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Analysis Informal Social Control Scale toward Integrity Value of the Young People

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Abstract

Young people are agents of national transformation that drive the country towards global aspirations. To spur national transformation in line with religious and cultural values, applying the values of integrity of young people directly produces ethical leaders and reduces the tendency of immoral acts in the country's political system. To test the value of integrity, Informal Social Control was selected to be tested on 400 students from four Higher Education Institutions in Melaka namedly Universiti Teknologi MARA (UiTM), Universiti Teknikal Malaysia Melaka, Multimedia University (MMU) and Kolej Universiti Islam Melaka (KUIM). The Informal Social Security Scale Instrument is formed from the Social Bond Theory and the Religious Scale to test the value of the integrity of the young through Confirmatory Factor Analysis (CFA) and the establishment of Confirmatory Factor Analysis Model of informal Social Control scale. Findings show that multi-dimensional models of social control scales have achieved goodness of fit accuracy and achieve convergence validity based on significant relationship variables. This scale also achieves discriminant validity and predictive validity that supports the psychometric characteristics of the Malay version. This study directly contributes to the formation of an Informal Social Control Scale that is less attention to researchers.

Keywords: Informal Social Control, Attachment, Belief, Involvement, Commitment, Integrity.

Introduction

Young people are the agent of national transformation that driven the nation to the global aspiration. In order to stimulate the national transformation along with the religious culture and values, application of young people's integrity value directly producing ethical leaders and reducing the tendency of immoral action in the country's political system.

Informal social control has been discussed as a control of human behavior to curb non-integrity acts such as crime, delinquency and behavioral misconduct, especially among young people (Groff, 2015; Raitasalo, 2008; Warner, Leukefeld & Kraman, 2003).

However, there is still have small amount of the Formal Social Control Scale to be form and discussed as many researchers think this method is ineffective and takes a long time (Jiang, Wang & Lambert, 2010a). While informal social control takes a long time to evaluate its effectiveness in curbing non-integrity action, implementation does not involve high costs and enforcement involving social institutions (Family, university and colleagues) and society.

Hence, in assessing the integrity of the young people, this study has been chose an informal social control instrument which is Social Bond Theory (Cho, 2014) which analyzes the dimensions of informal social control such as 1) Attachment, 2) Belief, 3) Involvement and 4) commitment. However, taking into consideration of the cultural aspects of Malaysia, these study also considerate the Dimensions of the Belief not only in the terms of law, but also in the aspect of religious beliefs. Therefore, in order to test the Dimensions of Belief in religious aspects, the instruments used the Religious Scale by Abou-Youssef et al. (2011).

Young People in Malaysia

The National Youth Development Policy (NYDP) 1997 defines the youth from the age 15 to 40 years old. But in 2015 in the document of the Malaysian youth Policy (MYP), where amendments to the definition of young people refer to individuals aged between 15 years old and before reaching the age of 30 years old. However, amendments to the definition of young people are only applicable in 2018. Relevant to the decision of the Ministry of Young people and Sports is to provide opportunities for generations under the age of 30 to lead the leadership and to shape the future in line with the development of the country's transformation.

But the definition of young people varies by country, as an example in England, they categorized the young people by aged of 18 to 25 years old. This difference differs in the context of example the bankruptcy statistics report among young people aged 25 to 34 years (Suffian 2016). According to the 2015 Young people Indicators report in 2015, the number of young people in Malaysia is 13.88 million out of 30.26 million Malaysian citizen (Yusof et al. 2015). It means 45.8 percent of Malaysians is young people. This high percentage indicates that young people are an important asset ahead of the 2050 national transformation (TN50).

Social Control Theory

Social control theory believes criminal misconduct can be overcome through two methods, namely: 1) formal social control such as laws and regulations, 2) informal social controls such as values, morals and ethics (Alston, Harley & Lenhoff 1995; Jeffrey, John H. Boman & Shayne 2015). The social control theory began in 1951 by Albert J. Reiss and various constructs were tested to evaluate the effectiveness of social control in reinforcing the behavior of non-integrity of young people by Toby (1957), Nye (1958), Reckless (1961) and Travis Hirschi was the main focus around 1967 because he measures the role of social institutions such as family, society and friends to curb the misconduct of the young people. In addition, Hirschi (1969) also incorporates dimensions of informal social control such as attachment, involvement, commitment and belief as the methods of measuring the effectiveness of informal social controls (Jiang, Wang & Lambert, 2010b).

