Credibility Dimensions for Islamic Information in Social Media

Kairulanuar Ab Kadir[#], Noraidah Sahari @ Ashaari[#], Juhana Salim[#]

[#] Center for Software Technology and Management, Faculty of Information Science and Technology,
Universiti Kebangsaan Malaysia, 43600 Bangi Selangor, Malaysia
E-mail: kairul@siswa.ukm.edu.my, nsa@ukm.edu.my, js@ukm.edu.my

Abstract—A new way of spreading knowledge and collaborating with each other to achieve specific objectives has been introduced with the rise of social media, which is a useful communication tool. A growing number of people are using social media in search of information relating to religious learning and practices. The younger generation is one of the primary users of social media; therefore, many Islamic scholars are reaching out to Muslim youths using this channel. However, as people assimilate themselves to the use of social media in gaining knowledge, questions begin to emerge on the credibility of the Islamic information discovered. Anyone regardless of their background can post or share information or articles on social media, so much information is not always credible or true. Self-proclaimed Islamic scholars could use social media for their gains such as to support and propagate sentiments, misinform, spread rumors or startup conspiracies. This could confuse social media users, especially the younger generation, whose main information source is social media. Despite the significant importance of this area, limited research has empirically examined the factors that affect the credibility of social media information particularly relating to the Islamic context. In addressing this gap, this study inspects the factors obtained from the literature and classifies the dimensions of social media information credibility. Based on the established credibility theories of the Elaboration Likelihood Model (ELM), Prominence-Interpretation theory, and Social Cognitive theory, a research model is developed to determine Islamic information credibility on social media platforms. It is imperative that the study classify the credibility dimensions, in order to further validate the factors that influence social media users in confirming the credibility of Islamic information. This study also aims to clear doubts and dispel misinformation regarding the Islamic religion by providing a basis for the society to ascertain Islamic information credibility and authenticity.

Keywords—credibility assessment; information credibility; islamic information; muslim youth; social media credibility.

I. INTRODUCTION

The social life of Muslims—from issuing a *fatwa*, spiritual practices, and religious teachings to spreading information to invite people to Islam—has been impacted by social media platforms. Religious information can only be trusted if the content or source has been verified. The dimensions of information credibility in social media must first be determined before the platform can be used as an efficient, interactive, and dynamic Islamic knowledge platform. Among the dimensions that make information credible include medium, content, source, technology, and social [1], [2]. In this age of outpouring of information on the Internet, users are becoming more demanding of credible and reliable information sources [3], [4]. Previous works recommend different approaches for measuring offline and online information credibility [5] [6]. It is important to note that the credibility of social media information not only depends on the source integrity but also source transparency. Also, online published information must also be complete, reliable, and accurate [7].

The literature indicates that Internet users lack the training and skills necessary to evaluate the integrity of a website with accurate information [8], [9]. In recent years, there has been an increasing interest in the exploration of information credibility by focusing on the information published on websites and blogs [10]. However, the credibility of information on social media has not been studied as much [11], [12]. Earlier studies relating to source credibility focuses more on the expertise of the information source as well as the reliability of the source in providing reliable information [13]. Some also looked into the content of the information that mainly focuses on the message, such as the quality of information, i.e. quality, accuracy, and the most current information [12], [14]. Recent empirical studies suggest that evaluation of online information should move from relying on traditional sources of expertise to a greater emphasis on social media credibility constructs such as cognitive heuristics and user profile [15].

The literature is abundant with studies on ensuring the credibility of online published information, but these have been criticized as unsatisfactory. For example, the credibility of Islamic information on social media has not yet been

studied as extensively. Therefore, more studies are needed to address this issue [16]. The impact of online credibility of content posted on Islamic websites has been studied as part of investigations on Islamic technology use, where the results show that a reliable source is an essential factor in ensuring the credibility of the information. A source is considered reliable if the site is valid; it is linked to famous Islamic scholars and shows credible Islamic values such as *Tawheed, Sunnah* or *Niat*, as well as relevant and authoritative. In Islam, information must be presented authentically and authoritatively, and not with the intention of hiding the information, nor relating it for provocation, anonymously, or to defame somebody [17].

