

Article

Hadith Review of the Phenomenon of Catcalling in the Public Sphere

Irfan Padlian Syah ^{1*}, Muhammad Alif ²

¹ UIN Sultan Maulana Hasanuddin Banten; e-mail : 211370014.irfan@uinbanten.ac.id

² UIN Sultan Maulana Hasanuddin Banten; e-mail : muhammad.alif@uinbanten.ac.id

* Corresponding Author : Irfan Padlian Syah

Abstract: Catcalling, also known as street harassment, is a form of sexual harassment that occurs in public places. This form of harassment usually takes the form of unwanted, sexual, provocative or degrading comments or statements, and is often directed at other people, especially women. Many believe that catcalling is something common and normal, some even consider it a compliment or joke that usually occurs in public places. This research adopts a qualitative approach, collecting main data from hadiths contained in digital collections such as Maktabah Syamilah, Hadith Soft, and Hadith Encyclopedia Buku 9 Imams. Secondary data sources include literature related to catcalling cases. Data was collected through library research. This research uses thematic methods to analyze contemporary hadiths and applies grounded theory methods. This research reveals that catcalling has two types, namely verbal and non-verbal. The perpetrator often says words with the aim of teasing. And there are several precautions that we must take to prevent catcalling. These include guarding your words and actions, having the principles of ukhuwwah Islamiyyah, being silent, and not sitting on the side of the road.

Keywords: Catcalling; Hadith Thematic; Non Verbal; Public Area; Verbal.

1. Introduction

Allah SWT created men and women equally, with the aim of having equality in their degrees. Ideally, both women and men should have equal opportunities to obtain equal rights in all aspects of life, without any social disparities arising from the view that one gender is valued more than the other.[1]

A safe life is an absolute right for all individuals, as stipulated in Article 9 of Law Number 39 of 1999 concerning Human Rights (Human Rights Law), which states that everyone has the right to live in peace, security, peace, happiness, and physical and mental well-being.[2] Although there are various policies that have been implemented to ensure a sense of security, in everyday reality, this is often not realized. Various distractions, including catcalling, occurs routinely every day.[3]

Various crimes often occur on the main streets, including sexual harassment. One of them is the phenomenon of catcalling, where acts of verbal harassment are common every day. In this day and age, catcalling It is considered a phenomenon because it occurs in real life and can be observed directly.[4] This may be considered normal because of the gender stereotypes that have been formed in society due to patriarchy, thus making catcalling considered a joke or a form of sexual harassment that is taken lightly. As a result, the double meanings are combined and create a new meaning that catcalling is a form of sexual

Received: 12 February 2025

Revised: 17 March 2025

Accepted: 24 April 2025

Published: 26 April 2025

Curr. Ver.: 26 April 2025



Copyright: © 2025 by the authors.
Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>)

harassment wrapped in jokes.[5] Obviously, such inappropriate actions are often considered trivial by some people because they are considered only a joke. Catcalling is classified as verbal abuse and is part of a rape culture or rape culture.

Catcalling, as a form of act that violates the norms of politeness, is often missed, because it is often done suddenly. Many people in Indonesia don't realize that they can be victims or even perpetrators catcalling, due to a lack of understanding of this phenomenon in society.[6] Many believe that catcalling is something common and natural to do, some even consider it as a compliment or joke that usually occurs in public places. However, in reality, the action is a form of nuisance on the road (street harassment) and verbal sexual harassment, which falls under the category of non-physical sexual harassment committed against a person without his or her consent.[7]

It is very important to eliminate catcalling. However, until now, it has been difficult to prosecute catcalling perpetrators legally unless there is physical violence against the victim. However, it is important to emphasize the cessation of catcalling and sensitize the perpetrators, as well as to provide the public, especially victims, with an understanding of the laws related to catcalling so that they can take the case to court to seek justice for their human rights.[8]

The problem in this study is how the catcalling described by the Prophet PBUH in the hadith is attributed directly to him. In Islam, the legal basis used includes the Qur'an and Hadith, but in this research, the author will focus more on the discussion and base it on the Hadith of the Prophet PBUH only. First of all, the discussion of hadith will use a thematic approach. Then, in the interpretation stage, the explanation method will be applied analysis to understand how the catcalling contained in the hadith is located.

