

# The Cues Constitute to Deception in Islamic-Websites Text and Design:

## Findings from The Interview with Experts

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**Abstract**— Deception in the Islamic websites is viewed as manipulation of the truth either by hiding truthful information or showing false information on the Islamic Website. In response to this, this study evaluates cues to deception in the Islamic Websites text and design from the point of view of the experts. This study uses interviews with the experts to gain insights from the cues to deception in text and design. Prior to conducting the interviews, the interview instruments were developed based on the findings of the Systematic Literature Review (SLR) that was conducted and published earlier. To this end, there were six experts involving three from the Islamic background, and the other three from the Human Computer Interaction (HCI) background to evaluate the cues derived from the SLR. This paper presented nine heuristics (themes) generated from the transcript data, four heuristics were from textual content and five heuristics from the design. Each of these heuristics were divided into sub-categories comprising the cues to deception. The finding shows that there were many cues to deception on the website that claimed to be Islamic, and the most deceiving content found on the Internet were from the websites that discusses Prophet Muhammad PBUH biography.

**Keywords**— Cues; Deception; Islamic website; Text; Design; Interview; Experts

### i. INTRODUCTION

Currently, life has switched into an online environment, with the change in the role of deception on daily interaction moving to online. The adversaries refer to someone or a group that plans to do malicious actions against other cyber properties and resources to exploit the online environments [13]. These adversaries range from individual, criminal association, to terror groups. They do not have boundaries as the Internet has made adversaries and deception more accessible as well as interactive with its audiences from posting videos on websites to interacting with virtual societies where people discuss their ideas and issues. Also, the formats of communication in cyberspace have enabled groups to manage their events even if their activities are being monitored. Misinformation increases in the online platform from a wide range of individuals. These individuals may interact with such materials which present more challenges in dropping the misinformation vulnerability.

Additionally, the Internet is very beneficial to adversary groups, because it is easy to access with no or less rules and regulations. The usage of the internet also increases with fast information flow, inexpensive developments, and the capability to shape the old-style mass-media which use the internet as their source to increase their story's coverage. However, manipulating communication channels needs greater technical skill, thus

it increases the cost of the deception. On the other hand, information technologies make it easier for individuals to create and disseminate information that is planned to deceive. [17] mentioned that digital deceptions share the same features as ordinary deception. However, the only one difference is that the deception is operated via technology. As such, out of this dissemination, people are being able to deceive users by developing websites that impersonate the trustworthy websites, such as fake fatwa websites which try to impersonate the real fatwa websites.

More so, the Internet offers new opportunities for deception, which has become easier but requires little skill with current tools to create deception. Anyone with internet access can disseminate misleading information anywhere and at any time. Deception occurs in a range of means and avail itself in many channels. Online deception is as old as the internet itself. The disembodied nature of online communication, which allows people to interact in the absence of the physical self and primarily through textual means appear in the interface of the website. In addition, this lack of physicality increases opportunities for deception to occur, for example lying about physical appearance and decreases the number of cues people use in detecting deception for example eye gaze, or fidgeting. For these reasons, the detection and identification of deception is expected to be challenging in online settings [40].

Religious websites are a very important source of Information [46]. Website is a collection of web pages related together by links [9]. Islamic websites offer many online services associated with the Quran, Sunna, Hajj, lectures and sermons, and radio, to name a few [1]. Islamic websites require special attention due to their sensitive information content. Islamic websites help distribute Islamic knowledge, however, some of the websites claimed to be Islamic but they are misleading about the true understanding of Islam. Deception in Islamic websites is a silent issue.

The influence of deceptive information contained therein within the Islamic website can deceive many people over their lifetime. This deceiving content will continue and remain until the deception is found and rejected. If not discovered, the website text-content and design deception persist and allow repetitive deception over a wide scope of people and individuals that have visited, have read, and the worst of all, have believed the false or fake information. This study aims to gain insights from the cues to deception in text and design. Thus, this study was conducted to explore the experts' interview about cues to deception in Islamic websites text and design.

## ii. DEFINITIONS

From the literature, there are a few terms that need to be defined as the following here.

