

# **EXPLORING THE CONVERSATIONS OF *BURKINI GATE* ON TWITTER COMMUNITY**

By Alila Pramiyanti

Lecturer and Researcher in Communication Department, Telkom University, Indonesia

## **ABSTRACT**

A burkini (combination between *burqa* and *bikini*) is a type of woman swimsuit that covers the whole body, except the face, the hands, and the feet. The suit was designed in Australia by Aheda Zanetti in 2004. The burkinigate hashtag (#burkinigate) emerged after photographs show French policemen confronting a middle-aged woman wearing a burkini on the beach in Nice, France. The policemen were ordering her to take off her burkini as part of a controversial burkini ban in France. This photographs became more controversial because the woman involuntary removed a blue long-sleeved tunic and one of the policemen appears to take notes and fined her. The photographs triggered a trending topic in Twitter community and received responses from all cultural and religion background. This paper explored conversations of burkini gate on Twitter including number of posting, popular topics, top retweet, top posters, top profiles mentions, and most followed users. Using TAGS (Twitter Archiving Google Sheet) as a data archiving tool and Tableau as a data visualisation program, this study was collecting a sample of Twitter data from 16-26 August 2016. The collected data included hashtags of burkini, burkiniban, and burkinigate. Some tweets categories found from the conversations of burkinigate on Twitter including; news & political discourses, satire comments & images, form of solidarity, burkini viral marketing, and negative sentiment towards burkini.

Keywords: burkini, burkinigate, conversation, community, Twitter

## **BACKGROUND**

The burkini usually wears by hijab-wearing women. Meanwhile, hijab refers to the head covering worn by many Muslim women around the world and comes in different types, forms and colors following each woman's cultural background and personal preference (El Guindi, 1999). Every person with Muslim heritage has a different experience, precisely because what we wear, including the veil depends on our specific cultures, the historical moment, and prevailing conceptions of female modesty and sexuality (Shaheed, 2008:293). As an effect of cultural variances amongst Muslim people, in addition to an observance to religious belief,

some women also wear the hijab as a form of nationality, racial and cultural distinction, especially in multicultural groups.

Hijab is a flash point in debates over feminism, neo-colonialism, and the secular state (Akau, 2010). Many Western feminists consider that the hijab is a form of oppression against women because women have to cover the *aurat* for the benefit of man thus public morality is determined by the way women dress. This position gained ground after 9/11 when Islam and hijab practices got a lot of criticism (Ingham and Dirgantoro, 2007; Macdonald, 2006).

Women who wore hijab reported experiences of hostility and suspicion from non-Muslims who stigmatized them as outsiders and foreigners, undermining their claims to being ‘just normal’ members of society. Whether Islam requires women to cover their heads and/or faces is perhaps less pertinent to women’s life experiences than whether their families, local religious authorities, and government require them to cover themselves (Ryan, 2011). For this reason, contemporary debates around the veil/hijab or any other related attribute, such as burkini, should begin with politics rather than theology (Shaheed, 2008).

A set of debates about the hijab and its social and religious value issues stems from the emergence of a new market for commodities and consumer segments identified as “Islamic”, which have helped in the creation of a new culture industry. The Islamic culture industry is a “series of images, practices, knowledge, and commodities which are marketed specifically to Muslim women” (Gokarikel and McLarney, 2010: 2). Burkini is an example from the development of Islamic commodities that helped the creation of a new Islamic culture industry. Muslim women who wearing hijab could be experiencing outdoor activities such as swimming, playing beach volley ball, or just enjoying the beach and so on, by wearing the burkini.

Fitzpatrick (2009) signified burkini as the media celebrity which is has a different scholarship from headscarf or veil. The discourse around burkini was increasingly popular when some France’s Mayors began to ban the burkini at the end of July 2016. Even though, the country’s highest administrative court ruling that the bans are illegal but some politicians backing the burkini ban. As Socialist prime minister, Manuel Valls, who, insisted that the political debate on burkinis must continue. In a written statement on Facebook, he said “the burkini was the affirmation of political Islam in the public space” (Chrisafis, 2016). And, Nice became the 15th towns to ban the burkini.

Meanwhile, the authority of Nice banned the burkini by concerning the possibility of the use of religious attributes might trigger terrorism attack like recently happened in Nice on 17 July 2017. At that time a cargo truck driven into crowd in Bastille Day. The incident killed 86 people and injured more than 400 people.

The article entitled “Turn your headscarf into a headband: What armed police told Muslim woman on French beach as they fined her for 'inappropriate' clothing as minister warns against creating 'stigma' with burkini ban” written by Gillman et.al in dailymail.co.uk on 23 August 2016, exposed the contentious photographs taken from Promenade des Anglais beach in Nice as shown below:

Figure 1: Controversial Photographs



Four French police officers close in on the woman, who appears to be sleeping, on the Promenade des Anglais beach in Nice, southern France.



The woman, who was wearing a traditional headscarf and matching top, was spoken to by the officers, who have been tasked with implementing the ban.



A police officer appears to write out an on-the-spot ticket and fine for the woman. Nice and Cannes are among several French towns to have introduced a 38 euro (£32) fine



The woman is then ordered to remove the blue garment. Most of the other people on the beach on a sweltering summer's day were wearing trunks or bikinis.

