

The existence of Punjab ethnics are very welcome for many years ago till now in Medan, Indonesia . But time by time and reason by reason, it is quit difficult to find out Punjab ethnics in Medan. It is perhaps the phenomenon of cultural problem as well as young generation mind when they want to involve living in the middle of majority ethnics. The context of the pluralistic relates to the situation, cultural context, and the context of ideology in Medan. But the beauty and the harmony of the minority people living can still be seen in Medan till now. There is no major conflict can be seen in the middle of this area. People live by helping each other without seeing the diversity. There are several cultural products as a result of acculturation, adaptation and accommodation occur. The resulting cultural product is a unifying tool to redefine the expression of the culture of origin to express its identity. Punjab ethnics is a very unique and colorful.

The Uniqueness and Colorful



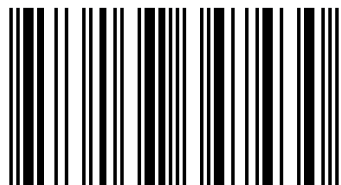
Dr. Nur'aini

The Loss of Punjab Ethnics Due to The Cultural Phenomenon

Unique or Young Generation Problem?



Dr. Nur'aini is a very talented and senior lecturer in State University of Medan (Unimed), Indonesia and has dedicated herself for years to create many golden generations in Unimed, Medan Area University (UMA) and other universities as a lecturer and also as a researcher. She has published many national and international articles including books.



978-613-7-34743-0

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Academic Publishing

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THE
Character Building
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Cover image: www.ingimage.com

Publisher:

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International Book Market Service Ltd., member of OmniScriptum Publishing Group

17 Meldrum Street, Beau Bassin 71504, Mauritius

Printed at: see last page

ISBN: 978-613-7-34743-0

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DEDICATION

This fantastic book is dedicated first and foremost to myself. I never expected, in a million years, I would arrive at this particular point that I can complete this excellent book. I also dedicate this to God (Allah SWT), to my beloved parents and also to my father-in-law and mother-in-law for all their love, patience and support.

This book becomes terrific with the support of my lovely husband to every dream I creates and my very handsome son without whom it was almost impossible to complete this book.



ACKNOWLEDGEMENT

Bismi Allah al-Rahman al-Rahim

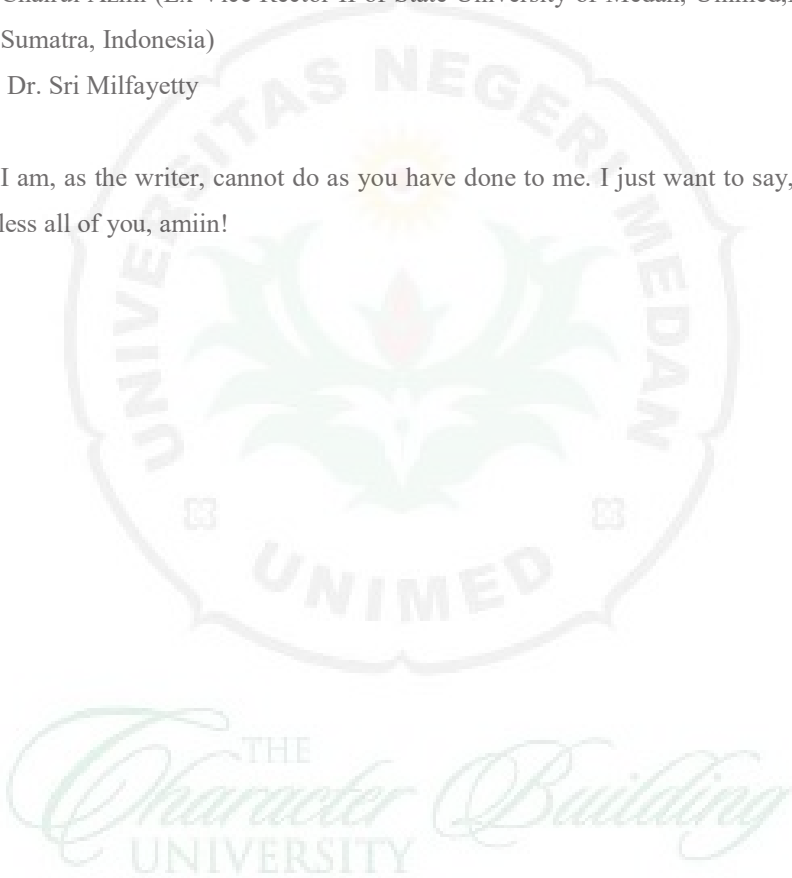
It is my gratitude to Allah SWT, God Almighty, who always bestow His guidance and mercy, Peace be upon the Prophet Muhammad, family, friends and the Muslims and successor muslimat message of Islam entirely. Human life is dynamic and colorful. It may be true if someone's activity day by day is just filled with a routine that does not change. In society, writing is still a very limited circle habit. Only certain people who have a culture of good writing. By writing, it is not only able to bring a stack of mosaic insights in our brain, but actually writing is also able to empower and makes our lives more qualified.

Formally, this book aims to fulfill and to complete the public understanding and satisfaction on **THE LOSS OF PUNJAB ETHNICS DUE TO THE CULTURAL PHENOMENON AS A MINORITY PEOPLE IN MEDAN, INDONESIA**. It can not be denied that the writer has received a lot of contribution, guidance, feedback and constructive advices from various parties to make this book perfect. For that, on this occasion, specifically the author would like to convey appreciation and gratitude to the following person:

1. Prof. Dr. Syawal Gultom, M.Pd (Rector of State University of Medan, Unimed, North Sumatra, Indonesia)
2. Prof. Dr. Abdul Hamid. K. M.Pd (Vice Rector I of State University of Medan, Unimed, North Sumatra, Indonesia)
3. Dr. Restu (Vice Rector II of State University of Medan, Unimed, North Sumatra, Indonesia)
4. Prof. Dr. Sahat Siagian (Vice Rector III of State University of Medan, Unimed, North Sumatra, Indonesia)
5. Prof. Dr. Manihar Situmorang (Vice Rector IV of State University of Medan, Unimed, North Sumatra, Indonesia)
6. Prof Tri Hanggono Achmad (Rector of Padjajaran University), Indonesia

7. Drs. Erwan. H.M. Erwin Siregar, MBA (Medan Area University/Yayasan Agus Salim, Medan, Indonesia)
8. Prof. Dr. Ibnu Hajar, Damanik (State University of Medan, Unimed, North Sumatra, Indonesia)
9. Chairul Azmi (Ex Vice Rector II of State University of Medan, Unimed, North Sumatra, Indonesia)
10. Dr. Sri Milfayetty

I am, as the writer, cannot do as you have done to me. I just want to say, may God bless all of you, amiin!



FOREWARD

The book is designed to determine the existence of Punjab ethnics for many years ago till now in Medan, Indonesia. The context of the pluralistic relates to the situation, cultural context, and the context of ideology in Medan. But the beauty and the harmony of the minority people living can still be seen in Medan till now. There is no major conflict can be seen in the middle of this area. People live by helping each other without seeing the diversity.

There are several cultural products as a result of acculturation, adaptation and accommodation occur. The resulting cultural product is a unifying tool to redefine the expression of the culture of origin to express its identity. From the conclusions, it can be put forward several propositions as follows:

- 1) Theoretical models of the influence of acculturation and ethnic identity proved able to predict the adjustment, and provide direct or indirect influence on the adaptation of the adolescent community of the Punjab tribe in Medan.
- 2) The acculturation of the Punjab youth community has a pattern of integration, separation, assimilation and the development of ethnic identity status taking place at the stage of ethnic identity unexamined, search, achieved, and generally at the stage of development of unexamined ethnic identity.
- 3) Acculturation of integration, separation and assimilation proved able to predict self-adjustment and give positive effect directly or indirectly, but the acculturation of separation gives a negative influence in the effort to form adaptation to the Punjab community of teenagers in Medan.
- 4) Discovered unexamined, search and achieved ethnic identity as a mediator and provided positive support for acculturation of integration and assimilation, but contributed negatively to the acculturation of separation in an effort to shape the adolescent adolescence of the Punjabs in Medan.
- 5) Discovered unexamined ethnic identity gives greater contribution to acculturation of integration and assimilation compared with ethnic identity of search and

achieved in an effort to form adaptation to adolescent community of Punjab tribe in Medan city.

- 6) Discovered unexamined, search and achieved ethnic identity contributes negatively to the acculturation of separation and negatively influences directly or indirectly in an effort to shape the adolescent adolescence of the Punjab tribe in Medan.
- 7) Found adjustment with indicator of physical condition, religion, association and participation, proven role in forming adjustment with peers in social environment, especially education environment at teen community of Punjab tribe in Medan city.



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UNIVERSITY

Medan, 08 January 2018
Wassalam
The Writer,

Dr. Nur'aini

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CHAPTER I

THE LOSS OF PUNJAB ETHNICS DUE TO THE CULTURAL PHENOMENON AS A MINORITY PEOPLE IN MEDAN, INDONESIA

1.1 INTRODUCTION

In this chapter we described the background of the study that discusses the preliminary study results that include adjustment and the factors that influence the adjustment, then put forward some previous research results related to adjustment. Furthermore, also formulated the problem, the purpose of research and the usefulness of research in theoretical and practical.

In this era of globalization, adolescents face a variety of challenges to adapt to rapid changes. Various dynamics and problems in family life, school and community, requires adolescents to understand themselves and their environment. The demand for adolescence includes the ability to deal with every issues positively. The greatest challenge in adolescence is to escape the effects of childhood and make the transition of life into adulthood. To meet the demands of these developments, adolescents are expected to have the ability, skills, and endeavor to adapt to any demands.

Adaptability was different for every adolescent, some have good adjustment skills so that they can grow steadily in the face of self-change, but some are not good in adjusting in their social environment, thus raising the problem that increasingly complicate the position of adolescents. This difference in self-adjustment is due to many factors, both internal (in the adolescent) and external (outside of the adolescent). Factors from within the adolescent include thoughts, attitudes of individuals derived from the appreciation of the individual to the environment, genetic factors, and biological factors that already exist in the individual from birth, and factors from the outside of adolescent self that includes parental support including culture, peers, and social environment.

The next study conducted by Scott and Scott (2005) which identified other important variables to predict the ability of adjustment is the physical variable and social environment variables, among others, community culture, while one of the demographic variables that also affect the ability of adolescent and adolescent adjustment that is the status of minority group.

