The 3rd ASEAN School of Business Network International Conference 2026
www.aseansbn.org August 6-7, 2026 Pathum Thani, Thailand

Dark Triad Traits and Intention to Exaggerate Online Reviews among Muslim Social Media Users: Does Islamic Religiosity Matter?

Istyakara Muslichah[1]*, Nuraini Pasaribu[2]
[1,2]Department of Management, Universitas Islam Indonesia, Indonesia

*Corresponding Author: istyakara@uii.ac.id

ABSTRACT

The rapid growth of electronic word-of-mouth (eWOM) has increased the influence of online reviews on consumer decision-making while also creating opportunities for consumers to exaggerate their consumption experiences. Although previous studies have extensively examined fake reviews and unethical online behavior, limited attention has been given to review exaggeration based on its underlying personality factors. Given Indonesia's status as the world's largest Muslim-majority country, where religious values are expected to shape ethical online communication, this study investigates the effects of Dark Triad personality traits (narcissism, machiavellianism, and psychopathy) on consumers' intention to exaggerate online reviews. It examines whether Islamic religiosity moderates these relationships. Data were collected through an online survey of 503 Muslim social media users in Indonesia and analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM). The results reveal that machiavellianism and psychopathy positively influence consumers' intention to exaggerate online reviews, whereas narcissism has no significant effect. Contrary to expectations, Islamic religiosity does not significantly moderate the relationships between Dark Triad traits and review exaggeration intention. These findings suggest that manipulative and callous personality characteristics are stronger predictors of review exaggeration than self-enhancement motives, while general religious commitment may be insufficient to regulate ethically ambiguous forms of digital communication. This study extends the Dark Triad and electronic word-of-mouth literature by identifying review exaggeration as a distinct form of deceptive online communication and provides directions for future research on the role of more nuanced religious orientations in shaping ethical consumer behavior.

Keywords: Dark Triad; Islamic religiosity; online review exaggeration; social media.

DOI: https://doi.org/10.64458/asbnic.v3.175

Introduction

Digital technology has fundamentally transformed how consumers communicate and exchange marketplace information. With more than 5.24 billion active social media users worldwide, social media has become a major platform for electronic word-of-mouth (eWOM), defined as consumer-generated positive or negative statements about products or companies shared through the Internet (Chaffey, 2025;

Hennig-Thurau et al., 2004). Compared with marketer-generated communication, eWOM is generally perceived as more credible because it originates from fellow consumers, making online reviews an influential source of information in purchase decisions (Cheung & Thadani, 2012).

This study focuses on organic online reviews, namely user-generated evaluations voluntarily shared by consumers who have genuinely used a product or service without financial compensation or brand collaboration (Hong et al., 2020; Alzate et al., 2024). Despite their authenticity, organic reviews may contain exaggeration, in which consumers intentionally amplify product attributes or emotional experiences without fabricating the entire review (Camilleri et al., 2025). Unlike fake reviews, exaggeration originates from genuine users but selectively distorts reality for psychological or interpersonal purposes. Such exaggeration may create unrealistic expectations, increase post-purchase dissatisfaction, and erode trust in brands and online review platforms (Filieri et al., 2021).

This issue is particularly relevant in Indonesia, where social media usage is among the highest globally and Islamic values continue to shape ethical norms in everyday communication (We Are Social, 2025). As the world's largest Muslim-majority country, Indonesia combines intensive digital engagement with strong religious and collectivistic values (Patwa et al., 2024). Nevertheless, the persistence of exaggerated online reviews suggests that moral norms alone may not fully explain consumers' online behavior, highlighting the need to examine underlying personality characteristics.

Accordingly, this study adopts a personality perspective based on the Dark Triad—narcissism, machiavellianism, and psychopathy (Paulhus & Williams, 2002). These socially aversive traits share a tendency toward self-interest, interpersonal manipulation, and reduced concern for others (Moshagen et al., 2018). Previous research has consistently linked the Dark Triad to unethical and antisocial online behaviors, including deception, strategic self-presentation, trolling, and misinformation sharing (Buckels et al., 2019). Although review exaggeration has received little attention, it similarly involves intentionally distorting information to influence others' perceptions, suggesting that Dark Triad traits may increase consumers' intention to exaggerate online reviews.

