

Catcalling In Syari'at: Islamic Perspective And Challenges In Aceh

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Abstract

The type of research is descriptive research using a qualitative approach, with in-depth interview techniques. The results of the study showed that the causes the occurrence catcalling explains that, first, the role of Islamic Sharia institutions related to catcalling is still being carried out in a marathon. However, one thing that should be underlined is that catcalling events have given rise to a negative stigma where such behavior is seen as an immoral act and does not reflect the dignified side of human behavior. This means that all victims of catcalling admit to experiencing prolonged trauma, difficulty speaking, low self-confidence, loss of thinking orientation and difficulty interacting with each other. Second, regarding legal certainty . This side is due to the stagnation in terms of the use of legal instruments between local products (qanun) or national products (Laws). Third, catcalling actions considered as a normal thing in society, so that this behavior is sometimes considered not a violation of the law. Therefore, in the author's opinion, Islamic communication principles are needed as an alternative instrument as a form of mitigation that prioritizes both the content of the message, the interaction between the communicator and the communicant, and or socio-cultural traditions that have developed into critical ones while still upholding the spirit of ethical values proportionally and with dignity.

1. Introduction

In general, the term catcalling is actually synonymous with the term harassment, with the intention of insulting, degrading or treating someone's dignity based on sexuality. This sexual approach is directed solely into the form of harassment through verbal means. The forms are also varied. Whistling, winking, hello and or commenting on certain body parts that are considered to contain sexual values. This behavior certainly aims to influence someone's mentality and emotions, which at the same time can gain unilateral benefits through the harassment.

Because catcalling is part of an attempt at sexual harassment that is carried out verbally, which then becomes the most common form of harassment experienced by the community. Catcalling often occurs in the public domain, so it is often found in each case where the victim and perpetrator are not related or do not know each other. Although it is also found in various places that the catcalling phenomenon often occurs in the immediate family environment.

Reported from the "Annual Notes of the National Commission on Violence Against Women 2020", there were 29,911 cases of sexual violence in Indonesia throughout 2020 (Komnas Perempuan, 2020). The 2019 Sexual Harassment Survey in Public Spaces also found 64% of 38,755 women and 11% of 28,403 men. From this data, 60 percent admitted that the harassment they received was verbal or spoken, 24% experienced touching and 15% through visuals such as eye contact or flirting (Farisa, 2019).

The development of media-language through verbal that is so widespread, causes the transformation pattern of the language speaker itself to experience a significant shift (Swastika et al., 2023). And, one of them is an argument that intends to explain an effort how the structure of sexual harassment against women often occurs just like that, which is caused by the vulnerability of women who are definitively a group that is often considered weaker than men. This weakness is intended as a result, and of course, the influence of the high patriarchal culture that is inherent in Indonesian society in general.

And sometimes, in certain spaces with a skeptical mindset where catcalling is actually normalized into a joke. The strangeness of this speech pattern (body gesture) in a sexual context in the form of whistling, flirting, and other body movements, is actually a magnetic field between animalistic elements and noble elements that appear in society. In a more modern context, as Herbert Marcuse (1984) said, spontaneous human behavior, especially among women, must experience oppression. This intention aims for society to produce more and more of what is noble in itself. As a result, modern humans have more than their reality requires. But at the same time, the spontaneity of human instincts is also suppressed more than the proportion of oppression that is carried out to maintain civilization and fulfill needs (Disantara et al., 2024).

Finally, the dualism of needs in sexual instincts becomes a dilemma. In relation to this, it should be remembered that in social life, sex always invites humans to be dualistic towards it. On the one hand, where sexual behavior must be covered up,

which is now presented openly and even done openly. However, on the other hand, this practice can actually be seen as an indication that secretly some people have lived according to the freedom promised by industrial society through its sexual revolution. As a result, sexual behavior becomes open and runs on a systematic and massive scale. This means that this behavior is woven into a community that gains strong legitimacy and even has proportions that can be celebrated together.

