

VERBAL AND NONVERBAL COMMUNICATION PATTERNS IN THE CATCALLING PHENOMENON IN THE UNIVERSITY OF NORTH SUMATERA

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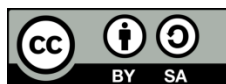
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ABSTRACT

The phenomenon of catcalling remains common in campus interactions and appears through direct verbal and nonverbal communication without personal relationships or consent from the recipient. This study aims to analyze verbal and nonverbal communication patterns in the catcalling phenomenon at the University of North Sumatra by using the Stimulus–Organism–Response (S-O-R) theory as an analytical framework. This study employed a descriptive qualitative method through in-depth interviews with female students who had experienced catcalling on campus. The findings show that verbal communication patterns appear through calls, comments, and seductive expressions such as “beautiful,” “dear,” “sst beautiful,” and “smile, please.” Nonverbal communication patterns are shown through intense stares, whistles, smiles, and body gestures directed at victims. These forms of communication function as stimulus that triggers internal psychological processing among victims, including discomfort, fear, and vigilance. The responses that emerge include silence, ignoring the perpetrator, avoiding eye contact, and leaving the location. The theoretical contribution of this study lies in explaining catcalling as a patterned interpersonal communication process in which verbal and nonverbal messages operate as stimulus, victims’ emotional and cognitive experiences function as organism, and defensive actions appear as response. Thus, catcalling is not merely a spontaneous act, but a repeated communication pattern shaped by verbal expressions, nonverbal cues, and interactional situations in campus spaces.

Keywords: Catcalling, Verbal Communication, Nonverbal Communication, Communication Patterns, S-O-R Theory, Campus Environment.

1. INTRODUCTION

The phenomenon of catcalling is a form of unwanted communication that still frequently occurs in public spaces, including university campuses. Catcalling typically

occurs through brief interactions between the perpetrator and victim who have no personal relationship, but the perpetrator unilaterally conveys messages in the form of name-calling, comments, whistles, stares, or specific body gestures. From a communication perspective, this act cannot be understood simply as spontaneous behavior, but rather as a practice of conveying messages that contain a power relationship because the recipient does not have equal space to respond to or reject the communication. The practice of catcalling in public spaces demonstrates that communication can occur unequally when messages are delivered without consent, without clear social relationships, and cause discomfort for the recipient (Setyono, 2022; Qila et al., 2024).

In the phenomenon of catcalling, verbal and nonverbal messages often work together. Verbal messages can include greetings, body comments, flirtatious calls, or remarks that objectify women. Meanwhile, nonverbal messages emerge through intense gazes, specific smiles, whistles, body movements, or positions of the perpetrator that make the victim feel watched. The combination of verbal and nonverbal communication creates a stronger meaning than verbal messages alone, because victims not only receive words but also read body language, intonation, and the accompanying social context. Therefore, catcalling needs to be studied as an interpersonal communication pattern that simultaneously involves linguistic symbols, body language, and the context of interaction (Muasrani, 2022; Kustiawan et al., 2022).

For women, catcalling not only causes momentary disruption but can also impact their psychological and social experiences in using public spaces. The messages received are often interpreted as forms of bodily objectification, surveillance, and symbolic domination, leaving victims feeling insecure, ashamed, afraid, or depressed. These impacts can prompt victims to remain silent, avoid, speed up their pace, change their travel route, or limit activities in certain areas. Thus, catcalling has multi-layered communication consequences because the messages conveyed by the perpetrators go beyond speech or gestures, but continue through the process of meaning-making and the victim's response to the undesirable situation (Sari, 2024; Avezahra et al., 2023).

The campus environment is an important context for examining catcalling because it is an academic space that should guarantee a sense of safety, equality, and comfort for the entire academic community. The University of North Sumatra, as a higher education space, has a dense social activity, high student mobility, and various open areas such as campus roads, the cafeteria, entrances, and parking areas that allow for spontaneous interactions. In this context, catcalling can occur when the victim is walking alone, while the perpetrator is in a group or in a social position that makes it difficult for the victim to respond directly. This situation indicates that catcalling on campus is not only related to individual behavior, but also related to spatial situations, social interaction patterns, and a weak awareness of ethical communication boundaries (Fakhiri, 2023; Rahma et al., 2025).