- A. Deception: Is defined as the deliberate attempt, regardless successful or not, to conceal, fabricate, and/ or manipulate in any other way factual and/or emotional information, by verbal and/ or nonverbal means, to create or maintain in another or in other a belief that the communicators himself/ herself considers false [25].
- B. Cues: Are defined as features indicating the nature of something perceived [27]. The cues to deception defined here are regarded as the piece of manipulated information [16]. Text is defined as what the website provides in terms of information, while Design is defined as the structural attribute of websites [10].
- C. Islamic website: Islamic websites are well-defined as a website whose main aims is to portray any of the instructions of Allah (S.W.T) in accordance with the teachings of prophet Muhammad (P.B.U.H.) which is the Sunnah.
- D. Al-Sunnah is the second source of guidance after Qur'an in Islam. Which is preserved by Allah from the time of Prophet Muhammad P.B.U.H until the hereafter. The people who are the (trust), (pure) and

(truthful and strong memory) responsible for preserving al-Sunnah from the threats. Their main aim is to spread and disseminate the al-Sunnah while maintaining and protecting the originality and genuineness of its content [42].

- E. Thus, an Islamic website is a website whose primary goals is to give genuine information about Islam to the people and let them to raise a question and communicate with each other [20].
- F. Text: The textual web content is the text that has been written for the web, instead of simply copy and pasted from a print source [22], which can come in the form of a few sentences to more than one paragraph. Most of the Islamic content found on the Internet is as natural language text documents [38], and it is the core and the heart of most informational Islamic websites. When users visit a website, they visit to look for certain information to fulfil their specific needs. So, users expect the information to be accurate, reliable, and easy to find.
- G. Design: It is the art and process of combining individual elements of design, such as (line, shape, texture, logo, and navigation bar) into pleasant arrangements that are displayed on the websites to the online users [3].

## iii. DECEPTION AND ISLAMIC VIEW

Creating deceits and disseminating deception or lies are sinful act in Islam as the religion teaches people to check and investigate any information that people received before distributing them with respect to maintain harmony among Muslim societies [35]. Unfortunately, many users can be misled through the information or knowledge they acquire online. Some websites have been designed and written purposely to mislead and make people confused. There is an increase of online content that insults Islam, the Prophet Muhammad PBUH and Islamic scholars. Also, some other websites look reliable, such as the sites containing the elements of reliability, but the deceiving elements are hidden within the elements of the websites. In addition, the need to embark on this study has been emphasized in the Quran and Hadith.

Quran: Al-Hujuraat verse (6)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا (بِجَهَالَةٍ فَتُصِيبُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ)

O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people

unwittingly, and afterwards become full of repentance for what ye have done.

Hadith:

( قال رسول الله صلى الله عليه وسلم: "يحمل هذا العلم من كل خلف عدوة ينفون عنه تحريف الغالين وانتحال المبطلين وتأويل الجاهلين".) رواه البيهقي

Explanation of the Hadith

The knowledge of the deen will be carried by the trustworthy ones in every generation, and they shall protect the religion by removing from it the distortions of the excessive ones, the false claims of the liars and the false interpretations of the ignorant people. Thus, the idea behind the Qur'anic verse and Hadith is to be able to verify the usage of any content that may be considered deceptive [21] [30]. Conversely, deception in Islamic knowledge occurs in a variety of media and avails itself of many channels (online and offline). The focus and limitation of this study rely on the vast amount of the data available in the content, and ease of development of visualisation in Islamic websites. This makes it necessary to study and identify the elements of deception in the text-based content and design considered as the focus of the present study.

#### iv. DECEPTION CUES FROM SYSTEMATIC LITERATURE REVIEW (SLR)

Prior to this, the cues to deception were first built based on the findings obtained from the Systematic Literature Review (SLR) [28] and theories to deception from linguistics perspectives. A systematic literature review which refers to identifying, evaluating, and interpreting all existing research related to a specific research question, topic area, or phenomenon of concern [23]. The specific objective of this SLR, is to identify, analyze, synthesize, and summarize all existing information about cues to deception in Islamic websites' text-based content and design through unbiased manner. While for the theories of deception, the literature review revealed that it is more on the linguistic perspectives.

