



ECOLOGICAL DISCOURSE IN ANIMAL SLAUGHTER: AN ECO-CDA OF TOMOHON EXTREME MARKET

Khairuna Nur Azuraa Putri¹, Radiva Verve Waloyo^{2*}, Ghanesya Hari Murti³

¹⁻³ Fakultas Ilmu Budaya, Universitas Jember, Indonesia

210110101026@mail.unej.ac.id¹, 210110101061@mail.unej.ac.id²,

ghanesyaharimurti@unej.ac.id³

*correspondence: 210110101061@mail.unej.ac.id

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Abstract

The Tomohon "Extreme" Market is a distinctive market in Tomohon City, Minahasa, North Sulawesi, that specializes in the sale of meat from extreme animals, including snakes and other exotic creatures. Notably, the market also engages in the trade of cat and dog meat, which has been prohibited in certain countries. However, it is important to note that Indonesia itself does not have a law prohibiting the buying and selling of dog or cat meat. This article analyzes the discourse surrounding the extreme animal meat trade, particularly dogs and cats, in Tomohon's Extreme Market, as presented on the website greenmatters.com. This research integrates ecological and discourse analysis methodologies, with a particular focus on Eco-CDA (Ecological Critical Discourse Analysis). The objective of this research is to elucidate the manner in which the relationship between humans and animals is represented in the discourse surrounding the buying and selling of animals at the Tomohon Extreme Market, from the perspectives of ecological and critical discourse. It is hypothesized that this research will demonstrate the discrepancy between human activities and animal rights, thereby providing a sustainable perspective on the commercial trade in animals.

Keywords: animal slaughter, eco-CDA, ecolinguistics, HSI, Tomohon Extreme Market

Introduction

The coexistence of animals and humans within the ecosystem of life is an irrefutable fact. The coexistence of humans and animals is a subject of interest, given the complexity of the relationship between the two species. This phenomenon may be influenced by cultural or economic factors. In many cases, humans exhibit different behaviors towards animals based on their species. A substantial proportion of individuals who prioritize animal welfare tend to concentrate their efforts on companion animals or wild animals, while demonstrating a lesser inclination to address farm or food animals, as well as unappealing wild animals (Dhont et al., 2019). Consequently, the capture and trade of certain animals by humans is frequently characterized as inhumane (Rumalolas et al., 2025). The practice of extreme animal trade, encompassing the sale, purchase, and consumption of



unusual animals such as snakes, bats, insects, and other exotic wildlife, constitutes a multifaceted phenomenon within specific societal cultures. In order to satisfy market demands, it has become commonplace for sellers to engage in unethical practices that contravene established animal welfare standards. In Tomohon Extreme Market, for instance, canines have been reportedly subjected to physical abuse and subsequently slaughtered (Underwood, 2023). While the animals in question are considered livestock, such methods cause unnecessary suffering and are considered animal abuse (Gullone, 2011). According to the principles of animal ethics, the treatment of animals by humans, particularly those intended for slaughter, ought to be conducted in a manner that reduces pain and forestalls any deliberate act of cruelty (Fraser & MacRae, 2011).

In an effort to ensure the conservation of these species, the government has instituted regulatory frameworks that prohibit the commercial trade of particular endangered and protected animals. This phenomenon is not exclusive to endangered species; domesticated animals, including dogs and cats, are increasingly regarded as companion animals rather than commodities. Although certain nations have successfully implemented such policies, Indonesia continues to be a country that permits the sale and trade of dog and cat meat. Notwithstanding, animal rights activists persist in vociferously denouncing the commercialization of canine and feline meat, advocating for more stringent legislation and ethical treatment of all animals.

The evolution of public attitudes toward animals, such as the rise of animal rights activism, is also influenced by the advancement of human knowledge, particularly from studies that observe animal behavior and cognition (Dhont et al., 2019). This growing awareness has contributed to a transformation in the way animals are perceived and treated. This transformation is further supported by broader changes in social norms, along with the growing awareness of the rights of marginalized groups, such as women, racial minorities, and others, including animals (Crimston et al., 2016; Opotow, 1993; Pinker, 2011; Singer, 1995). These developments indicate that the relationship between animals and humans is not merely mutualistic but also shaped by social structures that have historically positioned animals as property or a powerless object.

