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Item Validity and Reliability in Building Insaniah Value for Selected At-Risk Youth Groups in Malaysia

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Abstract
The paper aims to test the validity and reliability of the Insaniah Value dimensions and items that measure the merits of good conduct for selected groups of at-risk youths in Malaysia. Quantitatively, this survey is pilot tested on a sample involving 30 school students. The model was extracted from the directory list of students with disciplinary issues where simple random sampling was used. This paper uses PLS-SEM analysis to test the validity and reliability of the items. The measurement model offers composite reliability values between 0.855 to 0.962. In this paper, Soft Skills contributed to the highest composite reliability value of 0.962, while Spiritual Discipline scored the lowest value of 0.855. The important highlights are the focus on the dimensions of Insaniah Value by formulating Islamic character-building elements based on Al-Ghazali (2017a, 2017b); Al-Ghazali (2015). The Insaniah Value items recommend values and quality skills mastery among at-risk youth and offer some cure for moral decay and crisis. In particular, the paper is relevant to government agencies and policymakers in strengthening talent development, such as the Malaysian Education Blueprint (under the Ministry of Education, 2015), early childhood development policy (under the Ministry of Women and Family Development), and human development policy (under the Ministry of Human Resources). The literature evidence from this paper offers the policymakers to establish comprehensive guidelines and monitoring assessments on Insaniah's Values and as a model to guide students, schools, teachers, and parents.
Keywords: At-Risk Youth, Validity, Reliability, Spirituality, Al-Ghazali, Malaysia

Introduction
From the Islamic perspective, the word *din* is often defined as religion and is meant initially as debt. A Muslim seeks to pay the debt to God, who has given one a life. Therefore, as a Muslim, to pay the debt to God, one must discipline himself and plug into God-consciousness (Mohamed, 1975). At the same time, activity relates to God-consciousness and can recharge the energy in one own soul, thus building the value of iman, 'aql (intellect), and ihsan that makes up the insaniah values.   In this paper, building insaniah values will associate with these three stations that measure elements in building good characters which are guided by the model drawn from the Ihya Ulum al-Din, by (Al-Ghazali, 2017a; Al-Ghazali, 2017b; Al-Ghazali, 2015).

The important highlights are the focus on the dimensions of insaniah values by formulating Islamic character-building elements based on (Al-Ghazali, 2017a; Al-Ghazali, 2017b; Al-Ghazali, 2015). According to Kasim (2021), the Islamic character-building elements compiled by Imam Al-Ghazali can be referred to as one of the primary sources primarily it relied on the Holy al-Quran, Sunnah, and ijma' followed by qiyas. In modern living, associating the spiritual dimensions in the insaniah values of Islam with the benefit of humanity as set in this paper, appears to be interesting to study. Consequently, the model can improve values and quality skills mastery among future talents beginning at the grass root level, to counter the at-risk youth levels of moral decay and crisis, (Kasim and Hashim, 2018; Che Wil and Othman, 2021). In this paper, the research questions are designed as follows:

1. Do spiritual disciplines explain insaniah values among selected target groups of at-risk youth in Malaysia?
2. Do insaniah values items offer reliability and validity in addressing moral decay among selected target groups of at-risk youth in Malaysia?

The following section describes the methodology used to prepare the validity and reliability of building the insaniah values item.

Methodology

The researchers used the quantitative research design by employing a survey method to select target groups of at-risk youth in Malaysia. During this study phase, the pilot test is conducted to test the reliability and validity of the measured items. Sample for the pilot test involving 30 students selected from diverse zones in Malaysia such as the East Coast zone (Kelantan), Central zone (Selangor and Wilayah Persekutuan), Southern zone (Melaka), and Northern zone (Perak), who experienced school's discipline and other associated problems. As indicated in Table 1, the insaniah value item was established from the literature evidence based on the Ihya Ulum al-Din, by Al-Ghazali (2017a); Al-Ghazali (2017b); Al-Ghazali (2015), and adopted from the (Malaysian Qualification Framework, 2018).