Although extensive research on catcalling has addressed aspects of verbal harassment, symbolic violence, and the psychological impact on women, there are still limitations in studies that specifically examine catcalling as a pattern of verbal and nonverbal communication within a campus context. Several previous studies have tended to highlight catcalling as a form of sexual harassment, a legal issue, or a traumatic experience for women, but few have explained how verbal and nonverbal messages function as

stimuli, how victims psychologically process these experiences, and how victims' responses are formed in specific communication situations (Anggreany Haryani Putri & Wijanarko, 2021; Avezahra et al., 2023; Yana et al., 2025). Therefore, this research gap lies in the need to understand catcalling as a communication process with structure, patterns, and response flows, rather than simply a stand-alone spontaneous act.

Based on this gap, this study offers novelty by analyzing the phenomenon of catcalling within the University of North Sumatra through the Stimulus–Organism–Response (S-O-R) theoretical framework. Within this framework, the perpetrator's utterances, calls, comments, whistles, glances, and gestures are understood as stimuli; the victim's internal experiences such as fear, discomfort, alertness, or distress are understood as organisms; while the actions of silence, avoidance, ignoring the perpetrator, or leaving the scene are understood as responses. The use of S-O-R theory allows this study to explain the relationship between the form of catcalling messages, the victim's interpretation process, and the responses that emerge in communication situations on campus (Yasir, 2020; Lula Devi et al., 2024). Thus, this study aims to analyze verbal and nonverbal communication patterns in the catcalling phenomenon at the University of North Sumatra and explain how these patterns shape victims' responses through an S-O-R perspective.

2. RESEARCH METHOD

This study uses a descriptive qualitative approach to understand the verbal and nonverbal communication patterns in the catcalling phenomenon, based on the direct experiences of female students at the University of North Sumatra. This qualitative approach was chosen because the study did not aim to statistically measure the frequency of catcalling, but rather to explore the meaning, message format, interaction situations, and victims' responses to the communication incidents they experienced. The research subjects consisted of nine female students at the University of North Sumatra who had experienced catcalling on campus, such as campus roads, parking areas, entrances, the cafeteria, and other open spaces. Informants were selected using a purposive sampling technique with the following criteria: active female students, having experienced catcalling directly on campus, being able to clearly describe their experiences, and being willing to participate in the research. Selecting informants based on direct experience is considered relevant in qualitative research because the primary data is obtained from the narratives of subjects who experienced the social phenomenon under study (Creswell & Creswell, 2018).

Data collection was conducted through in-depth semi-structured interviews, providing researchers with a guideline for questions while still allowing informants to freely and reflectively share their experiences. Interviews were conducted both face-to-face and online, tailored to the informants' comfort level, given the sensitive nature of catcalling. The main questions in the interviews focused on several aspects, including: the form of speech or address received by the informant, the nonverbal cues used by the perpetrator, the location and situation when the incident occurred, the informant's feelings upon receiving the action, and the response displayed after experiencing the catcalling. Examples of questions used were: "What form of speech or comment did the perpetrator make to you?", "Did the perpetrator also use any specific looks, whistles, smiles, or gestures?", "How did you feel when the incident occurred?", and "What was your response

after receiving the action?". In-depth interviews were used because they allowed the informant to explore personal experiences, subjective meanings, and the process of interpreting the communication events they experienced (Kvale & Brinkmann, 2015).

Data analysis was conducted through the stages of data reduction, data presentation, and drawing conclusions. Interview data were first transcribed and then categorized based on three main focuses: verbal communication, nonverbal communication, and the informant's response. These categories were then analyzed using the Stimulus–Organism–Response (S-O-R) theory, where the perpetrator's speech, calls, whistles, gazes, and gestures were positioned as stimuli; the victim's internal experiences, such as fear, shame, discomfort, and alertness, were understood as organisms; while silence, avoidance, ignoring, or leaving the scene were understood as responses. Data validity was maintained through source triangulation, comparing experiences between informants, and technical triangulation, matching interview results with field notes. From a research ethics perspective, informants' identities were protected by using codes such as Informant 1, Informant 2, and so on, without including their real names, specific faculties, or other personal information that could reveal their identities. Informants were also given an explanation of the purpose of the study, the right to not answer certain questions, and the freedom to stop the interview if they felt uncomfortable. This step is crucial because research involving sensitive experiences must consider the confidentiality, consent, and psychological safety of informants (Saldaña, 2021; Creswell & Creswell, 2018).