In multiethnic and multicultural countries such as Indonesia, adaptation to adolescents is not easy to do. Until at the moment, there are more than 500 ethnic groups using more than 250 languages (Suryadinata, 1999). Each ethnicity does not stand as a closed and independent ethnicity but interact and interdependent (Abdillah, 2001), and influence each other (Siahaan, 2002). The strong demand for uniformity in the circle of teenagers, makes it difficult for some teenagers in certain ethnic groups to quickly adapt and adapt to different environments with their ethnicity. In Indonesia there are a number of ethnic minorities who also face a formidable challenge in adapting. Among the many ethnicities in Indonesia there are ethnic communities whose population numbers tend to be less than most ethnic communities. Such ethnic communities belong to minority communities. Ethnic minority communities are groups that usually distinguish themselves and are differentiated based on different ethnicity (Berry, 1992). Furthermore, Phinney and Rotheram (1987, in Tarakanita, 2001), mention that the term minorities and the majority point to the number of people who belong to the ethnic community. This is supported by Xiaotong (in Wu, 2006), stating that minorities can be distinguished according to a number of criteria, one of which is to have strong customs, strong religious traditions or not, and have written or oral language and they have foreign relationships with people. people of ethnicity.

One of ethnic minority community who lived in Indonesia was the Punjab tribe, one of the sub-ethnic originating from India. Compared with other ethnic immigrants like Tiong-Hoa, whose population was more and spread, while the Punjab population was fewer and concentrated in certain areas. The Punjab tribe originated from northern India, in general today many live in the city of Medan, North Sumatra and Jakarta in particular. The population of the Punjab community in

Medan ± 2000 people, and from year to year there is an increase (the foundation that houses the Punjab). As many as 90% of the population of the Punjab community in the city of Medan associate and mingle with people of different cultures / ethnicities, while another 10% live colonize with their ethnic peers.

The Punjab tribe is strongly tied to the system of norms and customs, religions and languages, has its own culture and religion that has been brought up since the time of their ancestors from generation to generation which is their characteristic and ultimately the guide of life. Although generally they have mixed with the people in the city of Medan, with diverse cultural background, but they still remain firm to maintain the prevailing culture within the community, such as still using the Punjabi language and eating typical foods that are usually eaten, the teachings of religion which requires wearing turbans and scarves, traditional clothing and customs, such as childbirth, marriage and death events, and Punjab tribal days, while their religion has not been recognized in Indonesia.

The Punjab ethnic minorities, with the above characteristics, often make them constrained to adapt to the social environment outside their ethnicity, due to this ethnic tendency to maintain these characteristics in accordance with the culture and religious teachings they believe in their community. For example, in schools should choose and follow religious lessons other than Sikh religion, cutting hair, leaving clothes they must wear daily, which is a prohibition in religious teachings, this will be a constraint of social adaptation. If they do not do so they will face obstacles to adjustment, whether in the community such as work, interpersonal with others, and in the educational environment, so many Punjab community found that violates the teachings of his religion

The above phenomenon occur in parents and adolescents especially seen in most teen communities of the Punjab tribe who have difficulty in adjusting to the social environment especially in the education environment. The results of studies conducted Ekky Siwabessy (2002), against some teenagers Punjab support this condition. Teenagers in the Punjab generally feel that they are treated differently and are still considered strangers by teenage friends from other ethnic groups, such as

Batakese, Malaynese, Minangnese, and Javanese. This condition causes many teenagers Punjab feel inferior or less confident when they are or join with peers from other ethnic.

The difficulties faced by adolescents of the Punjab tribe in adapting outside their ethnic social sphere are clarified through first the study of the research which conducted by researcher (Nuraini, 2013). The study was conducted by surveys using an open questionnaire given to 60 teenagers in the 12- to 22-year-old Punjab tribe. The goal is to get an overview of the problems and factors that hamper the adaptation of Punjab youth in the education environment. The survey results show that 70% of adolescent Punjab tribe experienced obstacles adjustment due to the psychological pressure of peers in the education environment. Psychological pressure of mockery due to physical appearance (skin color, long hair in teenage boys, and face shape) often uses attributes according to religious advice, makes teenagers feel very different from their peers and "rivet" designations that should not be given to the Punjab tribe. This condition causes teenagers tend to withdraw Punjab tribe and reduce participation in the environment of peers of other tribes, especially the majority of local tribes.

The physical appearance that is the long-haired is a must for the Punjab Sikh religion, the act of cutting their hair do, just to follow the usual ethnicity of people outside of their ethnicity. Different conditions in the teenagers of the Punjab tribe, making them often mocked, even mockery thing. As a result they become irritable and irritated, so there is a feeling of being lazy to get along with teenagers from other tribes. Although Punjab teenagers often exhibit resistance in self-defense, but constant mockery causes adolescents to experience obstacles in self-adjustment. On the other hand the Punjab adolescent is difficult to abandon the tradition established by his religion, because of the strict Punjab teachings to continue their cultural and religious traditions.

The religion of the Punjab adolescent is a Sikh religion, which is a religion that has not gained recognition from the Indonesian government, making it difficult for them to find schools that fit their needs as Sikhs. This condition forced the Punjab

teenagers to choose to study in schools that teach different religions with their religion, namely Catholicism, Protestantism, Hinduism, Buddhism, and even Islam to be learned. This often frustrates them, but since Sikh religious teachers are not available, they are reluctant to accept the situation. In line with Sikh religious teachings that require male teenagers to lengthen their hair and wear turbans, while women wear scarves to cover their heads, all Punjab adolescents should do so even though they are in very different environment.

Another pressure felt by the Punjab adolescent is the rule in schools that requires boys to be short haired, only certain schools allow them to keep their religious advice. This condition also makes teenagers Punjab feel depressed because they also have to look different from other teenagers his age, which according to Santrock (1995) the pressure to follow peers is very strong during adolescence. In these differences the Punjab adolescent strives to get along and position themselves according to the expectations of their friends, but the different look forces them to accept the taunts or rejection of their surroundings

The incompatibility of teenagers in the Punjab tribe with the appearance of peers makes the Punjab teenager accept the unfavorable consequences for his adjustment. Based on the observation of the researcher, due to these adjustment constraints, Punjab adolescents are generally less sociable, even they have almost no close friends, nor do they have study group and tend to choose friends from other Punjab tribes. To make friends with peers, they feel fear, shame, and shyness, because their appearance is different and the treatment of peers from other ethnic groups who show little acceptance makes them feel uncomfortable with the school environment.

The pressure experienced by teenagers in the Punjab tribe, make them feel inferior and less confident, even some teenagers are not strong enough to accept pressure to choose to get out of school / campus. Punjab tribal youth tend to be quiet and only talk as necessary when in school / campus. This means that conditions indicate the existence of adaptation problems.

Punjab adolescents are also rarely involved and participate in curricular and extracurricular activities as well as day-to-day activities at school / campus. For examples, on the 17th of August celebrations, art performances, bazaars, sports, educational day, resurrection day and other activities at school / campus. This happens because they do not know much about the purpose and purpose of the activity. In addition there are still parents who forbid them to follow the activities, because they think their children do not match, wasting time, and even parents do not support their children to follow the activities that exist in the school / campus. They assume that many associations are not in accordance with their culture, so they are better to avoid and do not want to involved or participate, this act will hinder the adjustment. Punjab tribal youths experience pressure not only when facing the environment outside of their tribe, but also when facing the pressure of their families that require running the rules of religion.

Family treatment and treatment of unfavorable friends make them feel fearful and anxious when too close to other ethnic friends, because they think they are not in accordance with their culture. This also affects the friendship of the opposite sex from another tribe, they are afraid to change their religion belief, so that from the beginning their parents limit the interaction with the opposite sex from different tribes. Their parents do not want to take risks, so the punjab teenagers better avoid or stay away, and get along or befriend as necessary with people from other ethnicities. It also contributes to the inhibition of self-adjustment with peers.

If analyzed more deeply, in fact the phenomenon of obstacles to adjustment with the social environment, especially the educational environment experienced by adolescents Punjab tribe, not only because the treatment received due to characteristics of himself that is different from the teenagers in general or as ethnic minorities (physical circumstances), but because of restrictions from the social environment of the Punjab tribe itself, among others religious teachings, association with peers, and participation in activities at school / campus. This restriction is based on the anticipation of parents so that their children do not mix with other types of

tribes, because they do not want the teenagers to leave their religion. Usually they are mated with one tribe, so that their children do not convert because of marriage.

Based on preliminary studies and phenomena encountered by researcher, it was revealed that Punjab adolescents experience adjustment problem because of the pressure from peer environments to get along and look in line with the expectations of their peers. On the other hand pressure from parents and religious rules that strictly force the teenagers to run the rule, so that teenagers Punjab tribe is in a dilemma situation which then raises a number of problems of adjustment in the educational environment.

The characteristics that determine the adjustment in this study are culture (religion), physical (physical condition), culture of society and minority groups, as a basis that affects the adaptation of adolescent communities of the Punjab tribe. This is supported by the results of Schneiders (1964), which says that; Physical and cultural factors, including religion, are factors that can influence a person's adjustment in his or her social environment, differences in cultural values including religion will lead to differences in self-adjustment. This is in line with the opinion put forward by Scott and Scott (2005), that one of the predictor variables of adolescent self-adjustment is a social environment variable comprising a community culture, and a minority group is one of the demographic variables that affects the adaptability of children and adolescents in educational environment.

The emergence of adolescent adjustment problem in the Punjab tribe because of the pressure experienced by adolescents from the education and parents, does not necessarily make teenagers surrender with the pressure, they also make efforts to mix with friends from other cultures in the educational environment, so that the educational environment can accept the existence of himself and can fulfill the obligation to follow the rules of religion that is taught his parents. Teenagers of the Punjab tribe showed an interest in mingling and associating with peers in the educational environment in various ways.

The efforts and desires to engage and participate in the major cultural group in which they live, are reflected in the attitudes displayed when in their social

environment. There are teenagers of the Punjab tribe who are not very strong in holding and carrying out cultural advice of the Punjab tribe, but they have a hard effort to engage and interact with the majority culture in which they live. There are also teenagers of the Punjab tribe who showcase efforts to preserve the cultural traditions of the Punjab tribe, along with a strenuous effort to interact and engage in the activities of the majority tribe. However, there are teenagers who are trying to hold on to the culture they have been embracing, without the desire or effort to engage in interaction with the culture of the majority.

The behavior displayed by these Punjab adolescents indicate that there is an intermingling effort with other cultures, the behavior according to Matsumoto (2000) is an adaptation effort to a culture different from the culture of the individual in which the individual lives and socializes. This concept is generally used to connect the movement of individuals from their countries to other countries and learn to live with other cultures (Matsumoto, 2000). The adaptation effort is referred to as a process, which in this research will be referred to as acculturation.