Prior studies have focused on researching different empirical framework and models for Islamic website content and evaluation [18], [19]. Islamic websites are deemed to provide essential and remarkable benefits to the Muslim community [20], [21]. Thus, it is crucial to obtain a user's perception of the Islamic content published online [22]. Various studies exist on the measurement scale required for the assessment of Islamic websites [19], [23], [24]. However, most of these scales require redevelopment, restructuring, testing, and further reaffirmation to suit the context of studies in different domains [25].

The credibility of information online has been a subject of many studies [6], [26], but only a few have touched on this subject in the context of social media. In particular, not many works have discussed how people evaluate source reliability or deal with the overflow of information online [27]. Previous works have proven that religious information must come from a credible source. This issue becomes more important with the rise in consumption of social media to seek religious knowledge, especially in the context of the Islamic religion, where more and more information is spread through social media to invite people to Islam, giving rise to increased consumption of this information by Muslims [28]. Most websites that put forth Islamic content focus on user perspectives in interface design [24], [29], Islamic sources [30] [31], [32], and the Islamic religion in general [33], [34]. However, there exist several studies that also provide more attention to the quality of Islamic content [25], [35], [36]. Social media credibility factors such as user profile, heuristic cognitive, social support, and self-efficacy were also suggested by previous researchers to be of importance in the information credibility domain [1], [11], [37]. However, these factors have not been tested in a social media environment. Thus, the factors identified in the evaluation of Islamic websites may vary when empirically tested with actual users within the social media context of different environments and target groups.

Inviting people to Islam through social media could meet the objective of increasing understanding of the religion and gaining more trust from the Muslim community with the condition that the Islamic information is credible and reliable. Studies have also indicated that the majority of *Da'wah* contents on religious websites lack authority and credibility [25], [36], [38]. The situation becomes critical since the Muslim youths accessing the social media in search of Islamic information. Besides, they lack knowledge and weak experience in managing the amount of overwhelming Islamic sources. Nowadays, Muslim youths must be guided and

should be more critical of information posted on social media. The power of social media in spreading Islam could be harnessed if the Muslim community were to recognize the factors that make information credible. Youths tend to accept information posted on social media without question, and this could lead to more significant problems. Therefore, the question of whether or not Islamic information put forth on social media is credible will be answered in this study. To this end, the dimensions of information credibility will be identified to develop a model for the credibility of Islamic information on social media.

II. MATERIAL AND METHODS

Communication between people, family members, and long lost friends is now made possible with social media, which has impacted all aspects of our daily lives. It all started in the early 90s with the birth of the Internet. This new technology provided a network that allowed transfer of information including news, data, software, and messages between users. At the time, as long as one had access to the Internet, one could share about one's private life via websites, web pages, etc., which led to some hugely popular websites. This was the foundation of the blog, which evolved from the term weblog. Nowadays, social network sites and blogs promote the sharing of knowledge between online users in the form of teaching and learning activities, comments, responding to questions, and frequent updates [39], [40]. As a result, knowledge transfer and the search and retrieval of knowledge was vastly expedited [41], [42]. Islam et al. [43] reveal that an organization or community could benefit from the effective utilization of social networks and proper management of knowledge. People nowadays are using social media to establish professional social connections with others who share similar interests, hobbies, working environment or relations. Therefore, with the prevalence of social media, information can now be shared, captured, deliberated, and propagated without borders.

A. Information Credibility

The youths of today, mainly university and college students, prefer Facebook as the leading social media network to connect with friends and family [44], [45]. With the rise in some users, social media sites cannot monitor all the information posted, exchanged, and disseminated online, and this could give way to misinformation and abuse of information for the sake of personal gain [46]. Information posted on social networks are not always reliable, especially if the source is unknown. This could endanger users who depend on social networks for information and social support. Social media users are aware of this issue and have even highlighted difficulties in differentiating credible information from non-credible ones [47]. Users who trust and share false information could make the wrong decisions, and society as a whole could be adversely affected.