However, the behavioral consequences of Dark Triad traits may depend on individuals' moral value systems. Among these, Islamic religiosity represents an important yet underexplored boundary condition. Islamic religiosity reflects the extent to which Islamic beliefs and religious practices are internalized and integrated into individuals' daily lives, influencing attitudes, decisions, and behaviors (Eid & El-Gohary, 2015). Consequently, individuals with stronger Islamic religiosity are expected to exercise greater self-restraint when facing ethically questionable situations.

Empirical evidence suggests that religiosity does not necessarily eliminate dark personality traits but may constrain their behavioral expression. In Christian context, religiosity weakened the negative influence of narcissism on ethical judgment (Cooper et al., 2016), while higher Islamic religiosity has been associated with lower levels of machiavellianism and psychopathy among Muslim populations (Ghorbani et al., 2017). Likewise, Francis and Crea (2021) found that Dark Triad traits remained observable even among highly religious professionals, indicating that religiosity functions more as a moral regulator than as a substitute for personality. These findings suggest that Islamic religiosity may weaken the extent to which Dark Triad tendencies are translated into consumers' intention to exaggerate online reviews.

Despite growing evidence linking the Dark Triad to unethical behavior, its influence on consumers' intention to exaggerate organic online reviews remains underexplored. Moreover, although religiosity has been associated with ethical behavior in consumer behavior (Vitell, 2009), limited research has examined whether Islamic religiosity moderates the behavioral consequences of Dark Triad personality in digital consumer communication (Cooper et al., 2016; Ghorbani et al., 2017; Francis & Crea, 2021). Addressing this gap, the present study investigates the effects of narcissism, machiavellianism, and psychopathy on consumers' intention to exaggerate online reviews while proposing that Islamic religiosity weakens these relationships.

Literature Review

Dark Triad Theory

The Dark Triad refers to a constellation of three socially aversive personality traits: machiavellianism, narcissism, and psychopathy (Paulhus & Williams, 2002). Although conceptually distinct, these traits share a common antagonistic orientation characterized by self-interest, interpersonal manipulation, callousness, and reduced concern for others (Moshagen et al., 2018). Machiavellianism reflects a manipulative interpersonal style driven by strategic self-interest (Muris et al., 2017), narcissism is characterized by grandiosity, entitlement, and a strong need for admiration (Millon & Davis, 2000), whereas psychopathy involves impulsivity, low empathy, limited remorse, and emotional detachment (Patrick et al., 2009).

Extensive evidence has linked the Dark Triad to various forms of unethical and antisocial behavior, including deception, dishonest communication, cyber aggression, trolling, and misinformation sharing (Harrison et al., 2018; Buckels et al., 2019). Despite differences in their underlying motivations, all three traits increase individuals' willingness to manipulate information and prioritize personal interests over ethical considerations. Therefore, the Dark Triad provides an appropriate theoretical foundation for explaining consumers' intention to exaggerate their online reviews.

Exaggeration in Online Reviews

Exaggeration in online reviews refers to consumers' deliberate tendency to overstate product attributes, emotional reactions, or consumption experiences while still basing their reviews on genuine product usage (Camilleri et al., 2025). Unlike fake reviews, which are entirely fabricated, exaggerated reviews originate from authentic experiences but selectively amplify certain aspects to shape how products or services are perceived by others. Although online reviews are intended to facilitate objective information sharing, exaggeration may reduce information accuracy, create unrealistic expectations, and weaken trust in brands and review platforms (Filieri et al., 2021).

Previous studies suggest that consumers may exaggerate online reviews for various psychological and interpersonal reasons, such as enhancing self-image, attracting attention, expressing emotions more intensely, or influencing others' purchase decisions (Kapoor et al., 2021). Because review exaggeration involves intentionally distorting information to influence others' perceptions, it represents a subtle form of deceptive communication that is theoretically consistent with the manipulative, self-serving, and low-empathy characteristics associated with the Dark Triad. Accordingly, this study conceptualizes intention to exaggerate online reviews as consumers' willingness to intentionally amplify their authentic consumption experiences when sharing product evaluations through online platforms.