After a search of the results of previous research, the author found several related studies. Namely, social interaction of catcalling for women with a sharia appearance in the city of Medan by Andhika Nugraha and Zuhriah highlights the social interaction of catcalling for women who choose to wear sharia appearance. In data collection, the author applies an interview method to get in-depth information from informants and uses a snowball technique to select informants who match the desired characteristics. This study uses Patricia Hill Collins' theory to explain social interactions related to oppression of women, which are rooted in gender, and how women experience different oppression due to various social inequalities. Alfred Schultz's theory of motives was also used to support this research, emphasizing that a person's current behavior is influenced by motives from their past experiences. Consequences catcalling remains poorly understood and considered a joke.[9]

Then the research with the title Symbolic Violence in Verbal Sexual Harassment (Catcalling) by Eugenia Prasmadana Tapanauli Rahayu Pitaloka and Addin Kurnia Putri. This research reveals the meaning of symbolic violence from catcalling and its impact on the daily lives of the informants. The subjects of the study were divided into two groups: female informants as victims catcalling and male informants as perpetrators catcalling. The research method used is a qualitative approach with a focus on phenomenology and applying the theory of Symbolic Violence from Pierre Bourdieu. Data collection techniques include observation, interviews, and supporting documentation. The validity of the data is guaranteed through triangulation of theories and sources. The results of the study identified three meanings of catcalling: as harassment and violence, as non-violent harassment, and as something that is not harmful or harmful. Impact catcalling varies: some male informants feel a positive impact, some do not feel any impact, while some female informants feel a negative impact even to the point of trauma.[1]

Then the research was entitled Student Perception of Catcalling by M. Afdal Arif. This study aims to understand the perception of FISIP Unila students towards the actions of catcalling based on their experiences, as well as exploring the efforts made by female students in dealing with this treatment. This research adopts the concept of perception, students, and catcalling, using qualitative methods through interviews and observations. The results show that FISIP Unila students have a negative perception of catcalling, considering that this action is often carried out by perpetrators with the aim of having fun or teasing without considering the impact felt by the victim.[3]

After that, the research was entitled "Catcalling and the Representation of Verbal-Sexist Harassment in Dear David: John Fiske's Semiotic Approach" by Wanda Hanifah and Moh. Atiqurrahman discusses the phenomenon of catcalling in the film "Dear David," which highlights the issue of sexual orientation among three school teenagers. Adolescence plays a dominant role in various sexual acts and explorations. The film also reflects the reality of people's lives, showing that harassment is not always a physical touch. In addition, Lucky Kuswandi,

the film's director, also features male characters who can be victims of harassment. Film analysis was carried out using qualitative descriptive research methods and critical paradigms, using John Fiske's semiotic theory to understand catcalling as a form of verbal abuse. The researcher formulated the problem by questioning how the application of the three levels of semiotics expressed by Fiske in the visual object of the film "Dear David". According to Fiske, signs in mass media or television consist of three levels: reality, representation, and ideology. The results of the study, which uses documentation, recording, and observation techniques, show that the film, which was released in February 2023, represents catcalling as a form of verbal harassment. These forms of harassment include jokes, teasing glances, comments or questions of a sexual nature, as well as criticism or comments on the physical condition of others that others feel uncomfortable in public.[5]

Next is a study entitled "Catcalling Acts in Positive Law Perspectives" by Tauratiya using normative juridical methods. This method is a legal research approach that relies on secondary data, so it is often referred to as literature research. This research is supported by secondary data obtained from various sources of literature such as laws and regulations, books, literature, articles, newspapers, magazines, and electronic media. These materials are used to obtain theoretical materials that are the basis for research as well as to discuss catcalling actions from a positive legal perspective.[7]