The understanding above encourage researcher to examine the acculturation patterns found in adolescents Punjab tribe in the city of Medan. To further examine the acculturation pattern in the Punjab adolescent, a follow-up survey of 30 Punjab teenagers in 2014 was conducted using a questionnaire referring to the acculturation concept proposed by Berry (1993). According to Berry, acculturation is a change that occurs in the individual as a result of contact with two or more cultures, measured through beliefs / values, attitudes, and behavior. Based on the acculturation concept proposed by Berry, two continuous questions are asked.

The question is 1) is it important to maintain and develop and maintain the uniqueness of your cultural heritage ?, 2) is it important to interact and socialize and participate with other cultural groups? The answers to both questions are "yes" and "no", which will result in four acculturation strategies. The results show that from 4 (four) acculturation strategies proposed by Berry (1993) namely integration, separation, assimilation and marginalization, there are only three acculturation strategies in Punjab adolescents was 40% integration strategy, 20% separation

strategy, and 40% assimilation strategy. This study found no marginalization strategy, so the next discussion will only use three acculturation strategies.

This study find out the existence of Punjab adolescents who are in an integration strategy by maintaining the culture of origin and staying in contact with the local culture. They develop a number of ways to be acceptable in their social environment, so they look easier to open up to make adjustments in their social environment. Similarly, the Punjab adolescents who are on an assimilation strategy with little preservation of the culture of origin and adopt local cultural values, usually they also develop a number of ways to be able to make adjustments in their social environment. While adolescent Punjab tribe who are in separation strategy to maintain the culture of origin and while slightly interested in local culture, tend to close themselves in social interaction with other cultures in the social environment

After conducting a preliminary study, the researcher noticed that not only the acculturation process was displayed by the Punjab adolescents. They also display an attempt to bridge the demands of parents and religious teachings in order to be preserved, demonstrating a willingness to explore to understand their ethnic heritage and strive for a commitment in carrying on their religious teachings and ethnic traditions, despite the ridicule and teasing of their peers. Their attempts to learn about their ethnicity arose from the feeling of togetherness of the Punjab youth as part of their cultural group. A feeling of being together with an ethnic group, called by Phinney (1990) as an ethnic identity. Ethnic identity is a process of development that moves toward the achievement of self-identity as part of a particular ethnic group. This condition is also in line with the development of adolescence that also moves toward adulthood. Phinney (1990) argues that ethnic identity is a complex construct that includes a sense of community in a group, a positive evaluation of the group, the interest and knowledge of the group, and involvement in social activities with the group, which can be measured through an indicator of affirmation and feeling ethnic, and ethnic attitudes.

To find out how the Punjab teenagers did an exploration to try to learn and understand their ethnic heritage and strive to commit themselves to their religious

teachings and ethnic traditions, a follow-up study of 30 Punjab youths in the same year referred to Phinney's (1990) theory of stages ethnic identity. The result of the survey shows that teenagers of Punjab tribe generally are in unexamined ethnic identity which is about 50%, ethnic search stage 30%, and ethnic identity achieved 20%.

The teen community of the Punjab tribe whose exploration and commitment to ethnicity is in the status of ethnic identity achieved, it will be easier for them to adapt themselves to their social environment. As for teenagers of the Punjab tribe who do the exploration, but do not yet have a commitment to their ethnicity are on the identity ethnic search, then they will show poor adjustment in their social environment. Whereas, the Punjab adolescents who have not explored and committed to their ethnicity yet, reside in an unexamined ethnic identity, they will usually show good self-adjustment in their social environment.

Associated with the above discussion, the researcher seen that the factor of acculturation and ethnic identity is a factor that helps determine how the adolescent Punjab tribe adjust to the environment of peers in the education environment. These two factors play a role when adolescents recognize the importance of interacting with peers from different cultural backgrounds. Teenagers who recognize and believe that cultural values and traditions must be preserved, but do not close themselves to change or interaction with other cultures, will take a number of approaches to adapt to peer environments. Teen Punjab have a very strong ethnic identity, as well as traditions and religious teaching that are different from their social environment, so it does not necessarily allow adolescents to make adjustment. They often face a number of challenges that make it difficult to adapt to the demands of the majority culture. Based on these, the researcher set the focus of the discussion in this study is on acculturation, ethnic identity, and adjustment.

Research on adaptation, acculturation and ethnic identity has been widely practiced by previous researcher, among others: Shibazaki (1999), in his research aimed at extending existing literature, examining the perceptions of discrimination, ethnic identity, acculturation and family support, and the influence between these

variables and the adjustment of students to college in Mexico America. This research uses Baker & Siryk's theory (1984, 1986), measuring four aspects of self-adjustment including; academic adjustment, social adjustment, personal-emotional adjustment and institutional adjustment.

Schneider & Ward (2003), examines the role of social support perception and ethnic identity for the adaptation of new Latino students in college using Baker & Siryk's theory (1984, 1986). There are four types of self-adjustment: academic adjustment, social adjustment, personal-emotional adjustment and institutional adjustment of the study. Through correlation testing, the results of this study show that ethnic identity predict a significant and contributes to the adaptation of new students in college.

Yazedjian and Toews (2006), through a study aimed at assessing personal predictors (acculturation and ethnic identity) and interpersonal (attachment of parents and parental education) for adaptation at college in first-year Hispanic students, using Baker & Siryk's theory (1984 , 1986), in four subscales, namely academic adjustment, social adjustment, personal-emotional adjustment and institutional adjustment, analyzed in whole. Furthermore, using the hierarchical regression model the results show that acculturation and ethnic identity are related to adjustment and predict and contribute against adjustment in college to Hispanic students.

Suinn (2010), conducted the research that results into a useful resource for researchers or practitioners seeking information on why acculturation is important. The results show that acculturation affects the mental health of minority Asian Americans in schools in each generation. This means that self-adjustment is one that can be affected by acculturation, the effect can occur in every generation. The results of this study also show that acculturation and intergenerational contact can affect the adaptation of Asian minority students in schools. The results of Rayle and Myers's (2004) study support the results of previous studies by saying that two factors are studied extensively in relation to multicultural populations of minority and non-minority youth in schools, which include: ethnic identity and acculturation. Strage (2000) which aims to examine the extent to which the similarities and differences in

Southeast American, Hispanic and White Asian students in adjustment with lecturers and peers in the success of their college. Through correlation analysis done, hence obtained result that adaptation with lecturer and peer in college have positive and significant relation to success of student lecture. Overall these findings confirm that there is a difference in the adjustment and success of lectures on students of the three ethnic groups. This difference is related to the background of the student's (cultural) family and the characteristics of the college environment they follow (heterogeneous).

Ross and Hammer (2002) conducted a study to examine the new students' identity style of the first semester and their perceptions of parenting styles that affect their adjustment and academic achievement in college. This research uses Baker & Siryk's adjustment theory (1984,1986), which measures actual adjustment with universities, and is analyzed as a whole. There are several variables associated with behavioral deviations that include; academic achievement, community relationships in college, and the ability to adapt to college life. Adjustment to college is recognized as an important factor affecting student deviation. This may be the case because the difference in grade obtained in colleges is lower than in high school, they may be more likely to leave the University.

Yi-Fang and Horng-Jyh (2009), conducted research through a case study of academic, social and cultural adjustments to post graduate students of international at a domestic college in Southern Taiwan. This research uses Baker & Siryk's adjustment theory (1984, 1986), which measures four categories of adaptation to college, including; academic adjustment, social adjustment, personal-emotional adjustment and institutional adjustment, analyzed in whole or in isolation.

Abdullah, Elias, Uli, and Mahyuddin (2010), conducted a study with the aim of examining the relationship between the efforts of prevention among first year students and their adaptation and academic achievement at the university. This study used a quantitative approach with descriptive correlation design, with Cross-Sectional approach where data is collected simultaneously over a period of time. One of the objectives of this study was to ascertain the relationship between adaptation to

college and academic achievement among students during the first semester. This research uses Baker & Siryk's adjustment theory (1984, 1986), which measures four types of self-adjustment dimensions to universities, including; academic adjustment, social adjustment, personal-emotional adjustment and institutional adjustment, analyzed every aspect of the adjustment.

From some of the research results mentioned above that related to the adjustment obtained the following results:

1. Adaptation in America, Taiwan, Malaysia, and Indonesia was an important issue in relation to new students or first year at school or college,
2. The adjustment study used the theory of social psychology and specifically uses the theory of Baker & Siryk (1984, 1986) to explain the concept of adjustment, that is through aspects of academic adjustment, social adjustment, personal-emotional adjustment and institutional adjustment.
3. Based on the results of these researcher obtained data that the analysis techniques used in each study is using SACQ (*skala adaptasi mahasiswa di perguruan tinggi* adaptation scale of college students) from Baker & Siryk (1984, 1986).
4. Based on the above research there are studies that explain the importance of the role of adjustment for the success and achievement of academics and students at school and college. There are also studies that explain the differences in terms of family background (culture).
5. There was research that explained that acculturation and ethnic identity are important variables that can influence adjustment, and there were studies that explained that acculturation could influence adjustment, and research that explained that ethnic identity could influence adjustment. There was research that explained the importance of acculturation and ethnic identity to adaptation to minority youth.
6. Generally the above research analyzed take into account gender differences / gender roles and other studies considering race and differentiating ethnic (minority) with limited sample size.

7. Based on the above research data obtained that acculturation has an important role to the success of students in adjusting conducted by a student from Japan named Kozne Shibazaki (1999). But acculturation in the study did not analyze the acculturation of integration, separation, and assimilation, and does not analyze the development of ethnicunexamined identity status, search and achieved.

Based on the researcher's research on the result of the research above, the researcher's attitude that approved some of the results of the research, the acculturation variable and ethnic identity is an important factor that can influence the adjustment, but does not approve the concept of adjustment according to Baker & Siryk (1984, 1986) who say that self-adjustment can be measured through academic, social, personal-emotional and istitutional adjustments. Adjustment was intended in this study was the result of a preliminary study conducted on the adolescent community of the Punjab tribe, whose adjustment is based on physical appearance as a manifestation in running the beliefs of religious teachings and will affect the association with peers, resulting in less participation in activities in education environment , which will be measured through indicators; physical appearance, religion, association and participation.

The position of this research in the perspective of psychology is in the field of social psychology, cross-culture and development. In the field of social and crosscultural psychology, the thing studied is the change and dynamics that occur in group and individuals, this is in line with research on individual changes within the Punjab ethnic group culture in making adjustments, and interact with other cultures, but still have ethnic identity as Punjab. While in the field of developmental psychology, this research was in line with the field of development in viewing adolescent Punjab tribe as an individual who is growing and developing so that raises a number of changes, both in terms of structure and function within the social environment.