Source: Gillman et.al (2016)

The article also wrote that people were starting to gather around and some of them throwing racist abuse at the woman by saying "Go home", "Madam, the law is the law, we are tired of the stories" and "Here we are Catholic". The woman told French news website L'Obs "I was stunned". "My children were in tears, witnessing my humiliation - as well as my family. I could not help crying. They humiliated us." She also said that what happened with her was a form of humiliation, intimidation, and violation of human rights. (in [ibtimes.co.uk](http://ibtimes.co.uk)). These photographs then going viral on social media including Twitter and has created the #burkinigate.

Studying Twitter is useful for understanding how people use new communication technologies to form new conversation related to specific topic. Therefore, the purpose of exploring social conversations around the burkini issues is to understand how the construction of meaning in Twitter messages.

## **METHODS**

This paper was collecting Twitter data from 16 – 26 August 2016 when the issues of #burkinigate was became a trending topic. The issue of studying society on the internet is no longer about how much of society and culture is online but rather how to detect cultural change and societal condition with the internet (Rogers, 2010). One of the most popular activities on the internet is the use of social media. How social media platforms influence our lives is the reason why social scientists should study Twitter. Due to privacy issues, Twitter data is easier to access than other social media platforms. "Through Twitter, researchers gain access to huge volumes of data, a treasure trove of digital traces, waiting to be mined for precious insights into people's behaviours, their moods, their consumption patterns, their language, and their voting behaviours" (Puschman et al., 2014: 426). Accessing the Twitter account related with #burkini and #burkinigate enables this paper to explore public communication and conversation in Twitter community.

Twitter account provides a large amount of Twitter's metadata. "Using the Twitter API (the Application Programming Interface, which provides structured access to communication data in standardised formats) it is possible, with a little effort and sufficient technical resources, for researchers to gather very large archives of public tweets concerned with a particular topic, theme or event" (Burgess and Bruns, 2012a:1). In this paper, TAGS was used as data crawling programs. TAGS is a free Google Sheet template which could setup and run automated

collection of search results from Twitter. Then, Tableau was used as a data visualization program.

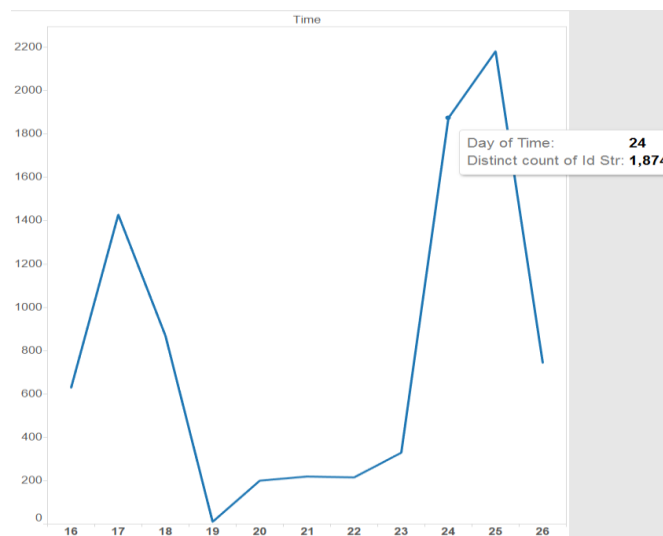
Communication patterns in Twitter which take place in specific timeframe will be extracted using user metrics and temporal metrics. User metrics are valuable for analysing the overall shape of the user- base of a specific hashtag, for highlighting especially active or visible contributors, and for examining whether hashtags are used mainly for posting original thoughts, for engagement within the community, or for sharing information. The second major group of metrics emerges from a breakdown of the total data-set not by user, but by time called temporal metrics (Bruns & Stieglitz, 2013). In this research, user metrics and temporal metrics will be used as data analysis approaches to identify communication patterns of the #burkinigate issue in specific time on 16 – 26 August 2016.

## RESULT AND DISCUSSION

This paper explored number of posting, popular topics, top posters, top mentions, most followed users related to #burkinigate and found some tweets categories from these Twitter data.

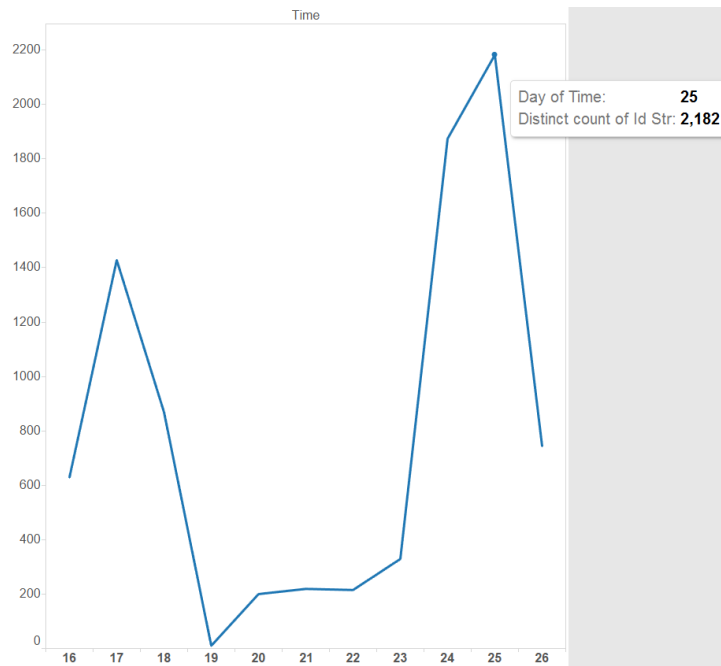
### Number of Postings

There are 14,020 posts from 16 to 26 August 2016 resulted from TAGS. The line graph below shows that from 23 to 24 August, the number of postings increased dramatically from 329 to 1,874 posts. This is because the photographs appeared on online news on 24 August.