The next research is entitled "The Catcalling Phenomenon as a Form of Verbal Sexual Harassment of Women in Jakarta" by Angeline Hidayat and Yugh Setyanto. This study uses a qualitative approach with a phenomenological method. The theories used in this study include verbal communication theory, patriarchal culture, feminism, gender stereotypes, and catcalling. To collect data, this study uses various methods such as interviews with key informants and other informants, participant observation, literature studies, and documentation. The results of this study show that catcalling is a form of verbal sexual harassment and is part of the rape culture (rape culture).[10]

The research entitled "The Experience of Hijab-Wearing Female Students Who Experienced Catcalling" by Suci Indah Ramadhania was motivated by the increasing cases of sexual harassment against women in Indonesia, including catcalling that occurred in various places regardless of class, age, or social class. Many victims of sexual harassment are blamed for clothing that is considered seductive and provokes perpetrators. However, a survey from the women's coalition and CATAHU KOMNAS Perempuan showed that 17% of victims wore hijab and 15% of harassment occurred in schools and campuses, with students being the most victims. The adolescent phase is a vulnerable period in the formation of self-concept, so in the transition to adulthood, self-concept is often unstable. This research focuses on the experience of hijab-wearing female students who experience catcalling. The goal was to describe their experiences, forms of verbal and non-verbal catcalling messages, as well as the self-concept of female students wearing hijab after experiencing catcalling. This study uses Alfred Schutz's phenomenological method as a qualitative approach and in-depth interview technique for data collection. The results of the study showed that the form of verbal catcalling included searching for the victim's personal information, comments about clothing, masks of advice, praise, the use of religious elements, physical comments, and invitations with other meanings. Meanwhile, the non-verbal catcalling experienced involves the direct use of limbs and vehicle components such as horns.[10]

And then the research entitled "Catcalling as a Form of Traumatic Sexual Harassment" by Saffana Zahro Qila, Rizki Nur Rahmadina, and Fadhlil Azizah aims to explore the experiences and reactions of individuals when facing catcalling. This study uses a qualitative approach with a phenomenological method. The results of the study show that catcalling is a form of verbal sexual harassment that has a significant negative impact on the victim's life. Informants who experience catcalling tend to choose to remain silent even though the experience causes a deep traumatic impact. Therefore, it is important for victims to speak out about their experiences in order for this issue to receive wider attention.[11]

The results of previous research have similarities and differences with this study. The similarity lies in the discussion of "Catcalling" and the use of a qualitative approach. However, this study uses the thematic method of hadith, focusing on the interpretation of thematic results of hadith related to catcalling contained in the hadith of the Prophet PBUH.

The details of this research are structured in the form of a problem formulation, main research questions, research objectives, and benefits of research results. The formulation of the problem is about the hadith's view of catcalling, which will be revealed through a thematic method with concept analysis. The main question of this study is how the review of hadith about catcalling is understood through a contemporary thematic method with a grounded

theory approach. The purpose of this research is to explore the hadith view of catcalling using contemporary thematic methods.

It is hoped that the results of this study will provide benefits both theoretically and practically. Theoretically, this research is expected to contribute to the development of knowledge in hadith science, especially in explaining the phenomenon of harassment that is rampant in social life. Practically, the results of this research are expected to be a guideline in discussing catcalling from the perspective of hadith and provide conceptual analysis of catcalling.

This research adopts a qualitative approach, collecting the main data from the hadiths contained in digital collections such as Maktabah Shamilah, Soft Hadith, and Encyclopedia of Hadith Book 9 Imam. Secondary data sources include literature relating to the case catcalling. Data collected through Library Research.