The cues from the SLR are:

##### a) Cues to Deception within the websites text

- Websites have no contact information, example: no address, no email, no phone number for the author [24].
- There are diverse sects in Islam, such as (Sunni, Shia, Sufi, Nation of Islam) each of these sects having their own ideology and point of view on Islam, and these ideologies it may biased to their own understandings and attacking other Islamic

sects' ideologies. They are spreading false Islamic ideologies about Quran and Islam. They biased interpretations of the verses to fit their arguments, and this bias information found to be disgrace Islam and had bad translations [15].

- The use of controversial information.
- Misleading terminologies and statements without proper trusted references [26].
- No acknowledgement of the source of the information [24].
- Not trustworthy Islamic literature, with low volume of information such as the use of books which contain fabricated lies about Hadith [29]. The citation of unauthentic and uncertain hadith [45] which is contain extreme feature that are not originated from the Prophet (S.A.W); Contain element that are banned by human sensory faculties; Hadith content is vividly unsuitable, and it became the point of parody; Hadith that contradict the Sunnah; Hadith that shows it is not authentic because the Prophet SAW would not condone to something that is not true; Hadith that does not portray the words of a prophet; Hadith that predict what would happen and provide specific dates for the event; Hadith that resemble the words of medicine men or tasawwuf practitioners; Hadith that have conclusive proof with indicators of its falsification; Hadith that explicitly contradict the Quran; The pronunciation of the hadith is 'weak' and not appreciative to the ears [5] [32] [39].
- Misquoting Quranic verses to suit their claims; Fabricated Quranic verses: The use of unauthentic books which contain fabricated lies about Quran [15] [31].

##### b) Cues to Deception within the website design

- The web design is contradicting Islamic teaching and learning [24].
- The existence of inconsistent usage of Islamic identity and traits [43].
- The appearance and the style of the websites posed uncertainty which are Websites design lack of control [15].
- Poor design which; Disorganized; Confusing; Irrelevant; Incorrect; Incomplete; Untrue [15].
- Overload Islamic Materials and Information.
- The use of misleading set of symbols about [26] Islam.
- Website lacked metadata for efficient and effective discovery and retrieval of Information [43] [44].

### i. DECEPTION CUES FROM THEORIES OF DECEPTION

To understand deception in Islamic websites, it is necessary to know what behaviors can the individual expect deceivers to exhibit, and what cognitive processes may be at play during deception? An answer to these questions can be sought by four different approaches: A robust body of work has argued that deception is accompanied by distinct emotional and cognitive states, which manifest themselves in the liars' demeanor [12]. For instance, the anxiety produced by lying may result in increased fidgeting, while the cognitive demands of fabricating an untruthful story may lead to more speech hesitations and response latencies. These cues are nonstrategic in the sense that liars are either unaware of them or unable to control even if they were aware of them [40]. The linguistic approach to deception assumes that the emotions and cognitions experienced by liars are reflected through the unconsciousness production of certain word types [8].

**The Emotional Approach:** The act of lying typically results in a range of negative emotions (nervousness, anxiety, shame, and guilt), because it is associated with a sense of falling moral standards and punishable by social sanctions [36]. These emotions tend to be reflected at the linguistic level by an increase in negative emotion words (“hate,” “sorry,” “worthless”), a finding documented in computer-mediated contexts [34] [40] [48].

Additionally, liars' efforts to manage these negative emotions can leak out a cue. One strategy for managing the discomfort caused by lying is psychological distancing from the deception and its possible negative consequences. Linguistically, psychological distancing has been found to manifest itself through a decrease in self-references (“I,” “me,” “myself”) and an increase in negations (“no,” “not,” “never”), strategies that indicate a lack of commitment toward the deceptive statement [40], negation is referred to a denial of something [36]. The decrease in self-references reflects on the writing style of the sentence. The writing style refers to the way users employ specific types of words to constitute sentences to reflect their opinions.

