

Perceived Comfort, Compatibility and Aesthetic on Attitude towards Burkini (Modest Swimwear) from Women Who Use Muslim Clothing in Indonesia

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Abstract: The purpose of this research paper is to evaluate and investigate the conditions of dualism among female veiled Muslims in their interest in modernity and their religion morality principle. As research participants are Indonesian Muslim women with veils or hijab and are aware of or wear a burkini. According to the findings, Perceived Comfort, Perceived Compatibility, and Perceived Aesthetic affect Attitude towards Burkini. For future study, it will be recommended to investigate this setting by using Theory of Planned Behavior to more explore a person's behavior toward burkini. It was also suggested to add perceived price and add religion and fashion consciousness aspect in the variables.

Keywords: Burkini, Modest Wear, Muslim Women, Muslim Fashion, FEA

I. INTRODUCTION

In 2016, Harper's Bazaar Indonesia article [1] covered modest attire, a fashion terminology for courteous and non-provocative of dressing ethics, hence preventing the outfit from attracting unwanted sexual attention. The concept of modest attire is characterized by clothing that cover the majority of the body and conceal body shapes in accordance with Islamic clothing regulations for women. The hijab is translated as a veil, a cover, or a screen. The terms "scarf" in English and "hijab" in Arabic have similar meanings, although the hijab is associated with cultural features in many Muslim nations. The word "hijab," which means "to veil or conceal," comes from the Arabic word ha-ja-ba. It defines modesty, morals, and dignity as well [2].

The hadith from the Prophet's wife Aisha interprets it, emphasizing the injunction about women who were required to cover their breasts. A comprehensive definition of hijab has been discovered in Surah An-Nur (24) verse 31 of the Quran: "And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands' fathers, or their sons or husbands' sons, or their brothers' sons or sisters Therefore turn to Allah as a group, O believers, in order to prosper" [3]. Surah Al-Ahzab (33) verse 59 of the Qur'an indicates that Muslim women must cover their whole bodies with a headscarf. This scripture provides the inspiration for Muslim women to wear the hijab.

In this study, the author defines the hijab as a scarf used by Muslim women to cover their hair while wearing acceptable and modest clothing. Muslim women express their identity and spiritual values by wearing hijab, which is a religious and cultural tradition [4, 5]. In terms of use, the hijab has since evolved into a variety of outfits. Modest swimwear is among the inventive hijab apparel that represent modest activewear.

II. PROBLEM STATEMENT

Modest swimwear, or usually called burkini, has caused controversy in multiple countries, particularly in Europe[6, 7]. Although Muslim scholars still criticize burkini, it is widely acceptable in Indonesia.Hanaf

Muslim scholars of Islamic law at Al-Azhar University consider the burkini or Syariah swimwear inappropriate for Muslim women to wear in public places like beaches and pools [8].

Moreover, BBC Indonesia reported about a French Muslim woman named Siam who wore a burkini on a beach in Cannes, France, and she was fined and treated badly due to what she was wearing. It triggered debate on social media, including in Indonesia. In just 24 hours, people on Twitter have "tweeted" about the news 77 thousand times with the hashtag #burkini. The story received a minimum of 259 shares, 245 comments, and 1,600 reactions on the BBC Indonesia Facebook page. In the comments section about the news, a user named IfaHafidzah argued: "Besides, what are you doing getting wet on the beach with a hijab? Using a hijab but you don't understand its function is stupid. If you want to use a hijab, you should already know its function and you also have to leave out all the things that are not suitable for hijab. What is the point of using a hijab if it's wet in public places, the wet cloth is tightly attached to the body's silhouette, is there a function of the hijab there? Most of Muslim women only know that they wear the hijab as long as they fulfill their obligation to wear hijab (veil), but don't understand its function and really don't want to understand... they are hypocrites who want to look faithful..." There were 111 likes and 153 replies to this comment [9]. It proves that the idea of the Burkini, or modest swimwear, is still highly discussed among Indonesian Muslim women, particularly among those who wear Islamic clothes.

Iga Amanda, a 28-year-old housewife, was the first of several respondents to be interviewed; she said that while most burkini designs are not Sariah-compliant, some of them still expose body shape, particularly in the bosom and bottom parts. She also argues that Muslim women who desire to go swimming should be required to wear a burkini, which she believes should fulfill a similar purpose as the hijab. In these circumstances, she suggests that the burkini should be designed to offer an actual comfort, compatibility, and aesthetic appeal.

Andi Dalifa, the second interviewee with a more moderate profile, considers the burkini as a solution for Muslim women who want to do water activities, such as swimming and it is surely very helpful. However, she stated that other aspects such as the model, the details, on the clothes such as colors, motifs, type of fabric, also need to be considered. From her angle, the main point in dressing up especially for Muslim women is to cover their aurat properly. She also noticed that the Indonesian market has several Muslim swimsuit designs. She further claimed that certain brands have met the standard in covering the aurat, while others solely focus on offering an appealing model or design. She accepts the concept of burkini as long it has met all the criteria for covering women's aurat as Islam requires it to (at least the least that can be done).