3. RESULT AND ANALYSIS

The research findings indicate that the phenomenon of catcalling within the University of North Sumatra occurs as a unilateral, spontaneous, and unwanted interpersonal communication practice. Catcalling occurs in brief interactions between the perpetrator and a female student with whom there is no prior personal relationship, but the perpetrator nonetheless conveys messages through remarks, nicknames, comments, and specific nonverbal expressions. From an interpersonal communication perspective, this action demonstrates an imbalance in position between the sender and recipient because the perpetrator takes the initiative in communication without providing the victim with consent. One informant stated, "It happened while I was walking alone on campus, when suddenly someone made an inappropriate comment" (Informant 1). This quote demonstrates that catcalling does not occur in equal communication situations, but emerges suddenly in a social space that should be safe for academic activities. This finding aligns with the view that catcalling is a one-sided form of communication that positions women as objects of messages, rather than as dialogical subjects in social interactions (Qila et al., 2024; Simalango & Azhar, 2023).

Verbal communication in catcalling is found through name-calling, physical comments, and flirtatious expressions directed at female students. Phrases such as "beautiful," "dear," "shh, pretty," "smile," and other flirtatious comments are the most common forms of verbal messages. One informant stated,

"He said 'Hey, pretty, where are you going? Why are you alone?' while laughing with his friend" (Informant 2).

"The perpetrator said things like 'you must be beautiful,' 'smile, please,' in a loud and flirtatious tone" (Informant 9).

Interpretatively, these utterances cannot be understood simply as ordinary greetings, as their meaning is shaped by the context, tone of voice, the perpetrator's position, and the discomfort felt by the victim. In verbal communication theory, language not only functions as a means of conveying information but can also be an instrument of judgment, objectification, and symbolic domination when used without the recipient's consent (Hamama & Nurseha, 2023; Okviana & Setiawanto, 2021). Thus, verbal communication in catcalling serves as the initial stimulus that triggers psychological processes in the victim.

In addition to verbal communication, research also shows that catcalling is reinforced by nonverbal communication, such as intense gazes, whistling, smiling, body movements, and specific gestures directed at the victim. One informant stated,

"The perpetrator stared continuously, smiled, and then whistled" (Informant 1).

"They looked me up and down while smiling and elbowing their friends" (Informant 9).

These quotes demonstrate that nonverbal communication is not merely a supplementary element, but rather a crucial component that reinforces the meaning of verbal messages. The up-down gazes, whistling, and gestures between perpetrators create an atmosphere of surveillance and objectification of women's bodies. In the context of nonverbal communication, body expressions, eye contact, and gestures can emphasize, replace, or reinforce the meaning of verbal messages (Kustiawan et al., 2022). Therefore, catcalling needs to be understood as a multimodal communication pattern, a combination of speech and body language that work together to create communicative pressure on the victim.

When analyzed using the Stimulus–Organism–Response (S-O-R) theory, verbal and nonverbal communication in catcalling can be positioned as stimuli received by the victim. These stimuli are not only words, but also include the delivery method, tone of voice, facial expressions, gaze, whistles, and the social situation during the incident. In S-O-R theory, stimuli are external stimuli received by an individual that have the potential to influence their psychological state and subsequent behavior (Yasir, 2020). In the context of this research, utterances such as "you're beautiful" or "smile," serve as verbal stimuli, while intense gazes, whistles, and body gestures serve as nonverbal stimuli. Both types of stimuli work simultaneously and produce disturbing meanings for the victim. Thus, catcalling cannot be understood as ordinary communication because the messages received by the victim exceed the boundaries of personal comfort and create an intimidating communication experience.

The organism stage in the S-O-R theory is evident in the victim's internal experience when receiving a catcalling stimulus. Informants not only hear the perpetrator's words or see the perpetrator's gestures, but also process the message through feelings of fear, shame, discomfort, confusion, and alertness. Although some informants do not always express their feelings explicitly through words, their responses indicate a psychological process that occurs after the stimulus is received. For example, the decision to remain silent, avoid, or leave the scene indicates that the victim is assessing the social and personal safety risks. In the S-O-R model, the organism explains that individual responses do not emerge immediately, but through an internal process involving cognitive and affective aspects (Lula Devi et al., 2024). Thus, the experiences of catcalling victims on

campus demonstrate that unwanted communication can trigger complex psychological interpretations, especially when the victim is alone and the perpetrator is in a group.