The question that then arises is whether catcalling behavior is seen as a field of moral problematization (Ayu Sri Adinda & Kurniawan, 2024). After all, this behavior is latent in the patriarchal world and solely as a moral area that must be upheld by men. This means that the performance of sexual behavior in the form of verbal or gestures tends to be the perpetrator is a man. Therefore, the habit of the man will use all self-instructions and techniques at certain times in order to fulfill his sexuality. In addition, of course, as a lifestyle and his understanding of sexual behavior. (Foucault, 1990).

However, Foucault's view (1997) is not solely due to the habitual factors, behavior and techniques used by men in order to fulfill their sexuality, but the pleasure of sexual desire and behavior is questioned, reflected and conceptualized in their public life. The more people's views on their sexual behavior patterns, the more convinced they are of the influence of moral legitimacy on them to do more and more.

This belief indicates where the reality of society, both in terms of attitudes and actions towards sexual harassment (catcalling) provides diverse discourse and thoughts. This diversity of course arises from a fundamental understanding, where sexual behavior is private behavior. The space for reflection is based on shared will and responsible commitment. Another reason, where the body, women, boys and wisdom are something that cannot be explored freely. These elements have a role and even play a significant role in determining the quality of human culture and civilization.

In other words, it means that in the author's opinion, a healthy body implies a healthy soul and mind (Flora et al., 2023). Healthy women will also produce dignified offspring. Also, a young man is required to be able to survive as much as possible based on a social strategy that requires wisdom as well as high self-control. And in the end, limiting himself to certain norms, which requires the need for social sanctions as a glue for noble human culture. Therefore, in this sense perhaps morals do not have natural rules, other than as a binder of behavior itself.

This search is reflected in an illustration when Rasulullah Saw., sitting with his wife 'Aishah, he praised his wife, Sufiah. And, those words of praise apparently aroused feelings of jealousy in 'Aishah. ' Aishah immediately said: What actually captured your heart, O Messenger of Allah? She is nothing more than a midget !! . Those were all the words spoken by ' Aishah and nothing more. Suddenly the Apostle gave an explanation: What have you said, O ' Aishah? Assuming your words That you mix it up with sea water, then it's broken sea that, good color and also the smell . (Khalid, 1984).

Regarding the illustration above, it describes how behavior (spoken language) must be built not only on moral claims, but also on a legal order that must be considered

in the material realm in order to reduce attempts at catcalling while building communication values based on the commands of sharia as a form of the nobility of human civilization.

2. Research Method

This research is a descriptive study with a qualitative approach. Descriptive research is a study that is intended to collect information about the status of an existing symptom, namely the condition of the symptom according to what it is at the time the research is conducted. This study uses qualitative data and is described to produce an in-depth and detailed picture of the social phenomenon related to catcalling that occurs in public spaces as a crucial part of communication disorders, both verbal and nonverbal.

Data collection in this study was carried out in several places separately according to data needs, with the main location for data collection being at the Department of Education and Culture. Islamic Law of Aceh Province. Data collection in this study was conducted through interviews. The interviews in this study used semi-structured interviews. Semi-structured interviews refer to interview guidelines in the form of questions that will be asked in the hope of obtaining adequate data on the catcalling phenomenon that occurs in public spaces both verbally and non-verbally. If during the interview there is still information that is deemed lacking, the researcher can ask questions outside the interview guidelines that have been prepared.

According to Sugiyono, data analysis is the process of systematically searching for and compiling data obtained from interviews, field notes, and documentation, by organizing the data into categories, breaking it down into units, synthesizing it, arranging it into patterns, choosing what is important and what will be studied, and drawing conclusions, so that it is easy for oneself and others to understand. (Sugiyono, 2019)

According to Miles, Huberman and Saldana stated that data analysis in qualitative research is carried out during data collection and after data collection is completed in a certain period. The analysis technique used in this study is qualitative analysis, which is a method that uses the researcher's point of view as the main analysis tool. Data analysis is an effort to systematically search for and organize records of observation results, interviews and others to improve the researcher's understanding of the case being studied and present it as a finding for others. As for improving this understanding, Therefore, the analysis needs to be continued by trying to find meaning from the various aspects encountered by examining the opinions, thoughts, perceptions and interpretations of parties who are considered competent regarding the research problem. Data analysis is carried out inductively, and transmission is based on data that tends to be verbal in nature. (Miles M. B., 2014)

Data analysis in qualitative research is carried out before entering the field, while in the field, and after finishing in the field. The analysis has begun since formulating and explaining the problem, before going into the field, and continues until the writing

of the research results. The steps taken before going into the field are analysis carried out on preliminary data, or primary data, which will be used to determine the focus of the research. However, the focus of this research is still temporary, and will develop after the researcher enters and while in the field. The data analysis used next is analysis while in the field.