**The Cognitive Effect:** To accomplish deception and avoid detection in this twofold task, deceivers must invest cognitive resources into fabricating a story that did not actually take place, without contradicting themselves or otherwise arousing suspicion. For this reason, deception is assumed to be more cognitively demanding than telling the truth [41]. Two categories of functional words have been specifically identified as markers of cognitive complexity: exclusive and motion words. Exclusive words are made up of prepositions and conjunctions, such as “but,” “except,”

and “without.” Conceptually, these words differentiate between what belongs to a category and what does not, a cognitively demanding task for the already cognitively taxed liars. On the other hand, liars find it more complicated to invent what was not done versus what was done. The cognitive complexity of lying can manifest itself in an increase in the use of motion words, such as “walk,” “move,” and “go” [34]. These words represent simple, and concrete actions that are easier to string together, hence require fewer cognitive resources than more complex discourse structures.

Finally, the cognitive demand of deception tends to lead liars to produce fewer words than truth-tellers in non-interactive situations. The reason for liars' brevity is twofold. Firstly, it is easier to avoid contradictions and manage information when the deceptive message is short. Secondly, the cognitive demands of deception are likely to have taken liars' mental resources, leaving them tired and less forthcoming [36]. These behavioral changes could result in different readability between truthful and deceptive content. The readability refers to the measure of the amount of effort and knowledge required by users to comprehend its meaning [4]. Due to the cognitive challenges, the deceptive review is less complex and easier to understand in terms of readability.

**Attempted Behavioral Control:** Liars may be aware that these processes may result in cues to deception. Consequently, they may try to squelch such cues to avoid discovery, thus attempting to control one's behavior to prevent leakage of deceptive cues may result in cues to deception [18]. In an attempted control approach, deceivers may keep their statements short, but may also attempt to provide alternative information in exchange for that which they cannot provide, resulting in verbose and ambiguous statements. In such leakage cues, the deceiver will try to monitor the reality of the story. Writing deceptive content requires creating events that did not take place in a convincing way. Therefore, the text that is written based on imagined experience in terms of genre can be classified into two, namely: informative and imaginative. The informative texts tend to contain more adjectives, articles, nouns, and prepositions, while imaginative texts tend to include more adverbs, verbs, and pronouns. Therefore, deceptive textual content will be more imaginative [4].

**Reality Monitoring (RM)** is defined as “the process by which perceived and imagined events are discriminated against as well as confused in memory. According to RM, memories derived from experienced events, particularly in recent memory, result in intense sensory-derived accounts containing more visual, spatial, and contextual detail [47].

**Lack of Embrace:** Without actual experience of the false scenarios they provide, deceivers lack the conviction of their truth teller counterparts and fail to fully embrace their deception. Also, deceivers can step back from fully committing to their lie by using more tentative, vague, and generalizing terms and may provide shorter responses as well as use less self-references [40].

**Interpersonal Deception Theory (IDT):** Deception in online settings requires the individual to expand their perspective on how the interaction is perceived between the deceiver and receiver during deception. For example, IDT stated that the interaction between the sender and receiver is the game of iterative scanning as well as adjustment to ensure the success of deception.

Several theories for linguistics-based verbal cues to deception have been developed. Theories regarding deception and its identification will be explained here. These theories explain causes for cues to deception. Theories in this section are four-factor theory, information manipulation theory and interpersonal deception theory.

**Interpersonal Deception Theory (IDT):** Interpersonal Deception Theory (IDT), attempts to explain deception from an interpersonal conversational perspective and not strictly from any physiological venue. IDT posits that within the context and relationship of the sender and receiver of deception, the deceiver will both engage in strategic modifications of behavior in response to the receiver's suspicions and will display nonstrategic leakage cues or indicators of deception. Tests of this theory have confirmed the existence of brevity and non-immediacy along with other identifiable cues, which may be useful in detecting deception within any modality [7].

**Information Manipulation Theory:** Information management theory reflects the strategic element of deception on how the interaction dictates the message crafted by liars. Specifically, liars capitalize on the tacit assumption that communication partners speak truthfully, relevantly, and completely in an easily understandable manner [14].

**Four- Factors Theory:** No cue or cues to deception could be accurate all the time because deception was an individual psychological process. However, the four psychological factors that contributed to cues to deception are: generalized arousal, felt emotion, cognitive load, and strategy to appear truthful [11].