Furthermore from the results of preliminary studies and review of literature and previous research results that have been done, then obtained the following **conclusions:**

1. This study was different from previous research, previous research emphasizes more and adjustment of students in the first year, as measured by academic adjustment, social adjustment, personal-emotional adjustment, and institutional adjustments. While this study emphasizes self-adjustment of minority youth with peers in the educational environment measured through indicators of physical, religious, social and participation circumstances
2. This research was different from previous research, previous research deals with comprehensive acculturation without categorizing into acculturation patterns of integration, separation, and assimilation, whereas this study will look at how the relationship of each category of acculturation integration, separation and assimilation of adaptation to the adolescent community of the Punjab tribe in the city of Medan.
3. In relation to ethnic identity, this study was different from previous research in describing the influence of ethnic identity on self-adjustment. In addition, this study examined ethnic identity based on the stages of ethnic identity unexamined, searchdanachieved, which in the early studies it was found that the Punjab adolescent community had ethnic identity stages are diverse.
4. Furthermore this study was different from previous research that this study examined the influence between acculturation integration, separation, and assimilation through ethnicunexamined identity, searchdanachieved against adjustment. This study illustrates the influence of each integration acculturation, separation, and assimilation strategy variables through unexamined ethnic identity, search and achievement with adjustment to physical, religious, association, and participation indicators in the Punjab community in Medan.

1.2. Formulation of The Problem.

Based on the review of literature and preliminary studies described in the background, this study examined the model of the influence of acculturation through ethnic identity on the adaptation of the adolescent community of the Punjab tribe in Medan. The problem to be answered in this research are:

1. Is acculturation of integration through ethnic identity *unexamined, search, and achieved* effecting on the adjustment of adolescent community of Punjab tribe in Medan city?
2. Is the acculturation of separation individual through ethnic identity *unexamined, search, and achieved* affecting the adolescent adolescence of the Punjab tribe in Medan?
3. Is acculturation of assimilation through ethnic identity *unexamined, search, dan achieved* affecting the adjustment of adolescent community in Punjab in Medan city?

1.3. The Objectives of The Research

This study was intend to build a model of the influence of acculturation through ethnic identity on the adaptation of the adolescent community of the Punjab tribe in Medan.

The purpose of this research were:

- 1) Acquired a model of the influence of integration acculturation through ethnic identity *unexamined, search, and achieved* against to the adaptation of adolescence of the Punjab tribe in Medan city.
- 2) Acquired a model of the influence of separation acculturation through ethnic identity *unexamined, search, and achieved* against to the adaptation of adolescents of the Punjab tribe in Medan.
- 3) Acquired a model of the influence of assimilation acculturation *unexamined identity, search, and achieved* against to the adaptation of adolescent community of Punjab tribe in Medan city.

1.4. Usefulness of The Research

The usefulness of this research is expected to contribute theoretically and practically, the translation is as follows:

1) Theoretical usefulness:

- a. The results of this study are expected to produce a model of the influence of acculturation through ethnic identity, as factors that affect the adjustment. In addition, it can develop the concept of social psychology theory, cross-cultural

psychology and developmental psychology, as well as build the concept of self-adaptation that is measured through the physical, religious, association and participation with peers, formed on the basis of acculturation factor through ethnic identity, especially on ethnic minority teenagers, so that it can be used as a guideline to make the design and development of coaching program in ethnic minority adolescent community in increasing the adjustment in social environment.

- b. The results of this study are expected to produce the concept of acculturation through ethnic identity to the adaptation of ethnic minority adolescent communities based on the concept of social psychology, cross-cultural and development, thus becoming a reference for further research to be able to re-research and develop in cities other major in Indonesia as a model of adaptation, especially in ethnic minority teenagers who are national.
- c. The results of this study are expected to generate initial information and new insights on the concept of adaptation of ethnic minority adolescents based on the concept of social psychology, cross-cultural and developmental psychology, so that a reference for further research to be re-examined and developed in large cities others in Indonesia as a model of adaptation, especially in ethnic minority ethnic communities that are national.

2) The use of Practical

Macro

- a. Models of adaptation to minority adolescent communities in Medan city and the factors that influence them to become benchmarks in developing national-scale coaching programs that can be integrated in the curriculum of primary and secondary education, even universities.
- b. It is expected that this research can provide information about the picture of self-adjustment, ethnic minority youth community in Medan city as a reference to develop adaptation to ethnic minority adolescent community in social environment.

- c. This research can provide inputs and references, especially for parents and institutions that oversee the Punjab community in the city of Medan and North Sumatra, regarding the importance of acculturation and ethnic identity as factors that can shape and build adaptations to the community of Punjab youth in the social environment.

Mikro

- a. As a reference for education coaching and development programs and to establish adaptation, especially in other minority teenagers in Medan city.
- b. Being a reference for future research on the same thing, so as to get the model of adjustment to other minority adolescent communities in the city of Medan.
- c. Become a reference for guidance and counseling teachers for coaching and intervention programs in providing counseling services through individual counseling or group counseling or group guidance and classical guidance in the educational environment, especially in other ethnic minority teen communities in Medan.



CHAPTER II

REVIEW OF LITERATURE

2.1. Review of Literature

In this review of literature would be presented about self-adjustment which includes the definition of self-adjustment, adjustment criteria, and factors that affect the adjustment in the educational environment. Then proceed with the aculturation which includes the understanding, strategy, and approach of acculturation theory. Furthermore, it was mentioned about ethnic identity which includes the definition of ethnic identity status and ethnic identity criteria. Finally discussed about the Punjab, ethnic minorities, and acculturation relations and ethnic identities that include concepts and research related to acculturation and ethnic identity to self-adjustment as well as framework of thought, proposition, and hypothesis.

The notion of conformity is based on the approach used in theory. Adjustment takes place continuously and throughout life according to the level of individual development in facing the environment. Thus the individual throughout his life always make adjustments, both in the family environment, school and community.

Schneiders (1964), suggests that adjustment is a process that involves both mental and behavioral responses, in which an individual seeks to address the inner needs, tensions, frustrations and conflicts, and to achieve a level of harmony between the inner and objective demands of the environment in which individual life.

From this definition it can be argued that self-adjustment was a process that encompasses mental and behavioral responses, which is an individual effort to successfully meet the needs, tensions, conflicts and frustrations experienced within itself. The individual effort aims to obtain harmony and harmony between the inner demands with what is expected by the environment. Schneiders (1964) also says that a well-adjusted person is one who, with his own limitations, learns to react to himself and the environment in a mature, useful, efficient and satisfying manner, and can

resolve conflicts, frustrations, as well as personal and social difficulties without any disruption of behavior.

Kartono (2008), says that self-adjustment is an attempt to achieve harmony with oneself and the environment, so that hostility, jealousy, envy, prejudice, depression and anger as inappropriate personal responses can be eroded. While Desmita (2010), suggests that self-adjustment is a broad and complex psychological constructs, and involves all individual reactions to the demands, both from the environment and from within the individual itself.

Schneiders (1964), suggests that adjustment can be classified based on symptoms and causes, the type of response, and according to the problem. Classification according to the symptoms is appropriate to the person involved, used categories of neurotic, psychotic, psychopathic, evil, eccentric, and epileptic. While according to the causes such as organic and psychogenic. The classification according to the type of response can be distinguished; (1) Normal adjustment, (2) Adjustment by using defense reaction, (3) Adjustment by evasion and withdrawal, (4) adjustment to disease, (5) Adjustment with attack. While the classification based on the situational context of the problem in meeting the demands of self and the environment, grouped as; (1) Personal adjustment, (2) Social adjustment, (3) Adjustment of home and family, (4) Adjustment of academic, (5) Vocational adjustment, (6) Adjustment of marriage. This is supported by the opinion of Baker & Siryk (1984), that adjustment in the educational environment can be done by assessing aspects; (1) personal-emotional adjustment, (2) social adjustment, (3) academic adjustment and (4) institutional adjustment. As according to Scott and Scott (2005), social adjustment is focused on three areas: (1) academic adjustment , (2) interpersonal adjustment and (3) family adjustment.

The adjustment referred to in this study is in accordance with the concept of social adjustment of Schneiders (1964), which individuals do to the environment outside himself, such as home, school and community. Adjustment according to Schneiders (1964), is a capacity or ability possessed by each individual to be able to

react effectively and beneficial to reality, situation and social relations, so the criteria in social life can be fulfilled in an acceptable and satisfactory way.

Finally, from some of the conformity limitations mentioned above can be concluded that the definition of adjustment is a person's behavior to react reality, situations and social relationships in order to meet the needs of his life in accordance with the values or norms prevailing in the social environment. While the adaptation that is intended in this study based on the above concept is the ability of teenagers to respond to peer treatment in the education environment caused by the embodiment in running religious teachings, cultural values, and ethnic traditions, which can be measured through indicators; physical, religious, social and participation.

Self adjustment concept that is used during its response to an attempt to reduced tension due to the pressure and social needed of a person, so it become something fun. Being a pleasant or unpleasant condition is highly dependent on how the individual is affected by the situation or is facing it, allowing for reaction reactions between individuals with each other.

According to Schneiders (1964), the person who is said to be able to make a good or successful adjustment is that those whose limitations, abilities, and personality have learned to react to themselves and the environment in a mature, useful, efficient and satisfying way. A mature reaction means that the reactions given by the individual are based on rational considerations and do not exhibit excessive emotional reactions to the environment. Reactions that provide benefits mean fit with human nature in relation to fellow human beings, God and nature, so that felt others as something useful. Efficient reaction means not wasteful in terms of time, energy and make a little mistake. A satisfactory reaction means that the reaction is satisfactory and acceptable to itself and to the environment.

The ineffectiveness of adjustment can occur because of the demands of social life that is felt heavy and very attention to someone. This perceived state of affairs sometimes makes the individual act irrational, and encourages him to undertake unrealistic endeavors, aimed at keeping the individual out of the burden or problem he is facing. However, not all conditions that are felt to be severe will lead to bad

behavior, because sometimes such conditions can even generate tremendous power and find effective ways to make adjustments. However, if the individual feels too burdened by demands and he finds no suitable ways to motivate the demands, his strength may not arise, thus further undermining his adjustment function.

The individual is said to be unsuccessful or fails to adapt when he is unable to cope with the various conflicts he faces, which can be frustrating for him. This frustration can occur, because the demands he faces are felt to be very burdensome to him and he finds no suitable way to overcome such problems or demands, so that the adjustment function becomes weak and will disrupt his adjustment activities.

Based on the above description, a good or normal adjustment is the behaviors that occur in accordance with reasonable demands, rational, useful and effective in overcoming the problems it faces, and the behavior is acceptable and satisfying for himself and others in life in social environment. Conversely, poor or poor self-adjustment is a behavior that does not conform to a reasonable, irrational, unhelpful and ineffective demand in overcoming the problems it faces, and the behavior is unacceptable and unsatisfactory for itself as well as others in life in the social environment.