The technique of checking or verifying the validity of data is usually called data validity. Validity is a measure that shows the level of validity or legality of an instrument. The principle of validity is measurement or observation which means the principle of instrument reliability in data collection. So data validity places more emphasis on measuring or observation tools. Data validity requires data checking techniques. The technique used to determine the validity of data in field research and one of them is the triangulation technique. In this study, the researcher used the technique checking the validity of triangulation data with sources and triangulation with methods .

According to Patton, triangulation with sources "means comparing and checking the degree of trustworthiness of information obtained through different times and tools in qualitative research". Meanwhile, triangulation with methods according to Patton there are two strategies, namely (1) checking degree of trust discovery results study some techniques data collection and (2) checking degree of trust of several data sources with the same method. With the triangulation technique with sources, researchers compare the interview results obtained from each source or research informant as a comparison to check the truth of the information obtained. In addition, researchers also check the degree of trust through the triangulation technique with the method, namely by checking the research results with different data collection techniques, namely interviews, observations, and documentation, so that the degree of trust of the data can be valid. (Meleong, 1997)

3. Results and Discussion

This study found several categories related to the interview results, such as the events that led to catcalling (experience), the negative impact of catcalling victims (victims' reactions when catcalling occurs), and forms of dealing with catcalling as follows: Catcalling incident, as stated by the related party, Mrs. Maria Ulfa, towards the victim S (name disguised) when the incident occurred, she was still 15 years old, and had been raped. This incident was actually carried out by her own uncle, by seducing the victim. The form of seduction can be anything, and she expressed approximately, as explained by Mrs. Maria Ulfa: " For example, it's like teasing, well the seduction is more like a look or attention by buying things that make the victim happy, she said" . (Informant 1, 2024)

According to Mrs. Maria Ulfa's explanation, the seduction received by victim S, which seemed to make the victim the center of attention of the perpetrator (her own uncle), which in this study, this behavior can be considered as part of catcalling or sexual harassment. And even, the victim admitted that the seduction she received only occurred when the situation was quiet or when the victim was unable to avoid (could not do

anything, ed.) due to psychological pressure.

Based on the experience experienced by S, there were various responses that emerged. The response issued by S when this happened was feeling ashamed. S admitted that he wanted to be angry, but he couldn't express it at the time of the incident, and sometimes he didn't want his incident to be investigated. This condition sometimes makes the victim feel depressed and his mental state is very vulnerable to disturbance. "As far as I know, S's confession is that I know the person, my uncle, how is that possible, sometimes he's afraid and sometimes he's shaking, because he respects him more, maybe."

Likewise, the incident experienced by A (pseudonym), who at the time of the incident was still 9 years old. This incident was related to rape committed by adoptive parents; and the incident was almost the same as that experienced by S above.

It's just that this incident, according to Mrs. Maria Ulfa, was due to the victim's inability to understand every treatment from the perpetrator. The perpetrator was the victim's adoptive parent, where all the victim's needs would always be met by the perpetrator, so the victim was only able to obey whatever the perpetrator wanted. "I (according to the victim's confession) would rather bow my head, if the person I considered my own parent treated me like this. At first we chatted and were given advice, then somehow, I was asked to take off my clothes and then my feelings became scared, crying." (Interview Results, 2024)

Based on the response expressed by A, when facing the perpetrator, which actually falls into the catcalling category, the feeling of fear felt when there is a man, who in his assessment is his foster parent has teased with the intention of tarnishing the continuity of his life. And A considers it disturbing and makes him embarrassed. The feeling of shame caused by the perpetrator's teasing makes him not feel that it is a good action for him.