3. Proposed Method

This study uses thematic methods to analyze contemporary hadiths and apply the grounded theory. The grounded theory method, according to Glaser, emphasizes the induction or emergence of the researcher's creativity in a clear framework. Glaser also asserts that grounded theory is a naturally occurring methodology, providing arguments in favor of the approach.[12] On the other hand, Strauss focuses more on the validation of criteria and a systematic approach. The grounded theory approach, especially the one developed by Strauss, consists of a series of detailed steps that are considered to guarantee the quality of the resulting theory. Strauss argues that the quality of a theory can be judged through the process of making it.[13] Method approach steps Grounded Theory used in this study are as follows: 1. Determining the theme, namely "Review of Hadith Against Catcalling", 2. Involves the recruitment and collection of data related to general theories regarding the topic, as well as collecting data related to hadiths relevant to the topic as theoretical samples, 3. Transcripts are sorted into summaries through a coding process, either by Open Code And axial code, 4. The summary is grouped into coding results axial code as the final code, 5. The final code is organized and grouped into categories, 6. A thorough analysis was performed on the entire summary and compared between codes, 7. Steps 2-6 are repeated until they reach the point where the main themes in the thematic hadith on Catcalling are fully identified, and arranged in a logical order to form the outline framework of the thematic hadith study. The results of this outlining are then presented in the form of descriptive and interpretive narratives to form a description of the Hadith Review Against Catcalling.[14]

4. Results and Discussion

The results of the study are the product of the process of applying the methods used in this study. Meanwhile, the discussion is an interpretation of the research results supported by Catcalling cases. The following is a summary of the results of the research and its discussion.

Research conducted with the method that has been described previously revealed that there are 12 hadiths that have the same purpose (*wihdah al-gāyah*) related to the theme of catcalling. After the process of grouping codes based on theme was carried out, the 12 hadiths were divided into 3 main themes about catcalling. Each of these main themes includes between 2 to 6 subthemes, the details of which can be found in Table 1: Hadith themes:

Table 1. Hadith Themes [Hadith ebook](#)

Hadith Themes
A. Anti-Catcalling Efforts
1. Anti-Catcalling (Saheeh al-Bukhari-5994)
2. Safeguarding Words and Deeds (Musnad Ahmad-6789)
3. Principles of Ukhuwwah Islamiyyah (Saheeh Muslim-2564)
4. Silent Safely (Musnad Ahmad-6193)
5. Guard Oral (Sunan At-Tirmidhi-2330)
6. Not Sitting on the Side of the Road (Saheeh Al-Bukhari-6229)

B. Types of Catcalling

1. Verbal Catcalling
 - a. Catcalling with Oral (Sunan Abu Dawud-4160)
2. Catcalling Non Verbal
 - a. Body Shaming (Musnad Ahmad-3991)

C. The Impact of Catcalling

1. Catcalling is Not Loved by Allah (Sunan Abu Dawud-4160)
2. The Rough One and His Words (Sunan At Tirmidhi-2002)
Dirty Hate by Allah
3. Insulting Muslims is evil and (Saheeh al-Bukhari-7076)
Killing him is an infidel
4. Loss of Reward of Goodness (Saheeh Muslim-2581)

Based on Table 1: The themes of the above hadith through the construction of meaning, the Hadith Review of Catcalling shows the following:

A. Anti-Catcalling Efforts

Some of the hadiths related to anti-catcalling efforts include the following:

- مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ
(Whoever believes in Allah and the Last Day, he should speak well or be silent).[15]

- الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ
(A Muslim is if man is saved from the evil of his words and hands, and a muhajir is one who shuns what Allah forbids).[16]

- لَا تَحَاسَدُوا. وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَعْضٍ. وَكُونُوا إِخْوَانًا
(Do not be jealous of one another, do not bargain with one another, do not hate one another, do not betray one another, and do not sell one another for the sale of his brother. Be you, O servants of Allah, as brothers).[17]

- مَنْ صَمَتَ نَجَا
(Whoever is silent, he is saved)[16]

- أَمْسِكْ عَلَيْكَ لِسَانَكَ وَلْيَسْغَكَ بَيْتُكَ وَأَنْتَ عَلَى حَاطَبَيْتِكَ
(Guard your mouth, let your house be open and weep for your sins).[18]

- إِيَّاكُمْ وَالْجُلُوسَ بِالطَّرِيقَاتِ
(Do not sit on the side of the road).[15]

Islam teaches politeness and respect for others. Catcalling clearly violates these values. It is an obligation as a Muslim, to always guard the words and deeds of everyone (Al muslimu man salimannasu min lisanihi wa yadihi). Likewise, every one of us is encouraged to always dare to reprimand the perpetrator with a firm but polite mouth, showing disapproval of disrespectful treatment.