Hypotheses Formulation

Previous research suggests that the relationship between narcissism and online review behavior is context-dependent, varying according to the type of deceptive behavior examined. Borghi and Ratcharak (2025) found that narcissism was negatively associated with posting fake reviews because narcissistic individuals tend to avoid behaviors that could seriously damage their public image and credibility. Likewise, Yousaf et al. (2023) reported that narcissism was associated with more critical online ratings, reflecting self-enhancement and superiority motives.

In contrast, Cohen (2025) showed that narcissism positively predicted dishonest online shopping behavior when reputational risks were relatively low. These seemingly inconsistent findings suggest that narcissistic individuals may avoid explicit deception but remain willing to engage in subtler forms of self-serving distortion. Unlike fake reviews, review exaggeration selectively amplifies genuine consumption experiences, making it a relatively safe strategy for impression management and social recognition (Kapoor et al., 2021). Given narcissists' strong desire for self-enhancement and attention-

seeking in online environments (Buckels et al., 2019), they are expected to be more willing to exaggerate their online reviews.

H_1: *Narcissism positively influences consumers' intention to exaggerate online reviews.*

Previous studies consistently indicate that machiavellianism is associated with deceptive and manipulative online behavior (Buckels et al., 2019). Although Yousaf et al. (2023) found that machiavellian individuals tended to provide more negative online evaluations, Cohen (2025) and Borghi and Ratcharak (2025) reported positive relationships between machiavellianism and dishonest online shopping behavior as well as fake review posting. These findings consistently portray machiavellian individuals as strategic manipulators who selectively distort information whenever doing so advances their personal interests. Supporting this view, Kapoor et al. (2021) found that machiavellianism positively predicted consumers' intention to exaggerate online reviews. Because review exaggeration enables individuals to influence others' perceptions without completely fabricating their consumption experiences, it represents an effective and relatively low-risk strategy for achieving manipulative objectives. Therefore, machiavellianism is expected to positively influence consumers' intention to exaggerate online reviews.

H_2: *Machiavellianism positively influences consumers' intention to exaggerate online reviews.*

Empirical findings regarding psychopathy and online review behavior remain mixed. Cohen (2025) reported that psychopathy positively predicted dishonest online shopping behavior, whereas Yousaf et al. (2023) found that psychopathic individuals tended to provide more negative online evaluations. Conversely, Borghi and Ratcharak (2025) observed a negative relationship between psychopathy and fake review posting, suggesting that highly impulsive individuals may avoid deceptive behaviors requiring substantial planning and cognitive control. However, review exaggeration differs from fake reviews because it involves selectively amplifying authentic experiences rather than fabricating them entirely. Such behavior requires relatively less planning while still allowing individuals to express extreme evaluations. Given the reduced empathy, limited remorse, and diminished concern for the consequences of misleading others that characterize psychopathy (Patrick et al., 2009), individuals with stronger psychopathic tendencies are expected to be more willing to exaggerate their online reviews.

H_3: *Psychopathy positively influences consumers' intention to exaggerate online reviews.*

Although Dark Triad traits are relatively stable personality dispositions, their behavioral consequences may be constrained by individuals' religious values. Islamic religiosity reflects the extent to which Islamic beliefs and practices are incorporated into everyday attitudes and conduct (Eid & El-Gohary, 2015). Empirical findings support that stronger religiosity may therefore enhance intention to behave ethically (Kashif et al., 2017) and vice versa (Arshad et al., 2024). Nugraha et al. (2025) also showed that religiosity weakened the influence of machiavellianism on perceptions of tax avoidance. Furthermore, religiosity has been negatively associated with machiavellianism and psychopathy, suggesting that religious commitment is related to greater empathy and lower antisocial tendencies (Łowicki & Zajenkowski, 2017). Together with evidence that religiosity can mitigate the negative effect of narcissism on ethical judgment (Cooper et al., 2016), these findings suggest that Islamic religiosity may serve as a moral buffer that reduces the likelihood that Dark Triad tendencies are translated into intentions to exaggerate online reviews.

H_4: *Islamic religiosity moderates the positive relationship between Dark Triad personality traits; narcissism (a), Machiavellianism (b), and psychopathy (c), and consumers' intention to exaggerate online reviews, such that the relationship is weaker when Islamic religiosity is high.*

Method

Data Collection and Participants

Data were collected through an online questionnaire. To be eligible, respondents had to (1) identify as Muslim and (2) have previously posted an online review via social media. The questionnaire link was distributed through social media platforms, including TikTok, Instagram, and WhatsApp. Only responses meeting the eligibility criteria were included in the analysis. A total of 503 respondents completed the questionnaire.