In Indonesia, there is a specific establishment that specializes in the sale of meat from exotic animals, including dogs and cats. The market is referred to as the Tomohon "Extreme" Market in Tomohon City, Minahasa, North Sulawesi. According to the British Broadcasting Corporation (BBC), this market is widely regarded as Indonesia's preeminent and most pungent culinary destination (Sutcliffe, 2022). A distinguishing feature of this market is the diversity of animals available for purchase, including dogs, bats, mice, lizards, wild boars, and even cats, among numerous others (Hasrin et al., 2022). Its distinctiveness is widely regarded as a major tourist attraction in Indonesia. Nonetheless, this market is regarded as a "sadistic" act, particularly by animal rights activists.

The discourse in the object of analysis describes the practice of animal exploitation, especially the trade of dogs for slaughter, which still occurs in Indonesia. This discourse underscores the prevailing imbalance of power between humans and animals, wherein animals are frequently regarded as mere objects to be utilized for human benefit. In ecolinguistic analysis, the focus of this research is twofold: first, on the exploitation of animals, and second, on the domination of

animals by humans, as reflected in language and culture. The objective of this analysis is to elucidate the underlying power relations and ideological underpinnings of the discourse. In essence, the objective of this study is to elucidate the manner in which language is employed to justify, normalize, or challenge the mistreatment of animals. The study's objective is twofold: first, to understand how language can reinforce or change societal views on the treatment of animals, and second, to explore the implications of these views for animal welfare.

The commercial dog meat trade and the consumption of dog meat remain unresolved issues, particularly in Indonesia. The commercial dog meat trade has seen significant progress, as evidenced by the upholding of its ban. According to the Directorate General of Livestock and Animal Health of the Ministry of Agriculture, as stated in 2018, the commercial dog meat trade is illegal (Prasetyo & Runturambi, 2022). In addition, they advocate for local governments to formally request the cessation of the commercial dog meat trade within their respective regions through the issuance of an official written appeal letter. The issuance of veterinary certificates for live canines and the consumption of canine meat are both strictly forbidden.

Nevertheless, the regulation on dog meat consumption is still being questioned. Unlike the commercial dog meat trade, the government has not established specific regulations to ban the consumption of dog meat. According to Prasetyo and Runturambi (2022), the government must uphold a comprehensive list of animals categorized as pets, laboratory animals, and livestock. The Law of the Republic of Indonesia Number 18 of 2012, supported by the Regulation of the President of Indonesia Number 48 of 2013, is insufficient to ban dog meat consumption. It only states that dogs are not specifically recognized as livestock and are recognized as pets, which are intended for enjoyment, aesthetics, and sports (Prasetyo & Runturambi, 2022). It implies that dog meat is illegal for consumption, but does so implicitly, rather than explicitly. The debate centers on the existence of cultural differences that regard dog meat consumption as a custom, which is considered legal in some regions. Some people voluntarily give their dogs to dog meat shops; there are stolen pets, local stray dogs, and imported dogs that are captured by poison or snare, tied up, and put in a sack. This aligns with data on commercial dog meat trade supplies, which indicate that 65% of the dogs are pets, 13 % are stray dogs, 11% are imported dogs, 8% are local dogs, and 3% are hunting dogs (Prasetyo & Runturambi, 2022). This kind of animal violence encourages Dog Meat Free Indonesia (DMFI) to campaign, thwart, and encourage local governments to ban the commercial dog trade, such as in Bali, Purbalingga, Karanganyar, Sukoharjo, Salatiga, Semarang, Brebes, Magelang, Blora, and Medan (Sabrina, 2023), and fight for the ban of dog consumption that is still not being accomplished.

The research employs the methodology of ecolinguistics. Ecolinguistics, also referred to as ecological linguistics, is an academic discipline that examines the intersection of ecology and linguistics. The text explores the relationship between ecology and language by examining how language is situated within its ecological context. This theory demonstrates the interconnected nature of ecology and language, initially appearing to be distinct but ultimately revealing their interconnectedness (Stibbe, 2015). Linguistics provides a means to analyze a language in a text, which constructs human everyday life. Conversely, ecology is a

branch of biology that studies the relationships between organisms and their surroundings, specifically humans, animals, plants, nature, and the environment. In ecolinguistics, language is examined from an ecological perspective. It established a correlation between human relationships with other organisms and nature, emphasizing the role of language in shaping these interactions (Stibbe, 2015).