Catcalling, the behavior of verbal sexual harassment in public spaces, is like a dark cloud that envelops women's sense of security.[19] To counteract this, comprehensive efforts are needed, combining Islamic principles and vigilance. Catcalling is also a form of gender-based crime that has complex problems, so its handling must be carried out comprehensively. This handling must focus on the interests of the victim. Providing legal protection to victims of catcalling is an important step to ensure the enforcement of Human Rights.[20, p. 3]

Legal protection for catcalling victims in Indonesia is regulated in Law Number 12 of 2022 concerning the Crime of Sexual Violence. Meanwhile, in Islamic criminal law, protection is provided through rules regarding restrictions in social interactions, such as maintaining good manners, proper dress etiquette, and maintaining views from things that can trigger adultery. This is explained in the words of Allah SWT in Q.S. An-Nur verse 31.[20]

Ukhuwwah Islamiyah instills a sense of brotherhood and concern among fellow Muslims. Every human being must strengthen each other, support, and dare to act together against catcalling (*La tahasadu wala tanajasyu wala tabaghodhu wala tadabaru*). In certain situations, silence may be the best option to avoid intervention from others. When we feel threatened, we can choose to stay silent, stay away from the perpetrator, and seek a safe place (*Man shamat naja*). While there is no justification for sexual harassment, vigilance is also important. We need to pay attention to how we dress and behave in public spaces. Avoid clothes that are too revealing and avoid sitting on the side of a quiet road (*Iyyakum wa al julus bi al thuruqaat*) because if we sit on the side of the road where the conditions tend to be quiet, then there is a potential for catcalling to occur.

According to Law Number 8 of 2001, the settlement of criminal acts that do not cause unrest or rejection from the community, do not trigger social conflicts, do not have the potential to divide the nation, are not related to radicalism or separatism, and are not a repetition of criminal acts based on court decisions, and are not crimes against state security, corruption, or crimes against life, can be resolved through the approach Restorative Justice. However, taking into account the principles of certainty, fairness, and utility, the settlement of catcalling cases through Restorative Justice It is considered difficult to fulfill these three elements. In addition, this settlement tends to provide flexibility for the perpetrator, while victims who suffer immaterial losses and minor trauma receive less attention.[20]

B. Types of Catcalling

Some of the hadiths related to the types of catcalling include the following:

- لَمَّا اسْتَأْذَنَ قُلْتُ بِئْسَ أَخُو الْعَشِيرَةِ فَلَمَّا دَخَلَ انْبَسَطَتْ إِلَيْهِ

(A man asked the Prophet for permission ﷺ, then the Prophet ﷺ said, "He is the ugliest brother of his people).[21]

- أَنَّهُ كَانَ يَجْنِي سَوَاكًا مِنَ الْأَرَاكِ، وَكَانَ دَقِيقَ السَّاقَيْنِ، فَجَعَلَتِ الرِّيحُ تَكْفُؤُهُ، فَضَحِكَ الْقَوْمُ مِنْهُ، فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: "مِمَّ تَضْحَكُونَ

(He used to pick miswak from wine, and he had good legs, so the wind made him blow, and the people laughed at him, so the Prophet PBUH said: "What are you laughing at?".[16]

Catcalling, sexual harassment in public spaces, comes in many forms, both verbal and non-verbal. Understanding their types can help us recognize, fight and prevent them. Verbal Catcalling (*Bi'sa akh al-ā'yirah*) is in the form of whistling, commentary, gossip, dirty words and so on. This has a quite serious impact on the victim. Non-Verbal Catcalling (*Fadāhik al-qaum minh*) includes eye glances, body movements, showing off genitals, whistling, etc.