Students that are still studying in university or college are the primary consumers of information and are quick to adapt to new technology [48]. It can be deduced therefore that students potentially perform more tasks to retrieve information online compared to adults. These youths, however, tend to be naïve and accepting of all information posted online, even less credible ones [49]. This is

understandable because a person assesses the credibility of information based on his or her knowledge, experience, and whether or not he or she cross-examines the information with other sources. Because youths are not experienced with getting information from other media, they might not be able to discern between false or genuine information [50]. This correlates with their analytical skills as well, which have not yet fully developed when it comes to ascertaining information credibility, making them a vulnerable target for misinformation and false information [50]. Students of religious knowledge are particularly vulnerable to misinformation such as these. Islamic knowledge, for instance, could be retrieved from social media, regardless of the source credibility. The interpretation of the Quran, Hadith, and in-depth Quranic commentary could all be accessed without verifying the credibility of the source of information, thus potentially harming the student [51]. How university and college students assess the credibility of information posted online has been empirically studied, but there is a lack of studies on how this target group verifies or examines the information [1]. In particular, an empirical examination of how university and college students assess the credibility of religious knowledge and how this information affects their decision-making and judgment severely lacks, especially from the Islamic context. This study, therefore, identifies the factors that affect youth's assessment of Islamic information credibility on social media to assist Muslim and non-Muslim youths in making better judgments when dealing with this type of information.

B. The credibility of Islamic Information on Social Media

Social media provides religious communities with a change in the way communities discuss belief and share religious material and viewpoints. Religious figures have also acknowledged that social media is indeed a good platform to disseminate knowledge to youth groups especially those who may not be able to obtain or practice religious aspects at home [52]. Nevertheless, recent studies have shown concern with issuing new information to help religious scholars comprehend digital media, especially social media. Religious leaders have the responsibility in ensuring that the information posted on social media is verified and will not mislead these younger generations [53]. This is because social media is being accessed and posted by millions of people on an exponential basis every single second. These postings may or may not include sharing of religious information, as well as information about favorite religious organization activities, preacher quotes, educational materials, sensational religious issues, and many more [54]. It is of great concern with many religious leaders and followers that the content posted in social media is of credible source especially with the substantial users deliberating faith-related matters on Facebook that has considerably amplified over the years. Almobarraz [54] highlights that at least more than 40 million Facebook users have "followed" or "liked" a religious page, and declared their religion in their profile. This indicates that users on Facebook are actively using the social media platform and integrating their religious beliefs into their online actions.

As seen with other communities over the past few years, there is also an increasing trend in social media adoption in the Muslim community. This has brought about marked changes in the way Muslims interact individually and in groups. Muslims are bound to discuss religious topics on social media, with the most discussed being Quran and Sunnah interpretations, Fatwa, Fiqh, Tafsir, and the life of Prophet Muhammad (peace be upon him). Inadvertently, this has led to social media becoming a powerful tool to disseminate Islamic knowledge and invite others to Islam.

In this current age of free information, more and more websites and social media pages are putting forth Islamic content in line with the basic principles of Islam. Realizing the power of social media as a tool for Dakwah, numerous Islamic scholars from overseas and within the country are using social media to actively spread Islamic information and promote Islam as a way of life. These scholars attract a huge following that would ask questions and comment on their pages and would then receive answers close to real-time. However, there are also lesser-known scholars and preachers, who set up their own social media pages and gain a significant amount of followers, but the credibility of the information they post is doubtful. Therefore, these followers could be wrongly misled by false and wrong interpretations of Islamic information, particularly naïve young adults, who depend on social media as their sole source of such information.

Previous works have studied usability and content of Islamic information posted on websites, but few have dealt with this subject matter in the context of social media [16], [20], [32], [55]. The studies found that user experience is determined by the content of the information posted, which agreed with the findings of Lin et al. [1], Ginsca et al. [7] and Osatuyi [56], which also state that the primary concerns of users in regard to information are reliability, credibility, quality, and objectivity [18], [22], [25], [36], [57]. In other words, when the user is satisfied with all the elements mentioned above in a social setting that is trusted, only then will he or she believe the posted information. Accordingly, as most Muslims nowadays rely on social media for information, it must be ensured that Islamic knowledge posted online is both credible and reliable.