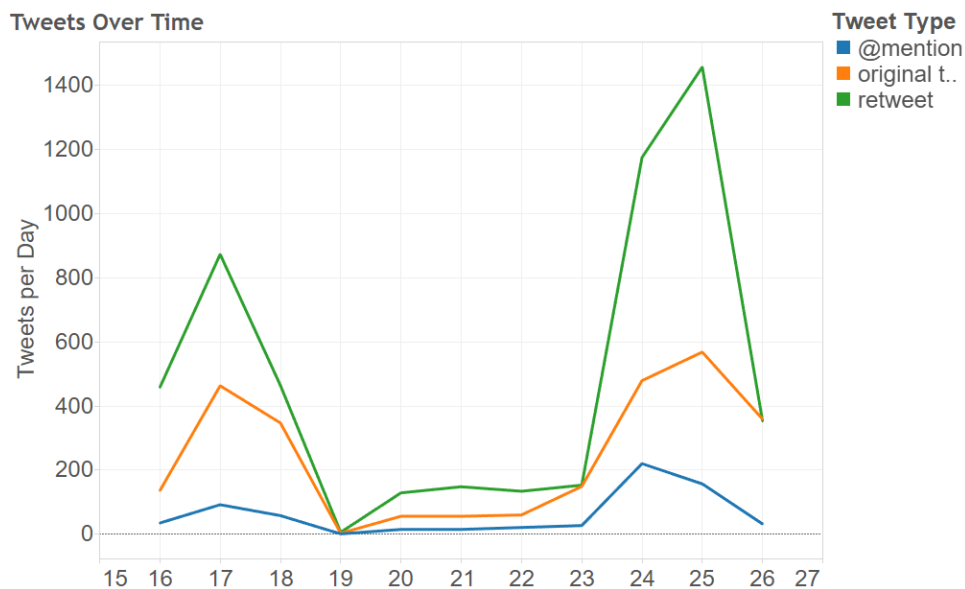
Line Graph 1: Number of Postings

The line graph reached the highest point on 25 August 2016 with 2,182 number of postings.



Line Graph 2: Number of Postings

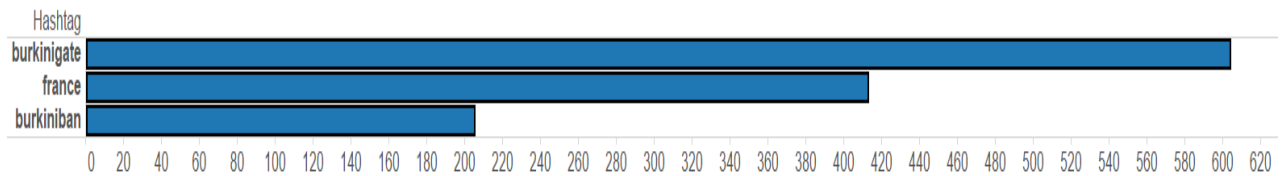
Moreover, the graph below shows three types of tweet consist of @mention in blue line, original tweet in orange line, and retweet in green line. There were 2,676 retweets, 673 @mention, and 5,350 original tweets. The tweets reached the highest point for retweets type (1,457) and original tweets type (568) on 25 August. On the other hand, in the same day @mention type declined to 157.



Line Graph 3: Tweets Over Time

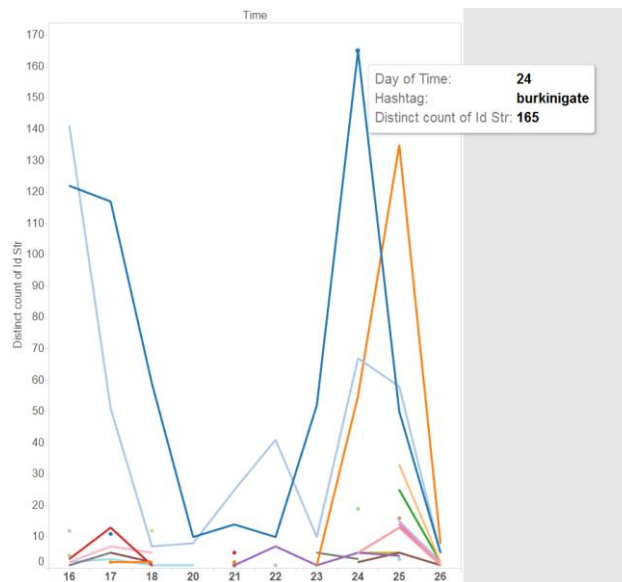
## Popular Topics

This Twitter analysis has collected 2,036 hashtags. Burkinigate, france, and burkiniban hashtags are the top three of popular topics from this time period. There are 604 burkinigate hashtags, 413 france hashtags, and 205 burkiniban hashtags.



Horizontal Bar Graph 1: Popular Topics

Burkinigate hashtags reached the highest number on 24 August 2016 with 165 hashtags.