All questionnaire items were adapted from validated scales in prior studies and were slightly modified to fit the current research context. Responses were measured using a seven-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree). Dark Triad traits (narcissism, machiavellianism, and psychopathy) were adapted from Jonason and Webster (2012), intention to exaggerate online reviews was adapted from Harris et al. (2016), and Islamic religiosity was adapted from Eid and El-Gohary (2015).

Results

Respondent Demographic Characteristics

Table 1. Respondent Demographic Characteristics

Respondents' Profile		Frequency	%
Gender	Male	57	11.3
	Female	446	88.7
Religion	Islam	503	100
Age	<18 years	61	12.1
	18–22 years	327	65.0
	23–27 years	66	13.1
	28–32 years	32	6.4
	33–37 years	11	2.2
	38–42 years	3	0.6
	43–47 years	2	0.4
	>48 years	1	0.2
Occupation	Student	401	79.7
	Private Employee	49	9.7
	Civil Servant (ASN)	13	2.6
	Unemployed	1	0.2
	Entrepreneur	15	3.0
	State-Owned Enterprise Employee	20	4.0
	Intern	1	0.2
	Housewife	3	0.6
Education	Elementary School	2	0.4
	Junior High School	7	1.4
	Senior High School	328	65.2
	Diploma (D1/D2/D3)	24	4.8
	Bachelor's Degree (S1)	133	26.4
	Master's Degree (S2)	9	1.8
Monthly Income	≤ IDR 2,500,000	335	66.6
	IDR 2,500,001–5,000,000	82	16.3
	IDR 5,000,001–7,500,000	55	10.9

Respondents' Profile		Frequency	%
	IDR 7,500,001–10,000,000	20	4.0
	IDR 10,000,001–12,500,000	3	0.6
	> IDR 12,500,000	8	1.6
Daily Social Media Usage	≤ 1 hour	1	0.2
	1–2 hours	72	14.3
	3–4 hours	194	38.6
	5–6 hours	114	22.7
	≥ 6 hours	122	24.3
Most Frequently Used Social Media Platform	TikTok	350	69.6
	Instagram	130	25.8
	Facebook	23	4.6

Source: Data processed (2026)

A total of 503 valid responses from Muslim social media users were analyzed. As presented in Table 1, the sample was predominantly female (88.7%) and largely comprised young adults aged 18–22 years (65.0%). Most respondents were students (79.7%) with a senior high school (65.2%) or bachelor's degree (26.4%) as their highest educational attainment.

Consistent with their demographic profile, approximately two-thirds (66.6%) reported a monthly income of IDR 2,500,000 or below. Social media usage was relatively intensive, with 85.6% of respondents spending at least three hours per day on social media, and TikTok emerged as the most frequently used platform (69.6%), followed by Instagram (25.8%). Overall, the sample represents young Muslim social media users who actively engage with digital platforms, making it an appropriate population for examining consumers' intention to exaggerate online reviews.

Measurement Model Evaluation

Table 2 presents the results of the convergent validity and reliability assessment for all constructs and measurement items.

Table 2. Convergent Validity and Reliability

Item	Convergent Validity		Reliability	
	Outer Loading	AVE	Cronbanch Alpha	Composite Reliability
Intention to Exaggeration		0,863	0,947	0,962
EXT1	0,921			
EXT2	0,936			
EXT3	0,931			
EXT4	0,927			
Machiavellianism		0,784	0,908	0,936
MACHV1	0,899			
MACHV2	0,881			
MACHV3	0,860			
MACHV4	0,902			
Islamic Religiosity		0,596	0,885	0,911
IREL1	0,803			
IREL2	0,785			
IREL3	0,822			
IREL4	0,835			
IREL6	0,840			
IREL7	0,626			
IREL9	0,664			

Item	Convergent Validity		Reliability	
	Outer Loading	AVE	Cronbanch Alpha	Composite Reliability
Narcissism		0,813	0,924	0,946
NAR1	0,909			
NAR2	0,904			
NAR3	0,887			
NAR4	0,907			
Psychopathy		0,702	0,858	0,904
PSY1	0,772			
PSY2	0,896			
PSY3	0,820			
PSY4	0,858			

Source: Data processed (2026)

As shown in Table 2, all constructs met the minimum threshold for convergent validity and reliability after eliminating some indicators (EXT 5; IREL5, 8, 10). The Average Variance Extracted (AVE) values exceeding 0.50 with factor loadings for each item were also above the recommended cutoff of 0.60, confirming that each item adequately represented its respective construct. Furthermore, both Cronbach's Alpha and Composite Reliability (CR) values for all latent variables were above 0.70, indicating strong internal consistency.