A even received such treatment, especially since the perpetrator was someone he knew. This treatment according to A's statement, as confirmed by Mrs. Maria Ulfa: "like being scared, we can imagine the victim's feelings when the incident happened. Wanting to refuse, well, they are children (they don't understand, they are only 9 years old)". Perhaps the perpetrator's treatment before committing the act, first by teasing or promising something that made the victim happy. This indication was seen when we (Mrs. Maria Ulfa) conducted a question and answer test with the perpetrator, said Mrs. Maria Ulfa. There was a kind of extraordinary fear felt by A when we mentioned the perpetrator's name, which indicated that the victim had experienced extraordinary trauma. (Informant 2, 2024).

To handle cases like this, this institution has a similar strategy based on the quality of each case, and this is as expressed by Mr. Syarifuddin, that they will recognize what their true identity is based on the direction that we will give to the child victims as follows: "The children here display a lot of behavior that they carry over from their previous lives, so we have to find out first the children's will or identity, so that the guidance we provide can be carried out without any coercion and without any rebellion from the children." (Informant 3, 2024)

Mother Wanda also said something similar: "Usually, we will introduce the

children who have just entered the UPTD first, starting with a little story until they start telling us about their problems and what they feel and we will start to find out little by little about the child's identity. we can provide appropriate treatment and guidance for each child". (Informant 4, 2024).

The strategy is worth doing so that the institution knows more about each child's personality, so that the service in coaching can run well. Moreover, the approach that must be built with the victim children must also be directed and on target, so that the mental improvement process can run optimally.

Efforts to improve the mental health and guidance of child victims towards the maximum are based on the direction of the head of the foundation, as conveyed by Mr. Syarifuddin as follows: "To find out what the children's complaints are, we will first approach each child so that we know how we can solve these children's problems, for example, we join the children to talk until this person starts to approach us and we can find out what steps we can take and give to them." (Informant 5, 2024).

The above statement was also confirmed by Mrs. Maria Ulfa, who stated the method as she said that: "The children here when they first come in are very withdrawn and don't want to socialize, so we have to get closer to them first so that they can consider us as their family, it takes quite a long time, maybe around 2-3 months, before they start to open up to the caregivers, staff and their friends." (Interview Results, 2024).

Feeling that the victim is getting attention, then the effort in the form of sexual harassment by seducing and teasing is appreciated through a form of communication that leads to sexual harassment. Therefore, according to Mrs. Maria Ulfa, the perpetrator interprets catcalling as a way to get attention and recognition of his existence in the circle of people closest to him and people he has just met. Meanwhile, according to the victim and over time, they realized that the actions expressed by the perpetrator had led to catcalling behavior and harassment of women, which then they were only seen as victims of sexual objects for the perpetrator.

This is as explained by the catcaller with the initials F as follows: "At first I didn't know that my actions to treat the victim were part of sexual harassment. Suddenly I was reported by the victim's family, and then the police came to ask for my responsibility. Yes, in the end I couldn't do anything, except admit something I didn't do." (Informant 6, 2024).

From a number of statements in the discussion that the researcher has described and based on the findings of field data, by referring to the problems that have been initiated at the beginning of the discussion of this dissertation, it shows that the form of catcalling and sexual harassment that has been received by a number of victims above is an inevitability that often occurs in their environment. And, generally this incident (catcalling) This occurs both verbally and /or non-verbally. The non-verbal expression is in the form of a seductive gaze.

The seductive gaze received by the victim caused feeling uncomfortable and feeling like the center of attention. Meanwhile, the verbal forms that occur are whistling, greetings, teasing and throwing out words that are sometimes threatening . Also, this incident was not an incident that was done spontaneously; and indeed the perpetrator had the will to

do so based on a power relationship that was difficult for the victim to avoid.

And if traced simultaneously, the results of this study have also had a destructive impact on the quality of communication built on religious principles. For example, the victims generally experience a prolonged traumatic phase due to the shadows of the past that often haunt their lives. Also, the victims seem to close themselves off, in the sense of "who their conversation partner is". This signal indicates that they are very sensitive to the person they are talking to. The sensitivity they build within themselves as a form of monitoring, with the intention of limiting their interaction and social space, which may be one way for them to reconstruct and recover their own souls and minds.