Line Graph 4: Popular Topics

## Popular Retweets

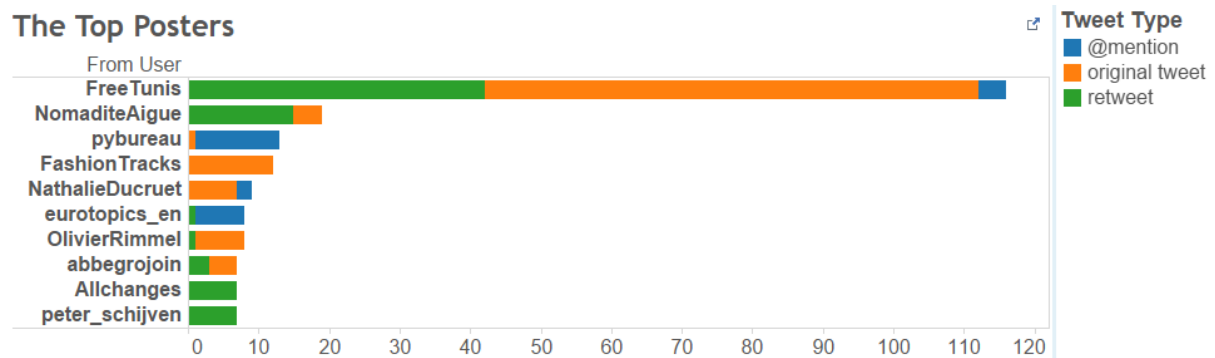
This study also found popular retweets, including:

1. RT @Atheist\_Iran: A lot of people in Iran have condemned the #Burkini ban.  
Guess what. Burkini is also banned in Iran, because it's considered too revealing.
2. RT @jesseleesoffer: Telling someone they can't wear a religious garment is a form of persecution. #burkini #BurkiniGate
3. RT @LibyanBentBladi: In solidarity with Muslim women banned from wearing #Burkini on French beaches, some came up with #motorkini 😊😊
4. RT @mic: The "burkini" is banned in Cannes, France for a misogynistic, Islamophobic reason

5. RT @DebatF24: #France: êtes-vous pour ou contre l'autorisation du #burkini sur les plages ? Donnez votre avis ici #burkinigate, RT @F24Debate: Are you for or against the ban of the #burkini? React here, share your point of view on #burkinigate #F24Debaten <https://t.co/0pmoMA9Q4c> <https://t.co/qqftiG4DW2>
6. RT @SayedModarresi: This vile oppression and utter misogyny must be banned.. Oh, wait, they're not Muslim. Never mind. #France #Burkini
7. RT @Reuters: Police in Cannes stop Muslim women wearing banned burkinis <https://t.co/cnj9aPFEdG> <https://t.co/vex3A4Flik>
8. RT @GaryDelaney: In retaliation for the burkini ban, Islamic State have banned cycling in a stripy top and beret while carrying onions and a baguette.
9. RT @jmjrogers: If you live in France please buy a Burkini and go to the mother fuckin' beach. <https://t.co/COD7x0qDvx>
10. RT @Mbangan: Burkini swimwear, banned in France but sold out in UK stores. <https://t.co/UDp35pdb4S>

## The Top Posters

Top posters are people who have the most tweets including 3 tweets type of @mentio, original tweet, and retweet.



Horizontal Bar Graph 2: The Top Posters

This study found 7676 posters for the timeframe issue of #burkinigate. A brief description of each twitter profile is provided to understand the context and the type of content that they contributed to the social conversation around burkini gate. Most of the accounts are personal accounts that written in French. And, almost of all posters are interested in political activism.

1. @FreeTunis



This personal account posted 116 posts consist of 42 retweets, 70 original tweets, and 4 mentions. All tweets are written in French. This account is dedicated to promoting the freedom of speak.

2. @NomaditeAigue

This personal account posted 19 posts consist of 15 retweets and 4 original tweets. This account is written in French but all tweets that stated the disagreement of the burkini ban are written in English.

3. @pybureau

This personal account posted 1 original tweet and 12 mentions. The tweets are also written in French. However from observation, its focus is on political activism.

4. @FashionTracks

This account is talking about fashion trends news. The account consists of 12 original tweets with news link entitled “The Burkini Backlash: Past Women's Clothing Bans in History” from Allure Magazine.

5. @NathalieDucruet

No description was provided for this account. However, from observation, this personal account posted 7 original tweets and 2 mentions.

6. @eurotopics\_en

The account posted 1 retweets and 7 mentions. This account is a daily press review that scanned 500 media in 30 countries in 3 languages.

7. @OlivierRimmel

Based on the Twitter profile, this account is own by a French entrepreneur. This account posted 1 retweet and 7 original tweets.

8. @abbegrojoin

This is a personal account. From observation, this account is focus on political activism. It consists of 3 retweets and 4 original tweets related to #burkinigate.

9. @allchanges

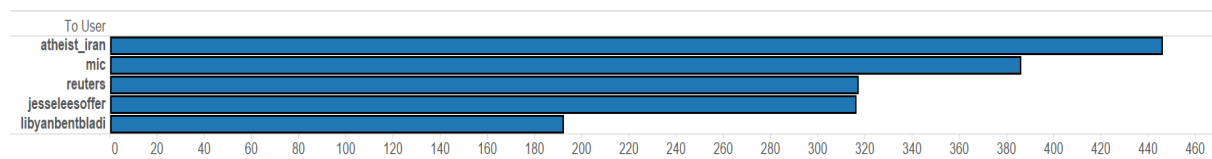
This personal account is also interested in political activism. It only consists of 7 retweets related to #burkinigate.