According to Hirschi (1969), informal social control is the best method to curb the acts of non-integrity among the young people because this method is guided by values, moral and ethics that is applied to culture (Ozden, & Ozcan, 2006). Hence, in measuring the effectiveness of this

method, dimensions of informal social control such as attachment, involvement, commitment and belief are examined (Silver, 2004). In addition, the effectiveness of informal social control also depends on the role of social institutions such as families, friends, universities and communities (Silver, 2004; Rengifo, 2007; Warner, 2014) .

The fundamental of the social control theoretical idea by Reiss (1951) where as individual misconduct is contained through the function of an individual attachment to himself and the primary group and named as self-control and primary group control. Self-control refers to how someone refrain from its behavior that is contrary to the norms and regulations of society (Brownfield, 2010). An individual with high self-control is the result of high social control relationships (Brownfield, 2010; Cohen, & Zeira, 1999; Intravia, Jones & Piquero, 2011).

Besides families, social institutions like universities and colleagues contribute to control individual behavior, where the degree of involvement of individuals towards these social institutions is expected to affect the level of misconduct (Barfield-Cottledge, 2011). According to Toby (1957), the higher the involvement of individual life with the social institution, the lower the tendency of the young people to act non-integrity.

In addition to self-control and behavior of the primary group, the theory by Francis Ivan Nye (1958) is complemented by the belief of reward and punishment functions, in which he divides the elements of individual behavior control into three (3), namely: 1) direct control, 2) indirect controls and 3) internal controls. Direct control refers to the belief of behaviors that are contrary to the values, norms and morals of the society committed by individuals will be punished and good behavior, that compliance is rewarded by primary groups such as family, schools and communities.

In addition to rewards and penalties, values, norms and morals are expected to curb individual misconduct, and according to Nye (1958) it is named as indirect control. To refer how to refrain individual behavior from committing wrongdoing, Ivan Nye described it as an internal control, in which the individual himself eschewed himself from committing misconduct on family's importance factor in society.

Besides the belief that human behavior affects rewards and penalties, the theory of social control also believes that individual and primary groups' commitment to curbing acts of misconduct by individuals is a key factor. The original idea of containment theory was brought by Reckless (1961) stating that individual and community commitment to curbing criminal behavior is a major factor in which these symptoms should be contained before they occur, with the "*Compliance Stake*" or "*Stake in Conformity*" philosophy. Hence, Reckless divides social control into inner containment and outer containment, where inner containment refers to self-concept as an insulator or barrier to misconduct.

Among the well-known social control theorists are Hirschi (1969) that combines four elements in the Social Bond / Social Control Theory discussed earlier, namely 1) Involvement, 2) Involvement, 3) Trust, 4) Commitment (Intravia 2009). These four elements are expected to be the main factor in reducing young peopleful integrity and these elements are combined with three social institutions, namely 1) family, 2) educational institutions (schools) and 3) friends. This study measures the scale of informal social control through dimensions 1) Involvement, 2) Involvement, 3) Beliefs and 4) Commitment through such social institutions.

Dimension of Attachment

The informal social control scale of the Attachment Dimension measures the level of attachment of young people to families, universities and colleagues, where the higher levels of attachment, and the higher values of the integrity of young people. This dimension tests the function of social institutions in helping young people solve problems, make decisions and give opinions / ideas.

Hirschi's definition of attachment refers to individuals having a bond or relationship with parents, communities and societies as sociologists from the United States argue that criminals are those who are marginalized by parents, communities and communities (Brownfield 2010). Individual attachment to parents, communities and societies affects the level of sensitivity of accepting their opinion as a living referral by individuals (Zhang et al. 1996).

This study is also supported by Chen (2004) which examines the value of "bang-jiao" which is the community's efforts to reintegrate offenders into the community. The findings of this study prove that when there is a criminal behavior in the community, individuals are not directly brought to justice (police and courts). Individual attachment to family and society is capable of controlling the crime rate through internal discussions and settlements (with family members or members of the community) as acts of rehabilitation and application of moral values are given directly to the offender, rather than bringing offenders to the courts leading up to the conviction of law.

The findings also supported by Ozlem, & Haydari (2011) which examined informal social controls among Middle East (Turkish) communities found significant relationship between the attachment of the young to the family, the school / university and society, where the traditional value, respecting families and schools / universities as well as communities in the Middle East is expected to be a factor in restricting the actions of non-integrity of young people. However, the dimensions of this attachment are also influenced by demographic factors such as income and the level of family education.