If the individual can adjust the demands from within himself to the demands of his environment in acceptable and satisfactory ways, then it can be said to have a good self-adjustment. On the contrary, if the reactions given to the environment are unacceptable and unsatisfactory it can be said to have poor self-adjustment. While the existing self-adjustment criteria in the adolescent community of the Punjab tribe based on the results of the initial study found that adjustment can be revealed through the physical, religious, social relationships with peers, and participation in activities in the educational environment.

Adolescents with different physical states: skin color, sharp nose, large eyes, forehead, and with a name that is not in accordance with ethnic (rivet), a mocking of peers, if this is acceptable and without feeling different from the ethnic others, will certainly show a good adjustment and vice versa. Teenagers who have long hair, bun on their heads by using turban for men and covering their heads with scarves for

women and using objects as symbols in running religious teachings to be laughed at by peers, acceptable and without feeling different because it is a rule that exists in the teachings of religion, will be able to show a good adjustment and vice versa

Teenagers of the Punjab tribe are restricted in their interaction especially to the opposite sex and other tribes, which are the prohibitions and rules that exist in the religious teachings that they believe. They are afraid of cross-breeding, which will eventually leave / violate their religion / beliefs against the Sikh religion. In society there are many things that are prohibited for religious teachings of the Punjab tribe, for example hanging out or making friends with the opposite sex, smoking, foods containing cows (eg meatballs), whereas mie or meatball are a teenage favorite, it makes the parents feel afraid / worry, so parents also forbid their children to hang out outside the house. This situation will affect the participation of adolescent Punjab tribe with peers in the activities that exist in the social environment including the educational environment. This causes teenagers to avoid association and participation with peers in the activities that exist in the educational environment.

From the description above can be said that the criteria of adjustment in this research was the physical, religious, social and participation. If the physical condition is one of the rules in carrying out the teachings of religion and affecting the association with peers, thus disturbing its participation in activities in the educational environment, can be accepted by the Punjab community teenagers without any reaction from within himself and his peers, then said to adjust and have a good adjustment.

Adjustment is inseparable from the factors that influence it. In the individual adjustment is differentiated based on the age level which is also commensurate with the developmental tasks that must be executed. Age that is a period of crisis in the adjustment is found in adolescents. In adolescence certain developmental tasks must be fulfilled by the individual, and by the end of adolescence the task is expected to be fulfilled, so that the individual is ready to enter adulthood with new rules and duties as an adult. So if the task of adolescence development is achieved, then teenagers will be happy meaning adolescent aspirations are met, as well as the community. This

condition will provide an opportunity for the image that has about him to be good, and will facilitate adolescents to adjust to the social environment. While changes that occur in the self in adolescence will also require adolescents to make adjustments.

Adaptability for each individual varies, the difference can be caused by several factors both internal (external) and external (outside of the individual). According to Schneiders (1964), one's ability to conform can be influenced by several factors, which can be grouped as follows; (1) physical condition, (2) development and maturity, (3) psychological condition, (4) environmental factor, and (5) culture including religion. Scott and Scott (2005), identified important variables for predicting a person's self-adjusting ability, those variables categorized into physical variables and social environment variables, among others; (1) family, (2) peers and (3) community culture. Scott and Scott (2005) also identified a number of demographic variables that affect adaptability of children and adolescents namely; (1) gender, (2) age, (3) intelligence, (4) minority group status, and (5) family composition.

Based on the theory described above, for the purposes of this study refers to Schneiders concept (1964), which says that; Physical and cultural conditions including religion are factors that can influence adaptation, culture including religion and differences in cultural values will lead to differences in adjustment. Cultural factors are predicted to contribute to individual adjustment, because the cultural background will affect the formation of attitudes, values, and norms of a person. Individuals living within a certain cultural sphere will adapt the social values derived from the environment and will be applied in their social life, including the home / family environment, school / education and society (Schneiders, 1964).

In addition, it refers to the concepts put forward by Scott and Scott (2005), that one of the adjustment variables is a social environment variable comprising a community culture and the status of minority groups can influence adjustment. However, in the subsequent discussion using the results of preliminary studies which states that acculturation to be a predictor and ethnic identity as a mediator that plays a

role to influence adaptation of adolescent communities of the Punjab tribe with peers in the educational environment.

Yi-Fang and Horng-Jyh (2009), conducted an analysis of case studies on adaptation in college the results showed that; a) Generally Southeast Asian students better academic adjustment than Japanese and American students. It is assumed that it means they are undergoing better academic preparation and fewer learning problems. b) Generally reach the normal range of social adjustment, most of the International students in college are appropriately social. c) Generally Southeast Asian and Japanese students fit better than other students, but not always achieve normal personal-emotional adjustment and depending on the individual's emotional situation. d). International students tend to remain in groups of friends with similar cultures which may be the reason why students do not seek institutional support.

Abdullah, Elias, Uli, and Mahyuddin (2010), conducted a study with the aimed of examining the relationship between the efforts of prevention among first year students and their adaptation and academic achievement at the university. This study used a quantitative approach with descriptive correlation design, with Cross-Sectional approach where data is collected simultaneously over a period of time. One of the objectives of this study was to ascertain the relationship between adaptation to college and academic achievement among students during the first semester.

Ary, W.B., et al. (2005), revealed that differences in school environment that are influenced by differences in cultural background will lead to differences in student adjustment in schools. In addition, Yazedjian & Toews (2006), said that acculturation and ethnic identity are the most powerful of adaptations in the educational environment. While the results of research Schneider & Ward (2003), that ethnic identification effect on adjustment. From some opinions above for the purposes of this study, the cultural factors that can affect the adjustment of the educational environment that is intended is the acculturation and ethnic identity.

Kozue Shibazaki (1999) conduct research on Ethnic Identity, Acculturation, Perceived Discrimination, and College Adjustment in Mexican Americans. The results show that both ethnic identity and acculturation are significant predictors of

affecting self-adjustment. Higher levels of ethnic identity and acculturation predict better self-adjustment. These findings indicate that ethnic identity and acculturation of unique and important variables in American Mexicans and other ethnic minorities in understanding adaptation in college.

Yazedjian, A., and Toews, M.L. doing research on *Predictors of College Adjustment Among Hispanic Students*. The results of this study underscore the relationship between acculturation and ethnic identity that illustrates that students who are acculturated and who have a sense of membership of ethnic groups are more able to adapt to universities. A sense of membership of a clear ethnic group can serve as a psychological resource for students as they adapt to the new demands of college.

Schneider, M.E., & Ward, D.J. (2003), the study discusses *The Role of Ethnic Identification and Perceived Social Support in Latino's Adjustment to College*. This study examines the role of social support perception and ethnic identification of Latino adaptation in college. Through correlation measurements, the results indicate that ethnic identification predicts significantly the adjustment.

2.2 Acculturation

Acculturation is a process of adaptation to a culture that is different from the culture owned by the individual in which the individual lives and socializes. This concept is generally used to connect the movement of individuals from their countries to other countries and learn to live with other cultures (Matsumoto, 2000).

Acculturation is a process of cultural and psychological change that occurs as a result of contact between two cultural groups or more of its individual members. Acculturation in general is usually started by immigrants who come to a State (Berry, 1990; Celano and Tyler, 1990). Acculturation is a continuous process whereby the acculturated group has unique thoughts, behaviors and lifestyles (Berry, Kim, and Boski, 1998; Trimble, 2003).

Berry (1990), asserted that acculturation is divided into two groups (political organization, economy and social structure) and individuals (changes in behavior, values, cultural attitudes). At the group level, we can examine the national politics and stated goals of particular acculturation groups within a plural society. At the

individual level, we can measure the general ideology in the dominant population or the attitude held by individuals who experience acculturation.

Acculturation is a process of cultural change that a person experiences as a result of contact between two or more with other cultures. In principle, changes occur in both cultures, but in practice larger changes occur in minority groups, they can be measured through faith indicators or values, attitudes, and behaviors (Berry 1998). As for the purposes of this study will use the individual level, in the process of acculturation, where adolescents will be measured changes in beliefs or values, attitudes and behaviors individually at the time of acculturation.

According to Ward (1996), acculturation refers to changes that occur as a result of continuous direct contact, between people of different cultural origin. At first acculturation is the concern of the anthropology and sociology that refers to the phenomenon of the group, but finally the psychology interested in the process of acculturation on individual phenomena.

In this research will be discussed about acculturation and individual phenomenon which is the process of acculturation between two or more different cultures. The study of Punjab adolescents studying how the acculturation process occurs, resulting in a pattern of interaction of adolescents with peers in the educational environment without ignoring the traditions derived from the culture.

According to Berry (1993), the most useful way of identifying people's various orientations to acculturation in the daily life of the most powerful people experiencing acculturation is to ask two questions: (1) is it important to preserve and develop and maintain the uniqueness of one's cultural heritage in society; (2) whether it is important to contact or interact and to get along with and participate with other cultural groups in the larger community.

As for the conceptual objectives the two questions are "yes" and "no" answers, which will produce four models which are acculturation strategies, namely: integration, assimilation, separation, and marginalization. If people answer "yes" to both questions, then they are in an integration strategy, if they answer "no" to both questions, then they are in the marginalization strategy, if they answer "yes" to the

first question and answer "no" to the second question, then they are on a separation strategy, if they answer "no" to the first question and answer "yes" to the second question, then they are on a strategy of assimilation.

- 1. Strategy of Asimilasi**, That is releasing the cultural identity of origin and choosing to live with the majority culture somewhere. This can occur through the absorption of non-dominant groups into established dominant groups; or this can be by way of the unification of many groups to form a new society. In either case, sooner or later a single, relatively uniform culture develops. Assimilation occurs when people adopt local cultural values and identity while maintaining day-to-day interactions with members of the local community while rejecting or having very little interest in their home cultures.
- 2. Strategy of Integrasi**, That is implying the maintenance of group cultural integrity, as well as the movement by the group to become an integral part of the larger societal framework. In this case there are a large number of indistinguishable ethnic groups, all of whom work together in a larger social system. In this case, there are plural societies where there are some core values and institutions, but also many accepted cultural variations and valued community traits. Integration occurs when people retain an interest in the culture of origin while maintaining daily contact with people of dominant culture. Integration describes biculturalism; hence people develop a combination of values and identities of both cultures, with a desire to function well in both cultures.
- 3. Strategy of Separation**, That is here is no relationship to a larger society, and this is accompanied by the maintenance of different ethnic identities and traditions, defined by the separation option. Depending on which group (dominant or non-dominant) controls the situation, this option can be either segregation or separation. When patterns are set by dominant groups, classical segregation keeps people in their "group". On the other hand, the maintenance of a traditional way of life outside of full participation in a larger society may stem from the desire of people to live an independent existence, as in the case

of separatist movements. In this form, segregation or separation is substantially different in terms of which group or groups hold the power to determine the outcome. Separation occurs when people embrace and want to preserve their own values, identity and cultural characteristics, with the desire to exist apart from the local community while having little or no interest in interacting and avoiding contact and participation with members of the local culture . Separation can also occur when people choose to retain an existing identity and reject the larger community. This person shows the smallest level of change.

