly and in Indonesia generally, Qurban worship is carried out by slaughtering sacrificial animals in the form of cows, buffalo, and goats. Many

types of cattle are cultivated in Indonesia, including Bali cattle, Ongole crossbred, Madura cattle, Friesian Holstein (FH) cattle dan Brahman cattle, but overall only Bali cattle and goats are slaughtered or sacrificed in the regency area. Manokwari because only this type of livestock is widely cultivated in the area (Purwono, 2013). Based on data from the Department of Agriculture and Food Security of Manokwari regency in 2020, the number of Bali cattle slaughtered as sacrificial animals was 656 heads (Department of Agriculture and Food Security of Manokwari Regency, 2020).

Bali cattle are native Indonesian cattle that are domesticated from wild cattle. Bali cattle have a physical appearance similar to the banteng which has always inhabited the archipelago. Male Bali cattle are very different in appearance from female Bali cattle. The male Bali cattle have black skin and hair except for the knee area below and the skin on the buttocks is white in the shape of almost a semicircle, about 110-120 cm high, the head is wide, and the horns are large and not humped. Due to its strong adaptability, Bali cattle have now spread throughout Indonesia and one of them is in the Papua region. Bali beef is generally quite thick, compact and dense, slightly fatty with medium to good quality meat (Soekarto, 2020).

Meat is all animal tissues that can be used as food ingredients, as well as all products processed or produced from animal tissues that have been cut including liver, kidney, brain, lung, heart, spleen, pancreas, and other tissues edible. Based on SNI 3932:2008, it is stated that meat is part of the skeletal muscle of a beef carcass which is safe, proper, and commonly consumed by humans. Especially at the moment of qurban or Eid al-Adha, it is very important to equip the qurban committee with insight into the handling of sacrificial animals both before the slaughter and the handling of the sacrificial animals after

the slaughter. This needs to be done as an effort to minimize the results of the sacrificial meat which is less clean and unhygienic so that it can cause the quality of the meat to be less good.

Hygiene is a preventive/preventive effort to maintain human health whose activities focus on individual "object" health efforts, for example, such as washing hands, cooking water/food, product processing, and others (Department of Health, 2004). While the notion of sanitation is a preventive/preventive effort to maintain health whose activities focus on the human environment "that is around the object" (Yulianto, Hadi, and Cahyo, 2020). Its activities include maintaining room cleanliness, room air circulation, waste management, handling disease vectors, and others (Department of Health, 2004). Hygiene and sanitation have a close relationship and cannot be separated from one another, namely the aim of protecting, maintaining, and enhancing the degree of human health (Marsanti and Widiarini, 2018).

Research related to the application of animal welfare in the implementation of the slaughter of sacrificial animals and the findings of disease cases, especially parasitic diseases such as fasciolosis and others, have been carried out very often, however, so far in Manokwari Regency, especially research related to the application of hygiene and sanitation aspects in the process of handling sacrificial animals, never done. For this reason, the authors raised the theme related to the application of hygiene and sanitation aspects in the handling of sacrificial animals, especially sacrificial animals that were slaughtered outside the slaughterhouse.

The purpose of this research is to find out to what extent the level of application of hygiene and sanitation aspects when handling sacrificial animals, especially sacrificial animals

that are slaughtered outside the abattoir. The benefits of this research are knowing the level of application of hygiene and sanitation aspects in the handling of sacrificial animals that are slaughtered outside the abattoir and can provide additional information for the community in general and the local government in particular.

MATERIALS AND METHODS

This research was conducted at the time of the slaughter of sacrificial animals in 1441 H, July 31 to August 1, 2020, at 30 mosques in the Manokwari district of West Papua Province.

Research Tools and Materials

The tools and materials used in this study include the equipment needed during the data collection process in the field, including writing instruments, cameras, ID cards, field shoes, field clothes, gloves, masks, and questionnaires.