Catcalling is one form of street harassment that men usually do, either intentionally or without a clear purpose, to harass women they don't know. This form of harassment can be in the form of temptation, calls, or whistling with the aim of attracting the attention of the targeted woman.[22]

In Indonesia, there is no right term for street harassment. However, in language it can be interpreted as "street harassment" or sexual harassment in public spaces. Street harassment depicts unwanted interactions in public spaces that are driven by one's sexual orientation, sexual expression, or gender expression. This usually makes the victim feel disturbed, angry, insulted, or afraid. Harassment in public spaces can occur on the street, shops, public transport, parks, or beaches. It can take various forms, ranging from verbal abuse to Flashing, following, groping, even rape. Street harassment different from issues such as sexual harassment at school, at work, or violence in relationships because it occurs between strangers in public places.[22]

The categories of verbal messages conveyed by catcalling perpetrators to their victims are diverse, including: in the form of tones, such as the sound of a kiss, a kiss from afar, or a whistle. The second is comments, which usually contain physical appearance, or remarks that do not appear to be abusive but are delivered with derogatory intent, such as greetings.[23]

Catcalling is one of the results of patriarchal culture. The placement of men in a higher position than women creates power relations that hinder the achievement of gender equality. This patriarchal culture is not only maintained by men, but women also have a role in perpetuating it. In patriarchal culture, women are used to being dominated by men. Because of this difference in status, women are often seen as objects.[10]

Catcalling can make victims feel humiliated, objectified, and degraded. It can also create fear and insecurity, especially if done repeatedly or in isolated situations. And of course it involves verbal communication that aims to comment or assess the physical appearance of the victim.

Refers to behavior that aims to humiliate or insult the victim based on his physical appearance, including Non-Verbal Catcalling behavior, namely Body Shaming. Body shaming can have a significant negative impact on the mental and emotional health of the victimized individual. This can lead to insecurity, depression, anxiety, and eating disorders. Victims of body shaming are also at higher risk of experiencing sexual harassment and other violence.

C. The Impact of Catcalling

• إِنَّ اللَّهَ لَا يُحِبُّ الْفَاحِشَ الْمُتَفَحِّشَ

(Indeed, Allah does not like vile people and vile speech).[21]

• وَإِنَّ اللَّهَ لَيُبْغِضُ الْفَاحِشَ الْبِدِيءَ

(And indeed, God hates people who are rude and their words are filthy).[18]

• سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقَتْلُهُ كُفْرٌ

(Insulting a Muslim is a criminal act. And killing him is an infidel).[15]

• فَيُعْطَىٰ هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ

(Then the reward of his goodness will be given to those whom he reproaches in part, and to those whom he reproaches in part).[17]

In Islam, Allah SWT highly upholds the values of politeness and respect between human beings. Catcalling, with any form of sexual comments or whistling, clearly violates these norms. Things that go out of religious law and violate the rules in religion, then it has the impact of not being loved by Allah SWT and even hated by Allah SWT.

The honor and dignity of every individual, especially a Muslim, must be respected. Insulting, degrading, or reproaching someone for no right reason is a mortal sin. This is because humiliation can damage a person's self-esteem, cause hostility, and create social instability.

According to Collier (1998), the psychological impact of sexual harassment is influenced by several factors, such as the frequency of harassment, its severity, the extent to which the act degrades the victim's dignity to the point of threatening her physically, and how much the harassment affects the victim's performance.[24]

If a person denounces or accuses others, part of the reward of the goodness he has in the hereafter will be given to the person who is the victim of the reproach or accusation. This is a form of God's justice towards the wronged. In other words, bad deeds committed by a person against others will not only harm the victim temporarily, but also the perpetrator will lose the reward of his goodness in the hereafter.

The impact experienced by each victim varies and can be more complex depending on the individual's situation and circumstances. One of the cases is in MAN 4 Sleman Yogyakarta. The impact of catcalling on student psychology that occurs in the school environment can make students feel low, trauma and reduced confidence, and fear that always haunts their minds. It will have an impact on the learning and teaching process of the student and will become a negative stereotype of the people he meets.[24] It's important to remember that

catcalling is the fault of the perpetrator, not the victim. Victims have the right to protection and support from the community and the government.