Human ability and reason will depict a strong paradigm for thinking, where he believes that everything that happens in human life has been arranged. All events that occur have brought changes according to the circle of human activity. Humans are able to work and create the latest and give birth to unique ways to express themselves. Therefore, the development of human rationality is the key to analyzing each element whether something has objective value or not, so that each event has a picture based on the instructions of the event itself.

In line with that, the researcher tries to link the paradigm above, both in the form of data and facts, by referring to the theory of Islamic communication where a person when doing an action is certain to have a goal to be achieved and humans are creative creatures. This paradigm describes a person taking action because of a goal. When a community group is going to act, this effort does not only prioritize its interests, but also follows the structure that causes them to act and change from the actions taken. So that each structure does not break through every boundary, it is necessary to have da'wah values, which are educational values, where each activity has takwin (formation), namely the development of an Islamic society with a syumul (comprehensive) and correct level, both personal and group communities, women or men, children or adults .

Therefore, in delivering a message between the communicator and the communicant, it must be done gently. Because if the message delivered by the communicator is not gentle or rude, it will offend the communicant and make them distance themselves. Therefore, as a communicator, speak gently so that communication with the communicant can run well.

A number of communication principles above, if referring to a number of characteristics and qualities in each individual, then in such conditions, it is possible for humans in general to be able to direct themselves, control their personalities and become positive and constructive individuals. For that, various views about humans are oriented towards the existence and orientation of a directed life . its existence in framework to get an award and or respect. In this development, the soul becomes important in the sense of the word to bring out the power and ability to act. Therefore, the human soul undergoes a continuous development process in a diverse community.

In the Oxford Dictionary, catcalling is translated as whistles, calls, and comments of a sexual nature. This understanding is sometimes accompanied by a harassing stare that makes women uncomfortable. This definition is also in line with what Chun said that: "

Catcalling as the use of crude language, verbal expressions, and non-verbal expressions that take place in public areas such as streets, sidewalks, or bus stops. Verbal expressions of catcalling tend to involve wolfwhistles or comments that evaluate a woman's appearance. Nonverbal expressions often include leers as well as physical gestures that act as a means to rate a woman's physical appearance."

Besides that, According to O'Leary, Colleen, (2016), the definition of catcalling is making noise or making a fuss at someone. in front of the public that makes the person uncomfortable. On that basis, men who do catcalling insist on getting attention from a woman in the hope that they can have sexual relations with the woman. (O'Leary, 2016)

Puspitasari stated that catcalling is often experienced by several women in various places in this part of the world. In other words, most women in the world have experienced catcalling. (Puspitasari, 2019). According to a survey conducted by American Seal, 71% of women in the world have experienced catcalling and 53% of them have been physically harassed . The form of catcalling is conveyed through three types of verbal messages, namely verbal vocal, namely messages delivered vocally, verbal visual, namely when messages are delivered verbally using visualizations that can be captured by sight, then verbal vocal-visual, namely pronouncing words using vocals and assisted by visualization (Liliweri, 2009).

In some literature, it is stated that the problem of catcalling, often the perpetrators tend to be men, where women are victims. (Lonsway K.A., 2008). This catcalling behavior mainly leads to sexual elements having an influence, which is potentially directly related to women's image and body. (Fisher, 2017). The habit of determining attitudes and protection towards their environment becomes the dominance of patriarchal culture, so men have control over the social system, whose role includes women's self-respect.

Such reasons, when referring to the feminist side, have certainly ignored the status of women as owners of autonomous, free and responsible identities. The powerlessness of women in the social structure is a sign that patriarchal culture increasingly plays an excessive role in people's lives. Following the argument above, by trying to refer to the development of social phenomena that often occur in society, both in verbal and nonverbal forms that have sexual tendencies, it can be traced that all forms of catcalling have diversity that is often expressed in several patterns as follows: 1). Joking and teasing the opposite sex or the same sex. Asking some sexual questions in discussions and chats that are not currently being discussed about sex. 2). Sexually oriented whistling. 3). Asking other people about sexual desires or sexual activities that the person has done and makes someone feel uncomfortable. 4). Criticize And comment on form physical direction to parts sexuality, say only, form butt And size sex a person (Gloria, 2021).