4. **Strategy of Marginalization**, there is a choice that is difficult to define precisely, perhaps because it is accompanied by a lot of collective and individual confusion and anxiety. It is characterized by the face of greater society and by alienation, and loss of identity, where people lose their cultural and psychological contact with their own traditional culture and the larger society. Marginalization is concerned with the lack of interest in maintaining the culture of origin and also the lack of interest in obtaining or gain proficiency in local culture. Marginalization occurs when people experience deculturation and lost cultural heritage. This stage is associated with a significant level of anxiety and uncertainty at both the group level and at the individual level. This model of acculturation is illustrated by a person's strong sense of opposition to society, as well as a sense of loss of one's own identity. Marginalization is considered to be the most difficult and problematic of the four attitudes of acculturation, since psychological and social contact with the culture of origin and local culture is reduced and people are thought to be malfunctioning or unrelated to others in general

Menurut Berry (1990), By using this idea, we can examine the acculturation orientation in a number of different ways: if we distinguish between dominant and non-dominant groups, and between group orientation and individual orientation, we will observe four different ways of understanding the phenomenon of acculturation. At the group level, we can examine the national politics and stated goals of particular acculturation groups within a plural society. At the individual level, we can measure

the general ideology in the dominant population or the attitude held by individuals who have acculturated to the four acculturation strategies.

Furthermore, Berry (1990), using this framework as well, can be made comparisons between people and groups (as well as between generations within the family), and between those who have acculturation and the larger community in which they experience acculturation. Inconsistencies and conflicts between these acculturation strategies are one of many sources of difficulty for people who are acculturated.

This study will refer to the acculturation theory proposed by John Berry (1990) by examining the theory of individual-oriented acculturation between minority minority communities and the majority. Based on preliminary studies, researchers found only three patterns of acculturation in the Punjab community of adolescents. Referring to that, the researchers set out to use three acculturation patterns, namely acculturation of integration, acculturation of separation, and assimilation acclimation.

2.3 The Acculturation Theory Approach

According to Colleen Ward (1996), along with the increasing number of cross-cultural immigrants and the growing research on acculturation, three theoretical approaches emerged as guiding powers in the field of psychology. The first view is related to social identity theory and focuses on the way people perceive and think about themselves and others, including how they process information about their group (in-groups) and other groups (outside-groups). The second view reflects a cultural learning approach, which confirms the social psychology of intercultural meetings and the processes involved in studying the cultural-specific skills needed to grow and survive in new environments. The third view is related to stress and coping psychological models and is applied to the study of transitional and cross-cultural adaptations. Supporters of the three approaches are derived from the theory of social psychology, but are applied specifically to the study of people who have acculturation. Together, these three approaches are the social identity approach of emphasis on cognitive, cultural approaches emphasizing the emphasis on behavior and approaches and the suppression of emphasis on affective.

1). Social Identity Approach

This approach offers two complementary perspectives on contact and intercultural change. The first approach works at the level of individual analysis. This confirms the selected aspects of ethnic or cultural identity and essentially focuses on the definition and measurement of acculturation. This approach generally view acculturation as a state, not a process, and focuses on measuring ideas at a single point in time and identifying, correlating and relevant consequences. A second view is more appropriate for group-level analysis and raises the significance of perceptions and anta-group relationships. This study examined the social interactions between members of the immigrant community and the various groups of transit or immigrant and most often inter-group relations in the context of social identity theories.

2). Cultural Learning approach

This approach is based on the assumption that cross-cultural problems arise because transit, immigrants or refugees have difficulty handling daily social gatherings. The adaptation therefore takes the form of learning the cultural-specific skills needed to negotiate a new cultural environment. Researchers who adopt a cultural learning approach to contact and intercultural change affirm the significance of culture-specific variables in the adaptation process. Attention is given to differences in intercultural communication styles, including verbal and nonverbal components, as well as rules, conventions and norms, and their effects on intercultural effectiveness. This study is expanded in an attempt to build a predictive model of sociocultural adaptation with an emphasis on factors such as culture-specific knowledge, previous experience abroad, contacts with immigrants, cultural distance and cultural identity.

3). Stress and Countermeasures Approach

This approach is strongly influenced by the research of Lazarus and Folkman (1984) on stress, assessment and prevention, as well as previous theories and research on life events. The analytical framework is broad and combines individual characteristics as well as situational characteristics that may facilitate or hamper adjustments to new cultural circumstances. Therefore, the researcher seeks to identify

factors that influence cross-cultural adjustment, particularly psychological well-being and satisfaction, examine many of the same variables with the variables that researchers studied that examine stress and prevention in other domains. These include life changes, cognitive assessment of change, coping strategies, personality and social support. With regard to more culturally-specific variables, cultural identity and acculturation status are studied in populations, immigrants and refugees.

Based on the description above, for the purposes of this study more emphasis on the approach of cultural learning through the theory of social psychology in a way that is done through interaction, so that the pattern of acculturation of Punjab adolescents with peers in the education environment without ignoring the culture of origin.

4). Related Research Acculturation and Approach

Kozue Shibazaki, August 1999, Ethnic Identity, Acculturation, Perceived Discrimination, and College Adjustment in Mexican Americans. The objectives of this dissertation study extend the existing literature by examining the perceptions of discrimination other than ethnic identity, acculturation and family support, and the relationship between these variables in Mexican American students. One of his researches is the acculturation relationship with adaptation in college to American Mexican students. According to the canonical coefficient analysis the results show that having a significant relationship between acculturation with adjustment and acculturation has an effect on adjustment.

Lang, Munoz, Bernal, and Sorensen, (1982), Hispanic samples experienced a lower acculturation rate than well-adjusted individuals, and had a cultural acculturation style related to adjustment (in Shibazaki, K., 1999). Gill, et. al., (1994), found a positive relationship between acculturative stress levels and personal adjustment among Hispanic male teenagers.

Yazedjian, A., and Toews, M.L., Journal of The First Year Experience & Students in Transition, 2006, Vol. 18, No. 2, pp. 9 - 29) .Predictors of the College Adjustment Among Hispanic Students'.The purpose of this study was to assess personal predictors (acculturation and ethnic identity) and interpersonal self-

adjustment in college in Hispanic students. One of his researches is that acculturation is a predictor of self-adjustment to college in Hispanic students. Through correlation analysis the results show that acculturation has a positive relationship with the adaptation to college. Furthermore, using the hierarchical regression model, the results show that acculturation contributes significantly to the magnitude of variance to adaptation in college.

Arellano & Padilla (1996), states that, although the sense of ethnic identity can affect adaptation to college, additional factors may acculturate to the extent that people meet mainstream culture and indigenous cultures can influence adaptation to college (in Yazedjian, A ., & Toews, ML, 2006).

Saylor & Aries (1999), that people can maintain a strong bond with the culture of their ethnic group while also tending to survive in the dominant culture (in Yazedjian, A., & Toews, M.L., 2006).

2.4 Ethnics

Identity is a process and the result of childhood into adulthood that bridges someone with the community around. Identity is rooted in early development and will be realized in the goals of adulthood. Erikson (in Miller, 1993), argues that identity is the understanding and acceptance of self and society.

According to Mussen (1979), identity reflects a feeling of self-consistency, in which one's identity represents an integration of relatively comprehensive and consistent needs, abilities, goals, and values over time. Then Erikson (in Archer, 1994) argues that identity demands synthesis of innate, preferred capacity, selective identification, effective defense, successful sublimation, and consistent roles.

Marcia (in Adelson, 1980), argues that identity is a self-organizational structure, a dynamic organization of the impulses, abilities, beliefs that are structured by themselves in a person as they develop. A person will realize the uniqueness of himself and his likeness with others, if the structure itself can develop well. Then someone will be more aware of the advantages and disadvantages that are owned by himself in interacting with the environment.

Erikson (1959), argued, that in an open society, the environment provides an opportunity for individuals to be able to adjust. Identity according to Erikson (1959), occupies the concept of a normal personality development scheme. That is, that identity is placed as a "concept" within the framework of psychological development in the human life cycle, so that identity can be viewed as a context of organizing the organizing theory (Ego Psychoanalytic) and shaped from experience.

According to Erikson (1968), recent and recent research indicates the need to add a domain to identity development that is rational or ethnic identity, it shows how important the issue of tribes and group members for ethnic minorities. Erikson places particular emphasis on explaining the framework and specificity of the oppressed and exploited minority ethnicity. Phinney (1990), asserts that the lack of clarity and conflict related to the issue of teenage ethnicity is more common in minority groups than in the majority, and in ethnic minorities, ethnicity is a central or core issue of identity. Furthermore, Phinney (1998), stated that ethnic identity is introduced as an additional domain of ego identity that is very important for ethnic minority teenagers.

Meanwhile, the definition of ethnic identity according to Phinney (1989), is as a complex construction that includes commitment and feelings of togetherness in a group, positive evaluation of the group, the interest and knowledge of the group, and involvement in group social activities, which can be revealed through aspects of affirmation and belonging, ethnic attainment and ethnic behavior.

The development of ethnic identity experienced by individuals throughout their life span through exploration and commitment process, proposed by Phinney (Pamela, 1998), includes; ethnic identity unexamined, ethnic search identity, and ethnic identity achieved.

1). *Unexamined Ethnic Identity*

At this stage the defining feature is the absence of exploration. Individuals in this stage have not done much to learn about their culture or ethnicity. The concerned have not talked much about it either with their parents or with their friends, have not looked for information through reading or visiting museums, etc., while reading compulsory books in schools does not show exploration.

At this stage, the individual is not at all interested in his ethnicity or culture, has never thought of it, does not see it as very important, and generally does not question it. At this stage the individual may show interest and concern, perhaps perceive it as important, perhaps have a clear idea of ethnicity or their own culture. It may even express a positive feeling or pride towards their ethnic group.

Yet they have not listened to this issue in depth; for example, they can not discuss the advantages and disadvantages or ethnic influences on their lives. They have not / know much about their ethnic group and their awareness about their group membership is little or nothing. Awareness of ethnic issues in their lives is superficial, perhaps obtained from parents or other family members.