Table 1
The Insaniah Values items

Construct	Total of Item	Item	Sources
Spiritual discipline	3	1-3	Model Al-Ghazali (2017a; 2017b); Al-Ghazali (2015)
Faith values in agriculture	7	1-7	Model Al-Ghazali (2017a; 2017b); Al-Ghazali (2015)
Soft skills	18	1-18	Malaysian Qualification Framework (2018)
Agripreneur TVET soft skills	14	1-14	Model Al-Ghazali (2017a; 2017b); Al-Ghazali (2015)

The Insaniah values item measures dimensions such as Spiritual discipline, Faith values in agriculture, soft skills, and Agripreneur TVET soft skills. The items being developed are based on extensive evidence from Al-Ghazali (2017a); Al-Ghazali (2017b); Al-Ghazali (2015), who has written the Ihya Ulum al-Din to align the concept of shariah into the practices of the pillars of Islam and the prohibitions and commands of God concerning all other matters in a Muslim's life.

The sub-construct of Spiritual Discipline measures the role of iman, 'aql, and ihsan that shapes the levels of spirituality among selected at-risk groups. Some of the core principles are the following: preservation of religion, protection of the holiness of life, and fostering and honoring of the intellect, (Al-Ghazali, 2017a; Al-Ghazali, 2017b; Al-Ghazali, 2015).

Next, the sub-construct of the Faith values in agriculture refers to the levels of intellectual understanding of faith and relates to the perception of God, the unseen. The items guide individuals to believe that God as a creator is hidden, inward, and associated with the unseen reality of the heart and soul. The items relate to the new dimension associated with agriculture activity among young people as being practiced by the Prophet (SAW) and help to shape an individual's taqwa (righteousness), (Al-Ghazali, 2017a; Al-Ghazali, 2017b; Al-Ghazali 2015).

The Soft skills measure relevant competencies mastered by learners to achieve generic learning outcomes as set by the Malaysian Qualifications Framework (Ministry of Higher Education, 2018). As the target selected sample group of at-risk youth focuses on TVET learners, the generic learning outcomes thus focus on only TVET qualifications such as knowledge and cognitive skills, functional and work skills, and specific industry-appropriate competencies related to agriculture discipline. Therefore, the relevant learning outcomes are concentrated on knowledge and understanding, cognitive skills, functional work skills (practical, interpersonal and communication, digital, numeracy and leadership, autonomy and responsibility skills), Personal and entrepreneurial skills, and levels of ethics and professionalism (Ministry of Higher Education, 2018).

Finally, the Agripreneur TVET soft skills measures levels of competencies being mastered by learners to portray and inculcate the personality and a commendable akhlaq that shapes the state of feelings and the attitude of an individual as being projected by the Prophet (SAW) when dealing with activities in the pursuit of learning TVET agriculture. As the best reference of akhlaq is none other than the Prophet (SAW), the elements being measured relates to a reflection of Siddiq et al (2017a); Al-Ghazali (2017b); Al-Ghazali (2015) that promote cohesiveness in the society.

Data Analysis

Data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) Version 28 and Smart PLS 4.0. As Huck (2012) suggested, the validation process is conducted along with the measurement model using factor analysis (CFA) and the Structural Model Verification process. Several indicators must be considered in validating the Model measurement; which includes identifying the Goodness of Fit (GOF) values for each latent variable; identifying GOF values for complete model measurement; fixing GOF Measurement model value, and determining the validity and reliability of the Measurement model. Next, to evaluate GOF and testing of the hypotheses, the activity to be conducted involves the test of the structural model which aligns with the objectives set in this paper.

a. Research Question 1: Do spiritual disciplines explain insaniah values among selected target groups of at-risk youths in Malaysia?

According to Hair et al (2016), the Internal Consistency Reliability (ICR) analysis can guide researchers to examine items used in the survey measuring similar constructs in scores. This paper assesses the composite reliability (CR) values to determine the ICR analysis score. The CR values between 0.6 and 0.7 may be acceptable for exploratory studies, whereas, for further studies, the values between 0.7 and 0.9 may be considered satisfactory, as suggested

by (Nunnally and Bernstein, 1994). However, according to Hair et al (2016); Gefen et al (2000), the CR values should be greater than 0.7 to ensure adequate or sufficient internal consistency. Nunnally and Bernstein (1994) also suggested that in measuring a construct, the values of Cronbach's Alpha, α > 0.7, are acceptable and offer the reliability of items. Table 3 shows the Cronbach's Alpha and CR values for each construct in this study.