In contrast, the third informant, Ika stated the burkini may be helpful to enable Muslim women to do water activities, nevertheless it is not the end solution. She emphasized that most burkinis available in the market do not follow Islamic law. She believes most burkinis still expose a body curve. Hence, Muslim women still have to pay more attention in looking for a modest swimwear style that should be in accordance with the aqiqah of a Muslim.

From a fashion and modesty standpoint, these two qualities are mutually contradictory. According to past research, a Muslim woman should wear modest clothing that covers her body, conceals her physical shape, and firmly contrasts with modern fashion, which emphasizes showcasing feminine attractiveness. The purpose of the hijab is to keep women unattractive to men and to remain out of their gaze. However, fashion is all about how to appear attractive through clothing [10]. Fashion, which has been associated with modernity in the west, is now appearing in Islamic fashion as the number of Muslims in western countries increases [11, 12, 13]. As a result, the hijab concept, which has grown with modernization, now has a new definition and image that merges consumption culture and fashion and fits the demands of the contemporary era [14].

Based on the in-depth interviews and findings of the research, this type of water activewear for women who use hijab is related to the Burkini and has comparable contradictions in fashion and modesty. In the context of these findings, the controversy surrounding the burkini among Muslim women highlights the importance of implementing this research. Furthermore, those discrepancies can be seen as a correlation among functional, expressive, aesthetic and behavior aspects toward modest swimwear.

III. LITERATUREREVIEW

FEA Model

Past study explained the effect of FEA model on attitudes towards smart clothing [15]. FEA model is the consideration feature in the garment choosing process [16].

Several researchers have examined how religious belief influences customer behavior, attitudes, and intentions in prior studies. There is a clear distinction between Muslim women who use light coverings and those who use heavy coverings in terms of their religiosity, subjective norm, perceived aesthetics, comfort, attitudes, and intentions to purchase items. So, it seems that Muslim women who tend to dress conservatively in order to hide their bodies are more religious than other women [17]. Religiosity has a considerable effect on consumers' apparel choices and buying intention [18]. Religiosity negatively affected fashion attitude [19]. This study investigates the correlation between FEA model and burkini attitude.

Modest wear and consumer behavior

Muslim women should cover their aurat (head and body except face and palms) with loose, nontransparent attire that does not resemble men's clothing [20]. Also, hijab is a form of clothing for women that includes a scarf that covers the head and neck. The hijab is part of the idea of "modest wear," which says that a woman's clothes should cover most of her body except for her face and hands. This helps them remember how committed they are to Islam and keeps them safe from sexual objects at the same time [21, 22, 23]. The hijab also prevents male-female humiliation [24]. Men respect hijab-wearing women for their values rather than their sexuality. Muslim women should wear the hijab to avoid sexual harassment. The hijab also prevents men from thinking or doing unethical stuff [5]. Hence, Muslim clothing is designed to conceal impolite body parts. The Quran mentions hijab in general terms, which leads to debate and varied interpretations of which women's body parts should be covered. The way Muslim society decides which parts should be covered and which should be exposed primarily depends on the culture and each person's dedication to their beliefs [25, 17]. In earlier studies, particularly devoted Muslim customers choose to purchase based on quality and social risk [26]. Unlike casual Muslim consumers who purchase for current trends [27].

Burkini (modest swimwear)

The word Burkini originated from two separate words which are burka and bikini. Lebanese-born Australian fashion designer Aheda Zanetti was the originator of Burkini, a swimsuit that is modified to cover all women's body parts including the head cover that integrates with the rest of the suit. However, there are two sides of the coin with one side considers the Burkini as a solution towards the problem of having swimsuits that is not against the Muslim tradition. On the other side, there are still a number of Muslims that refuse to accept Burkini as a Muslim swimsuit [8, 28, 29].

Functional, Expressive and Aesthetic (FEA) consumer needs model

There are three-dimensional models for different purposes in clothing design and when dealing with consumer wants and needs for innovative designs, it is advisable to consider these three dimensions [16]. It can be seen in the FEA model, functional dimensions of clothing refer to fit, mobility, protection, and comfort regarding its function. While the expressive dimension refers to communicative characteristics that become symbolic where identities, such as values, roles, and self-esteem can be formed. The last is aesthetic considerations in clothing, which relate to the elements' use, for instance design principles and body-garment relationships.

Attitude towards Clothing

Attitude is undoubtedly a crucial concept in marketing research that was studied way back from the 1960s. Attitude is also an important aspect for characteristic's internal evaluation of an object such as brand and product. Attitude is "relatively global and enduring evaluation of an object, issue, person, or action," [30, 31]. This long-term interest is driven by attitude, which is used to influence and retain customers [32]. This strategy predicts the consumer's attitude and behavior toward a product or service. Attitude is important in predicting someone's behavioral intention and includes positive judgement and negative view whether the actor would do the behavior [33, 34]. Attitude is a person's predisposition to assess specific activities positively or negatively [35]. Based on evaluation results, the TPB model considers behavioral beliefs' expectations as an attitude. Many studies present different theories on attitude construct in psychological literature. Attitudes toward brand refer to consumers' positive or negative reactions to their product evaluation in terms of brand, design, image, or other components that degrade the seller's goods and service compared to its competition [36]. This study will examine Burkini, Muslim modest swimwear.