The interactional situation is a crucial factor that strengthens the stimulus in catcalling incidents. Research shows that catcalling often occurs in open campus areas, such as campus roads, parking lots, entrances, and the cafeteria. One informant said, *"I was alone, but they were walking in a group"* (Informant 6). This quote demonstrates the imbalance between the victim and the perpetrator: the victim is alone, while the perpetrator is in a group. This situation makes catcalling messages more compelling because the victim faces greater social risks if they respond directly. Analytically, open campus spaces provide a communication arena that allows for spontaneous interaction, but at the same time, they can create vulnerability for female students when ethical communication norms are not maintained. This finding aligns with studies explaining that catcalling often occurs in public spaces and tends to be normalized as a joke or casual greeting, even though its impact can disrupt women's sense of security (Yana et al., 2025; Rahma et al., 2025).

The response stage in the S-O-R theory is evident in the victim's actions after receiving verbal and nonverbal stimuli from the perpetrator. The results showed that most informants responded by remaining silent, ignoring the perpetrator, avoiding eye contact, speeding up their pace, or leaving the scene. One informant stated,

"I chose to ignore it and walk away from the scene" (Informant 1).

"I just kept quiet and didn't respond at all" (Informant 7).

The silent response in this context cannot be interpreted as acceptance of catcalling, but rather as a self-protection strategy in an unsafe situation. The victim chooses the response that is considered the least risky because responding directly to the perpetrator could lead to conflict, further ridicule, or greater social pressure. Thus, the victim's response is the result of a situational assessment process, not a meaningless, passive reaction. This reinforces the view that the impact of catcalling lies not only in the content of the message, but also in how the victim must manage subsequent actions to maintain their safety and comfort (Avezahra et al., 2023; Sari, 2024).

Overall, the findings of this study demonstrate that catcalling within the University of North Sumatra is a communication pattern formed from the relationship between stimulus, organism, and response. The perpetrator's verbal and nonverbal messages serve as disturbing stimuli; the victim's psychological experiences of discomfort, fear, shame, or alertness serve as the organism; while the actions of silence, avoidance, and leaving the location serve as responses that emerge as a form of self-protection. The main contribution of this study lies in the understanding that catcalling is not simply a spontaneous act or verbal joke, but rather a patterned and repetitive communication process within the campus social space. One informant stated, *"Actually, there have been several incidents... it's not the first time and it's repeated"* (Informant 4). This repetition indicates that catcalling has a communication structure that can be recognized through the form of the message, the way it's delivered, the situation, and the victim's response. By using the S-O-R theory, this study expands the study of interpersonal communication by positioning catcalling as a communication process that produces psychological and behavioral impacts, while also providing a conceptual basis for campuses to build ethical communication education, prevention of verbal and nonverbal harassment, and

protection of safe academic spaces for female students (Hasanah & Lubis, 2025; Yasir, 2020).

4. CONCLUSION

This study reflects that catcalling at the University of North Sumatra is not simply a spontaneous act or verbal joke, but rather a patterned, repetitive communication practice that reflects the inequality of relationships in campus social interactions. The research findings show that verbal messages in the form of name-calling, comments, and teasing remarks are always associated with nonverbal cues such as stares, whistles, smiles, and body gestures that reinforce psychological pressure on the victim. From a S-O-R perspective, catcalling works as a stimulus that influences the victim's internal processes, creating feelings of discomfort, fear, shame, alertness, and threat, which then elicit responses such as silence, avoidance, ignoring the perpetrator, or leaving the location. An important reflection of this study is that campus spaces, which should be safe and equal academic environments, can still become spaces for the emergence of communication practices that are detrimental to women if communication ethics, gender awareness, and protection of student comfort are not firmly established. Therefore, this study emphasizes the importance of viewing catcalling as an interpersonal communication issue with social and psychological impacts, as well as providing a basis for universities to develop ethical communication education, prevent verbal and nonverbal harassment, and create academic spaces that are safer, more inclusive, and respect the dignity of every individual.

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