Table 3
The Internal Consistency Reliability Analysis

	Cronbach's Alpha (α > 0.7)	Composite Reliability (CR > 0.7)
Faith values	0.945	0.955
Spiritual discipline	0.747	0.855
Agripreneur TVET soft skills	0.948	0.955
Soft skills	0.958	0.962

Table 3 above indicated that the CR values for each construct were in the range of 0.855 to 0.962. At the same time, Cronbach's Alpha values ranged from 0.747 to 0.958. Therefore, the analysis had to offer a satisfactory and acceptable result in line with the suggestions made by Gefen et al (2000); Nunnally and Bernstein (1994) where the sub-constructs and formative constructions have shown a high level of internal consistency reliability. According to the guide by Gefen et al (2000), with a score of CR > 0.7, the insaniah values items are considered reliable.

b. Research Questions 2: Do insaniah values items offer reliability and validity in addressing moral decay among selected target groups of at-risk youths in Malaysia?

To measure levels of similarity among constructs, the paper runs the Convergent Validity (CV) analysis as per the suggestion by (Hair et al., 2016). Thus, the study involved, firstly; outer loading analysis; secondly, the CR analysis; and lastly, the Average Variance Extracted (AVE) analysis. According to Hair et al (2016), the value of the outer loading is > 0.708 because the value of 0.708 in duplicate is equal to 0.5, which represents the Average Variance Extracted (AVE) value. Therefore, the AVE value must be greater than 0.5. Subsequently, the value of outer loading between 0.40 to 0.70 should be considered for elimination; in the event of removal of the item, it may increase the value of AVE or CR (Hair et al., 2016). Additionally, the value of outer loading > 0.5 (Chin, 1998; Hulland, 1999) can also be taken into account as the item was considered a good consonant. Table 4 analyzes the outer loading, CR, and AVE values. In this study, several items were excluded based on the AVE value requirement for each construct that should exceed 0.5 (Bartlett et al., 2001), and CR values greater than 0.7 (Hair et al., 2016). Out of 80 items, some 63 items exceeded the predefined level. Some 17 items were removed as they failed to meet the minimum requirements of outer loading.

Table 4

Composite Reliability Analysis

Construct	Item		Factor Loading	AVE
Spiritual discipline	B6	Believe in the essences of Allah	0.776	0.663
	B8	Believe in the attributes of Allah	0.786	
	B9	Believe in the Judgement day	0.877	
Faith values	C11	Rewards to who plants a tree	0.839	0.751
	C12	Rewards from those who eat from my plantation	0.850	
	C13	Rewards from those who steal from my plantation	0.893	
	C14	See Allah is over all things competent when see the crop grows	0.890	
	C15	See Allah is over all things competent when see the crop yields	0.892	
	C16	Gain rewards as long as the crop yields	0.869	
	C17	Cultivate land as per the sunnah	0.831	
Soft skills	C18	Acquire specific knowledge	0.768	0.628
	C19	Acquire critical thinking skills	0.787	
	C20	Acquire practical knowledge	0.728	
	C21	Acquire interpersonal skills	0.767	
	C22	Acquire digital skills	0.753	
	C25	Acquire data analysis skills	0.731	
	C27	Acquire leadership skills	0.742	
	C28	Capable of risk management skills	0.835	
	C29	Capable of social skills	0.834	
	C30	Capable of time management	0.854	
	C31	Capable of entrepreneurial skills	0.792	
	C32	Talent in managing a business	0.799	
	C33	Believe as an honest person	0.827	
	C34	Have a professional skills	0.838	
	C35	Adhere to the given standard operating procedure	0.822	
Agripreneur TVET soft skills	D1	Always pursue good intention	0.813	0.638
	D11	Always communicate the truthfulness	0.733	
	D13	Show commendable attitude	0.761	
	D14	Show good example	0.725	
	D16	Show sense of responsible	0.816	
	D17	Show sense of responsiveness	0.807	
	D18	Offer commendable solution	0.835	
	D2	A person who is disciplined.	0.821	
	D20	Have a curious imagination	0.756	
	D3	Endure truthfulness	0.827	

D4	Look people just the same	0.833
D5	Take example from the things that good	0.842

c. The Fornell-Larcker Analysis

Using the suggestion from Hair et al (2016), the main objective of the analysis for the Fornell-Larcker criterion is to compare the value of the AVE square root with the construct correlation value. Thus, the value of the AVE square root is suggested to show the highest value in any column or row compared to the highest correlation value of any other construct. Consequently, latent variables can explain better for the item variant than the variant for other latent variables. Table 5 shows the higher AVE squared values compared to the correlation values for each other construct. Indicators that failed to meet the extreme loading conditions were then eliminated. Based on the findings of the analysis, the Fornell-Larcker criterion validation of the discriminant validity test subsequently answered the listed research question regarding the validity of the constructs measurement model.