C. The Theory of Information Credibility

The field of interpersonal communications is the basis for deriving the theory of information credibility. To assess credibility elements and processes, basic persuasive communication must be understood; the Elaboration Likelihood Model (ELM) in Figure 1 was therefore developed to link between these two concepts [58]–[60].
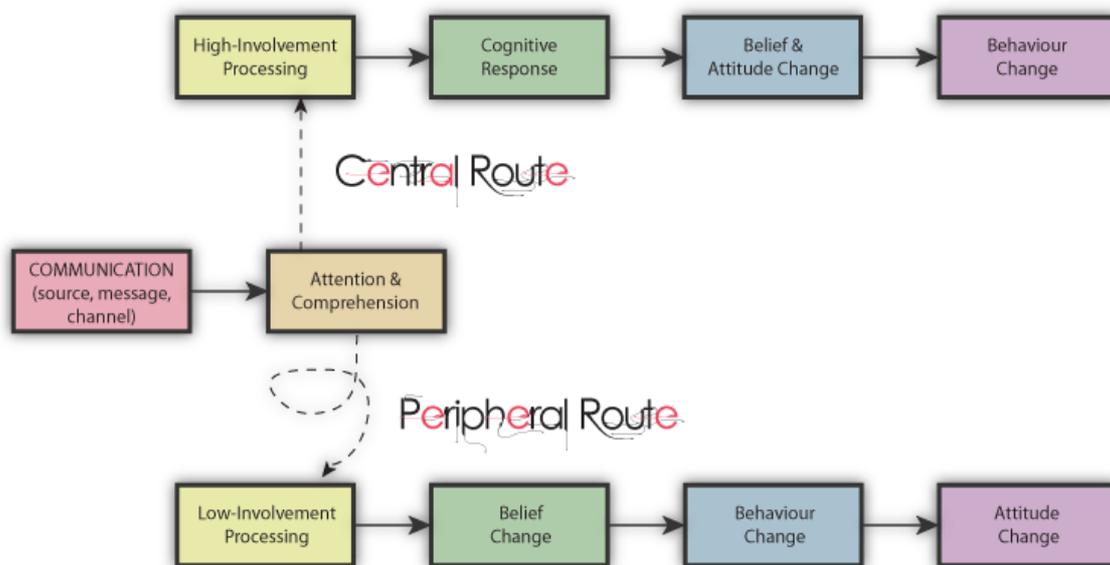
Fig. 1 Elaboration Likelihood Model (ELM) [61]

The attitude of individuals towards a particular content and the source of the content is the main concept underpinning the ELM [61]. An individual's attitude could change based on two key elements—peripheral marker and reasoning or message quality. Spreading Islamic knowledge using peripheral cues—relating to message or source—and persuasive messages in support of arguments could affect the attitude of the people that receive the information. The reputation of the source of knowledge is a peripheral source cue. In the Islamic context, for example, a reputable source is a Mufti or renowned Islamic scholar, who is an expert in Islamic matters. On the other hand, the extent of information or the facts identified is categorized as a peripheral message cue. Previous studies have included source and content in many of the credibility assessment studies [58], [59], [62]. Metzger [63] proposed a dual credibility assessment model, based on ELM [61] and the heuristic-systematic model of information processing [64]. The dual processing model suggests that when a user is motivated and interested to read the information, they would expect to pay attention to the information quality markers and perform more rigorous information assessment. Credibility studies by Lin et al. [1] and theories from information processing and cognitive science [65], [66] provide preliminary support for the dual processing model. However, these studies are mostly focused on website credibility rather than credibility assessment in social media [67]. Accordingly, the credibility assessment, as per Rich [69], and the theoretical view of ELM [61], [68] are combined to determine the factors that influence the credibility of social media information.