Families that promote sharing ideas and emotions increase the level of engagement between young people and families. The family's function in helping young people to solve problems, decide and share emotions is expected to reduce the tendency of young people to find out-of-home solutions, where this opens up a space of inaction with non-integrity. However, this depends on the level of education and income of a family, where low parent education levels are reported (Ferris, Oosterhoff & Metzger, 2013) causing them to spend more time working on family income (Dunifon et al. 2013).

According to Yaacob dan Siew (2010), mothers who work over time became the factor of aggressive action of young people and the findings were also supported by (Nik Yaacob, & Siew 2010) in their findings that working mothers had time constraints with children and have minimal time to monitor academic achievement and provide a negative experience throughout the growth of children. The impact of this negative experience led to the process of personality development and the young people's character, mainly emotionally and spiritually (Han, Miller & Waldfogel, 2010; Han, & Miller, 2009; Lyons-Ruth, 1996).

Apart from the attachment to the family, the involvement of young people with the university is expected to impact on non-integrity action (Wray-Lake et al. 2012), where young people's confidence in these social institutions in solving problems, decision-making and sharing of emotions is a barrier to non-integrity of young people.

Young people's attachment to co-curricular activities at the university is reported could curb non-integrity behavior of young people (Fingar, & Jolls, 2014; Lawrence, 1985). This is because the attachment to co-curriculum activities is a platform for young people to have bond with university lecturers and administration, and also to care for personal performance and achievement of young people is expected not to engage in immoral activities (Farb & Matjasko, 2012).

Dimension of Involvement

The informal social control scale of the Dimensions of Involvement measures the level of involvement of young people towards families, universities and colleagues, where the higher levels of involvement, the higher values of the integrity of the young. This dimension tests the involvement of young people with social institutions in life activities, especially social activities such as spending time with family, participating in university activities and recreating with friends.

The dimension of involvement refers to individual involvement with social activities performed during leisure time. The main idea is that the higher individual involvement of social activity during leisure is expected to reduce the tendency of immoral activity (Wiatrowski, Griswold & Roberts, 1981). Someone involved in social activity will be bound by certain deadlines, dates, hours, and plans (Brownfield, 2010).

Family involvement in meeting free time with young people is expected to curb non-integrity action (Hoffmann 1995). Interaction with family in social activities not only reinforces non-integrity action, but also has a positive impact on the development of personality and character of young people. This is because interactions between families and young people form a positive emotion that became the factor of neglect of immoral activity (Khoury-Kassabri, Khoury & Ali, 2015).

However, family involvement in fulfilling leisure time with young people is closely related to the structure of family interaction. According to Hoeve et al. (2011), parents who have low interaction with young people because family structure failure is expected to also have low involvement to spend time on social activities. This directly contributes to the level of non-integrity of the young people (Dunifon et al. 2013).

In addition, social activities carried out with colleagues and universities are also reported to reduce the inclination of the young people to do non-integrity action (Ferris et al. 2013). This is because, in practice, participation in university clubs is associated with excellent academic achievement and the involvement of social activities like religiously linked to low non-integrity action (Ludden, 2011).

The involvement of social activities, especially with colleagues, is expected to open the opportunity for communication interaction and the space of non-integrity. According to Boyes et al. (2017) in his study of sports athletes, physical activity has directly opened the space of activity of young people with disabilities such as drug abuse. The use of drugs in physical activity is encouraged by friends who tend to have high sports performance but in the wrong way. The findings of this study were also supported by the previous study, in which the concerns of young people were denied by colleagues make this individual reject the value of integrity (Chapple, 2005).

However, involvement in social activities with colleagues at the university is capable in developing young people leadership, communication and social responsibility skills. Directly, this skill creates a better personality than young people who do not involve in social activities with colleagues and universities (Farb, & Matjasko, 2012). Voluntary social activities especially involving voluntary organizations increase young people civic engagement initiatives. Time allocation in managing volunteering activities directly reduces the inclination of young people into non-integrity activities (Quintelier & Quintelier, 2008).

This study is supported by Oosterhoff et al. (2017) reported that the period of social activity involving young people with colleagues and the university directly increased confidence and self-esteem, where the higher the involvement of young people in social activities, the higher the level of neglect of non-integrity.

This is due to the time set for carrying out social activities, namely planning and implementation of this activity that contributes to the integrity of the young (Peck et al. 2008). Involvement in the process of planning and implementation of social activities is reported to have a negative impact on non-integrity actions and to enhance the development of soft skills among young people (Ferris et al. 2013).