10. @peter\_schijven

This is another personal account which focus on political activism. It consist of 7 retweets related to #burkinigate.

## Top Profile Mentions

The following bar graph shows the top five accounts that have the most mentions.



Horizontal Bar Graph 3: Top Profile Mentions

These accounts are being tweeted from various sources either as retweets or direct mentions.

1. @atheis\_iran had 446 mentions such as:

@Atheist\_Iran @lsarsour fun fact: lots of places in Morocco ban the burkini.  
<https://t.co/b698xlR7yu>

RT @Atheist\_Iran: A lot of people in Iran have condemned the #Burkini ban. Guess what.  
Burkini is also banned in Iran, because it's considered too revealing.

2. @mic had 386 mentions such as:

RT @mic: The "burkini" is banned in Cannes, France for a misogynistic, Islamophobic reason <https://t.co/0pmoMA9Q4c> <https://t.co/qqftiG4DW2>

Burkini sales skyrocket by 200% after being banned in the south of France  
<https://mic.com/articles/152477/burkini-sales-skyrocket-by-200-after-being-banned-in-the-south-of-france#.69ay7jK1w> ... via @Mic

3. @reuters had 317 mentions such as:

@Reuters Police in Cannes stop Muslim women wearing banned burkinis: PARIS (Reuters) - Ten Muslim women weari... <https://t.co/4VnPqZmUJq>

RT @Reuters: Burkini should be banned across France, Sarkozy tells comeback rally: <https://t.co/uzkYIALyMw> <https://t.co/Xju7YjqRi6>

4. @jesseleesoffer had 316 mentions such as:

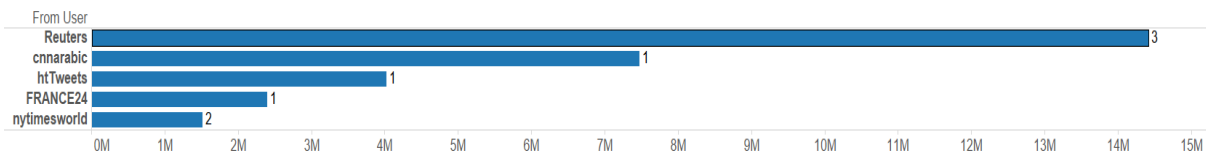
RT @jesseleesoffer: Telling someone they can't wear a religious garment is a form of persecution. #burkini #BurkiniGate

5. @libyanbentbladi had 192 mentions such as:

RT @LibyanBentBladi: In solidarity with Muslim women banned from wearing #Burkini on French beaches, some came up with #motorkini 😊😊

## Most Followed Users

The horizontal bar graph below shows Twitter users who have the most number of followers.



Horizontal Bar Graph 4: Most Followed Users

In terms of the number of followers, all of the top five most followed users accounts are Twitter accounts of news agencies not only from France, but also from all around the world with different languages. It means the controversial photographs, that first started viral in France, was also become an international issue covered by main world's news agencies. However, as the most followed users do not automatically make them as the top posters. Below is the description of the most followed users with their tweets.

1. @reuteurs as the account of international news agency headquartered in London, has 14,420,218 followers.  
Tweet: Police in Cannes stop Muslim women wearing banned burkinis  
<https://t.co/cnj9aPFEdG> <https://t.co/vex3A4FlIk>
2. @cnnarabic is the account of news website for Arabian countries as part of the CNN network. This account has 7,475,090 followers.  
Tweet: فرند سدية؟ مدن مذع ته ولماذا "ال بورك يني#" هو ما شاهد  
<https://t.co/vyYhVb6nq6> (What is the # burginigate and why French cities prevented it?)
3. @htTweets (ht is stand for Hidustan Times) is the account of Indian English-language daily newspaper. This account has 4,026,453 followers.  
Tweet: RT @HT48Hours: Why the burkini shouldn't be banned: Designer @MasabaG joins the debate <https://t.co/2LS32NosBu> #BurkiniBan <https://t.co/Auw...>
4. @france24 is the account of 24-hour non-stop international news and current affairs television channel based in Paris. Its stated mission is to "cover international current events from a French perspective and to convey French values throughout the world". The account has 2,398,115 followers  
Tweet: RT @F24Debate: Are you for or against the ban of the #burkini? React here, share your point of view on #burkinigate #F24Debate
5. @nytimesworld has 1,515,193 followers. It is the Twitter account of New York Times which is an American daily newspaper.

Tweets: French mayors say they've banned burkinis for hygiene, “good morals,” and secularism. The reality is far less clear. <https://t.co/ccjnscPnzN>

The inventor of the burkini says that officials who banned the swimwear misunderstand it. <https://t.co/9uYz1NHZEb> <https://t.co/ljxUgDYA4w>

## **Tweets Category**

Based on the Twitter data above, this study found 5 tweets category, including news & political discourses, satire comments & images, form of solidarity, burkini viral marketing, and negative sentiment.