Research Methods

The method used in this study is a survey method conducted in 30 mosques in Manokwari Regency. The hygiene and sanitation aspects used in this study refer to the SE of the Ministry of Agriculture issued by the Directorate General of Livestock and Animal Health Number 0008/SE/PK.320/F/06/2020 concerning the Implementation of Qurban Activities in Non-Natural Disaster Situations Corona Virus Disease (Covid-19). Aspects that are measured include 1. Availability of hand washing facilities at the slaughter and handling of sacrificial animals equipped with soap/hand sanitizer with an alcohol content of at least 70%, 2. Disinfect equipment before and after use, 3. Clean the slaughterhouse and always ensure that all work areas and other public facilities are clean and hygienic regularly every 4

hours, 4. Clean yourself (shower and change clothes) before contact with family or other people, 5. Using personal equipment such as cutlery, drinking utensils, and other equipment. Furthermore, the five aspects (P1, P2, P3, P4, and P5) were then written in the form of a questionnaire.

Data analysis

The data obtained from the field will then be processed and analyzed descriptively quantitatively.

RESULTS AND DISCUSSION

Eid al-Adha or the feast of sacrifice is one of the days that is commemorated by Muslims around the world. In the Islamic calendar or the hijriah calendar, the feast of sacrifice is celebrated on the 10th of Dzulhijjah every year. Eid ul qurban is identical to the moment of slaughtering sacrificial animals such as cows, buffaloes, goats, and sheep. Animal slaughter is an activity to kill animals until complete death is achieved by slaughtering which refers to the rules of animal welfare and Islamic religious sharia (Ministry of Agriculture, 2010). In 2020, the types of sacrificial animals in Manokwari Regency come from Bali cattle and goats ("Kacang" goat and Etawa crossbreed goat) (Purwono, 2020).

Based on the Government Regulation of the Republic of Indonesia Number 22 of 1983, the process of slaughtering animals should be carried out at the Slaughterhouse (RPH) or other slaughterhouses designated by the authorized official, However, the slaughtering process, especially during the qurban day is generally carried out outside the slaughterhouse (mosque or mosque environment) so this requires special supervision and handling related to the level of hygiene and sanitation during the implementation process.

Supervision and handling of sacrificial animals need to be carried out to guarantee food of animal origin, especially carcass, meat, and offal of ruminant animals that are safe, healthy, intact, and halal.

For carcass, meat, offal, and waste from slaughter to be handled properly, the Central Government through the Directorate General of Livestock and Animal Health, Ministry of Agriculture of the Republic of Indonesia

has issued Circular Letter Number 0008/SE/PK.320/F/06/2020 concerning Implementation of Activities Qurban in Non-Natural Disaster Situations Corona Virus Disease (Covid-19). The letter contains several related regulations regarding the implementation of the slaughter of sacrificial animals and one of them is related to hygiene and sanitation.

Table 1. Aspects of Hygiene and Sanitation Application Measurement in Handling Sacrificial animals.

Sample	Implementation Indicator	The aspect that is measured	Applying Aspect Hygiene and Sanitation	
			Yes	No
30 mosques	SE Number. 0008. SE/ PK.320/ F/06/2020 regarding the implementation of qurban activities in a non-natural disaster outbreak situation Corona Virus Disease (Covid 19)	P.1	10	20
		P.2	8	22
		P.3	4	26
		P.4	15	15
		P.5	10	20

Source: Processed data (2020)

Based on the data in the table above, it showed that 20 of the 30 mosques that were sampled for data collection did not provide special hand washing facilities or facilities equipped with soap or hand sanitizers with a minimum alcohol content of 70% and were placed in strategic locations such as places of entry and exit of people. or the congregation of the mosque in front of the entrance to the mosque area (the gate of the mosque) and front of the foyer or entrance of the mosque. With the lack of facilities or hand washing facilities that are specifically available, the committee or implementing officers for handling sacrificial animals are reluctant to wash their hands more often.