Table 3. Results of the Collinearity Test

Constructs	VIF
Intention to Exaggeration	
Machiavellianism	3.095
Narcissism	2.620
Psychopathy	3.076
Islamic Religiosity	1.668
Islamic Religiosity x Machiavellianism	3.726
Islamic Religiosity x Narcissism	3.329
Islamic Religiosity x Psychopathy	3.035

Source: Data processed (2026)

This study also reports the results of the collinearity test to ensure that all the constructs were completely independent and did not have strong correlation. Table 3 shows that all Variance Inflation Factor (VIF) values ranged from 1.668 to 3.726, remaining below the recommended threshold of 5.0. Therefore, the model satisfied the collinearity assumptions required for further hypothesis testing.

Hypotheses Testing

The results of the hypotheses testing are presented in Table 4.

Table 4. Hypotheses Results

Hypothesis	Relationship	Path coefficient (β)	t-value	p-value	Decision
H1	Narcissism → Intention to Exaggeration	0.010	0.150	0.881	Not-Supported
H2	Machiavellianism → Intention to Exaggeration	0.227	3.701	0.000	Supported

Hypothesis	Relationship	Path coefficient (β)	t-value	p-value	Decision
H3	Psychopathy → Intention to Exaggeration	0.336	5.007	0.000	Supported
H4a	I.Religiosity x Narcissism → Intention to Exaggerate Reviews	-0.001	0.017	0.986	Not-Supported
H4b	I.Religiosity x Machiavellianism → Intention to Exaggerate Reviews	0.081	1.009	0.313	Not-supported
H4c	I.Religiosity x Psychopathy → Intention to Exaggerate Reviews	-0.119	1.674	0.095	Not-Supported

Table 4 presents the results of the hypothesis testing. Among the three Dark Triad traits, machiavellianism (β = 0.227, t = 3.701, p < 0.001) and psychopathy (β = 0.336, t = 5.007, p < 0.001) exhibited significant positive effects on consumers' intention to exaggerate online reviews, thereby supporting H2 and H3. In contrast, narcissism showed no significant relationship with intention to exaggerate online reviews (β = 0.010, t = 0.150, p = 0.881), leading to the rejection of H1.

Furthermore, the moderating effects of Islamic religiosity on the relationships between narcissism, Machiavellianism, psychopathy, and intention to exaggerate online reviews were not statistically significant. Specifically, the interaction effects of Islamic religiosity with narcissism (β = −0.001, t = 0.017, p = 0.986), Machiavellianism (β = 0.081, t = 1.009, p = 0.313), and psychopathy (β = −0.119, t = 1.674, p = 0.095) failed to reach statistical significance. Therefore, H4a, H4b, and H4c were not supported.

Discussion

The present study examined the effects of Dark Triad personality traits on consumers' intention to exaggerate online reviews and the moderating role of Islamic religiosity. The findings reveal that machiavellianism and psychopathy significantly increase consumers' intention to exaggerate online reviews, whereas narcissism has no significant effect. In addition, Islamic religiosity does not significantly moderate the relationships between Dark Triad traits and review exaggeration intention. These findings suggest that manipulative and callous personality traits are stronger drivers of review exaggeration than self-enhancement motives, while religious commitment alone may not sufficiently constrain this subtle form of deceptive online behavior.

The insignificant effect of narcissism suggests that individuals with narcissistic tendencies may avoid exaggerating online reviews because such behavior could threaten their desired public image. This finding is consistent with Borghi and Ratcharak (2025), who reported a negative association between narcissism and fake review posting, and Yousaf et al. (2023), who found that narcissism was associated with more critical rather than deceptive review behavior. Although Cohen (2025) showed that narcissism predicts dishonest online shopping behavior, review exaggeration is publicly visible and therefore carries greater reputational risk. As a result, narcissistic individuals may prefer maintaining a favorable online image rather than engaging in behaviors that could undermine their social credibility. By contrast, machiavellianism significantly predicted consumers' intention to exaggerate online reviews, supporting previous findings that machiavellian individuals strategically manipulate information to achieve personal objectives (Borghi & Ratcharak, 2025; Cohen, 2025; Kapoor et al., 2021).