### **1. News and political discourses**

Burkini ban has become a world-wide issue covered by many news agencies. Although many news agencies criticized the burkini ban in France but French political leaders such as Prime Minister Manuel Valls and former president Nicolas Sarkozy were supporting the banned.

A freelance journalist @philipjkyle argued that Manuel Valls is supporting the burkini ban, by tweeting “French socialist PM @manuelvalls comes out in support of right-wing Mayors who have banned the burkini.” Another Twitter user @hasan\_e\_e, who also disagreed with the Prime Minister, wrote “Some municipalities in France banned the so called Burkini, yes it's not a state law, but the prime minister @manuelvalls expressed support.”

Manuel Valls in his account @manuelvalls on 26 August noted “Assumons le débat sur le burkini - retrouvez mon texte sur ma page Facebook : <https://www.facebook.com/notes/manuel-valls/assumons-le-d%C3%A9bat-sur-le-burkini/112593228415378> “ (Take the debate on the burkini - find my text on my Facebook page: <https://www.facebook.com/notes/manuel-valls/assumons-le-d%C3%A9bat-sur-le-burkini/1125932284153781>). Unfortunately, that link has been removed when this paper is written.

Meanwhile Sarkozy’s opinion about burkini was reported by @reuters with tweet titled “Burkini should be banned across France, Sarkozy tells comeback rally: <https://t.co/uzkYIALyMw> <https://t.co/Xju7YjqRi6>”.

Both of Manuelle Valls and Nicolas Sarkozy insisted that burkini should be banned. Their statements have tendency as islamophobia messages that could spread hatred. Although the definition and scope of Islamophobia is still debatable, some scholars categorized it as a type of hate speech and a type of racism (Awan, 2014). Twitter users agreed if the France political actors still support the burkini ban, this issue would be developed into hate speech or even worse into racism.

Immediacy and interactivity are the unique characteristics of Twitter. In this study, Twitter as social media platform could be used for political engagement by its users to criticized the law of burkini ban. By using burkinigate hashtag, Twitter users have been raised awareness about the weakness of the law and brought this issue as international news and political discourses.

## **2. Satire comments & images**

Many satire comments and images appeared on Twitter related to the burkini ban issues. These postings below show sarcastic posts like “If you live in France please buy a Burkini and go to the mother fuckin’ beach” written by personal account @jmrjrogers, own by Jenna Rogers. This post was retweeted 101 times on 24 August 2016. This account is also attached with an article entitled “Burkini sales skyrocket by 200% after being banned in the South of France.” The article shows an image of a woman wearing the burkini and handling a surfing board.

Another post from @mic said “The "burkini" is banned in Cannes, France for a misogynistic, Islamophobic reason <https://t.co/0pmoMA9Q4c>” had 412 retweets. The picture shows a woman using a burkini which banned by France compare with a man wearing wetsuit which French has no problem with. Despite of, either burkini and wetsuit cover all body excepts the face, the hands, and the feet; but each swimsuit received different perceptions and labels. By legalizing burkini ban, mayors of France have labelling a Muslim woman who wearing the burkini as a person who potentially makes dangerous disruption or in another word she looks like “a terrorist”.

Figure 2



Source:  
<https://twitter.com/jmjrogers/status/768604727642685441>



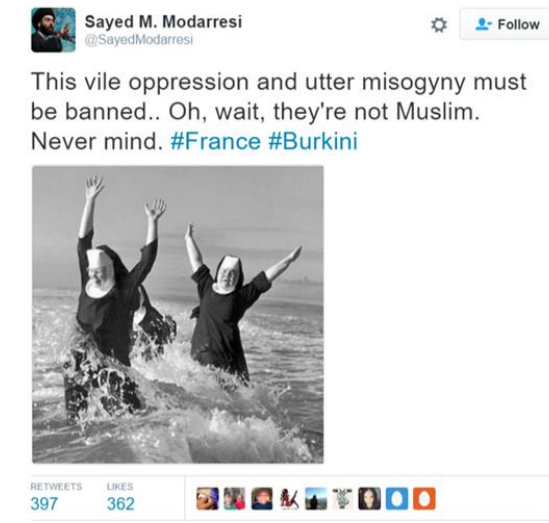
Source:  
<https://twitter.com/mic/status/765345082937532416>

Besides negative labelling, double standard is also happened in the issue of burkini ban. For example, the double standard could be found in "BURKINI ROW Anger as Imam says nuns' habits should ALSO be banned from beaches <https://t.co/kKnRrPkvTY>" retweeted by @daily\_express. A post from @SayedModarresi "This vile oppression and utter misogyny must be banned. Oh, wait, they're not Muslim. Never mind. #France #Burkini" had retweeted 397 times 19 August 2016. Both tweets, show nuns playing water in the beach by wearing nun's uniform. This uniform covers all body part except the face, the hands, and the feet which is has the same covering of body areas with the burkini.

Figure 3



Source:  
<https://twitter.com/jessleesoffer/status/768455881285509120>



Source:  
<https://twitter.com/SayedModarresi/status/766682845741842432>

Jewish code of women clothes was also becoming a comparison with the burkini. “Would #France be ok with the modest beachwear of #Hasidic #Jews? Will they ban them too? Or is this different?” is another example of double standard between burkini which is wearing by Muslim women and head covering, long sleeves and dress which is wearing by Jewish women while playing water on the beach.