Catcalling is a form sexual harassment because it involves perpetrators, victims, and things that smell sexual. In society, this event considered normal and as a form patriarchal culture because of its occurrence in public places and involve many witness so that there is fairness in it (Stellarosa Y., 2018). This assumption make catcalling continue to happen over and over again. Catcalling is considered light category sexual harassment, many the victim is not aware that in fact he has become an object/victim catcalling . Some

of the impacts experienced After the victim experienced catcalling, including a reduced sense of security and comfortable, feel the movement in space limited public, feel ashamed and not self-confidence, or it can be disturbing mentally .

The background of catcalling is very complex because there is no core factor, it is only necessary to see to what extent the values and norms in society are applied. Arivia emphasized that in general there are 2 factors, which are the background of catcalling, namely biological factors and socio-cultural factors. Biological factors (natural) are shown when men have a greater sexual drive than women so that most of the perpetrators are men. Socio-cultural factors show that catcalling is a manifestation of the patriarchal system, and this assumption has become a culture and is embedded in the minds of society. Apart from catcalling being considered a patriarchal culture, the main cause of women's oppression is sexuality and the gender system. (Arivia, 2018)

Saparwati et al. stated that experience can be interpreted as episodic memory or memory that stores events that are happening or experienced by individuals at a certain time or place and functions as an autobiographical reference during a person's life. Experience occurs personally when someone responds to stimuli, for example, when experiencing catcalling either before or after the incident. Catcalling incidents have an experiential aspect and come from a set of interactions between the victim and the perpetrator or part of a person that provokes a reaction by showing the victim's involvement at different levels. (Saparwati M., 2013)

One of the effects of catcalling experience is limiting a person's freedom and movement. Catcalling experience has a definition related to the event, namely when the catcalling victim's experience is a subjective and internal response from within a victim who interacts/contacts directly with the perpetrator. Each individual has different experiences in their life even though they see the same object because they are influenced by the level or level of education that a person has, age, background, job, perceived object, and also the situational factor when an event occurs (Notoatmodjo S., 2012).

Saparwati et al. stated that experience has a subjective nature so that between one individual and another will have different experiences, and is influenced by the contents of the memory felt by each person. (Saparwati M., 2013). The subjective nature of the experience is related to the impact felt by the victim of catcalling . There are victims who only feel afraid but there are also those who are traumatized. The experience experienced by a person consists of three dimensions, including sensory experience, social experience, and emotional experience. Sensory experience influences the five senses or as a first impression during an event through sensory stimuli. Social experience is related to human natural instincts, namely social nature, every social experience has an impact on a person and will change the behavior that a person has in socializing (Schmitt, 2003).

Emotional experience is related to a person's mood, the emotions felt by a person when experiencing an event will determine a positive or negative outcome. The experience referred to in this study focuses more on the experience of catcalling victims which is built by involving emotional, cognitive, affective, social, and physical responses to an event. Each person's experience will be different when experiencing an event and can be felt

sensorily, socially, or emotionally, so the experience felt by catcalling victims is very important to know and can build a good experience (Saparwati M., 2013).

4. Conclusion

The results of the study showed that the cause the occurrence catcalling explains that, first, the role of Islamic Sharia institutions related to catcalling is still being carried out in a marathon. However, one thing that should be underlined is that catcalling events have given rise to a negative stigma where such behavior is seen as an immoral act and does not reflect the dignified side of human behavior. This means that all victims of catcalling admit to experiencing prolonged trauma, difficulty speaking, low self-confidence, loss of thinking orientation and difficulty interacting with each other. Second, regarding legal certainty. This side is due to the stagnation in terms of the use of legal instruments between local products (qanun) or national products (Laws). Third, catcalling actions considered as a normal thing in society, so that this behavior is sometimes considered not a violation of the law. Therefore, in the author's opinion, Islamic communication principles are needed as an alternative instrument as a form of mitigation that prioritizes both the content of the message, the interaction between the communicator and the communicant, and or socio-cultural traditions that have developed into critical ones while still upholding the spirit of ethical values proportionally and with dignity.

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