Because review exaggeration selectively amplifies genuine experiences instead of fabricating them entirely, it provides an effective yet relatively low-risk means of influencing others' perceptions.

This finding reinforces the view that online reviews may serve not only as information-sharing platforms but also as strategic tools for impression management and interpersonal influence.

Psychopathy also showed a significant positive effect on review exaggeration intention. Although previous studies reported inconsistent relationships between psychopathy and fake review behavior (Borghi & Ratcharak, 2025; Yousaf et al., 2023), the present findings suggest that exaggerating authentic experiences requires less planning than fabricating false reviews. Individuals high in psychopathy may therefore be more willing to amplify their experiences because reduced empathy and limited concern for the consequences of misleading others lower psychological barriers to such behavior (Patrick et al., 2009).

Contrary to expectations, Islamic religiosity did not moderate any of the relationships between Dark Triad traits and intention to exaggerate online reviews. This finding differs from previous research showing that religiosity can weaken unethical judgments and behaviors (Cooper et al., 2016). One possible explanation is that review exaggeration represents an ethically ambiguous behavior rather than an obvious moral violation. Because consumers still describe genuine experiences, they may perceive exaggeration as a socially acceptable communication style rather than dishonest behavior or violation of religious principles, further reducing the moderating effect of general Islamic religiosity on their behavioral intentions.

Another possible explanation is that the measure employed in this study captures Islamic religiosity as a general combination of beliefs and practices rather than distinguishing the underlying motivations for religious involvement. Previous research suggests that different religious orientations may produce contrasting ethical consequences. For example, Ghorbani et al. (2017) found that internalized Islamic commitment and experiential spirituality were associated with lower levels of machiavellianism and psychopathy among Muslim populations. Likewise, Kaumbur et al. (2017) demonstrated that intrinsic religiosity was negatively associated with Dark Triad traits, whereas extrinsic religiosity showed weaker or even opposite relationships. A recent review by Czarna et al. (2025) suggests that combining different dimensions of religiosity into a single construct may mask their distinct behavioral influences. Consequently, the nonsignificant moderating effect observed in this study may reflect the coexistence of multiple religious motivations, whereby internally motivated religiosity discourages unethical behavior while more instrumental forms of religiosity provide limited restraint over the behavioral expression of Dark Triad traits.

Overall, this study extends the Dark Triad literature by demonstrating that not all dark personality traits contribute equally to deceptive online communication. While machiavellianism and psychopathy significantly encourage consumers to exaggerate online reviews, narcissism does not. Furthermore, the findings indicate that stable dark personality traits, particularly machiavellianism and psychopathy, are more influential than general Islamic religiosity in explaining consumers' intention to exaggerate online reviews.

Conclusion and Recommendation

This study examined the influence of Dark Triad personality traits on consumers' intention to exaggerate online reviews and the moderating role of Islamic religiosity. The findings indicate that machiavellianism and psychopathy significantly increase consumers' intention to exaggerate online reviews, whereas narcissism does not. In addition, Islamic religiosity was not found to moderate the relationships between Dark Triad traits and review exaggeration intention.

These results suggest that machiavellian and psychopathic tendencies play a more important role than self-enhancement motives in explaining consumers' tendency to exaggerate genuine consumption experiences. The study extends the Dark Triad and electronic word-of-mouth literature by demonstrating that review exaggeration represents a distinct form of deceptive online communication driven primarily by manipulation and reduced empathy rather than by narcissistic self-enhancement alone.

Furthermore, the nonsignificant moderating effects imply that general Islamic religiosity may be insufficient to regulate ethically ambiguous online behaviors, highlighting the need for future research to examine more nuanced religious orientations, such as intrinsic and extrinsic religiosity (Ji & Ibrahim, 2007; Khan, 2014), or other psychological mechanisms that may better explain how Dark Triad traits translate into deceptive online communication.