This research is also scrutinized through the lens of critical discourse analysis (CDA). The CDA plays an essential role in identifying the discourse that is embedded within the text. It examines the primary ideology that a writer seeks to construct and convey to the reader. As proposed, CDA involves social change by raising or stimulating people's awareness about specific issues in society (Stibbe, 2013). A notable similarity exists between this approach and ecolinguistics, which similarly aims to promote social transformation in ecological awareness. However, a distinguishing aspect of this approach lies in its emphasis on advocating for those who lack a voice. CDA articulates the experiences of victims who are cognizant of the systemic forces that perpetuate their oppression, emphasizing the human element in these dynamics. Conversely, ecolinguistics articulates the concerns of diverse species, including nature, animals, plants, rivers, and numerous others, that are unable to comprehend the forces impeding their liberation. These species are neither cognizant nor possess the capacity to counteract these forces (Stibbe, 2013). Therefore, this analysis employs Eco-CDA, a multifaceted approach that integrates ecolinguistics and critical discourse analysis. This methodological framework is utilized to identify the writer's framing ideology and its purpose concerning the ban on the Tomohon market. Additionally, it is employed to analyze the role of language in ecological destruction or protection with regard to animal exploitation.

Research on the discourse of animal-human relations has been conducted previously within the framework of ecolinguistics. Tatin's (2024) study of the discourse surrounding civet coffee as an exotic beverage reveals a frequent disregard for animal rights. This study utilizes Eco-CDA to examine the discourse surrounding the production of civet coffee on a selection of news sites. A review of the discourse reveals a consistent failure to adequately address ethical issues related to the treatment of animals. The research findings also suggest the presence of a hierarchical structure between humans and animals. This hierarchical structure serves to perpetuate the exploitation and mistreatment of animals. The study's findings indicate that an evaluation of the practice of civet coffee production, in consideration of the ethics of animal treatment, is warranted. This research reveals that certain practices, deemed unethical by contemporary standards, persist in the absence of adequate ethical discourse. These discourses illustrate the hierarchical relationship between humans and animals, particularly in the discourse surrounding the civet coffee-making process.

Garlitos' (2020) research employs critical discourse analysis to examine eco-news. He employs a systematic analysis of linguistic patterns in eco-news reports from national and local dailies in the Philippines to elucidate the ideological representation therein. A comprehensive examination of 25 Philippine national and local eco-news reports concerning environmental concerns was conducted. He employs a linguistic analysis approach, examining the transitivity present in news media content. Through this methodical examination, he identifies seven predominant themes within news discourse: destruction, victimization, government role, allocation of blame, objectification, bias, and risk and hazard. Subsequently,

the researcher meticulously examines the ideological representation of the seven predominant ideas in the news media. In this examination, he explores the portrayal of nature, flora, fauna, society, and government in the news. Nature is depicted as a destructive force, in contrast to the reality that human activity is the primary driver of environmental change. The representation of flora and fauna is limited to their human value, devoid of any intrinsic worth. A society that is not elite in nature is shown to be less adept at responding to current events in comparison to an elite society. The government is depicted as the hero that saves the environment. Consequently, he arrives at the conclusion that the discourse in the news does not align with reality. The discourse is contingent on the ideological standpoints of the author, thereby underscoring the notion that humans possess a greater degree of influence over nature than nature itself. This perspective positions humans as a pivotal element in ensuring the sustainability of nature.

Method

In conducting the research analysis, a qualitative research model was employed since the data are in the form of words rather than numbers. In the domain of qualitative research, data are most often presented in the form of words (spoken or written) and visual images (Denscombe, 2010). Furthermore, it is an interpretive inquiry that aims to gather a more profound understanding of human problems, whether in real life, narrative or poetic structure, (tele) visual and filmic forms. The objective is to ascertain the underlying reasons that govern these problems.

In this qualitative research, Fairclough's (1992) theory was employed to critically analyze the patterns used by the news in reporting certain discourses. The research object was a news item from the platform "greenmatters.com" titled "Tomohon Extreme Market Finally Bans Barbaric Killing of Cats and Dogs" (Underwood, 2023), which reports on the buying and selling of animals in the Tomohon Extreme Market. Specifically, the primary data were quotations from news sources. Following a thorough review of the research object, the data were meticulously collected in alignment with the discourse under analysis. In order to support the research, the study also utilized supplementary data, including prior studies, pertinent books, articles, and websites relevant to the subject, with the objective of enriching the discussion and offering supplementary insights and information.

This research integrated ecolinguistics and Critical Discourse Analysis (CDA), two distinct approaches that, upon closer examination, bear a certain degree of similarity. As elucidated by Fairclough's CDA first step, the textual dimension, there is a congruence with ecolinguistics' emphasis on language in the context of ecology, which is also situated at the textual level. In light of this, the present research is conducted through textual analysis, focusing on the selection of vocabulary used and the meaning represented, which were associated with the ecological context. Subsequently, the data were subjected to close examination employing Fairclough's CDA, a framework designed to investigate the ideological construction of texts, practices, and events through the lens of power relations and the dynamics of power struggles. These struggles frequently appear opaque, leading to the maintenance of hegemony as a means of power consolidation (Fairclough, 1995). Subsequent to the textual analysis, the study advanced to the second step of CDA, discourse practices, with the objective of identifying and examining the

discourse that the writer constructed and countered. The data were then subjected to a thorough examination in the third step of CDA, which focuses on socio-cultural practices. This analysis aimed to establish a connection between the discourse and a more extensive context, taking into account the writer's background, societal influences, and cultural context.