Perceived comfort

According to the FEA model, perceived comfort or functionality is a utilitarian aspect of clothing that influences the user's acceptance of technology. The utility and physical comfort of the clothing are important factors in the apparel choosing process. Fit and ease to move are typical functionality criteria. Physical comfort is a mental state in which a person is physically satisfied with the clothing [16]. Air, moisture, heat transfer qualities, and mechanical properties—elasticity, flexibility, mass, weight, texture, and construction—may be involved [37]. Hence, the body's demands were emphasized to result in subjective evaluation of functional clothing and physical comfort aligned with skin contact. Based on previous study, there was a proposed holistic framework that can be used for wearables. The framework was a modification from FEA model attributes which are functional (perceived comfort), expressive (perceived compatibility) and aesthetic (perceived aesthetic) in relationship with attitude [38]. Past research studied wearable technology and the TAM model was applied to the investigation, two variables; compatibility and comfort, influence user's acceptance of technology and indirectly influence the attitude [15]. In this study, the proposed hypothesis as the following:

H1: Perceived comfort (PC) has positive influence on attitude towards Burkini (AB) on veiled female Muslim.

Perceived compatibility (expressive)

In relation to the FEA model, expressive consideration of clothing is the thing that consumers are concerned about [39]. In addition, expressive consideration on garments has a communicative or symbolic aspect association and it could occur from sociocultural and psychological aspects of the clothes [16]. Since the garment indicates and visualizes the wearer's personality, therefore the product should match with their status and self-image [40]. Therefore, compatibility becomes important regarding the perceived attributes of innovation that compatibility is "the degree to which the innovation is perceived as consistent with the existing values, needs, and past experiences of the potential adopter" [41].

Refer to previous study [38] that develop holistic framework based on FEA model aspects of attitude, include perceived compatibility, hence in this study the proposed hypothesis as the following:

H2: Perceived compatibility (PCP) has significant and positive influence on attitude towards Burkini (AB) on Muslim women who wear modest/Muslim clothing.

Perceived Aesthetic

Since clothing is an important visual communication tool, therefore aesthetics is an important criterion as a consumer evaluation towards clothing [42, 43]. How much human desires for beauty will be taken into account in this criterion. To determine the overall consumer's assessment, the previous researchers have selected product attributes related to textiles and apparel to be used as measurement items, such as fiber content, style, design and appearance. According to past research, perceived aesthetics has a direct influence on attitudes towards purchasing solar-powered fashion material [15]. Hence, this investigation proposed hypotheses development as below:

H3: Perceived aesthetic (PA) has positive influence on women who use Muslim clothing attitude towards Burkini (AB).

Extended Research Model

Drawing from the findings of the literature review, a conceptual framework representing an extended research model is proposed to investigate the Attitude towards Burkini as a dependent variable, as shown in Figure 1. This framework incorporates the FEA theory which are Perceived Comfort, Perceived Compatibility and Perceived Aesthetic as the independent variables and Religiosity theory and Fashion Consciousness as moderating variables.

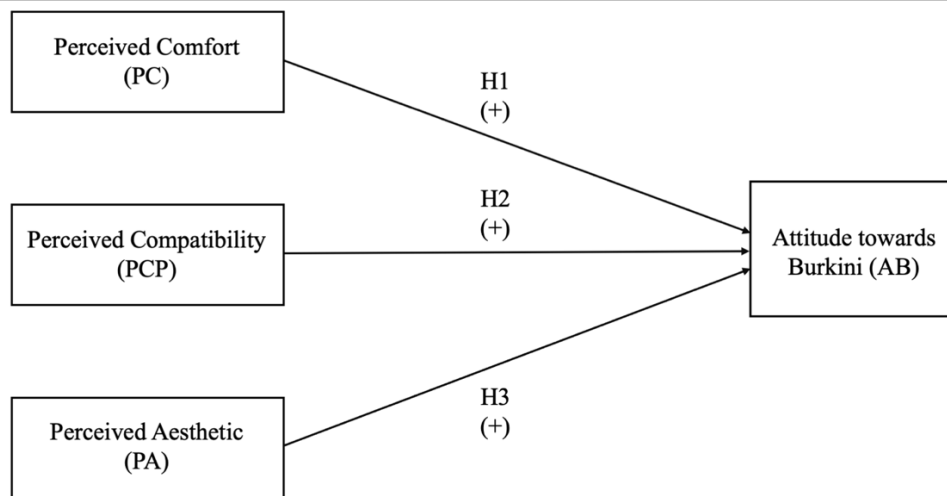


Figure 1. Conceptual framework

IV. METHODOLOGY

To fulfill research objectives, a research design was created to encompass data collection, item measurement, and data analysis as a whole [44]. Using quantitative methods, this analysis examined all interactions between the research elements. The data collection was performed at a single point in time, or it was a cross-sectional subject.