Acknowledgements or Notes

We would like to express our gratitude towards the Center for Management Development, Department of Management, Faculty of Business and Economics, Universitas Islam Indonesia, for providing grants for this research.

References

Arshad, M., Qasim, N., Reynaud, E., & Farooq, O. (2024). Religiosity as a buffer against the impact of abusive supervision on employee unethical behavior: a moderated mediation model. *Leadership & Organization Development Journal*, *45*(8), 1588-1606. https://doi.org/10.1108/LODJ-12-2023-0670

Borghi, M., & Ratcharak, P. (2025). Deceptive minds in digital spaces: the influence of the dark triad on posting fake online reviews. *Psychology & Marketing*, *42*(7), 1932-1945. https://doi.org/10.1002/mar.22212

Buckels, E. E., Trapnell, P. D., Andjelovic, T., & Paulhus, D. L. (2019). Internet trolling and everyday sadism: Parallel effects on pain perception and moral judgment. *Journal of personality*, *87*(2), 328-340. https://doi.org/10.1111/jopy.12393

Camilleri, M. A., Bhatnagar, S. B., & Chakraborty, D. (2025). Exaggerated statements in online consumer reviews: Causes and implications. *Service Business*, *19*(3), 19. https://doi.org/10.1007/s11628-025-00590-6

Chaffey, D. 2025 (February 14). *Global social media statistics research summary*. Smart Insights. https://www.smartinsights.com/social-media-marketing/social-media-strategy/new-global-social-media-research/

Cheung, C. M. K., & Thadani, D. R. (2012). *The impact of electronic word-of-mouth communication: A literature analysis and integrative model*. Decision Support Systems, 54(1), 461–470. https://doi.org/10.1016/j.dss.2012.06.008

Cohen, 2025, Cohen, A. (2025). Psychological shadows: The Dark Tetrad and fraudulent shopping practices. *Personality and Individual Differences*, *238*. https://doi.org/10.1016/j.paid.2025.113103.

Cooper, M. J., Pullig, C., & Dickens, C. (2016). Effects of narcissism and religiosity on church ministers with respect to ethical judgment, confidence, and forgiveness. *Journal of psychology and theology*, *44*(1), 42-54. https://doi.org/10.1177/009164711604400104

Czarna, A. Z., Zdunek, R. R., & Sedikides, C. (2025). Dark triad and religiosity. In *Encyclopedia of Religious Psychology and Behavior* (pp. 1-7). Cham: Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-38971-9_831-1

Eid, R., & El-Gohary, H. 2015. The role of Islamic religiosity on the relationship between perceived value and tourist satisfaction. *Tourism management*, *46*, 477-488. https://doi.org/10.1016/j.tourman.2014.08.003

Filieri, R., Raguseo, E., & Vitari, C. (2021). Extremely negative ratings and online consumer review helpfulness: the moderating role of product quality signals. *Journal of Travel Research*, *60*(4), 699-717. https://doi.org/10.1177/0047287520916785

Francis, L. J., & Crea, G. (2021). Psychological predictors of professional burnout among priests, religious brothers, and religious sisters in Italy: The Dark Triad versus the Bright Trinity?. *Pastoral Psychology*, *70*(4), 399-418. https://doi.org/10.1007/s11089-021-00951-8

Ghorbani, N., Watson, P. J., Zarei, A., & Chen, Z. J. (2017). Muslim attitudes and spirituality: relationships with Dark Triad and Harmony Control in Iranian teachers. *Mental Health, Religion & Culture*, *20*(1), 20-30. https://doi.org/10.1080/13674676.2017.1320367

Harris, L. C., Fisk, R. P., & Sysalova, H. (2016). Exposing Pinocchio customers: investigating exaggerated service stories. *Journal of Service Management*, *27*(2), 63-90. https://doi.org/10.1108/JOSM-06-2015-0193

Harrison, A., Summers, J., Mennecke, B., 2018. The effects of the dark triad on unethical behavior. J. Bus. Ethics 153 (1), 1–25. https://doi.org/10.1007/s10551-016-3368-3

Hennig-Thurau, T., Gwinner, K. P., Walsh, G., & Gremler, D. D. (2004). Electronic word-of-mouth via consumer-opinion platforms: What motivates consumers to articulate themselves on the Internet? *Journal of Interactive Marketing,* 18(1), 38–52. https://doi.org/10.1002/dir.10073