Dimension of Belief

The informal social control scale of the Dimensions of belief measures the level of young people's belief in religion and law to curb non-integrity action. Higher levels of religious beliefs and the belief in law enforcement bodies are expected to increase the integrity of the younger people, where the level of neglect of non-integrity activities is high. For this purpose the dimensions of belief are measured in terms of religious activity practices, involvement of volunteerism on religious activities and support and participation in activities organized by law enforcement bodies.

For the element of belief, it refers to the level of compliance values, loyalty and individual beliefs of religious institutions and legislation (Alston et al. 1995). From past study, various fields of culture and religion believed that religion was able to curb the action of non-integrity of young people. Religious institutions are responsible for promoting values, morals and ethics for young people to become a community of integrity (Obasola, 2013).

Religious practices and volunteerism participate in religious activities among young people are expected to enhance moral values and integrity. According to Laird, Marks & Marrero (2011) in the study of religious function in reinforcing non-integrity action found that more often young people participating in religious activities, higher values of integrity are nurtured. However, the lower participating in religious activities will bring the young people to be more likely to involve with misconduct activity.

The finding of this study was also supported by Ludden (2011) study on volunteerism among rural young peoples that young people participating in religious activities were reported to be more involved with volunteerism, lack of behavioral problems, high motivation and high academic achievement. In addition, these civic activities are not only participated in residential areas, but they will also participate in religious activities organized by the university.

The belief that religious institutions are not only able to improve the integrity of the young people, but this belief directly enhances their academic performance. This idea is supported by Mustapha (2013) who studies religion and non-integrity among young people found that

respondents with high religious beliefs have a family background that emphasizes religious aspects within the family (Chamrathirong et al. 2013). In addition, young people that have embraced moral values and religious principles as the basis of life were found less likely to participate in activities without integrity. In addition to families, educational institutions with high religious spheres are reported to have high academic achievement (Farb, & Matjasko, 2012). This clearly demonstrates the belief in religion not only reinforces non-integrity action, but also affects academic achievement and personal development of young people.

In addition to religious institutions, belief in laws and enforcement bodies' initiatives in curbing non-integrity action is also reported to increase the integrity of the young. The belief that every misconduct is confronted with the right punishment (Jiang et al. 2014) and joining volunteerism activities organized by enforcement bodies is expected to curb undermining young people (Weisburd, & Eck, 2004).

The law was established to ensure stability and security within the community and law enforcement is to ensure that community groups comply (Justice, & Prevention 2018). Volunteer initiatives and activities implemented by an enforcement body aim to inject the awareness of young people to restrain themselves from non-integrity activities (Wiley, & Esbensen, 2016). While informal social controls are expected to be more effective for the long term to curb non-integrity action, formal legal controls, especially law are indispensable because of its effectiveness in the short run to control non-integrity (Omoyibo, & Obaro, 2012)

Dimension of Commitment

Informal social control scales from dimensions of commitment measure the level of commitment of young people towards families, universities and colleagues, where higher levels of commitment, higher values of the integrity of young people. This dimension tests the commitment of young people to social institutions in their lives. Commitment individual to serving the parents, become outstanding students in university and be friends who are pleasing to other colleagues is the factors to increase the integrity of young people.

Commitment dimension which refers to the commitment of the young in preserving the emotions or feelings, views and perceptions of major affiliations, namely: 1) family, 2) educational institutions (school) and 3) friends against the effects of conduct (Baumeister, & Leary, 1995). According to Wheeler, Reis & Nezlek (1983), the dimension of commitment is to maintain social bonds among young people with social institutions and is reported to reduce the inclination of non-integrity.

This is to maintain an individual's level of compliance with the key combination. Hirschi argues that the higher the level of individual emotional commitment with the key combination, the less individual tendency is to act unintegrated. The support of this argument is that human basic needs are security, where to be safe, no individual in the world wants to live alone and acts alone to induce stress (Han et al. 2010). The idea that life alone negatively affects young people is also linked to the findings of the study of Valdimarsdóttir, & Bernburg (2015) on the commitment of young people with social institutions and acts of non-integrity of young people. The results of the study report that young people's commitments to neighborhood activities can have a negative impact on their level of non-integrity (Warner, & Burchfield 2011), where the lower levels of young people commitments with neighborhood activities, the lower values of young people integrity (Thorlindsson, Valdimarsdóttir & Jonsson, 2012).