D. Dimensions of Information Credibility on Social Media

Factors that influence the credibility of information published online are crucial in comprehending the information as a whole. The issue of information credibility has become more pressing with the rise of anonymous content creation [70]. The literature recommends a move from assessing online information using traditional expert sources to methods that lean more towards social validation [15]. Still, assessment of the credibility of information posted on social networks still lacks a solid theory. Given the Elaboration Likelihood Model (ELM), Metzger [63] further enhances the ELM into a dual processing model, where user involvement and ability relates to the process of Web credibility evaluation. The process involves information processing and assessment into two approaches. Depending on the level of user involvement and the ability to evaluate critically the information posted, the dual processing model is a suitable method to understand credibility assessment. The assessment relies on user perception, which is influenced by several user characteristics or audience factors. These characteristics would include demographic background, involvement regarding motivation and ability, domain expertise, and information literacy. Theoretically, user perceptions are not indeed the same for all types of users, especially in a different context. Hence, it is acceptable to argue that the specific assessment process of a website or social media page must consider the dynamism in each social media or website that is being assessed. In conjunction with this, a user's ability and motivation will decide whether they will proceed to the evaluation stage. As an example, when a particular user has the ability and motivation to evaluate the Islamic information discovered, the user will undertake more demanding and analytical strategies to assess the credibility of the information. This particular strategy relates to the central route of the dual processing model. However, if a user is not motivated to find out further on the Islamic information discovered, credibility assessment will not happen. Nevertheless, if the user cannot assess, but is motivated to evaluate the discovered Islamic information, he or she will rely on the peripheral markers or rule of thumb to judge the credibility of the Islamic information [63].

The unifying credibility assessment model is another credibility theory that provides a concept involving interaction. Interactions, as defined by Hilligos and Rieh [71], are specific characteristics associated with particular information objects and sources for credibility judgments. This dimension depends on a specific source or content

markers that are peculiar to a specific situation. In order to explain the dimension further, Hilligoss and Rieh [71] identifies exchanges with content markers, peripheral source markers, and peripheral information object markers. Content markers relate to evaluating the credibility of the message itself. This also calls for some basic knowledge of the user within a specific area. In the case of this study, the user has to evaluate the credibility of the information received using his or her existing Islamic knowledge. The next element is the peripheral source marker that relates the features affecting the credibility assessment of information, such as reputation, affiliation, author's credentials, type of institution, and the related credibility of the source background. Peripheral source cues are generally a common way for most social media to assess credibility, where the credibility of the information will depend on whether the information comes from a trusted Imam, or if the person posting the information is strong in Islamic knowledge. Similar to the concept of peripheral cues by Metzger [63], the peripheral information object markers revolve around the presence or demonstration of the information object, such as the language used or advertisements in the website. Nevertheless, Hilligoss and Rieh [71] highlight that the three dimensions of credibility assessment are inter-related, affecting each other in many ways from general to specific and not acting individually.

Information credibility in social media is often much more complicated than the traditional or web media contexts due to the variety of sources surrounding the contribution of information in social media and the uncontrollable dissemination of content. Hence, social media credibility as a means to provide a credible source of information as compared to other media channels should be further addressed. Therefore, this study will explore the further understanding of credibility using the theoretical underpinnings of ELM and by studying dimensions described in the unifying credibility assessment model for the credibility of information posted on social media. This study will mainly concentrate on the dimensions of the information source, information content, and introduce a new dimension involving social environment.

1) Information Source Dimension: If the communicator of information is seen as trustworthy and confident, the receiver of the message is more likely to trust the credibility of the information source. One study theorized that the perceived credibility of the source dramatically affects the persuasiveness of the communication [72]. This is because one method of confirming whether or not the source is true is to refer to a person of authority in that domain. This person will help confirm the reputation or reliability of the source [69]. Another method for verifying information is to validate the source of information. Any information that comes from a source that is credible is also believable, for example, information obtained from electronic documents, scientific books, or newspaper columns.