The integration of document studies, ecology, and critical discourse analysis would facilitate a more comprehensive analysis of the discourse surrounding environmental issues on the news platform "greenmatters.com." This phenomenon exemplifies the intricate nature of ecological discourse and its interconnection with power dynamics. This research also serves as a means of persuading more positive changes in human behavior towards the environment, specifically in advocating animal welfare.

Findings and Discussion

The article, entitled "Tomohon Extreme Market Finally Bans Barbaric Killing of Cats and Dogs," is a noteworthy development in the ongoing discourse surrounding animal welfare and the regulation of animal markets. (Underwood, 2023) This information was derived from the news website Green Matters and is based on a press release issued by Humane Society International (HSI). HSI is the preeminent international charity dedicated to the protection of animals. It endeavors to save endangered species and reduce animal cruelty in agriculture, trade, and other industries. In this particular context, the news concerning the Tomohon market highlights the success of the initiative to cease the slaughtering of canines and felines within the market. This initiative is congruent with HSI's overarching objective of fostering societal awareness regarding animal cruelty and promoting positive transformations within the community.

The discourse understanding level of this news text manifests a predominant informational character, accompanied by a secondary element of persuasion. The author commences the report by providing a synopsis of Human Society International (HSI) and the Tomohon Extreme Market. The author cites the success of HSI in reaching an agreement to ban the trade of dogs and cats. Subsequently, the author furnishes information regarding the Tomohon Extreme Market. In the discussion, the author demonstrates that animal cruelty has been a persistent issue in Tomohon Extreme Market. The author employs a detailed description to underscore the inherent connection between humans and animals, thereby demonstrating that animals are often regarded as mere objects by humans within this context. In the ensuing discourse, it is demonstrated how the author employs a semantic approach to articulate the power relations between humans and animals. This is achieved through the author's deliberate selection of vocabulary and the subsequent interpretation of the discourse surrounding animal slaughter.

Textual dimension

"Finally" and "Barbaric" in the title

"Tomohon Extreme Market 'Finally' Bans 'Barbaric' Killing of Cats and Dogs."

The use of these two words is particularly noteworthy, as they appear to present a contradiction. The term "finally" is employed to signify relief within the context of the successful prohibition on the market. This underscores the notion that the practice of animal slaughter had been a persistent concern for an extended period, and the word "finally" serves as a symbol of the writer's and HSI's ongoing efforts to bring an end to this practice. Conversely, the term "barbaric" underscores the author's stance against animal slaughter. The term is predominantly employed to convey a negative connotation, underscoring the author's condemnation of animal slaughter practices within the context of Tomohon Extreme Market. This discourse is employed to caution and persuade the reader regarding these unethical practices.

Traditional

“Also called a ‘traditional’ market, the Tomohon Market is known for being extreme - and that term is a severe understatement.”

This line of reasoning underscores the cultural and historical significance of the Tomohon Extreme Market, which is regarded as a long-standing tradition. However, the legitimacy of the label "tradition" applied to the market is being contested. This phenomenon functions as a pretext for the uninterrupted operation of the market, without any form of opposition to the commercialization of wild animals, including canines and felines. This finding is consistent with the conclusions of the aforementioned study. According to Stibbe (2015), The assertion is made that the notion of a culture being "natural" or "traditional" does not inherently signify its environmental sustainability or its regard for other living beings. In the context of this news, the Tomohon market, often referred to as a "traditional market," underscores the role that cultural norms play in the perpetuation of animal cruelty. The legitimacy of these practices is called into question by the news media, which criticizes the use of the term "traditional." An examination of the term "traditional" reveals an implicit disapproval of the trading activities occurring in the Tomohon Extreme Market. This news effectively challenges the prevailing narrative by underscoring the fact that the dog and cat meat trade is a cruel practice that should not be considered traditional or acceptable.