The low level of integrity of young people is closely related to family commitment in applying religious, social and cultural values in young people who value the integrity of young people Chamrathirong et al. 2013). Fostering the value of integrity of young people by the family, is reported to have a significant relationship between the commitment of the young and the family (Schroeder, Giordano & Cernkovich, 2010). This study is consistent with previous literature highlights that young people who have a high commitment to maintaining good relationships with their families, being individual expectations and serving the family are expected to reduce the tendency of this individual to engage in uninspiring activities (Khoury-Kassabri et al. 2015).

In addition, emotional bonds that derive from the family to young people foster positive emotions, mental health and behavior with integrity as opposed to young people who lack emotional support from the family. This idea is supported by the study of Chamrathirong et al. (2013) suggests that parents' commitment to the younger generation is a significant predictor of the non-integrity act of young people and is largely due to the application of positive emotions.

Hence, in assessing the integrity of the young, this study chose an informal social control instrument, by Cho (2014) that analyzed the dimensions of informal social control such as 1) attachment, 2) Involvement, 3) Believe and 4) Commitment. However, taking into account the cultural aspects of Malaysia, this study takes into account the Dimensions of the beliefs not only in terms of law, but also in the aspect of religious beliefs. Therefore, in order to test the Dimensions of Belief in religious aspects, the instrument used is the Religious Scale by Abou-Youssef et al. (2011). To evaluate this informal Social Control Scale, here are the methods and analysis of the study.

Research Methodology

The respondents of this study were 388 Higher Education Institution (HEI) students comprising four universities in Melaka, Malaysia. Student selection was based on random sampling. This study use questionnaires as a means of collecting data. Based on the number of respondents (n = 388) with complete data in this study, the sample size is large enough for the use of Structural Equation Modelling (SEM) (Hair, Black, Babin & Anderson, 2010). Before proceeding to the final data collection, pilot study to test the reliability of the instrument was conducted to ensure the consistency of the questionnaire. Cronbach Alpha's reliability coefficient for all four variables, above 0.70, shows a good internal consistency (Hair et al., 2010).

Table 1. Respondent Demographic Distribution

Profile	N	Percentage (%)
Gender		
Male	165	42.5
Female	223	57.5
Age		
18-20	37	9.5
21-23	213	54.9
24-26	88	22.7
27-29	37	9.5
30 above	13	3.4
Status		
Single	338	87.1
Married	38	9.8
Other	12	3.1
Religion		
Islam	290	74.7
Christian	39	10.1
Buddha	36	9.3
Hindu	17	4.4
Other	6	1.5
Race		
Malay	286	73.7
Chinese	66	17.0
Indian	19	4.9
Other	17	4.4
Education		
STPM	10	2.6
Matrikulasi	14	3.6
Pra-Diploma	10	2.6
Diploma	232	59.8
Degree	124	32.0
HEI		
UiTM	136	35.1
UTeM	99	25.5

MMU	100	25.8
KUIM	53	13.7
Frequency of using social media in a day?		
1-2 times	24	6.2
3-5 times	80	20.6
6-10 times	93	24.0
> 10 times	191	49.2
The time used to update social media accounts?		
1-30 minute	115	29.6
31 minute -1 hour	98	25.3
1 hour- 2 hours	85	21.9
> 3 hours	90	23.2
Total	388	100

The adapted instrument was reviewed by a specialist and subsequently a pilot test was conducted to determine the validity of the question. The purpose of this study is to identify the indicator of social control scale by using the exploratory factor analysis and identify the structure of the measurement model by using the Confirmatory Factor Analysis (CFA).

Research Instrument

The questionnaire consists of two parts used as the instrument of this study. Part A consists of general information on demographic variables such as gender, age, status, race, education and social media usage. Part B contains a social control scale adapted from Cho (2014), then translated into Malay. The scale to measure social control is a well-established scale that has proven its reliability because it is widely used in past studies. Reliability cronbach alpha for all four social control scales - the constructs of attachment, involvement, trust and commitment are between 0.70 - 0.83 (Cho, 2014). The steady use of the scale actually helps in terms of the reliability of the scale in gaining information through the public (Babbie, 2013). This scale contains 33 items and is measured using a seven-level interval scale of 1 = strongly disagree to 7 = strongly agree. This measurement scale measures attachment, involvement, belief and commitment.