5. Conclusions

The results of this study reveal that catcalling has two types, namely verbal and non-verbal. Perpetrators often say words with the intention of teasing. And there are several anticipations that must be made by us in preventing catcalling. Among them are maintaining words and deeds, having the principle of ukhuwwah islamiyyah, being silent, and not sitting on the side of the road.

In the context of this patriarchal practice, the victims are not only women, but also include men who can be affected by social pressure. The belief that a man has to catcall to be considered masculine causes this behavior to persist and is difficult to overcome. God does not love people who are rude in their words, nor does God hate people whose words are dirty. That is a very big impact for us as Muslims.

References

- [1] E. Prasmadena, T. R. Pitaloka, and A. K. Putri, "Pemaknaan Kekerasan Simbolik Dalam Pelecehan Seksual Secara Verbal (Catcalling)," *J. Dev. Soc. Chang.*, vol. 4, no. 1, pp. 90–114, 2021, [Online]. Available: <https://jurnal.uns.ac.id/jodasc/article/view/52498>
- [2] M. Y. Dm, D. Nofarizal, F. Putr, H. D. Hutagaol, and T. Krisna, "Protection of victims of human rights violations," *Awang Long Law Rev.*, vol. 6, no. 2, pp. 533–542, 2024, [Online]. Available: <https://ejournal.stih-awanglong.ac.id/index.php/awl/article/download/1256/755/>
- [3] A. M. Arif, "Persepsi Mahasiswa Terhadap Catcalling," Universitas Lampung, 2023.
- [4] M. H. Avezahra, A. A. N. Kamila, N. A. Maulana, V. Kravvariti, M. Sa'id, and R. D. Noorrizki, "Catcalling victims' long-term psychological impacts: A qualitative study," *Psikohumaniora*, vol. 8, no. 2, pp. 329–348, 2023, doi: 10.21580/pjpp.v8i2.18287.
- [5] W. Hanifah and M. Atiqurrahman, "Catcalling Dan Representasi Pelecehan Verbal-Seksis Dalam Dear David : Pendekatan Semiotika John Fiske," *Pena Literasi J. Pendidik. Bhs. dan Sastra Indones.*, pp. 132–140, 2023.
- [6] J. W. Duyvendak and C. Lemieux, *Politicizing Street Harassment The Constitution of a Public Problem in the Netherlands and France*. Amsterdam, 2021.
- [7] T. Tauratiya, "Perbuatan catcalling dalam perspektif hukum positif," *Ekspose J. Penelit. Huk. dan Pendidik.*, vol. 19, no. 1, pp. 1019–1025, 2020, doi: 10.30863/ekspose.v1i1.690.
- [8] I. I. Daud, M. R. U. Puluhalawa, and M. Towadi, "Verbal Sexual Harassment Victim (Catcalling) Legal Protection in Human Rights Perspective in Indonesia," *Estud. Law J.*, vol. 4, no. 2, pp. 679–694, 2022, doi: 10.33756/eslaj.v4i2.16245.
- [9] A. Nugraha and Z. Zuhriah, "Interaksi Sosial Catcalling Terhadap Perempuan Berpenampilan Syar'i di Kota Medan," *Satwika Kaji. Ilmu Budaya dan Perubahan Sos.*, vol. 7, no. 1, pp. 276–284, 2023, doi: 10.22219/satwika.v7i1.25781.
- [10] A. Hidayat and Y. Setyanto, "Fenomena Catcalling sebagai Bentuk Pelecehan Seksual secara Verbal terhadap Perempuan di Jakarta," *Koneksi*, vol. 3, no. 2, p. 485, 2020, doi: 10.24912/kn.v3i2.6487.
- [11] Z. Qila, Saffana, N. Rahmadina, Rizki, and F. Azizah, "Catcalling sebagai Bentuk Pelecehan Seksual Traumatis Catalling as a Traumatic Form of Sexual Harassment," *J. Mhs. Komun. Cantrik*, vol. 1, no. 2, pp. 95–106, 2021.
- [12] B. G. Glaser and S. Anselm L, *The Discovery of Grounded Theory: Strategies for Qualitative Research*. London, 2015. [Online]. Available: http://www.sxf.uevora.pt/wp-content/uploads/2013/03/Glaser_1967.pdf
- [13] I. G. Ayu and N. Budiasih, "Metode Grounded Theory Dalam Riset Kualitatif," *J. Ilm. Akunt. dan Bisnis*, vol. 9, no. 1, pp. 19–27, 2013.
- [14] J. Breckenridge and Derek Jones, "The Grounded Theory Review," *Bol. Tec. Bull.*, vol. 8, no. 2, pp. 1–126, 2009, [Online]. Available: http://www.sxf.uevora.pt/wp-content/uploads/2013/03/Glaser_1967.pdf
- [15] A. 'Abdillāh M. ibn I. ibn I. ibn al-M. al-J. al- Bukhāriy, *al-Jāmi' al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min Umūr Rasūl Allāh*