Information is deemed credible if the source is an expert or trusted person [72]–[74]. Prior studies have also highlighted that trustworthiness and coverage of information are factors that would impact the source credibility of online information [1], [7], [11], [56]. Information is trustworthy when the source seems to be fair, unbiased, and reliable. A link to other sources refers to a website address delivered in the message

posted for the reader to acquire additional information [56]. This is to provide better coverage and comprehensiveness of the source of information [9]. Hence, trustworthiness is undoubtedly a critical factor in credibility evaluation. Hilligoss & Rieh [71] provide a similar view on credibility assessment in suggesting a unifying credibility assessment model. This framework aims to deliberate various information-seeking goals, tasks, and contexts in everyday life. As compared to Metzger [63], Hilligoss & Rieh [71] identified three different levels of credibility judgments consisting of the construct, heuristic, and interaction. The construct level is found to be most suited for the information source dimension, which deals with how users define or perceive the concept of credibility. Within the construct dimension of credibility, antecedent factors identified include believability, trustworthiness, and reliability. Reliability depends on user evaluation [1], whereby such information will be reliable outside the current context. This indicates that there are signs of information sources and publication contents that may assist the receiver of information in the search and discovery processes of validating the information. Similar to the concept of Metzger [63], in the dual processing model, this study will consider factors of authority, believability, trustworthiness, and reliability as antecedent factors for the information source dimension in determining the credibility of information posted on social media Accordingly, the hypotheses below are inferred:

- H1: Credibility of Islamic information posted on social media is positively affected by Source authority.
- H2: Credibility of Islamic information posted on social media is positively affected by Source believability.
- H3: Credibility of Islamic information posted on social media is positively affected by Source trustworthiness.
- H4: Credibility of Islamic information posted on social media is positively affected by Source reliability.

2) Information Content Dimension: Content credibility or message credibility is defined as the seeming credibility of the communicated message, such as information currency, accuracy, or quality [73]. Within this context, quality refers to the measurement of the value of the information provided to the recipient of the information. It has been argued that a higher quality of information will lead to higher credibility. Nevertheless, quality has always been a subjective matter as the interpretation may vary among users, namely concerning the use of the information. As for the accuracy of information, this element refers to the extent to which social media information is free from inaccuracies. This indicates that the information provided can be verified offline and searchable online with validated sources [63]. Currency indicates merely that the information content refers to events or topics of interest occurring in the present or recent past. Within the information content dimension, currency definition is also in line with the relevance factor. This relates to the messages posted on social media. A fascinating topic is more likely to lead to long discussions compared to an uninteresting topic that will be of interest to the information provider and a few circle of friends [56]. A message posted will be credible when it is up-to-date with the current issues of society. Another influencing factor, highlighted by Ginsca et al. [7],

which has an impact on content credibility is the completeness and accuracy of information posted on social media. Completeness is defined regarding content and does not leave the reader in a situation where the posting would allow speculations, assumptions, or conclusions to be made by the reader. The nature of information is that it could be inaccurate but current, no longer current but essential, not important but useful, or useful but not accurate [7].

The P-I Theory or Prominence-Interpretation Theory is another theory that has been highly cited within the communication domain for assessing credibility through the content dimension. When a person evaluates credibility, the person will initially notice something in the content, which leads to prominence and soon the same person makes a judgment, which is also known as interpretation [75]. A person's ability, motivation, and involvement will influence him or her when noticing interesting information and evaluating parts of the social media. Prominence indicates the likelihood that an online element will be noticed or perceived by the user [75]. Fogg [75] also states that the user must first be interested and take notice of the elements in the content for it to affect his or her credibility assessment, i.e. no interest translates to no credibility assessment. Prominence is affected by five main factors, which are user experience, content, individual differences, user involvement, and tasks [75].

Interpretation—how a person interprets a message—is the second element in the P-I Theory [75]. The user surmises website or social media content as good or bad once it has taken their interest. For instance, an incomplete posting with links to other doubtful websites could be—to the user—a sign that the page administrator does not care for the social media page or the website was not created correctly. This translates to the user perceiving the incomplete information or doubtful links on the social media site as having lower credibility. Fogg [75] highlighted three factors of credibility that affect interpretation, which is: context (user expectations, environment, and situational norms); user knowledge/skill or competency level; and user assumptions (based on past experiences and culture). The P-I theory and the factors suggested in [73] are considered in this study; thus, quality, accuracy, relevance, completeness, involvement, experience, as antecedent factors for social media Islamic information credibility, were also included. Accordingly, it is hypothesized that:

- H5: Islamic information credibility in social media is positively affected by Information quality.
- H6: Islamic information credibility in social media is positively affected by Information accuracy.
- H7: Islamic information credibility in social media is positively affected by Information relevance.
- H8: Islamic information credibility in social media is positively affected by Information completeness.
- H9: Islamic information credibility in social media is positively affected by Involvement.
- H10: Islamic information credibility in social media is positively affected by Experience.