Table 2. Instrument of Informal Social Control and Cronbach Alfa

Dimensi of informal social control	Research Instrument	Operational Definition	Research Construct	Cronbach Alpha
Attachment	<i>Social Bond Scale</i> (Cho 2014)	attachment refers to the individual need to have a communication relationship with parents, teachers and friends.	Attachment to family	.81
			Attachment to university	
			Attachment to friends	
Belief	<i>Measuring Islamic-Driven Buyer Behavioral Implications: A Proposed Market-Minded Religiosity Scale</i> (Abou-Youssef et al. 2011)	individual beliefs of religious and legal institutions in curbing acts of misconduct.	Belief in religious	.81
			Belief in law	
			Belief in enforcement bodies	
Involvement	<i>Social Bond Scale</i> (Cho 2014)	involvement refers to social activities performed during leisure time.	Involvement to Family	.84
			Involvement to University	
			Involvement to friends	
Commitment	<i>Social Bond Scale</i> (Cho 2014)	individual commitment in preserving emotions or feelings, views and perceptions; 1) family, 2) educational institution (university) and 3) friends.	Commitment to family	.91
			Commitment to University	
			Commitment to friends	

Data Analysis

The data were analyzed by using descriptive statistic to describe the respondent profile of the study and exploratory factor analysis (EFA) with IBM SPSS 22.0 software. Analyzing EFA is an important foundation for strengthening the construction of constructs (Schumacker & Lomax, 2010). The main use of EFA is to reduce the number of items and to detect the relationship structure between items that make up the construct dimension (Hair et al., 2010). In this study, principal component analysis with varimax rotation is used to determine the number of components.

Confirmatory Factor Analysis (CFA) was performed with the help of AMOS 21.0 software. The CFA aims to determine the number of items included in the constructs in parallel with what is stated in theory (Byrne, 2010). The accuracy of the CFA model matching is determined by a combination of at least one Absolute Fit Indices and one Incremental Fit Indices (Hu & Bentler, 1999; Hair et al., 2010) and Parsimony Fit Indices (PFI) (Hair et al., 2010). The test on CFA is used to determine whether the tested model should be accepted or rejected. However, there is no specific rule that determines whether a compatibility index needs to be reported for a model (Hooper, Coughlan & Mullen, 2008, Hair et al., 2010). The use of three or more compatibility indexes is sufficient to prove a model fit, without to report all existing fit indexes (Hair et al., 2010).

Findings

Exploratory Factor Analysis (EFA), Social Control

The Social Control Measurement Scale tested consists of four constructs: Attachment, Involvement, Belief and Commitment and 33 items. Kaiser-Meyer Olkin Measure of Sampling Adequacy (KMO) value = 0.894 is above the value of > 0.6 to meet the exploratory factor analysis (Hair et al., 2010; Pallant, 2007). While the value of Bartlett's Test is significant ($p < .05$). This shows that the items used in the Exploration Factor Analysis of this study have good interconnected strengths with each other. Table 2 shows the result of Construct re matrix correlation.

Table 2. Social Control Correlation Matrix

<i>Kaiser-Meyer-Olkin Measure of Sampling Adequacy.</i>		.894
<i>Bartlett's Test of Sphericity</i>	<i>Approx. Chi-Square</i>	7228.149
	df	561
	sig.	.000

According to Hair et al. (2010), items with low loading factor from 0.50 should be removed. In this study, two items of commitment and one of the attachments were eliminated due to a low loading factor of less than 0.50. To test central validity, researchers use Average Variance Extracted (AVE) and Construct Reliability (CR). According to Hair et al. (2010), the AVE value should be greater than 0.5 and CR is greater than 0.7. Based on AVE's decision for belief and commitment, these two constructs exceeded 0.5 while their attachment and involvement were 0.37 and 0.41 respectively. Although the AVE value for attachment and engagement is below 0.5, it is still acceptable if the CR value exceeds 0.7 (Fornell & Larcker, 1981). The reliability value of all four latent variables (constructs) ranges from 0.734 to 0.916, greater than 0.70, shows that Cronbach's alpha is in good condition. The discrimination validity is to measure one construct with another construct and should not have a high correlation. Byren (2010) suggests that the value of $r = .90$ or more indicates that the variable has a high correlation. Since the correlation findings in Table 3 show values between .611 to .747, this means that there is no high correlation problem (multicollinearity).