Existed for a long time

“According to HSI, the dog meat trade was ‘rampant’ on the island of Sulawesi, Indonesia. Investigations indicate about 130.000 dogs went to slaughter at these markets every year,”

This section underscores the long-standing nature of this practice, which has led to the slaughter of hundreds, or potentially thousands, of canines annually. This phenomenon can be attributed to the long-standing integration of this practice within the cultural fabric of the community, as previously discussed in the preceding subchapter. This finding is consistent with the assertion made by Leiderer, who posits that each society is characterized by its own unique norms and beliefs concerning the treatment of animals as wild subjects and scientific subjects, as well as their suitability for slaughter. (Roscher et al., 2021). This phenomenon engenders a societal acceptance of the practice, leading to the normalization of animal cruelty. The practice of animal slaughter is also a consequence of economic history. This is due to the fact that human economies have historically relied on animals as a measure of wealth. (p. 539). This economic rationale has facilitated the ongoing practice of animal slaughter. The animal slaughter industry, predominantly engaged in the "meat" trade, is predominantly operated by individuals from rural backgrounds who have experienced the loss of their agricultural land. This phenomenon is particularly salient in China. (Nibert, 2017). This phenomenon is analogous to the operational dynamics observed in the "traditional" Tomohon market, where practices such as meat consumption, trade, and animal slaughter are considered customary. This practice exemplifies the voiceless position of animals, who lack the agency to influence the actions of humans or society. This suggests that animals are regarded as mere objects in human lives, rather than as living beings with whom they share a profound connection.

“After years of campaigning and supporters making their voices heard, the mayor of Tomohon issued an order to end all sale and slaughter of dogs and cats and the selling of dog and cat meat at the market,”

The practice of buying and selling animals in the extreme market of Tomohon and the island of Sulawesi has been ongoing for a considerable time. Concurrently, movements and support to voice animal rights have also been carried out for years. The emergence of organizations such as HSI that advocate for animals establishes a new discourse that aims to challenge the prevailing social norms that have historically regarded animals as objects. This novel narrative posits an alternative conception of animals as sentient beings deserving of respect, thus diverging from conventional perspectives that predominantly perceive them as mere resources or objects of consumption.

Tourist destination

“Investigations indicate about 130,000 dogs went to slaughter at these markets every year, with tourist websites even promoting Tomohon market as a destination”

The aforementioned news quotation underscores the promotion of Tomohon Extreme Market as a tourist attraction, despite the annual sacrifice of 130,000 canines. In this context, the Tomohon market has the potential to influence public perceptions of this practice by incorporating it into a cultural milieu that is regarded as worthy of preservation and development as a tourist attraction. The promotion of this concept furnishes a narrative that disregards the suffering endured by animals and perpetuates norms that regard animals as mere objects.

Cruelty against animals

“revealing how workers bludgeoned and beat dogs to death prior to their sale.”

This piece of news illustrates the reality of the animal meat trade, wherein canines are brutally slaughtered prior to being sold. The description of this cruelty is very important in providing context for the animal cruelty. The employment of the terms "bludgeoned" and "beat" by the author serves a dual purpose. Firstly, it conveys the ethical transgressions committed by humans against canines. Secondly, it elicits empathy in the reader, fostering an understanding of the suffering endured by animals as a consequence of human actions.

“According to The Los Angeles Times, the regional secretary of the city of Tomohon, Edwin Roring, announced the ban on slaughter and trade of dogs and cats. ‘We believe the way to reduce people’s interest in consuming dog and cat meat in Tomohon is to stop selling it in markets,’ he stated.”

In addition to employing the terms "bludgeoned" and "beaten," the author alludes to other forms of violence against animals, including "consuming dog and cat meat." This narrative of human acts against animals not only demonstrates instances of cruelty but also illuminates the dynamic relationship between humans and animals. As demonstrated by this narrative, human relationships are not merely relationships between living beings. Nevertheless, humans frequently perceive animals as mere objects, devoid of any regard for their inherent dignity and value as living beings. By demonstrating how power relations between humans and animals are frequently exploited through acts of cruelty, the author underscores that animals are not mere objects of consumption but living beings who also have the right to live and be protected. The author introduces an alternative narrative, thereby establishing novel norms, views, and perspectives on societal attitudes toward animals.

One of HSI's endeavors

“In 2018, a number of celebrities signed a letter to President Joko Widodo pleading for closure of these markets in Indonesia, said The Los Angeles Times. The list of over 90 prominent figures included Cameron Diaz, Ellen DeGeneres, Simon Cowell, Ricky Gervais, and Moby. This letter urged Indonesia to join other Asian nations in banning the cat and dog meat trade.”