The growth of Islamic websites is expected to be massive. Many Islamic websites' content was developed describing various Islamic knowledge and has led to huge interactivity among users. The internet has become a useful tool for

networking, interactivity and exchanging ideas between Muslims as well as non-Muslims [37]. It is vital to understand the theories and practice that underline deception and its identification. Deception occurs in a variety of media and avails itself of many channels. However, the limitation here is studying deception in text and design for which there is the vast amount of data available in textual content and design from Islamic websites [2] [33].

## v. RESEARCH METHOD & DESIGN

As a method of inquiry, this study chose expert interviews to collect data based on the cues to deception in Islamic website text and design from their expert opinions of both the Islamic Studies and the Human Computer Interaction. Experts are those individuals who are knowledgeable in their fields. Who is widely acknowledged as a trustworthy source of knowledge, technique, or skill whose judgement is accorded authority and status by the public or his or her peers [19]. A purposive sampling techniques approach was used.

### ▪ Population and sampling

The research participants sampled for this study are the experts, in which they were recruited from the Islamic studies field, and experts from the HCI field. The experts from the Islamic studies were approached to get deeper understanding on the cues to deception in Islamic websites text, while the experts from HCI were responsible for deepening the understanding of the cues to deception in Islamic website design. The experts from both Islamic studies and HCI were academicians and lecturers as a PhD holder with experience in their field for more than 10 years. The experts were from different countries such as Malaysia, India, Singapore, Pakistan however, all of them are residing in Malaysia.

### ▪ Data Collection instruments

In qualitative research, particularly interviews, the researcher is the main instrument key person for collecting the data.

The interview protocol started by appointment arrangement, an email was sent to experts to explain the objective of the interview and to book an appointment. Consent form was prepared, and the experts must read and sign once they agree to participate.

Pilot study was conducted first to get more understanding on the protocol, the interview questions used, and to make sure the interview runs smoothly. Two participants took part in the pilot study, one from the Islamic studies background and the other was from the Human Computer Interaction (HCI). Results from the pilot study presented

were used to improve the interview questions, some questions were found to be redundant and giving the same answer, these questions were modified.

Next, the actual interview was conducted and recorded with permission from the participants. The recorded data were transcribed and written into word documents, each document contained the expert's own opinion, and code was assigned to each document for analysis.

▪ Data Analysis

The transcription responses were read several times, a note was made to capture an early impression from the data. To generate the initial code, the analysis was line by line, every time an interesting new code appeared, it would be recorded. After all the initial coding was done, the search for themes among the codes were started., To capture themes, the codes were put in a broader theme, since the interview responses were small, it was easy to identify an early meaningful theme. The process of identifying the meaningful themes was moving back and forth until the themes were formed. Some of the formed themes were a main theme while other themes were sub-theme. To define the themes, the themes were renamed into heuristics, while the subthemes were the cues to deception. At the end and during and at the end of the writing up of the themes analysis, a heuristic and their cues were generated and, the result shows that there were nine heuristics.

▪ RELIABILITY AND VALIDITY

The coding system (scheme) is the data collection instrument, not the researcher or the coder. This means that any coder (or pair of coders) should produce the same responses, regardless of their background. Given the nature and scope of the present study, a team of coders is not achievable. Thus, to reduce the drawbacks of having only one coder, the coding process took place over a week, with further reviews a couple of weeks and months later for consistent consultations of the codebook employing the “constant comparison” which was adopted from [6].

For the upcoming paper we are going to use content analysis in Islamic websites, by which the content analysis is based on the cues gained from this paper.

vi. FINDINGS

The semi-structured interview was chosen as the interview protocol, because it is good for exploring the opinion and perception of the respondents regarding complex and sensitive issues which generate more clarification and answers. The cues constituting deception in text of Islamic websites were presented in table 1.