Another criticized tweet posted by Yasmin Hassan, “Only 1 of these is banned on the beach in France (hint: it’s not the penguin) #burkini”. Burkini, wetsuit, nun’s outfit basically cover the same body areas, but why only burkini banned by France. It is double standard obviously has occurred in judging a woman swimsuit called burkini and to the woman who wearing it.

Figure 4



Source:  
<https://twitter.com/boutaina/status/768392872383086592>

Source:  
[https://twitter.com/neville\\_oz/status/768602775437443072](https://twitter.com/neville_oz/status/768602775437443072)

Some Twitter posts also compared the burkini with facekini. The 'facekini' is a face mask for swimming available to the Chinese mass market in 2006. The design has been credited for being sun protection and also prevents the wearer from being stung by jellyfish.

Figure 5



Source:  
<https://twitter.com/matteobold1/status/765915207617089536>

Source:  
<https://twitter.com/frihetsdottir?lang=en>



Even though, according to Zanetti (2016) in theguardian.com burkini was designed to give women freedom and symbolises leisure and happiness and fun and fitness and health, but by banning it Twitter users thought it as negative labelling and double standard toward Muslim women.

This finding related with Tarlo (2014) who wrote “headscarf more than any other religious symbol, is semiotically over-charged. Not only is it subject to a diversity of interpretations by different individuals and groups...who try to control its meaning, but it is also subject to a constant re-framing by contemporary political events and the excessive media coverage of these.” p.135. Burkini – which is consist of head-covering that identical to Muslim’s attribute – is also subject to frame differently by Twitter community. The conversations of dress or women clothes cannot be eluded from political of women’s bodies, female sexuality and conceptions of personal freedom. Women are always being told what she should or should not to wear for ages. The conversations of burkinigate has sending the message that women can wear what she wants.

### 3. Form of Solidarity

This study also found Twitter posting as a form of solidarity such as:

- @jesseleesoffer: Telling someone they can't wear a religious garment is a form of persecution. #burkini #BurkiniGate
- @DrGarekar : #Burkini is Bikini for Muslim Women...necessity is mother of invention,,but this invention has been banned by france <https://t.co/HZBJg4HbjO>

Moreover, a tweet from Sohail Anjum, “Let’s see France banning the #motorkini now #solidarity #burkiniban #burkinigate #humour”. Then, @LibyanBentBladi is also using motorkini hashtag in the tweet “In solidarity with Muslim women banned from wearing #Burkini on French beaches, some came up with #motorkini 😊😊”.

Motorkini hashtag represent two motorist lying on the beach with their full riding clothes. The accounts admitted that the motorist act was a form of solidarity with Muslim woman who wearing the burkini but get banned.

Figure 6



Source: <https://twitter.com/sohailanjum/status/769067588458610688>

#### 4. Viral marketing

Burkini ban issues has also creating a viral promotion. As more and more Twitter users talk about burkini, the popularity of burkini was increased such as written in the news link @reportUK “Burkini sales BOOSTED despite being banned across dozens of French towns <https://t.co/WccAtLMVyX>”. In this news, Aheeda Zanetti claimed the sales have been booming after the France banned the burkini.

Moreover, now the burkini is not just used by Muslim women. It stated by a news account @worldnews\_top “News that several French cities have recently banned the now infamous “burkini” has sparked sales worldwide, even among non-Muslim women.”

In fact, the more France banned the burkini, the more people knew it. Then, the more people knew it, the more people bought it. Thus the burkini conversations on Twitter has created online word of mouth (WOM) marketing for burkini products. In marketing literature, the conversations of burkinigate is an example of organic WOM.

According to Word of Mouth Marketing Association (WOMMA), organic WOM “occurs naturally when people become advocates because they are happy with a product and have a natural desire to share their support and enthusiasm” (in Kambe,

2007: 4). This definition is relevant with the statement from Aheda Zanetti in reportuk.org “The support I’m getting is somehow about empowering women, I feel like I’ve been a counsellor. It’s a cry of need that they want to have this enjoyment. Women are standing together on this. It doesn’t matter what race or religion.” It seems support and enthusiasm from Twitter users sound as “blessing in disguise” that will be generated more benefit for burkini’s producers than dropped the sales of burkini.

## 5. Negative sentiment

Although many tweets disagree with the burkini ban, but this paper found some accounts that have tendency to create negative sentiment, such as:

- @Atheist\_Iran @lsarsour fun fact: lots of places in Morocco ban the burkini. <https://t.co/b698x1R7yu>
- RT @Atheist\_Iran: A lot of people in Iran have condemned the #Burkini ban. Guess what. Burkini is also banned in Iran, because it's considered too revealing.
- @askronos "As a Libertarian, I am inclined to agree. However, if a Swastika can be banned, why not a burkini? <https://t.co/M14HjdcvMW>"

## CONCLUSIONS

The #burkinigate , triggered by photographs shown a woman involuntary take off her cloth because she was violating the rule of burkini ban in Nice, French, was going viral on Twitter. Even though, Zanetti (2016) in theguardian.com notes that burkini was designed not only for Muslim women, but also for all women in the world who want to wear a modest suit, but burkini which is designed not for symbolised Islam has been viewed as inappropriate suit to wear on the beach by France politicians.