The aforementioned sentences suggest that HSI engages in both internal and external campaigns. These initiatives not only engage individuals within their respective communities but also extend their reach to external audiences. The decision to enlist prominent individuals to disseminate the campaign was a judicious one, as it is well-documented that prominent and famous people are able to garner more attention, which is a highly beneficial outcome. As awareness of the campaign grows, it is expected that a corresponding increase in discourse surrounding the issue will ensue. This initiative aims to raise awareness about the issue of animal slaughter, thereby drawing the government's attention to the matter. The magnitude of this phenomenon is poised to compel the government to initiate measures, as it signifies a grave concern that demands resolution to appease the populace. HSI actions are not merely verbal; they also entail tangible, impactful action. It has been determined that a campaign will not suffice to resolve the issue at hand. A formal and legal approach is imperative to ensure long-term prevention and prevent the recurrence of the problem. Therefore, a formal request has been submitted to prohibit animal slaughter practices in Indonesia's markets. The appeal, which has been endorsed by notable individuals, calls for President Joko Widodo to take action.

Victory

“Humane Society International (HSI) shared a press release with Green Matters announcing that Indonesia's Tomohon Market is ending the trafficking, slaughter, and sale of dogs and cats.”

The aforementioned sentence suggests that the HSI has achieved a significant victory that had been anticipated for some time. In retrospect, this outcome aligns with the aspirations they had previously anticipated. Since 2018, HSI has been advocating for the prohibition of the Tomohon Market, citing its relevance to the broader context of the ongoing efforts to ban animal slaughter markets in Indonesia. This advocacy is further supported by a signed letter from prominent figures, which was previously addressed to President Joko Widodo. This is a matter of grave importance that cannot be disregarded. The Tomohon market, also referred to as the Tomohon "Extreme" Market, is not a mere appellation; it is a designation that signifies a specific reality. This market has been operational for an extended period, engaging in practices that encompass not only animal slaughter but also the trafficking of animals and the commercialization of dogs and cats. The slaughter of animals for human consumption is a practice that has been observed in this region, and it is characterized by a certain degree of brutality. As has been previously

reported by news outlets, the annual slaughter of canines in the Sulawesi region, including Tomohon, has been estimated to exceed 130,000. This decision was made with the intention of preventing further innocent animals from becoming victims of human cruelty. Therefore, the victory against Tomohon Extreme Market was announced with great enthusiasm and in a celebratory manner. This triumph marks the successful conclusion of a protracted period of trafficking, slaughter, and sale of canines and felines in Tomohon Market.

“The historic agreement took place in July 2023, with the Mayor of Tomohon also signing a law banning all future dog and cat trading at the Tomohon Extreme Market, The Los Angeles Times reported.”

The aforementioned sentence underscores the legitimate and lawful objective of Tomohon Extreme Market. The signing of the law banning all future dog and cat trading in Tomohon by the Tomohon Mayor appears as a symbolic victory for HSI. This period, spanning from 2018 to 2023, served as a testament to their relentless efforts and unwavering dedication, ultimately culminating in the realization of their long-standing aspirations. This undertaking constitutes a protracted journey and a noteworthy battle for HSI. In 2023, the efforts culminated in the cessation of animal slaughter in Tomohon, while concurrently ensuring the prevention of its recurrence. Furthermore, the interventionists successfully rescued the animals, thereby ensuring their future well-being. Moreover, they triumphed in their endeavor to advocate for the interests of those innocent animals that lack the capacity to defend themselves..

HSI declaration

“Our work is far from over in the nations where these trades still flourish,” Block wrote. “But bringing down the curtain on cruelty at Tomohon Extreme Market is a big victory and a crucial precedent that will propel our fight forward, and we promise you, we’ll see that fight to the finish.”

The aforementioned declaration signifies a pronounced stance adopted by HSI with regard to their strategy concerning the issue of animal slaughter. The organization's strategic plan includes the continuation of its campaign and the pursuit of a global ban on animal slaughter. The victory in the successful prohibition of the Tomohon Extreme Market was not only a significant achievement, but also a source of encouragement. This approach does not engender complacency; rather, it fosters a sense of enthusiasm for the eradication of animal slaughter. This suggests that the authorities will pursue legal action against other animal slaughter practices as well. It has been observed that the subject in question also serves as a cautionary indication regarding the practice of animal slaughter. It is evident that they will not remain silent in the face of this grave matter. This outcome serves as a testament to the efficacy of their perseverance, as it marks the culmination of a protracted endeavor that has spanned numerous years. This outcome demonstrates the capacity to impede the long-standing practice of animal slaughter, thereby underscoring the feasibility of imposing a ban on such practices. As previously stated, the

aforementioned entity has made a commitment to advocate for the well-being of animals until the conclusion of the matter.