Furthermore, the proposed variables in research design had an importance to be measured and it has been defined as operationalization, where the ideation concepts are measured in a tangible way to narrow it down [44].

Three measurement items were adopted from several studies by Hwang and Kim and Hwang et al. [17, 15] to measure PC. The PCP was measured using three items adapted from Hwang and Kim and Ko et al. [17, 45] studies. The PA was measured using three items adapted from Hwang and Kim [17] and Eckman et al. [43] studies. For measuring AB, three items were adapted and validated from Park et al. [46] Low and Lamb [47] studies. Moreover, for the distribution, all questions were translated into Bahasa Indonesia. The questionnaire items are listed in Table 1.

Table 1 List of survey items in operational variable

Items	Questions
Perceived Comfort	
PC1	Wearing the burkini could be comfortable.
PC2	Wearing the burkini could be lightweight.
PC3	Wearing the burkini could be easy to move in.
Perceived Compatibility	
PCP1	Burkini would kindly fit with the other clothes I own.
PCP2	Burkini would be more compatible with my current needs than clothing I already have.
PCP3	Burkini would be proper for my lifestyle.
Perceived Aesthetic	
PA1	In general, the appearance of the modest swimwear is aesthetically appealing to me.
PA2	The designs of modest swimwear are attractive.

PA3	I am attracted to any kind of modest swimwear style.
Attitude towards Burkini	
AB1	I accept Burkini-style swimsuits as a pleasant swimsuit.
AB2	For me, there are positive attributes on a Burkini-style swimsuit.
AB3	I have a favor in Burkini-style swimsuits.
AB4	I accept the concept of Burkini-style swimsuits.
AB5	I am satisfied with the concept of Burkini-style swimsuits.

Questionnaire Design and Variable Measurement

For the questionnaire design, there were several examples of Burkini (modest swimwear) visuals and images. The data of their age, gender, religion, the use of veil and the unit of analysis such as, awareness about burkini as the filtering question can be found in the first section of the questionnaire. After the filtering section there were several demographic questions such as range of age, education background, occupation, monthly income, and domicile. The third section was about preferences of hijab/Muslim wear color, purchase of burkini and swimming or water activity frequency. Last section was variable and constructs questions. Measurements that were used for all construct items were the Likert-type scale starting with 1 was a strong disagreement to 5 which was strong agreement. Furthermore, language plays a significant role in questionnaire development since it has an impact on how respondents interpret and respond to the questions. The previous journal's questions were written in English, however in this study, the questions have been translated into Bahasa Indonesia, the national language of Indonesia, to ensure that the respondents can understand them without any problems. The questions were written to be as straightforward and straightforward as possible. This was followed by an analysis of the hypothesis testing using SEM (Structural Equation Model) and SmartPLS which is a software used to test reliability and validity in this research.

Data Analyses

Regarding the population, this study took veiled Indonesian female Muslims who live in Indonesia, starting from 18 years old and were also aware of modest swimwear or burkini. The reference for sample age was based on a study conducted by Hwang and Kim in the past [17].

Sampling technique known as judgment sampling was used in this study. This sampling will be useful because it will provide substantial insight into the investigation on the basis of their subject matter knowledge [44]. In this experiment, there were a total of four variables, including three independent factors and one dependent variable. As a result of rule application, the smallest sample proportions were 40. This study has collected responses from more than 80 participants, just in case some of the data are invalid.

This study examined factors using multiple linear regression. This research uses PLS-SEM to analyze 4 variables and 3 hypotheses. An expansion of a structural theory study was suitable for applying these methods [48]. PLS-SEM could handle large samples. Validity and reliability are reliable measurement will always yield the same result [49]. Bagozzi and Yi [50] suggest reliability coefficients of 0.6 for item values [51]. Validity also evaluates a measurement test's accuracy [49]. AVE measurements ensured validity. According to Kline [52] in Ooi and Tan [51], the AVE should be ≥ 0.5 . According to Yana et al. [53] and Awang [54], outer loading must be ≥ 0.6 . Ursachi et al. [55] determined the minimal Cronbach Alpha value to be ≥ 0.6 . Composite reliability metric was used to evaluate latent construct indicator internal consistency instead of Cronbach's Alpha. If composite reliability is ≥ 0.7 , indicators are reliable [56]. Discriminant validity shows if a construct is distinctive. Fornell and Larcker [57] suggested that each construct's AVE exceeds the latent construct's highest squared correlation. The heterotrait-monotrait correlation ratio (HTMT) was another discriminant validity test. If the HTMT values are ≤ 1.0 , the variables are valid [48]. Kock [58] states that the Outer Variance Inflation Factor (VIF) should be ≤ 5.0 to avoid common method bias, even if 3.3 is more widely used.