TABLE 1:  
CUES TO DECEPTION IN THE TEXT OF ISLAMIC WEBSITES

No	Heuristics	Cues Description
1.	Lack of accuracy and Authority  (Which means the Islamic website content has no reference provided, no author’s credentials, and no popularity)	Fake domain Suffix: The website's domain is written (.org) which means it belongs to an organization, but it is (.net) and it turns out to be a one-man job (individual).  The author is anonymous, there is no responsibility toward the information whether it is Sheikh or Ustaz or a random user.  False address information.  The absence of contact information such as (address, email, phone). The contact details are missing.
2.	Lack of Legitimacy (The contents contradict Islamic faith, Islamic moral values, Islamic pillars, or abusive and biased documents)	<ol style="list-style-type: none"> <li>1. The cite and use of books which contain fabricated lies about Hadith.</li> <li>2. Using Hadith but not giving any quotation from which Book it is.                         <ul style="list-style-type: none"> <li>o Hadith that contradicts the Quran and Sunnah.</li> <li>o Hadith that predicts what would happen and provides specific dates for the event.</li> <li>o The hadith contains extreme features that do not originate from the Prophet (S.A.W).</li> <li>o The pronunciation of the hadith is ‘weak’ and not appreciative to the ear.</li> </ul> </li> <li>3. Disapproving and rejecting the content of Imam Bukhari and Muslim.</li> <li>4. Islam is backward, and traditional it should be modern by giving new meaning Quranic verses and Hadith.</li> <li>5. Incorrect and Contradiction in translation and interpretation of the Quranic verses.                         <ul style="list-style-type: none"> <li>o Such as interpretation (tafseer) of certain Quranic verses such interpretation; of the ayah in Surah Al Dhuha (fa wajadaka dhalan fa hada), they said, in their interpretation the Prophet PBUH is going astray, in reality the interpretation of Dhalal is different from Dhalan, the direct interpretation to the ayah is (we find you lost and we guided you), this is the right approach but they interpreted as (we find you astray and we guided you).</li> </ul> </li> <li>6. The existence of radical content about Jihad, such as the verses of Jihad and slavery must be removed from Quran.</li> <li>7. Using verses in the textual content but not giving any citation from which Surah it is.</li> </ol>

		8. The use fabricated Quranic verses
3.	Lack of objectivity  (Which means the extent to which Islamic websites are biased towards or against other Islamic groups, or other religions).	<ul style="list-style-type: none"> <li>▪ Islamic sects biased ideologies information and each sect having their own ideology and point of view on Islam, and it may bias to their own understandings and attacking other Islamic sects' ideologies. They biasedly interpret the Quranic verses to fit and support their arguments. These types of interpretations create confusion among people.</li> <li>▪ Describing Prophet Muhammad PBUH as a sexual predator. By marrying a child (Aisha).</li> <li>▪ Describing Prophet Muhammad PBUH as he has contradictory Hadith and saying.</li> <li>▪ Portraying Islam as Abusive, barbaric religion</li> <li>▪ Islam Muslims are violence terrorist.</li> <li>▪ Muslim torturing animal, by the way Muslim slaughter animal,</li> <li>▪ Islam insults and give no right to women by giving the husband the right to marry four wives.</li> </ul>
4.	Linguistic Cues  (Defines linguistic cues as linguistic components from all linguistic levels. They can be morphological cues, word order or semantic knowledge about the relations between objects in a sentence)	<ul style="list-style-type: none"> <li>▪ The use of negation words (such as "no", "not", "never").</li> <li>▪ They use more exclusive words (such as "but", "except", "without"), this is their form of interpretation.</li> <li>▪ The uses of more motion words such as (Jihad).</li> <li>▪ Less uses of verbose and ambiguous statements, but the deceiver's use of first-person singular pronouns; remarkably high use of "I"; very high use of my (sometimes also me); and high use of ambiguity features.</li> <li>▪ Less use of ambiguous statements such as a word that indicates the act or process of negating or something that is without existence (e.g., no, not, nothing, no one; verbs started by un, e.g., unsuccessful)) unsuccessful).</li> <li>▪ Negative emotion words: The use contains negative emotion words (such as "hate", "sorry", "worthless").</li> <li>▪ Non-immediacy: Decrease of self-reference such as (I, me, myself) in the text as the deceiver wants to be as a legitimate interpreter of the content.</li> <li>▪ Imaginative text that uses more verbs which refer to past events as if the events were occurring in the present, so they use the present tense.</li> <li>▪ More adverbs such as (roughly, somewhat, roughly, mostly, essentially, especially).</li> </ul>

The findings from experts in HCI, showed cues constitute deception in Islamic websites design.