Solution

“A representative for HSI said in an email to Green Matters that in total, the organization rescued 25 dogs and three cats from Tomohon, although three of the dogs unfortunately died after their rescue. The remaining animals are receiving loving care at a sanctuary in the province.”

The aforementioned sentences suggested that HSI is a responsible organization. This assertion underscores the perception that these methods hold considerable promise in addressing concerns related to animal welfare and slaughter practices. It is evident that their efforts extend beyond mere campaigning, encompassing tangible actions that contribute to the cause. The company's strategic emphasis is twofold: it prioritizes both real-time solutions and long-term solutions. The Tomohon Extreme Market was successfully banned, effectively resolving the issue of animal slaughter in Tomohon, Sulawesi. However, their commitment to the well-being of the rescued animals extends beyond the immediate rescue operation. The organization prioritizes the well-being of animals, ensuring their legal, physical, and mental welfare. The statement pertains to the news that the rescued animals are being cared for in a sanctuary within the province.

Discourse dimension

Power relation between humans and animals

This dimension unveils "animal slaughter" as the discourse that the author opposes. This discourse emerges from the power relations between humans and animals, in which humans are regarded as superior and animals as inferior. Firstly, it is constructed by an anthropocentric mindset that places humans at the center of the universe. The prevailing notion suggests that humans occupy a central role in this world, functioning as the primary protagonist. This perspective entails the perception of other organisms as resources that can be utilized for the enhancement of human well-being. This notion is manifest in various aspects of human behavior, including attitudes toward animals and the environment. (Butchvarov, 2015). This belief is deeply ingrained in the human psyche, manifesting as a doctrine that perceives humans as the pinnacle of existence, relegating other beings to a subordinate position. In this particular instance, the concept is employed within the context of human-animal relationships, thereby assigning animals a subordinate status. In light of this phenomenon, experts persist in distinguishing between two forms of anthropocentrism: "strong anthropocentrism," also known as "human chauvinism," and "weak anthropocentrism," which is characterized by an ethical approach to nature. (Hay, 2002). Therefore, the anthropocentrism observed in this research is a form of human chauvinism that influences the power struggle between humans and animals, thereby establishing human superiority over animals.

Human chauvinism is defined as the belief that humans should be prioritized above all other considerations. According to Nocella et al. (2013), human chauvinism prioritizes human interests, justifying the harm of animals and

ecosystems as long as they do not harm human interests. This notion was subsequently identified as the designation for a protracted, calamitous act of animal exploitation. This approach is employed in both conventional farming and industrialized agriculture, where animals are utilized as a resource in the production process. The exploitation of animals for various purposes, including food production, product derived from animal sources, labor, experimentation, and biotechnological applications, is a pervasive issue that has garnered significant attention in recent discourse. A notable example of this exploitation can be observed in the Tomohon market, where the utilization of animals for food, labor, and experimentation is a prominent concern. (Calarco, 2020) The underlying motivation for this exploitation is to satisfy human desires.

Secondly, the exploitation of animals is also evident in the phenomenon of "destructive discourse," which has been shown to have a detrimental effect on the relationship between humans and animals. (Stibbe, 2012). According to Dunayer (2001), animals are regarded as unfeeling objects that are ready to be oppressed by humans for various purposes, including science, the meat industry, zoos, hunting, and aquariums. Freeman (2009) further asserts that animals are predominantly depicted as commodities, reducing them to mere physical beings devoid of emotional complexity. These findings demonstrate that the discourse on animals is constructed depending on humans. The implications of this phenomenon extend beyond the immediate context, as the architectural design of the Tomohon Extreme Market has a profound influence on the societal treatment of animals.

These findings demonstrate that the news article employs the term "animal cruelty" as a discursive construct. The author employed the term "animal cruelty" to underscore the gravity of the practice, in contrast to the more simplistic characterization of "animal slaughter." The term "animal slaughter" is employed to underscore its functional purposes and the resultant meat for consumption. The term "animal cruelty" is used to emphasize the process of causing harm to the animal. The text offers a critique of this phenomenon within the framework of morality and established norms, advocating for a non-anthropocentric approach to ensure the welfare of animals sold in markets. In addressing the subject of human superiority over animals, the author positions herself as a human to combat animal slaughter by means of this discourse. This is congruent with the particular objectives of ecological discourse, which are to promote environmental awareness and to denounce the entities responsible for environmental degradation. (Urry, 2015). In the context of animal welfare, the author's position, as determined by the semantic analysis of her text, is that of representing the interests of animals. She serves as a representative for the animals, articulating their rights that are being violated by humans. The reference is to Stibbe, who has stated that one of the primary reasons why animals are regarded as inferior and excluded from discussions regarding language and power is their inability to utilize language to articulate their perspectives and advocate for themselves. (Arran Stibbe, 2012: 20). This suggests that canines and felines being slaughtered in Tomohon market lack the capacity to escape or self-preserve, in contrast to humans. Therefore, the author has expressed her disagreement with the practice of animal slaughter. She has done so by means of the following actions: first, she has inserted discourse to voice her disagreement; second, she has spread animal welfare; and third, she has celebrated the success of the ban.