Demographic of Respondents

A purposive sampling method was used in this survey as all the respondents were briefed with the purpose of the research and must go through or passed all the four filtering questions which are whether she

already 18 years old or older, a female Muslim, wearing hijab or cover their body with Muslim wear in daily life, aware and ever discover an information about Burkini (modest swimwear). From the total of 1.682 respondents that were delivered online, only 1.468 respondents who met the requirement in completing the survey were covered in the data analysis. Microsoft Excel was used in analyzing and examining the selected data.

Table 2 informs the demographic profile of the respondents. Most of the respondents, 39,65%, were in the age of 26 - 30. Respondents that aged 18 - 25 were the second majority which was 27,59%. In terms of last education, most of the respondents which were 59,60% have a bachelor's degree. 40,94% of the respondents have occupational status as an employee. The majority of the respondents have a monthly income between Rp 2.000.000 – Rp 5.000.000 (37,67%) and around Rp 5.000.000 – Rp 10.000.000 (26,84%). In terms of domicile, most of them currently live in Jakarta (20,64%) and Bandung (10,29%). In addition, most of the respondents, 63,35%, said that they at least once bought a burkini. Regarding the frequency of water activity, the majority of respondents answered at least once in a month (46,80%). In terms of color preferences on their hijab and garment, most of them are wearing neutral (black, white, brown, or grey) (79,56%) and the rest are wearing colorful (20,44%).

Table 2 Demographic of respondents

	Demography of Respondents	Frequency	Percentage (%)
Age (years)	18 - 25	405	27,59
	26 - 30	582	39,65
	31 - 35	292	19,89
	36 - 40	127	8,65
	> 40	62	4,22
Last education	SMP/MTS/ sederajat	1	0,07
	SMA/SMK/MA/ sederajat	298	20,30
	Diploma	164	11,17
	Sarjana	875	59,60
	Magister	124	8,45
	Doktor	4	0,27
	Others	2	0,14
Occupation	Karyawan	601	40,94
	PNS/ASN	131	8,92
	Pelajar/Mahasiswa	171	11,65
	Ibu RumahTangga	341	23,23
	Wirausaha	105	7,15
	Others	119	8,11
Monthly income	< Rp 2.000.000	380	25,89
	Rp 2.000.000 – Rp 5.000.000	553	37,67
	Rp 5.000.000 – Rp 10.000.000	394	26,84
	Rp 10.000.000 – Rp 20.000.000	100	6,81
	Rp 20.000.000 – Rp 25.000.000	19	1,29
	> Rp 25.000.000	22	1,50
Domicile (city)	Jakarta	303	20,64
	Bandung	151	10,29
	Tangerang	78	5,31
	Bekasi	73	4,97
	Depok	64	4,36
	Tangerang Selatan	61	4,16
	Bogor	60	4,09
	Surabaya	50	3,41
	Yogyakarta	44	3,00

Semarang	31	2,11
Medan	24	1,63
Surakarta	21	1,43
Malang	18	1,23
Palembang	17	1,16
Sidoarjo	17	1,16
Tasikmalaya	17	1,16
Lombok Tengah	15	1,02
Makassar	15	1,02
Cirebon	14	0,95
Banjarmasin	13	0,89
Solo	13	0,89
Pekanbaru	12	0,82
Klaten	11	0,75
Serang	11	0,75
Gresik	10	0,68
Padang	10	0,68
Sukabumi	10	0,68
Karawang	9	0,61
Mataram	9	0,61
Purwokerto	8	0,54
Bandar Lampung	7	0,48
Kediri	7	0,48
Sukoharjo	7	0,48
Garut	6	0,41
Jambi	6	0,41
Magelang	6	0,41
Mojokerto	6	0,41
Ponorogo	6	0,41
Samarinda	6	0,41
Balikpapan	5	0,34
Banda Aceh	5	0,34
Batam	5	0,34
Boyolali	5	0,34
Cilegon	5	0,34
Jember	5	0,34
Jombang	5	0,34
Lampung	5	0,34
Salatiga	5	0,34
Tuban	5	0,34
Banyuwangi	4	0,27
Blitar	4	0,27
Cimahi	4	0,27
Jepara	4	0,27
Kudus	4	0,27
Madiun	4	0,27
Majalengka	4	0,27
Pontianak	4	0,27
Sumedang	4	0,27
Tegal	4	0,27
Tulungagung	4	0,27

Wonogiri	4	0,27
Wonosobo	4	0,27
Banjarnegara	3	0,20
Batang	3	0,20
Bontang	3	0,20
Brebes	3	0,20
Cianjur	3	0,20
Denpasar	3	0,20
Kendari	3	0,20
Kuningan	3	0,20
Palu	3	0,20
Pati	3	0,20
Purbalingga	3	0,20
Purwakarta	3	0,20
Banjarbaru	2	0,14
Banten	2	0,14
Bengkulu	2	0,14
Berau	2	0,14
Bima	2	0,14
Ciamis	2	0,14
Cikarang	2	0,14
Indramayu	2	0,14
Kebumen	2	0,14
Kendal	2	0,14
Lamongan	2	0,14
Lombok Barat	2	0,14
Lumajang	2	0,14
Ngawi	2	0,14
Palangkaraya	2	0,14
Pasuruan	2	0,14
Pemalang	2	0,14
Praya	2	0,14
Ambon	1	0,07
Amuntai	1	0,07
Bali	1	0,07
Bangkinang	1	0,07
Banjar	1	0,07
Bantul	1	0,07
Batu	1	0,07
Binjai	1	0,07
Bojonegoro	1	0,07
Bukittinggi	1	0,07
Cibinong	1	0,07
Cilacap	1	0,07
Deli Serdang	1	0,07
Demak	1	0,07
Gorontalo	1	0,07
Gunungsitoli	1	0,07
Karanganyar	1	0,07
Kisaran	1	0,07
Kotamobagu	1	0,07