TABLE 2:  
CUES TO DECEPTION IN THE ISLAMIC WEBSITES DESIGN

No	Themes	Cue's description
1.	Inconsistent Designing	The design of the pages in the main menu that is placed in the header is varying and inconsistent in the design; each page has its own design. The name of the websites, and the headline of the content is different from the content itself.
2.	Lack of Currency and update (Currency mean (which it refers to regularity of updates employed to the website's content).	The website has outdated information and the website has never been updated since it was created.
3.	Lack of Structure and Alignment	The Islamic material lacks management, control, and organization. Information is not flowing properly, and the design and features are lacking apart. lack of proper organization and aliments on how the information should be visualized.
4.	Unclear Navigation Hierarchy	<ol style="list-style-type: none"> <li>1. Information is buried inside the crowded text which makes it hard to find the needed information.</li> <li>2. The design of the textual content is not fully utilized, some of the design of the textual content is not fully utilized, some of the text is missing even if truthful and some part of it is missing (half-truth) its deceiving.</li> <li>3. Writing the content without conclusion.</li> <li>4. Websites have broken links because the deceivers do not have enough content or references.</li> </ol>
5.	Lack of Readability & legibility	<ol style="list-style-type: none"> <li>1. Poor color schemes choice: <ul style="list-style-type: none"> <li>o The usage of font colors that do not match with the website design.</li> <li>o The use of dark background color with red font.</li> <li>o The use of black background color with white font and the</li> </ul> </li> </ol>

		<p>readability hurting the eyes because of high color contrast</p> <p>2. Poor text arrangement such as large, crowded uninterrupted blocks of text with many colors.</p>
Improper Use & Symbols and Islamic Identity		<p>1. improper advertisements are websites that have a pop-up window which does not have a proper picture, or advertisement which is not accepted Islamically such as a picture of a naked woman.</p> <p>2. Presenting icons related to terrorism group such as (ISIS, an Al-Qaida symbol).</p> <p>3. Combining pictures such as sword, fire, and weapons, with Islamic names, combine all together to give the impression of violence.</p> <p>4. Visually depict the picture of prophet Mohamed (S.A.W) and his companions with cartoon characters, for example they design the prophet PBUH head cover as a bomb.</p> <p>5. Displaying Muslims with unpleasing pictures such as:</p> <ul style="list-style-type: none"> <li>o A picture of a man with a covered face holding the Quran in one hand while the other holding a knife.</li> <li>o Showing Muslim wearing a machine gun and they are killing every time.</li> <li>o Presenting a picture of unhappy Muslim.</li> <li>o Showing someone being tortured.</li> </ul> <p>6. Website with good design, which is user friendly, and having a genuinely nice image with Qur'anic Ayah, and Islamic khat (Arabic calligraphy) Islamic symbols such as stars, crescent, mosque, and some Arabic word, however the content suspicious and it's against Islam such as homosexuality accepted in Islam, and these websites call the "Satanic websites".</p> <p>7. Websites do not show the pillars of Islam.</p> <p>8. The websites design having different ideological groups, view, and interpretation such as shiaa (the way the shiaa do their ritual and claim it as an Islamic rituals), salafi, and so on, with biased ideologies, and it is not appropriate to resemble Islam.</p>

vii. CONCLUSIONS

This study evaluated the cues to deception in text and design of the Islamic website based on the experts' point of view. The compilation of their view allows for the establishment of a set of cues for identifying deception in Islamic websites. Although all the participants agreed that some Islamic Websites were accurate, however, at the same time there were some deceiving about the true understanding of Islam. They shed-light and requested users or visitors of the websites to evaluate the information before they refer to the site. The interviews gave a deeper understanding of aspects of deception in Islamic websites. The conclusion of this research will have significant implications for several users both Muslims and non-Muslims, given the fact that the Islamic websites play an essential role in disseminating Islamic knowledge today.

As a continuation to this research, the researchers have also investigated the distribution of cues to deception in websites using the content analysis method. The cues were tested against some websites, the context for the case study is the Prophet Muhammad's biography. The result of the study is published in our following paper on the content analysis.

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