Table 5
Findings of Fornell-Larcker Analysis

	Faith values	Spiritual discipline	Agripreneur TVET soft skills	Soft skills
Faith values	0.867			
Spiritual discipline	0.425	0.814		
Agripreneur TVET soft skills	0.238	0.218	0.798	
Soft skills	0.854	0.472	0.292	0.793

d. The Heterotrait-Monotrait Ratio (HTMT)

According to Kline (2011), the analysis of the Heterotrait-Monotrait Ratio (HTMT) criteria should be considered when the HTMT value is more significant than HTMT .85, that is, 0.85 or HTMT .90, 0.90 (Gold et al., 2001). As a statistical test, one can run to test the null hypothesis: (Ho: HTMT < 1) vs. (HA: HTMT ≥ 1) Henseler et al (2015) with HTMT 95% confidence interval containing the value 1 (i.e., HA), then, there will be no discriminant validity. According to Table 6, the analysis of HTMT indicated that the values of the constructs appear to meet the criteria set in the above guide. The HTMT value is less than one value. This suggested that the relationship between constructs was weak, that verified the existence of discriminant validity for each construct tested.

Table 6
Findings of Heterotrait-Monotrait Criteria Analysis

	Faith values	Spiritual discipline	Agripreneur TVET soft skills	Soft skills
Faith values				
Spiritual discipline	0.493			
Agripreneur TVET soft skills	0.240	0.252		
Soft skills	0.894	0.551	0.297	

Discussion

In this paper, the complex model which consists of multiple constructs and indicators, is analyzed and measured using internal consistency reliability as suggested by (Hair et al., 2016; Urbach and Ahlemann, 2010). Since the objectives are to predict and explain the targeted construct, it was able to offer good reliability scores. This is one of the advantages of using PLS-SEM over other analyses. According to Hair et al (2016), the outcome of these findings offers reliability and achieves the consistency of the overall results of the item for the same construct. In addition, Hair et al (2016) also claimed that the item used in this study is reliable when it can measure the same construct in the score value. Therefore, to determine internal consistency reliability, the findings indicated in this paper have considered the values of composite reliability (CR). Therefore, with a CR value of > 0.7, the items can adequately fulfill the internal consistency required (Hair et al., 2016; Gefen et al., 2000). In addition, following the recommendation by Nunnally and Bernstein (1994), Cronbach's Alpha, $\alpha > 0.7$ values are considered acceptable in determining the reliability of the items measuring the constructs.

The findings showed that the CR values for each construct range from 0.889 to 0.990, while Cronbach's Alpha values range from 0.813 to 0.989. This explained that the CR and Cronbach's Alpha values were satisfactory and accepted, indicating that this study's four sub-constructs and formative constructs had high internal consistency reliability and reliability (Gefen et al., 2000; Nunnally & Bernstein, 1994).

This paper offers the reliability and validity of the items measuring Insaniah values among selected target groups of at-risk youth and are explained by the constructs and sub-constructs of the study. Based on the analysis, the survey findings have eliminated some items based on the AVE value for each construct that must be greater than 0.5 (Bartlett et al., 2001), while CR values must indicate greater than 0.7 (Hair et al., 2016). In addition, some 17 items were removed as the items failed to meet the minimum requirements of outer loading.

Conclusion

Under the Insaniah Valued dimensions, there were four sub-constructs: Spiritual discipline, Faith values, Soft skills, and the Agripreneur TVET soft skills. This paper uses PLS-SEM analysis to test the validity and reliability of the issues. The measurement model offers composite reliability values between 0.855 to 0.962. In this paper, Soft Skills contributed to the highest composite reliability value of 0.962, while Spiritual Discipline scored the lowest value of 0.855. The important highlights are the focus on the dimensions of insaniah value by formulating Islamic character-building elements based on (Ghazali, 2017a; Al-Ghazali, 2017b; Al-Ghazali, 2015). The Insaniah Value items recommend values and quality skills mastery among at-risk youth and offer some cure for moral decay and crisis. In particular, the paper is relevant to government agencies and policymakers in strengthening talent development, such as the Malaysian Education Blueprint (under the Ministry of Education, 2015), early childhood development policy (under the Ministry of Women and Family Development), human development policy (under the Ministry of Human Resources). The literature evidence from this paper offers the policymakers and implementors to establish comprehensive guidelines and monitoring assessments on Insaniah's Values and as a model to guide students, schools, teachers, and parents.

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