	Kotawaringin Timur	1	0,07
	Kupang	1	0,07
	Lombok	1	0,07
	Manado	1	0,07
	Nganjuk	1	0,07
	Nunukan	1	0,07
	PagarAlam	1	0,07
	Pamekasan	1	0,07
	Pandeglang	1	0,07
	Pangandaran	1	0,07
	Pangkalpinang	1	0,07
	Paser	1	0,07
	Payakumbuh	1	0,07
	Pekalongan	1	0,07
	Probolinggo	1	0,07
	Purworejo	1	0,07
	Rangkasbitung	1	0,07
	Rantauprapat	1	0,07
	Sampang	1	0,07
	Sampit	1	0,07
	Sangatta	1	0,07
	Sengkang	1	0,07
	Solok	1	0,07
	Subang	1	0,07
	Tanjungpinang	1	0,07
	Temanggung	1	0,07
	Ternate	1	0,07
	Tidore	1	0,07
	Trenggalek	1	0,07
Ever bought a burkini	Yes	930	63,35
	Never	538	36,65
Frequency of water activities in a month	0 time in a month	555	37,81
	1 time in a month	687	46,80
	2 times in a month	148	10,08
	3 times in a month	29	1,98
	> 3 times in a month	49	3,34
Hijab and garment color preference	Neutral (black, white, brown, orgrey)	1.168	79,56
	Colorful	300	20,44

V. RESULTS

As explained before, Smart PLS application was used in this study to calculate the parameters both in the outer and inner model using PLS path modeling through bootstrapping procedure to 5.000 samples from the original 1.468. First, constructing first-order latent variables which contain of PC, PCP, PA, and AB and associated those constructs to respondents' respective block of manifest variables by reflective in the outer model. The results of Cronbach alpha, validity and reliability of every item in first-order confirmatory analysis can be seen in Table 3.

Table 3 First-Order Construct Model
Model for First Order Constructs

Constructs	Items	Loading	Numbers of Items Deleted	Cronbach Alpha	CR	AVE
Perceived Comfort	PC1	0.844		0.810	0.885	0.720
	PC2	0.847				
	PC3	0.855				
Perceived Compatibility	PCP1	0.817		0.820	0.893	0.735
	PCP2	0.870				
	PCP3	0.884				
Perceived Aesthetic	PA1	0.897		0.838	0.903	0.757
	PA2	0.910				
	PA3	0.798				
Attitude towards burkini	AB1	0.898		0.954	0.965	0.846
	AB2	0.917				
	AB3	0.935				
	AB4	0.935				
	AB5	0.913				

In addition, based on the Fornell and Larcker [57] method about AVE of each construct should be above the highest square correlation on any latent construct, the Fornell and Larcker criterion for this investigation is shown in Table 4.

Table 4 Fornell and Larcker Criterion

	AB	PA	PC	PCP
AB	0.920			
PA	0.693	0.870		
PC	0.634	0.613	0.849	
PCP	0.521	0.586	0.479	0.857

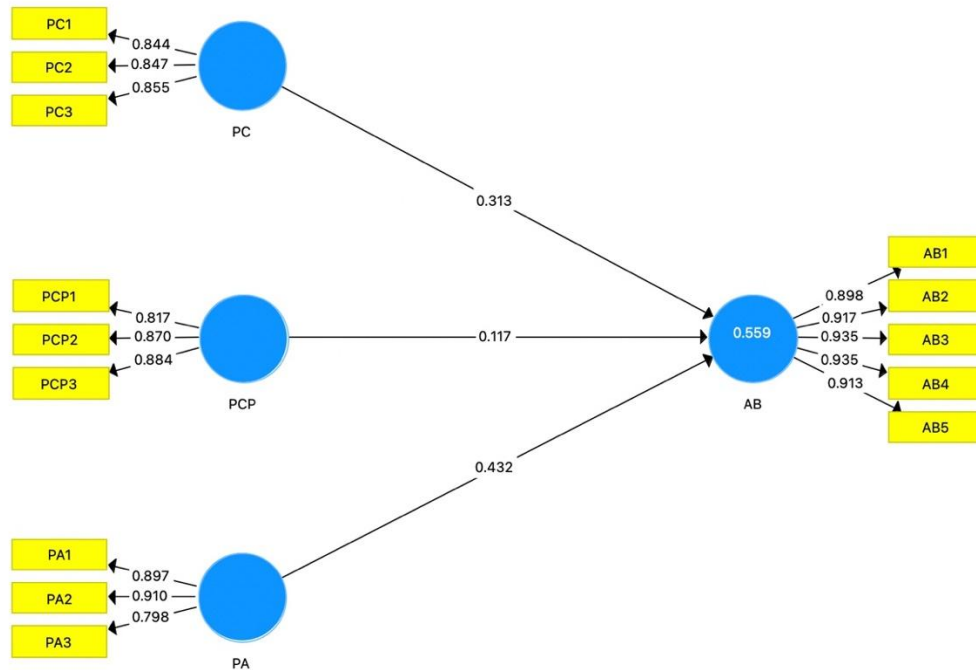
However, another method in Discriminant validity is based on the value under or equal 1.0 of its heterotrait-monotrait correlation ratio (HTMT) [48], which can be seen in Table 5.