2). Search Ethnic Identity

At this stage the defining feature is active engagement at this point, or beginning to link up with their ethnic or cultural exploration, which is trying to learn more about their culture or ethnicity, understanding their backgrounds, and solving problems related to meaning and implications their membership in their ethnic group, but not yet indicating a clear commitment to the effort. The process of exploration may be indicated by one of the following:

- a) Involvement in activities aimed at learning more about their background, such as talking to others who know better, reading books, going to museums, and thinking about it.
- b) Evidence that they have thought about ethnic issues and how they affect their lives now and in the future.
- c) Personal experiences that have increased awareness, such as experiencing discrimination (but merely mentioning that differences between self and other ethnic groups do not show exploration).

Although teenagers are now interested and learning about their culture, but they are in a state of confusion, they are still exploring various issues and there is no solid commitment as members of their ethnic groups. The lack of commitment is evident not only in the content of the responses but also in the color. Although the interests and knowledge of adolescents are considerable, but when interviewees show

uncertainty and inconvenience with respect to their ethnic group, this means that they are still at the stage of ethnic search identity and have not achieved ethnic identity.

3). *Achieved Ethnic Identity*

At this stage the defining feature is that adolescents who have achieved ethnic identity are secure with themselves as members of ethnic groups, including acceptance and understanding of implications as members of the group. This acceptance and understanding is based on preventing uncertainty about ethnic issues as a result of the exploration process. While at this stage they may still continue to explore to seek a deeper understanding. However, they do not need to be deeply involved in specific ethnic activities, but they feel comfortable as they are.

The development of ethnic identity according to Phinney (1989), as an analogy of egoyang identity occurs within the progressive timeframe of unexamined ethnic identity status, then through search to the direction of commitment and increased to achieve ethnic identity. The attainment of one's ethnic identity relates to a sense of pride in the ethnicity of the individual within his or her ethnic group. The ethnic search process is a further relationship with self esteem in adolescents reflecting the extent to which teenagers reward, assess, and accept self-acceptance, and how much confidence teenagers have for the identity of a particular ethnicity.

According to Marcia (1980), the formation of identity requires the existence of two important elements, namely exploration and commitment. The term "exploration" refers to a time when one seeks to explore alternative alternatives, which can ultimately establish a particular alternative and pay great attention to the beliefs and values required in alternative selection. While the term "commitment" refers to making decisions about work or ideology, and determining strategies for realizing the decision. In other words, commitment is the decision to make alternatives about the elements of identity and direct activity directed at the implications of these alternatives. A person is said to have a commitment if the element of identity serves to direct his actions, and then does not make a significant change to the element of identity (Marcia, 1993).

According to Marcia, (1993), the indication of whether or not there is exploration in the individual can be shown through the following criteria:

1. *Knowledgeability*, ie how far the level of knowledge possessed by individuals indicated by the breadth and depth of information that has been collected about various alternative options.
2. *Activity directed toward gathering information* is a directed activity to collect information concerning all activities that are considered appropriate to seek and collect the required information.
3. *Considering alternative potential identity element* that is how far the individual is able to consider the various information that has been owned about the various possibilities and opportunities of each alternative that exists.
4. *Desire to make an early decision* is the desire to make an early decision indicated by the extent that the individual has a desire to solve doubts or ambiguities as quickly as possible realistically and believe what is right for him.

While the presence or absence of commitment in the individual characterized by adnya factors as follows:

1. *Knowledgeability* refers to a number of information owned and understood about the decision choices that have been established. Committed teenagers are able to demonstrate in-depth, detailed and accurate knowledge of what has been decided.
2. *Activity directed toward implementing the chosen identify element* that is directed to the implementation of the established identity element.
3. *Emotional tone* is an emotional tone that refers to the feelings felt by individuals both in decision-making and in implementing the decision. The tone of emotion is revealed in the form of self-confidence, stability and optimism of the future.
4. *Identification with significant other* is the identification with the people who are considered important which is shown by how far the adolescent is able to distinguish the positive and negative aspects of the figure that is considered ideal by him.

5. *Projecting one's personal future* is the ability to project itself into the future by being characterized by the ability to link its plans with other aspects of their future life that they aspire to.

Resistance to being swayed is the extent to which individuals have resilience against temptations that intend to divert the decisions they have set. They remain firm in their decisions, but they are not anti-change. They are able to appreciate the different possibilities of change, they attribute it to personal abilities and opportunities.

Based on the above description, it can be seen that in adjusting in social environment ethnic identity factor is very influential. Ethnic identity is a complex construct consisting of assertiveness and a sense of belonging, ethnic attainment, and ethnic behavior. Minority youths who explore and commit to ethnic identity in accordance with their ethnicity will be achieved based on the stage of development of ethnic identity. The development of ethnic identity experienced by adolescent Punjab tribe from the results of preliminary studies conducted has a variety of ethnic identity stages, which include; ethnic identity unexamined, search and achieved, and generally they are in unexamined ethnic identity

2.5 Some Previous Researches Due to The Ethnic Identities

Kozue Shibazaki, 1999, Ethnic Identity, Acculturation, Perceived Discrimination, and College Adjustment in Mexican Americans. The purpose of this study extends the existing literature by examining the perceptions of discrimination other than ethnic identity, acculturation and family support, and the relationship between these variables American Mexican students. One of his researches is the relationship of ethnic identity with adjustment in college to American Mexican students. According to the canonical coefficient analysis the results show that having a significant relationship between ethnic identity with self-adjustment and ethnic identity has an effect on adjustment. In addition, the level of individual ethnic identity can also affect the way they interact with others from mainstream culture on campus.

Parham and Helms, (1987), found that people with higher levels of racial identity experienced better affective adjustment. Evans - Hughes, (1992), concluded

the possibility that by way of race identity conceptualized in the way people perceive their race, and how those perceptions affect their interactions with others.

Quintana, et. al., (1991), the results of a meta-analysis show that having a strong ethnic identity will reflect resistance to mainstream culture associated with higher levels of stress in Hispanic students. Lamborn, et. al., (1991), says it has a high ethnic pride associated with a lower level of persistence in achieving higher education among Mexican American students.

Rodriguez (1994), examines the role of ethnic identity for self-adjustment in college to Hispanic students. The result is that ethnic identity has a positive relationship with social, personal-emotional, and institutional adjustments but is not related to academic adjustment and adaptation. In persons with higher levels of ethnic identity found a positive relationship to personal, institutional, and social adjustment. Higher ethnic identity rates have a stronger positive relationship with adaptation than with lower ethnic identity levels (in Shibazaki, K., 1999).

Sanchez & Fernandez (1993), said that few studies have examined the relationship between ethnic identity and adaptation in college. The results show that having ethnic identification with mainstream culture may be necessary to reduce acculturative stress, thus only having strong ethnic identification may not be enough. Therefore, students who normally operate within mainstream culture may experience better adjustment if they have ethnic identification to some extent with mainstream culture, while having ethnic identification with mainstream culture may not be important for an individual who essentially lives in his or her ethnic environment in Shibazaki, K., 1999).

Schneider, M.E., & Ward, D.J., *Hispanic Journal of Behavioral Science, Vol. 25 No. 4, November 2003, 539 - 554. The Role of Ethnic Identification and Perceived Social Support in Latino's Adjustment to College.* This study examines the role of social support perception and ethnic identification of Latino adaptation in college. One of his researches on the role of ethnic identification of Latino adaptation in college. The results show that ethnic identification predicts a significant degree of self-adjustment and ethnic identification contributes to adaptation.

Ethier & Deaux, (1994), found that for Latino with high ethnic identification serves as an important source associated with increased adaptation to college. Low ethnic identification is likely to benefit from his involvement in adaptation to higher education (in Schneider, M.E., & Ward, D.J., 2003).

Saylor & Aries, (1999), found that members of minority groups with lower ethnic identification, as likely with high ethnic identification, would find it difficult to adapt to college in Schneider, ME, & Ward, DJ, 2003).

Yazedjian, A., and Toews, M.L., *Journal of The First Year Experience & Students in Transition, 2006, Vol. 18, No. 2, pp. 9 - 29. Predictors of College Adjustment Among Hispanic Students*. The purpose of this study was to assess personal predictors (acculturation and ethnic identity) and interpersonal self-adjustment in college in Hispanic students. One of his researches is that ethnic identity is a predictor of self-adjustment to college in Hispanic students. Through the correlation analysis the results show that ethnic identity has a positive relationship with the adaptation to college and contribute significantly to the magnitude of variance to adaptation in college.

Kalsner & Pistole, (2003), found that strong ethnic identities have a positive relationship with college adaptation for Hispanic students, and indicate that students who better adapt to colleges can overcome the demands of new contexts and explore their ethnic heritage and committed to a role that may be held as an ethnic heritage in their lives (in Yazedjian, A., & Toews, ML, 2006).2.1.7. Akulturasi dan Identitas Etnik

Acculturation and ethnic identity are different concepts, therefore changes to and from local cultures and indigenous cultures are important to understand both concepts. Since the two ideas are essentially multidimensional in nature, it is necessary to distinguish which components of acculturation and ethnic identity can be measured and assessed. Studies that examined both concepts found a positive and negative relationship between acculturation and ethnic identity, and indicated that one's acculturation rate was positively or negatively related to one's ethnic identity, and differences in ethnic identity levels were found to vary significantly based on

one's acculturation rate Lee, 1996; Cuellar, et., Al., 1997; Harris, 1998 in Rivera, 2007).

Recent research on acculturation reveals a shift from the conceptualization of one-dimensional acculturation to a two-dimensional acculturation conceptualization that assumes two independent dimensions of acculturation. Berry (1997) proposes the following two questions as a way of identifying strategies used by immigrants to overcome acculturation: 1) Is it important to preserve one's cultural heritage ?, 2) Is it important to contact and participate in a larger society? Four acculturation strategies - integration , assimilation, separation and marginalization - can be obtained from "yes" or "no" answers to these two questions. Integration is defined according to positive answers to both questions, and marginalization according to negative answers for both. The positive answer to the first question and the negative answer to the second question define the separation, and the reverse negative answer for the first question and the positive answer for the second question, defines assimilation. This model allows multiculturalism, which asserts that different cultures can exist simultaneously in society.

However, it appears that the relationship between acculturation and ethnic identity is not explored and unclear, and both concepts are often used interchangeably. The main question is whether ethnic identity is directly related to the level of acculturation or whether the other is not interrelated. Although the Hutnik study (1986, 1991) shows that ethnic identity and acculturation are two independent ideas, Snauwaert et al. (2003) describes two dimensional identification models called "acculturation models" and compares them conceptually and empirically with two acculturation models other dimensions. As a whole ethnic minority groups may acculturate to some degree, acquiring competence to some extent with dominant cultures, but they have the freedom to retain, explore, rediscover or reject their ethnic identity, in which ethnic identity will eventually change.