- Ṣallā Allāb ‘alaiḥ wasallam wa Sunaniḥ wa Ayyāmih*, vol. 1–9. Dār Ṭauq al-Najāt, 1422. [Online]. Available: <https://shamela.ws/book/1681>
- [16] A. Ibn Ḥanbal, *Musnad al-Imām Aḥmad ibn Ḥanbal*, vol. 1–20. Dār al-Ḥadīṣ PP - Kairo, 1995. [Online]. Available: <https://shamela.ws/book/98139>
- [17] M. Ibn al-Ḥajjāj, *al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar bi Naql al-‘Adl ‘an al-‘Adl ilā Rasūl Allāb Ṣallā Allāb ‘alaiḥ wasallam*, vol. 1–5. Dār Iḥyā’ al-Turāṣ al-‘Arabiyy, 1955. [Online]. Available: <https://shamela.ws/book/1727>
- [18] A. ‘Īsā M. ibn ‘Īsā ibn S. ibn M. al-Ḍaḥḥak al-Tirmiziy, *al-Jāmi‘ al-Kabīr (Sunan al-Tirmiziy)*, vol. 1–6. Dār al-Garb al-Islāmiyy PP - Beirut, 1996. [Online]. Available: <https://shamela.ws/book/7895>
- [19] M. Khumairok and N. Soekorini, “Catcalling sebagai perilaku pelecehan seksual secara verbal,” *ENES Law Rev.*, vol. 7, no. 2, pp. 114–127, 2021, doi: <https://doi.org/10.31933/unesrev.v7i1>.
- [20] S. Mufakkar and R. R. Antasari, “Penyelesaian Kasus Catcalling Menggunakan Cara Restoratif Justice Perspektif Asas Kepastian, Keadilan dan Kemanfaatan Hukum serta Hukum Islam,” *Intizar*, vol. 29, no. 2, pp. 152–158, 2023, doi: [10.19109/intizar.v29i2.20375](https://doi.org/10.19109/intizar.v29i2.20375).
- [21] S. ibn al-A. ibn I. ibn B. ibn S. ibn ‘Amru al-A. al-S. Abū Dāwud, *Sunan Abī Dāwud*, vol. 1–7. Dār al-Risālah al-‘Ālamiyah, 2009. [Online]. Available: <https://shamela.ws/book/117359>
- [22] W. Liyani and F. Hanum, “Street Harassment: Catcalling Sebagai Salah Satu Bentuk Pelecehan Seksual Terhadap Perempuan Di Yogyakarta,” *J. Pendidik. Sosiol.*, pp. 2–27, 2019, [Online]. Available: <https://journal.student.uny.ac.id/index.php/societas/article/download/17117/16526>
- [23] D. Anjani Yudha and D. Mulyadi Nugraha, “Dampak Dan Peran Hukum Fenomena Catcalling Di Indonesia,” *Din. Sos. Budaya*, vol. 23, no. 2, pp. 324–332, 2021, [Online]. Available: <http://journals.usm.ac.id/index.php/jdsb>
- [24] V. R. Irbah, “Dampak Negatif Cat Calling terhadap Psikologi Siswa dan Langkah Antisipatifnya di MAN 4 Sleman Yogyakarta,” 2023.