Table 3. Average Variance Extracted, Construct Reliability, Reliability and Correlations

LATENT VARIABLE (Construct)	AVE	CR	A	Attachment	Belief	Involvement	Commitment
	0.37	0.77					
Attachment	4	9	0.792	0.611			
	0.55	0.83					
Belief	8	3	0.906	0.535	0.747		
	0.40	0.73					
Involvement	9	4	0.925	0.496	0.588	0.640	
	0.54	0.91					
Commitment	9	6	0.960	0.432	0.353	0.141	0.741

Note: AVE = Average Variance Extracted, CR = construct reliability, α = Cronbach's alpha

Table 4. Factor Loading Hypothesis Construct Against Indicators

Indikator		Konstruk	Statistik Loading
KT1	?	KETERIKATAN	.695***
KT2	?	KETERIKATAN	.729***
KT3	?	KETERIKATAN	.630***
KT4	?	KETERIKATAN	.542***
KT5	?	KETERIKATAN	.521***
KT6	?	KETERIKATAN	.568***
KT7	?	KETERIKATAN	.703***
KT8	?	KETERIKATAN	.773***
KT9	?	KETERIKATAN	.698***
KP1	?	KEPERCAYAAN	.298
KP2	?	KEPERCAYAAN	.260
KP3	?	KEPERCAYAAN	.275
KP4	?	KEPERCAYAAN	.615***
KP5	?	KEPERCAYAAN	.795***
KP6	?	KEPERCAYAAN	.777***
KP7	?	KEPERCAYAAN	.667***
KP8	?	KEPERCAYAAN	.785***
KP9	?	KEPERCAYAAN	.826***
KP10	?	KEPERCAYAAN	.911***
KL1	?	KETERLIBATAN	.653***
KL2	?	KETERLIBATAN	.654***
KL3	?	KETERLIBATAN	.905***
KL4	?	KETERLIBATAN	.711***
KL5	?	KETERLIBATAN	.759***
KL6	?	KETERLIBATAN	.472
KL7	?	KETERLIBATAN	.599***

Indikator		Konstruk	Statistik Loading
KL8	?	KETERLIBATAN	.570***
KL9	?	KETERLIBATAN	.742***
KO1	?	KOMITMEN	.643***
KO2	?	KOMITMEN	.711***
KO3	?	KOMITMEN	.845***
KO4	?	KOMITMEN	.819***
KO5	?	KOMITMEN	.558***
KO6	?	KOMITMEN	.815***
KO7	?	KOMITMEN	.766***
KO8	?	KOMITMEN	.922***
KO9	?	KOMITMEN	.835***
KO10	?	KOMITMEN	.662***

*** Standardized Regression Weights, significant level at the .001 (2-tailed)

Based on Table 4, all loading factors are significant at the level of 0.001 and above 0.5 for all indicators except factor loading and regression for trust constructs and involvement of KL6 indicator at $R = 0.47$. Hair et al. (2010) suggesting a value of 0.5 above is still acceptable. Accordingly, items below 0.5 must be removed due to low load factor. In addition, high standard regression values (0.521 to 0.989) indicate that all measured indicators can significantly represent their latent variables - constructs.

Confirmatory Factor Analysis (CFA), Social Control

Table 5. Confirmatory Factor Analysis (CFA)

Description	χ^2	CMINDF	RMSEA	GFI	IFI	TLI	CFI	PGFI
Model CFA	473.605	2.223	0.056	.905	.943	.932	.943	.698

The measurement model in Table 5 shows a good data fit with eight indicators ie (χ^2 , CMINDF, RMSEA, GFI, IFI, TLI, CFI and PGFI) as shown in Table 5. However, Marsh & Hau (1996) Chi-square (χ^2) can be divided by degrees of freedom ($df = 100$) to evaluate model fit compared to using χ^2 (CMINDF). If the CMINDF statistics count is less than the value of 5, the fit of the data for the validation factor model is good (Marsh & Hau, 1996). CMINDF for this measurement model is less than the value of 5 (CMINDF = 2.223). This shows a fairly good CFA model. Furthermore, the RMSEA value is .056 which is lower than .08 as suggested by Kline (2010). The index coefficients in Table 5 are all greater than .90 show a good model fit (Byrne, 2010), and the PGFI value is greater than 0.5 (.698) which also shows a good model fit with data (Hair, et al., 2010). Sixteen (16) items have been combined due to the high index value of the modification (M.I). Figure 1 shows the CFA Model for this study.