Washing hands with soap is very important to maintain the quality and quality of carcasses, meat, and offal produced from slaughter. In addition, washing hands with soap is also very effective in preventing contamination and preventing disease transmission. Washing hands with soap is the cheapest, easy, simple, and very useful way to prevent various diseases (Department of Health, 2004). By washing hands with soap properly, the germs that cause disease on the hands, especially those on the surface of the palms, can be released to reduce the risk of contracting the disease (Ministry of Health Republic of Indonesia, 2020).



Figure 1. There are no hand washing facilities that are specifically provided and equipped with soap/hand sanitizer at the entrance and the slaughtering location.

Cleaning and disinfection of equipment used for slaughter and handling of sacrificial animals should be carried out, both before and after use. This is to the statement (Hikmah, 2020), which emphasizes that, in carrying out the slaughter and handling of sacrificial animals, the tools and places of slaughter must be kept clean. Tools must be cleaned and disinfected before and after use. This needs to be done as a form of effort to maintain cleanliness and maintain the quality of the slaughtered products as well as an effort to minimize contamination and the risk of disease transmission. So that people can avoid various diseases or health problems caused by contamination, hygiene measures must be carried out properly and correctly by existing hygiene rules

and principles so that the quality of the product (slaughter results) is always guaranteed (Priyani and Budiono, 2018). Equipment sanitation is also very important, especially on equipment that has direct contact or is used when handling sacrificial animals. Equipment sanitation aims to ensure the quality and safety of the products produced (Yulianto, Hadi, and Cahyo, 2020).

Based on the data obtained in the field, it is known that the equipment used in handling sacrificial animals has not been cleaned optimally and has not been disinfected before or after use. Most of the tools used are also still used together and pass from one hand to another without being washed and disinfected first.



Figure 2. Equipment is not disinfected before and after use and is still being used together and moving from dirty areas to clean areas

In terms of cleanliness of slaughtering sites and handling of slaughtered waste, most of them have not been handled properly and there are still remnants of slaughter products such

as blood, banana stems, and leaves as well as animal waste or rumen contents that have not been cleaned. Conditions like this will trigger an odor and trigger a crowd of flies in that place which will

affect the comfort of the congregation or the community around the post-slaughter location. Lack of maintenance of post-slaughter hygiene or hygiene and sanitation can affect the health of the community around the slaughter site. This is by the opinion (Sumbogo, Lensun,

and Manurung, 2014), which states that poor hygiene and sanitation will facilitate the growth of pathogenic microorganisms that can threaten health.



Figure 3. Slaughterhouses and slaughtering waste have not been handled properly

Maintaining personal hygiene (personal hygiene) needs to be done and applied by everyone, especially if someone has just done an activity that has a high risk of transmitting a disease. Personal hygiene measures should be carried out before the individual has contact with other people or contact with his family. The application of good personal hygiene behavior will be able to minimize the entry of microorganisms into the body so that the lack of microorganisms is expected to minimize the risk of individuals and others getting sick. Examples of hygiene measures applied in everyday life include washing hands with soap, bathing, washing and changing clothes, and washing other household utensils (Marsanti and Widiarini, 2018).

In addition to personal hygiene measures, the use of personal equipment is also very necessary, especially during the current Covid-19 pandemic. By implementing personal hygiene and using personal equipment in every activity, it is hoped that it will protect against individual risks and minimize the spread of disease from one individual to another. Based on the results of data collection that has been carried out, it is

known that not all mosque congregations apply personal hygiene measures after handling sacrificial animals and most mosques (committees and implementers for handling sacrificial animals) still use equipment together such as eating, drinking and other equipment. which is generally owned by every mosque. This is very possible to be the cause or medium of transmission of diseases such as Covid 19 and other diseases.

CONCLUSION

Based on the results and discussions and observations in the field, it can be concluded that most (66.67%) mosques in Manokwari Regency have not implemented hygiene and sanitation aspects in the process of handling sacrificial animals and the rest (33.33%) have implemented hygiene and sanitation aspects by a letter issued by the Ministry of Agriculture through the Directorate General of Livestock and Animal Health.

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