This study finding is support the notion that information sharing and news reporting are the main functions of Twitter. Moreover, Twitter users express their disagreement of burkini ban by creating satire comments. They found a tendency of hypocrisy in conversations of burkini ban from 16-26 August 2016. Thus, the Twitter users have been interpreted the issues of burkini ban as practice of negative labelling and double standard towards Muslim women. This indicates that the political of woman body is still occurred. Lastly, the conversations of #burkinigate have been created an awareness of burkini and sent online organic word of mouth.

## REFERENCES

- Akou, Heather M. (2010). "Interpreting Islam through the Internet: Making Sense of Hijab". *Cont. Islam* 4: 331-346. DOI: 10.1007/s11562-0100135-6
- Awan, I. (2014). Islamophobia and twitter: A typology of online hate against muslims on social media. *Policy and Internet*, 6(2), 133–150. <http://doi.org/10.1002/1944-2866.POI364>
- Bruns, A & Burgess, J. (2012). Twitter Archives and the Challenges of "Big Social Data" for Media and Communication Research. *M/C Journal* 15 (5)
- Bruns, A., & Stieglitz, S. (2013). Towards more systematic Twitter analysis: metrics for tweeting activities. *International Journal of Social Research Methodology*, 16(2), 91–108. <http://doi.org/10.1080/13645579.2012.756095>
- Chrisafis, A. (2016). French mayors refuse to lift burkini ban despite court ruling. Retrieved from <https://www.theguardian.com/world/2016/aug/28/french-mayors-burkini-ban-court-ruling> on 20 Sept 2016
- Daily Express. (2016). Burkini sales BOOSTED despite being banned across dozens of French towns. Retrieved from <https://reportuk.org/2016/08/23/burkini-sales-boosted-despite-being-banned-across-dozens-of-french-towns/> on 5 Sept 2016
- Dean, S. (2016). Twitter users mock French burkini ban by asking what officials would do if Chinese beachgoers showed up in facekinis. Retrieved from <http://www.dailymail.co.uk/news/article-3764980/Twitter-users-mock-French-burkini-ban-asking-officials-Chinese-beachgoers-showed-facekinis.html#ixzz4LiF7WtWA>, on 30 Sept 2016.
- El Guindi, F. (1999). *Veil: Modesty, Privacy, and Resistance*. New York: Oxford University Press.
- Awan, I. (2014). Islamophobia and twitter: A typology of online hate against muslims on social media. *Policy and Internet*, 6(2), 133–150. <http://doi.org/10.1002/1944-2866.POI364>
- Bruns, A., & Stieglitz, S. (2013). Towards more systematic Twitter analysis: metrics for tweeting activities. *International Journal of Social Research Methodology*, 16(2), 91–108. <http://doi.org/10.1080/13645579.2012.756095>
- Kambe, M. (2007). Correlation between Word-of-Mouth Effects and New Media : Simulations of Japanese Media Environment Using Artificial Neural Network Yosuke Kinoshita Naoki Tominaga To Be Presented At : MiT5 : creativity , ownership and collaboration in the digital age. In *MiT5: creativity, ownership and collaboration in the digital age* (Vol. 94, pp. 1–4). <http://doi.org/10.1103/PhysRevLett.94.206601>
- Gokariksel, B & McLarney, E. (2010). "Introduction Muslim Women, Consumer Capitalist and the Islamic Culture Industry". *Journal of Middle East Women's Studies* 6 (3).
- Ingham, S. & Dirgantoro, W. (2007). "Identity, Religion, Repression, or Fashion? The Indonesian Jilbab". *Broadsheet* 36 (1): 25-29.

- International Business Time. (2016). BurkiniGate: Uproar in France as pictures emerge of Muslim women asked to remove clothes on beach. Retrieved from <http://www.ibtimes.co.uk/burkinigate-uproar-france-pictures-emerge-muslim-women-asked-remove-clothes-beach-1577789>
- Macdonald, M. (2006). "Muslim Women and the Veil". *Feminist Media Studies* 6 (1): 7-23.
- Puschmann, C., Bruns, A., Mahrt, M., Weller, K., & Burgess, J. (2014). "Epilogue: Why Study Twitter?". In Katrin Weller, Axel Bruns, Jean Burgess, Merja Mahrt and Cornelius Puschmann (Eds.) *Twitter and Society*. New York: Peter Lang. 425-432
- Rogers, R. (2010). "Internet Research: The Question of Method—A Keynote Address from the YouTube and the 2008 Election Cycle in the United States Conference". *Journal of Information Technology & Politics*, 7 (2-3): 241-260, DOI: 10.1080/19331681003753438
- Ryan, L. (2011). "Muslim Women Negotiating Collective Stigmatization: We're Just Normal People". *Sociology* 45(6): 1045–1060. DOI:10.1177/0038038511416170
- Shaheed, A. (2008). "Dress codes and modes: how Islamic is the veil?" in Heath, Jennifer. (ed.) *The Veil: Women Writers on its History, Lore, and Politics*, Berkeley/Los Angeles/London: University of California Press: 290-306
- Tarlo, E. (2007). Hijab in London: Metamorphosis, Resonance, and Effects. *Journal of Material Culture*, 12 (2)
- Zanetti, A. (2016). I created the burkini to give women freedom, not to take it away. Retrieved from <https://www.theguardian.com/commentisfree/2016/aug/24/i-created-the-burkini-to-give-women-freedom-not-to-take-it-away> on 30 August 2016.