3) Social Environment Dimension: Given the context of this study involving social media as a platform for evaluating information credibility, looking into the only source and content dimensions may not be sufficient. There is a need to include a social dimension that will address the importance of end users' social environment. The social dimension will involve user profile or identity and self-efficacy judgment environments [10], [12]. User profile and identity refers to the person posting the information on social media; thus leading to the better credibility of the content posted. Drawing on the social cognitive theory of Bandura [76], the social cognitive theory as depicted in Figure 2, information sources include self-efficacy decisions that are drawn upon many aspects of the user's ability in producing the content of the posts on social media, perceived social media skill and confidence in locating information online.
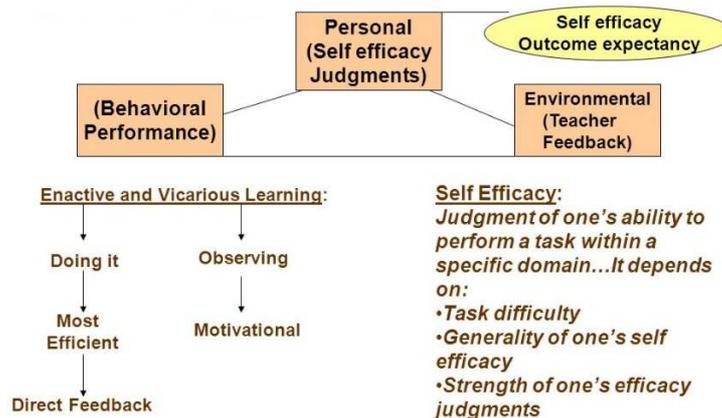

Fig. 2 Social Cognitive Theory adapted from Bandura [76]

In the case when people do not have the ability or are unwilling to access information because of skill, motivation, or time restrictions, heuristics are applied. Hence, Hilligoss and Rieh [71] introduced endorsement-based heuristics, where the evaluation relies on a recommendation by educated and trusted individuals. This category of heuristics is familiar to most Islamic knowledge seekers as they would rely on their social environment of knowledgeable Islamic scholars or trusted Mufti or Imams for confirming the Islamic information discovered. Therefore, using the social cognitive theory as a theoretical underpinning of the social environment dimension, this study will include user profile, self-efficacy, and heuristics as the antecedent factors for this dimension. Therefore, this study proposes the following hypothesis:

H11: User profile positively affects Islamic information credibility in social media.

H12: Self-efficacy positively affects Islamic information credibility in social media.

H13: Heuristics positively affects Islamic information credibility in social media.

E. Methodology

The literature on Islamic and non-Islamic online credibility was referred to derive factors that were then standardized based on similarity to develop the initial model. Social environment, information source, and information content, which are the dimensions for information credibility, were used to classify the factors further. The final factors identified were then categorized according to the theoretical perspective of ELM.

III. RESULTS AND DISCUSSION

The theoretical studies examined from the literature review are used as the basis for the conceptual model in Figure 3. The dimensions for the conceptual model in this study are defined below:

- Content dimension: the perceived credibility of the communicated message and the information provided.

- Social environment dimension: the setting in which information is developed and exchanged. It also encompasses heuristics-based information processing and evaluation and the information verification, searching, and evaluation processes.