Table 5 Heterotrait-monotrait correlation ratio (HTMT)

	AB	PA	PC	PCP
AB				
PA	0.773			
PC	0.699	0.725		
PCP	0.585	0.704	0.576	

The leading results of the model approximation can be shown with SmartPLS in the modeling window of a particular variable (Figure 2).

Figure 2 SEM Results



Regarding the path coefficients in Figure 2, the highest coefficient can be noticed between Perceived Aesthetic and Attitude towards Burkini (0.432), which means the higher level of Perceived Aesthetic by Muslim women who wear hijab through modest swimwear, the more likely they are to have positive attitude towards Burkini and vice versa.

VI. FINDING AND DISCUSSION

Questionnaires were distributed massively and received a total of 1,682 respondents, but only 1,468 could be processed because they met the requirements as respondents in this study. The value of path coefficient along with the level of significance in the p-value are represented by the inner model in the direction of testing the hypothesis with 97.5% of confidence level. Furthermore, a significant effect could be attained if the outcomes have p-value less than 0.05. Referring to Table 6, all the three hypotheses are supported with the following explanation.

Table 6 Path analysis and hypothesis test result

Hypotheses	Path	Original Sample (O)	P Values	Decision
H1	PC → AB	0.313	0.000	Supported
H2	PCP → AB	0.117	0.000	Supported
H3	PA → AB	0.432	0.000	Supported

H1: Perceived comfort (PC) has positive influence on attitude towards Burkini (AB) on veiled female Muslim.

Table 6 shows the figures of coefficient value and p-value. Based on the outcome, a positive and significant effect was found in PC to AB (0.313 and p-value < 0.05). Thus, the hypothesized path (H1) of

Perceived Comfort and Attitude in the inner model was positive and statistically significant. Therefore, hypothesis one (H1) was supported.

In addition, this finding shows that women who use Muslim clothing feel wearing the general burkini would give them comfort, light and athletic or easy to move. In correlation with Attitude, Muslim women who feel those perceptions also have positivity and acceptance toward burkini due to the same high loading factor in Table 3 of AB3 or “I have favor in Burkini-style swimsuits” and AB5 or “I satisfied with the concept of Burkini-style swimsuits.” which are scored 0.935 and 0.913.

Contradict with previous study by Hwang and Kim[17] on how veiled or hijab Muslim women exemplify modest activewear, the comfort aspect has no impact on attitude in behalf of their de-emphasizing the utilitarian aspect rather of hedonic aspect for instance a visual effect. On the other hand, this empirical finding unveils perceived comfort influenced the attitude. In fact, this study found out that the utilitarian and hedonic aspects simultaneously influenced the attitude.

Based on the past study by O’Mahony and Braddock [59], performance sportswear such as swimwear and diving suits still have a high attention in mobility issues. Furthermore, uncomfortable feelings such as itchy, tickly, prickly and abrasion may be caused by various stimulation outcomes that came from the interaction between fabric and human skin.

H2: Perceived compatibility (PCP) has significant and positive influence on attitude towards Burkini (AB) on Muslim women who wear modest/Muslim clothing.

A positive and significant effect can be found as well in the relationship between PCP and AB due to its coefficient value of 0.117 and p-value below 0.05 which can be seen in Table 6. Therefore, hypothesis two (H2) was accepted.

Based on Table 3, PCP3 with 0.884 loading factor and PCP2 with loading factor of 0.870 justify that hijab wearers who find burkini would be proper for their lifestyle and more compatible with their current needs rather than the clothing they already have been likewise to have conclusive or positive Attitude for the burkini itself. Moreover, acceptance and positive attributes on the burkini-style of swimsuit (AB) also occur which are influenced by the expressive consideration or compatibility with the clothing.

Furthermore, the result is supported by the past study from Hwang and Kim [17] in which Perceived Compatibility has a significant influence in estimating the future attitudes toward purchasing modest activewear from veiled Muslim women perspective as consumers. The finding shows that the activewear design attributes were suggested to be compatible or match appropriately with the lifestyle of the Muslim women as consumers, for example suitable to their alternative modest apparel and headscarf. Aligns with the past study by Ko et al. [45] which reaffirms by means of wearing modest apparel, Muslim women can emphasize their religious identity because it is expected for them to perceive the practice of covering the body[22, 60].