Hong *et al*., (2020). *Do you filter who you are? Excessive self-presentation, social cues, and user evaluations of Instagram selfies. Computers in Human Behavior, 104*, 106159. https://doi.org/10.1016/j.chb.2019.106159

Ji, C. H. C., & Ibrahim, Y. (2007). Islamic doctrinal orthodoxy and religious orientations: Scale development and validation. *The international journal for the psychology of religion*, *17*(3), 189-208. https://doi.org/10.1080/10508610701402192

Jonason, P. K., & Webster, G. D. (2012). A protean approach to social influence: Dark Triad personalities and social influence tactics. *Personality and Individual Differences, 52*(4), 521–526. https://doi.org/10.1016/j.paid.2011.11.023

Kapoor, P. S., Balaji, M. S., Maity, M., & Jain, N. K. 2021. Why consumers exaggerate in online reviews? Moral disengagement and dark personality traits. *Journal of Retailing and Consumer Services*, *60*, 102496. https://doi.org/10.1016/j.jretconser.2021.102496

Kashif, M., Zarkada, A., & Thurasamy, R. (2017). The moderating effect of religiosity on ethical behavioural intentions: An application of the extended theory of planned behaviour to Pakistani bank employees. *Personnel Review*, *46*(2), 429-448. https://doi.org/10.1108/PR-10-2015-0256

Kaumbur, E. S., Wismanto, Y. B., & Hardjanta, G. (2017). Relationship Between Emotional Intelligence and Religiosity With Dark Triad Personality of Corruption Prisoner. *COUNS-EDU: The International Journal of Counseling and Education, 2(4), 185–191.* https://doi.org/10.23916/0020170210340

Khan, M. J. (2014). Construction of Muslim religiosity scale. *Islamic Studies*, 67-81.

Łowicki, P., & Zajenkowski, M. (2017). No empathy for people nor for God: The relationship between the Dark Triad, religiosity and empathy. *Personality and Individual Differences*, *115*, 169-173. https://doi.org/10.1016/j.paid.2016.02.012

Millon, T., Davis, R.D., 2000. Personality Disorders in Modern Life. Wiley, New York.

Moshagen, M., Hilbig, B. E., & Zettler, I. (2018). *The Dark Core of Personality*. Psychological Review. https://psycnet.apa.org/doi/10.1037/rev0000111

Muris *et al*., 2017 Muris, P., Merckelbach, H., Otgaar, H., Meijer, E., 2017. The malevolent side of human nature: a meta-analysis and critical review of the literature on the dark triad (narcissism, Machiavellianism, and psychopathy). Perspect. Psychol. Sci. 12 (2), 183–204. https://doi.org/10.1177/1745691616666070

Nugraha, M., Apriliani, R., Kusumaningati, I. D., Mas' ulah, U., & Ginting, J. V. B. (2025). The Moderating Role of Religiosity in the Relationship Between Machiavellianism and Tax Avoidance. *INVEST: Jurnal Inovasi Bisnis dan Akuntansi*, *6*(2), 484-493. https://doi.org/10.55583/invest.v6i2.1672

Patrick, C.J., Fowles, D.C., Krueger, R.F., 2009. Triarchic conceptualization of psychopathy: developmental origins of disinhibition, boldness, and meanness. Dev. Psychopathol. 21 (3), 913–938. https://doi.org/10.1017/S0954579409000492

Patwa, N., Gupta, M., & Mittal, A. (2024). Social proof: empowering social commerce through social validation. *Global Knowledge, Memory and Communication*. https://doi.org/10.1108/GKMC-06-2023-0188

Paulhus, D.L., Williams, K.M., 2002. The dark triad of personality: narcissism, Machiavellianism, and psychopathy. J. Res. Pers. 36 (6), 556–563. https://doi.org/10.1016/S0092-6566(02)00505-6

Vitell, S. J. 2009. The role of religiosity in business and consumer ethics: A review of the literature. *Journal of Business Ethics*, 90, 155-167. https://doi.org/10.1007/s10551-010-0382-8

Yousaf, S., & Kim, J. M. 2023. Dark personalities and online reviews: A textual content analysis of review generation, consumption and distribution. *Tourism Management*, *98*, 104771. https://doi.org/10.1016/j.tourman.2023.104771