- Source dimension: communication persuasiveness (depends on the credibility of the communication source and the positive influences of the information provider that will impact whether or not the receiver will accept the information).
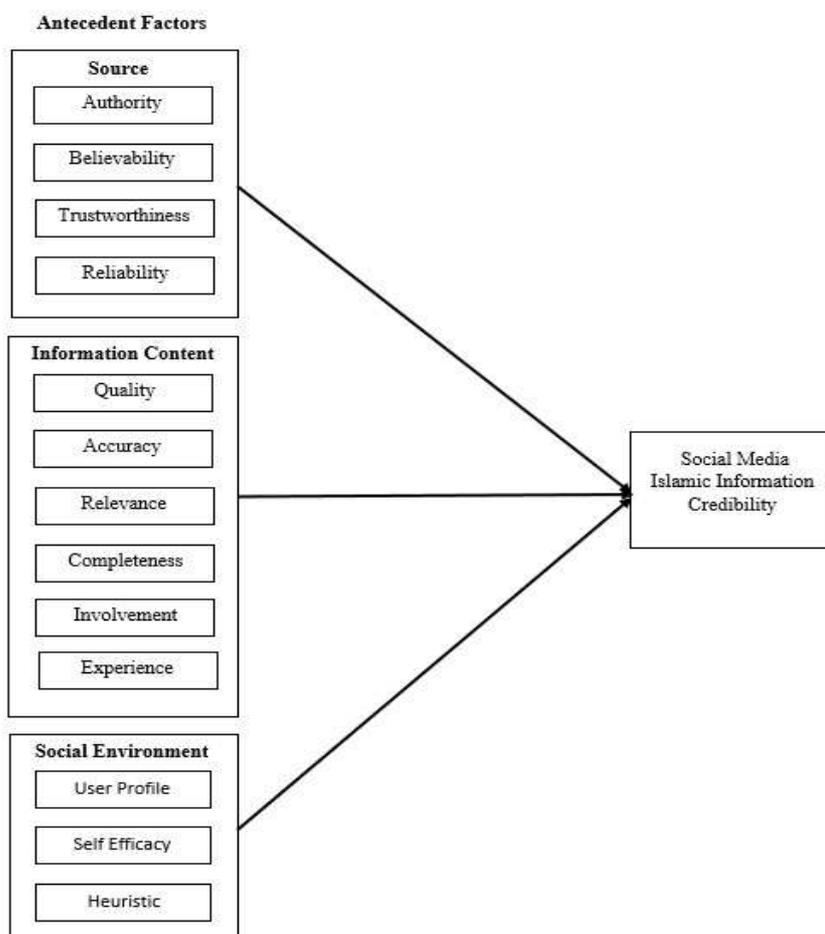

Fig. 3 Conceptual Model of Social Media Islamic Credibility

In this study, the dependent variable is Islamic information credibility, whereas the independent variables are the antecedent factors identified in each dimension. The unifying credibility assessment model of Hilligoss and Rieh [71], the Metzger's Dual Processing Model [63], and the Prominence-Interpretation theory [75] were used to identify the dimensions and antecedent factors affecting the dimensions, which are depicted in Figure 3.

IV. CONCLUSIONS

Although many studies have discussed assessment and evaluation of online information, not many have touched on how to measure social media information empirically and theoretically credibly. Nevertheless, some works have assessed how people evaluate and handle the overflow of online information sources from social media and distinguish

them from reliable ones. Information that involves religion should be authentic and the resources reliable, as suggested by the literature. There is now a higher prevalence of Islamic information dissemination and consumption through social media to invite people to Islam. It is crucial that the Islamic information spread through social media comes from a trusted and credible source. This way, the Islamic community will be more trusting and will better understand the Islamic religion. Nowadays, Muslim youths must be guided and should be more critical of information posted on social media. The power of social media in spreading Islam could be harnessed if the Muslim community recognized the factors that make information credible.

The credibility of information on social media can be verified using a few methods. First and foremost, the community must be educated when it comes to evaluating information so that only credible sources are considered. The findings of this study (the factors and dimensions of social media information credibility) will help social media page administrators increase the credibility of their page. Also, information retrieval systems should integrate Islamic credibility judgments and topical relevance to improve search performance. Coming out with credible content requires the assessment of the credibility of information. Therefore, this study will help readers promote better knowledge sharing and dissemination through securing useful, reliable, trustworthy, and sound Islamic information.

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