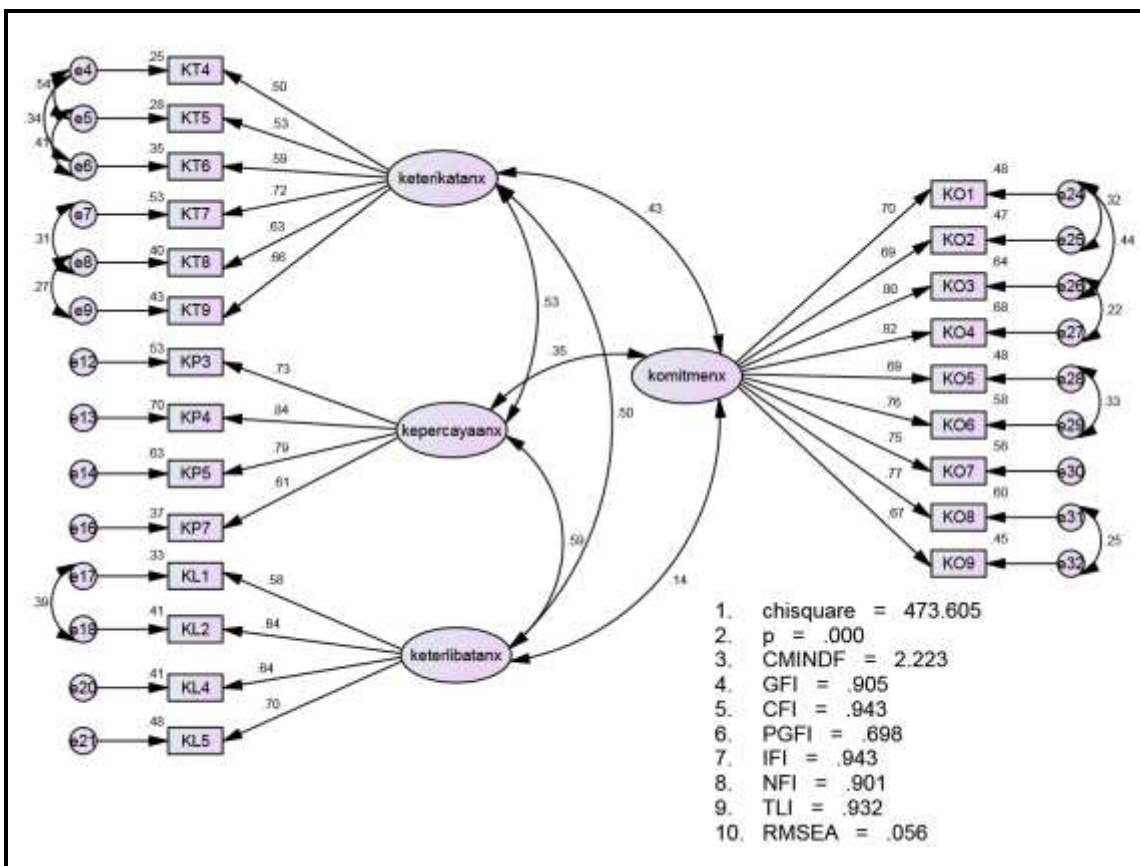


Figure 1. Confirmatory Factor Analysis (CFA)

Discussion

Findings show that multi-dimensional models of social control scales have achieved good model fit and achieve convergence validity based on significant relationship variables. This scale also achieves discriminant and predictive validity that supports the psychometric characteristics of the Malay version. The confirmatory factor analysis model (CFA) with construct validity also illustrates that the constructs of attachment, involvement, beliefs and commitments in the informal social control theory involving social institutions such as families, friends and universities have been valid tested to represent their respective constructs. However, this scale is limited to measuring young people actively using social media.

Conclusion

The main focus of this study is to identify the psychometric characteristics of the aspect of validity and reliability of the scale of social control adapted from the scale Cho, 2014; dan Abou-Youssef et al. (2011). The need to translate this scale into Malay is to open the study space to understand and measure the level of social control among Malaysians. This should be done because the measurement of social control has attracted Western researchers (Baumeister & Leary 1995; Kendall, 2014; Booth & Varano, 2015) which must be followed by Malaysia to benefit from the use of this media more effectively and with integrity.

Study on crime prevention highly concentrated on formal social control such as law enforcement rather than moral practice because enforcer believe that formal social control more

efficient in term of time consuming to reduce crime. However, it is not lasting as what informal social control can offer where crime prevention through value such as integrity value. This study exploring new parameter of knowledge by adopting social control and enlighten integrity value among young people to reduce immoral behaviour where little focus and measurement made by researcher. Contribution of this study where informal social control scale by statistically proven can measure the integrity value and enlighten young people behavior to reduce and control immoral action.

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