Socio-cultural dimension

The presence of HSI and the writer serves as the catalyst for change. This paradigm shift has been characterized by a departure from an anthropocentric perspective, wherein humans were regarded as the pinnacle of this world and were entrusted with the authority to act with cruelty towards animals regarded as inferior. This viewpoint advocates for the protection of animals as a means of achieving environmental harmony. This phenomenon is intricately tied to the human capacity for agency, empowering individuals to take action against the practice of animal slaughter in the context of the Tomohon Extreme Market. The prohibition of these unethical practices, in addition to the symbolic representation of their cessation, constitutes an act of subversion that challenges the prevailing hegemony. In this case, the practice of animal slaughter was being elevated to a matter of custom, thereby legitimizing it within the context of the market. This finding is consistent with the conclusions of the aforementioned study. According to Stibbe (2015), It has been asserted that the notion of a culture being "natural" or "traditional" does not inherently signify its environmental sustainability or its respect for other living beings. This long-standing practice has been in place for years due to the societal acceptance of the Tomohon citizens. Therefore, the role of HSI and the writer in the initiation and campaign to stop this kind of practice, which remains prevalent in various regions, is crucial.

The success of HSI in banning the Tomohon Extreme Market is indicative of the human capacity to demand rights for animals, which are often treated as inferior to humans. HSI functions as an entity that opposes the cruel practices of animal slaughter. This underscores the notion that, as humans, we are obligated to advocate not solely for our own species but also for other living beings, including animals. While animals lack the same level of agency as humans, they retain the right to life. This objective is consistent with the principles of ecolinguistics, a field that seeks to establish a harmonious relationship between humans, animals, plants, and the environment.

Conclusion

As demonstrated in the preceding subchapter, an analysis of the news on the Green Matters platform titled "Tomohon Extreme Market Finally Bans Barbaric Killing of Cats and Dogs" reveals a discourse that exemplifies the power relations between humans and animals. In the context of ecolinguistics, it is imperative to select meticulously chosen words such as "finally," "victory," and "ending" to convey the writer's profound emotional release and jubilation in the wake of the prohibition of Tomohon "Extreme" Market. The author employs a series of word choices, including "bludgeoned," "beat," and "consumption," to illustrate human anthropocentric actions toward animals. These word choices underscore the author's condemnation of animal slaughter. CDA unveils the constructed discourse of animal slaughter, which the author seeks to counter. This phenomenon pertains to the dynamics of power relations, whereby human beings, as the primary agents of animal slaughter, perceive animals as mere objects. The authors, in conjunction with HSI, are also involved in this morally sound conduct and are the sole individuals who have defended these animals. The author further observes that this practice has been in existence for a considerable duration, has been incorporated

into the established tradition, and has been marketed as a tourist attraction and destination. Therefore, as indicated in the final step of the CDA, the socio-cultural dimension reveals the HSI's and the writer's objective to halt the hegemonized animal slaughter practice among Tomohon citizens. This practice is encompassed by the term "custom."

The practice of animal slaughter is rooted in anthropocentrism, a philosophy that places humans at the center of the universe and perceives other organisms as resources for human benefit. This phenomenon aligns with the concept of "anthropocentrism" or "human chauvinism," which prioritizes human interests to the extent that it morally justifies the harm inflicted upon animals and ecosystems. This belief has led to the mistreatment of animals, which are regarded as inferior beings and treated as objects, while they are voiceless. At Tomohon Extreme Market, this mistreatment manifests in the treatment of animals as commodities. The failure to exercise the right to self-defense serves to reinforce the prevailing dominance of humans in the power dynamics between the two groups. The efficacy of HSI in curtailing animal cruelty at the Tomohon Market underscores the pivotal role that human activists play in promoting animal welfare. This perspective underscores the necessity of a non-anthropocentric approach to the issue of animal rights. The HSI underscores the significance of human engagement in promoting equality among living beings, thereby fostering harmony among humans, animals, and the environment. This notion is encapsulated in Stibbe's concept of ecolinguistics, which emphasizes the interconnectedness of language, ecology, and equality.

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