H3: Perceived aesthetic (PA) has positive influence on women who use Muslim clothing attitude towards Burkini (AB).

The relationship between PA and AB has a positive and significant effect considering 0.432 coefficient value and p-value that was less than 0.05 which refer in Table 6. Hence, the hypothesized path (H3) of PA and AB was accepted.

PA and AB result in a positive relationship between them as Muslim women who use hijab find the modest swimwear has attractive design (PA2) and aesthetic appearance which is appealing to them (PA1). Hence, the higher they recognized the aesthetic in burkini the more they found a positive attitude toward modest swimwear in terms of favorable and concept acceptance. Previous study by Hwang et al. [15] supported this empirical finding which perceived aesthetic attributes have a significantly positive impact on attitude toward solar-powered clothing. Thus, perceived aesthetic is confirmed as key criteria for consumers when making a decision on clothing selection. Furthermore, this finding is in line with past research by Bakhshian and Lee [38] which proposes the correlation of aesthetic to attitude toward the use of wearables. The study also mentioned aesthetic attributes which include in FEA are more than just predicting consumers’ expectations and needs in the matter of design criteria, it further gives a comprehension of the impact of the design criteria on attitude and purchase intention towards the use of wearables from target consumers’ point of view.

VII. CONCLUSION AND SUGGESTION

According to the results of this study, it can be concluded that there are 3 supported hypotheses. Perceived comfort, Perceived compatibility and Perceived Aesthetic proved to be the most significant factors influencing Attitude towards Burkini. In this study, it was also found that these three factors are also a consideration for a Muslim woman in choosing a burkini.

From the results of the analysis carried out in this research, there are some insights that are useful and can be considered the benefit for fashion brands and retailers that have or will produce burkini products.

Seeing the result of Muslim women's attitude towards burkini that is relatively high, shows that although in some parts of the world the concept of the burkini is not accepted, in Indonesia burkini gets a positive response from participants. They argue that the burkini is still being a solution for those women with hijab who want to do water sports. According to the data obtained in this study, Perceived Comfort is something to be considered in choosing a burkini, especially with regard to the user's movement space. They prefer the burkini which makes it easier for them to move and not show their body curves. It can be said that this is related to the selection of materials used and the pattern of the burkini. In addition, aesthetics in terms of design is also considered by consumers. However, in this case, brands should prioritize neutral colors, thus that they still comply with Islamic law regarding clothing for women.

Furthermore, by improving the compatibility of the product with consumers; lifestyle will affect their Attitudes towards burkini. This can be seen from the average number for the Perceived compatibility variable is lower than the other variables. Also the results of interviews with several respondents who found it difficult to find a burkini that suits them in terms of design and comfortness of the product which affected their level of compatibility.

Lastly, this research is expected to help brands or retailers who want to start making modest swimwear (burkini) to fulfill the three consumer needs based on this study. The first need is to make a Muslim swimsuit that gives comfort, lightweight sensibility and easy-mobility to the ones who wear it. Past study on modest activewear suggests comfort features need to be emphasized such as the use of breathable fabric on the material that could make the wearer feel comfortable [61]. Hence, the fabrication element should be related to the latest innovation technology to fulfill the comfort need based on the finding. In addition, halal sportswear was not made from athletically-appropriate materials, and renowned brands did not produce halal sportswear. To make sports more comfortable for veiled Muslim female athletes and individuals, it was determined that halal sportswear should be demanded in a more serious and structured manner [62].

Secondly, the burkini product that is compatible or fit with the users' other clothes, current needs and lifestyle is the important factor in veiled Muslim womens' intention to buy modest activewear[63]. Thus, in the future, retailers will need to have a greater understanding of Muslim consumers' lifestyles and everyday lives [64]. Furthermore, also refer to Hwang and Kim [63] study, more devoted Muslim women may not purchase fitting leggings, despite the fact that they come within the overall umbrella of modest apparel, since they have a stronger understanding of how people want them to wear clothing and display greater modesty. Consequently, it is recommended that fashion brands or retailers offer a variety of modest sportswear such as Burkini that may accommodate both committed and casually veiled Muslim women.

The third need is to make the burkini aesthetically appealing to them and also attractive. Despite the fact that veiled Muslim women cover their bodies with modest clothing, they nonetheless desire visually acceptable activewear for physical exercise, such as the modest swimsuit. Fashion brands and retailers are suggested to emphasize elements of design to define and develop aesthetically pleasing modest swimwear.

There are several limitations in this study. First, since this research was conducted openly for all age groups, the examination was slightly unbalanced because there were more age groups to be inspected. Second, related to the location of the respondents which spread across big cities and small towns, the event will affect the measurement of several variables.

For future research opportunities, researchers can explore the context of Burkini or modest swimwear with the other theories such as theory of planned behavior (TPB) to predict a person's behavior towards burkini. Furthermore, it also recommended to consider using or adding religiosity and fashion consciousness in the variables, and also adding perceived price.

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