According to Phinney, (1990); Phinney, et., Al., (2001), acculturation is conceptualized as an idea that includes beliefs or values, attitudes, and behaviors that change as a result of contact with other cultures. While ethnic identity is a focus on

subjective feelings that belong to a particular group that includes affirmation and sense of belonging, ethnic attainment, and ethnic behavior. This is supported by the results of Shibazaki (1999), Rayle & Myers (2004), Yazedjian & Toews (2006), Smith (2006), Rivera (2007), Schwartz, (2007), Madrigal (2008), Tarakanita (2008) , that acculturation and ethnic identity have positive, significant and significant relationships, and show a very close correlation of interrelations and variables of acculturation and ethnic identity is the most important and powerful predictor to assess the adjustment, as well as the level of acculturation and ethnic identity will predict better adjustment, especially in ethnic minorities in the social environment.

Based on the above description and some opinions from the results of the above research, then in this study acculturation and ethnic identity are the two concepts are different, therefore for the purposes of this study acculturation placed in the position of predictor variables and ethnic identity as a variable mediator in shaping the adjustment self-education environment

2.6 Some Previous Researches Due to The Acculturation

Research on acculturation has been largely done by previous researchers who linked it with other factors. The results of the study will be described as follows: Saori Rivera, (2007), discusses *the Acculturation and Ethnic Identity as They Relate to The Psychological Well-Being of Adult and Elderly Mexican Americans*. This study examines the relationship of psychological well-being with acculturation and ethnic identity as well as the relationship between variables in the elderly and mature Mexican Americans. This method is done by cross-sectional studies conducted on elderly and Mexican American adults.

Schwartz, S.J., Zamboanga, B.L., Jarvis, L.H. (2007), *on Ethnic Identity and Acculturation in Hispanic Early Adolescents: Mediated Relationships to Academic Grades, Prosocial Behaviors, and Externalizing Symptoms*. This study examines the stress of acculturation and self-esteem as a mediator of ethnic identity relations and acculturation with psychosocial outcomes in Hispanic adolescents.

The study was conducted to address the void in the literature, especially the understanding of the relationship between ethnic identity, acculturation, meaning and

wellbeing and to examine the relationship between variables in minority and non-minority youth in schools.

Candida R. Madrigal, (2008), presented *acculturation, Ethnic Identity, Resilience, Self-Esteem and General Well-Being*. This research seeks to identify the factors of acculturation, ethnic identity and self-esteem in contributing to the welfare of Colombians in the United States by exploring the differences in their welfare in the three waves of immigrants.

Andrea Michelle Smith, (2006), on *Differentiating Acculturation and Ethnic Identity in Predicting African American Psychosocial Functioning*. The purpose of this study was to use factor analysis in separating ethnic identity and acculturation at the measurement level, as well as assessing the unique impact of each on positive and negative psychosocial functioning among African Americans.

Irene Tarakanita, (2008), entitled *Acculturation Influence Against the Orientation of Individualism-Collectivism Values with Moderator of Ethnic Identity and Self-Esteem on Student Group*. The purpose of this research is to test theoretical model and hypothesis of acculturation influence toward individualism-collectivism value orientation through moderator of ethnic identity and *self-esteem* to students in Bandung. The one tested is the relationship between acculturation and ethnic identity. Based on the results of calculations from the model test obtained the picture that, acculturation and identity has a positive and significant relationship.

Cuellar, et. al., (1997), Harris, (1998), examined the relationship between acculturation and ethnic identity, the two variables involving separate and different processes. It was found that both variables had positive and negative relationships, indicating that one's acculturation rate had a positive or negative relationship to one's ethnic identity (in Rivera, S., 2007).

Cuellar, et. (1997), Lee, (1996), differences in ethnic identity levels were found to vary significantly, based on a person's acculturation rate, and further considered to be influenced by other factors, including: education, gender, age, length of stay in local culture, experience with racism / discrimination and ethnic groups (in Rivera, S., 2007).

Phinney, (1990, 2003), reviewing acculturation with existing ethnic identities shows that similar items are included in each of the sizes that disturb both variables. Changes to and from local cultures and indigenous cultures are important to understand both concepts, and both ideas are multidimensional, necessary to distinguish which components of acculturation and ethnic identity are measured and examined (in Rivera, S., 2007).

Helms, (2002), conducted a major component analysis on the scale of Cross Racial Identity (CRIS) and Multidimensional Sella Black Identity Inventaris in African Americans. Using Helier's hierarchical regression analysis found CRIS Immersion subscales and MIBI Asset and Nationalist subscales which are significant acculturations. Thus the results show that certain components of ethnic identity correlate more strongly with acculturation than other components (in Smith, A.M., 2006).

Wilcots, (2001), examined certain components of racial identity development in African American students, measured by a brief form of RIAS (Parham & Helms, 1981), the results were strongly correlated with acculturation, as measured by AAAS (Landrine & Klonoff, 1994) than any other component. To examine the relationship between ethnic identity and acculturation, Wilcots (2001) uses correlation analysis. The results show that a high degree of acculturation corresponds to an earlier stage in the development of racial identity, and a lower level of acculturation corresponds to a further stage in the development of racial identity. This study also mentions that the development of ethnic identity and acculturation are two processes that occur simultaneously (in Smith, A.M., 2006).

Parham and Helms, (1987), found that people with higher levels of racial identity experienced better affective adjustment. Evans - Hughes, (1992), concluded the possibility that by way of race identity conceptualized in the way people perceive their race, and how those perceptions affect their interactions with others.

Quintana, et. al., (1991), the results of a meta-analysis show that having a strong ethnic identity will reflect resistance to mainstream culture associated with higher levels of stress in Hispanic students. Lamborn, et. al., (1991), says it has a high

ethnic pride associated with a lower level of persistence in achieving higher education among Mexican American students.

The research on acculturation and ethnic identity discussed above addresses the dynamics of acculturation associated with ethnic identity and self-adaptation consisting of academic, social, personal-emotional, and institutional adjustments based on a particular culture in the West. The acculturation and ethnic identity discussed is comprehensively conducted and not seen by category. While in this study, researchers tried to discuss the acculturation and ethnic identity based on the categories that researchers obtain from the results of preliminary studies on the existence of different acculturation patterns and different ethnic identity stages in the adolescent community of the Punjab tribe in the city of Medan.

2.7 Punjab Tribe

The Punjab is a community group identical with Sikhism. This Sikh religion was brought by Indians from Punjab (Northern India) to Medan at the end of the 19th century. To date, in Medan the so-called Punjabi people are those from Punjab. The arrival of the Punjab to Medan can not be ascertained the year of his arrival. By the end of the nineteenth century, however, long before the independence of Indonesia, the Punjab were already in Medan, then in the early 20th century the wave of Punjab arrivals to Medan increased.

The arrival wave of the Punjab to Medan is divided into 2 waves. The first wave, the Punjabs who were brought to Medan by the Dutch government as plantation workers. The next wave, the Punjabs who came as traders in addition to still as plantation workers. Though it is not ascertained the year of the arrival of the Punjab, but their existence long before Indonesia became independent. This can be seen on January 1, 1923, Board N.V "Melk Bedrijf Sikambing" which produces milk cows for the city of Medan. To supply the number of livestock in Tanjung Mulia enlarged and processed by the Punjab (Sinar, 1991). In 1930, many Punjabs had worshiped at Gurdwara (the first Temple in the village of Madras (Keling village). An informant Pritam Singh Dhillon (March 24, 2005) stated: "In the 1940s in the village of Anggrung, Polonia and its surroundings had settled approximately 221

Punjab family heads". Gurdip Singh Aulakh (July 27, 2005) states: "In the early 20th century we had already numbered hundreds and started holding associations". The above statement makes it clear that the existence of the Punjab has been very long.

The Punjab arrival line to Medan, by sea, comes through Madras and Calcutta near the port of Bengal Sea, then to Penang and Belawan Port until it reaches Medan. In addition to Medan they spread to Binjai, Pematang Siantar, Berastagi and Tebing Tinggi, but some came from India and then to Moelaboh (Aceh), and arrived in Medan.

The arrival waves of the Punjabs are not thorough, but through several stages in small groups. Most of them come as unmarried, but some are after marriage. After the end of the working period there are those who choose to stay and marry with the natives or their fellow. But there is also a return to the country, married and then returned to Medan with the family. Besides those who are married back to India and come again to Medan with his family (son and wife). This is supported by a statement from Kato (1982) claiming that when the wandering movement became more popular, the returnees usually brought power, as well as new prestige, in addition to new ideas and practices from the outside world to their home regions.

This statement is supported by the opinion of Gurnam Singh (June 26, 2005) stating: "The Punjab people came to Medan at first not much". Like my parents came to Medan leaving us in Punjab, after quite a good situation here and then back to Punjab then returned to Medan with us, at the age of 8 years ". Kartar Singh Chandar (July 3, 2005) stated: "My father came in 1930 from Punjab, when he came here my father was not married. At the end of life settled and married to native women Javanese ethnic ". UNIVERSITY

Punjabs who immigrated to Medan with such a long distance would have reason to move immigration. Based on various analysis conducted, there are some factors that background of the arrival of the Punjab to Medan, namely the reasons of economic, socio-cultural, political and religious.

a) Economic Reason

The arrival of the Punjab to Medan is generally driven by economic pressures. India is a densely populated country but the economic level of its people is very low. Recognizing the insurmountable difficulties makes the Punjab seek new, better areas. At that time Medan was "Land of Dollar (Et Dollar Land)" became a very attractive choice area to answer the challenges of life. Based on this, the Punjabs began to migrate to new areas to try their luck and answer the challenges of life, both as plantation workers, traders, ranchers, night watchmen and mail carriers.

b) Socio-Cultural Reason

The Punjabs have distinctive cultural and religious life systems. Where the culture and religion they have a very strong influence in the social and cultural life of the Punjab. Every Punjab who wandered in addition to economic circumstances, also wants to develop Sikh religion around the world. In addition to religious advice for each young generation of Punjab to wander for self-development for the sake of survival. An informant named Kirkistan Singh (24 June 2005) argues that: "After the Sikh religion develops in the Punjab region, each young generation is expected to go abroad to develop religion as well as improvements in education".

c) Political Reason

In 1839, the Punjab area which was the gateway to Afghanistan and the Soviet Union where there was a Sikh kingdom had been integrated into British India. So that Punjab area which is the center of Sikh religion has been colonized by the British (Partap Singh, 1960). When tobacco plantations developed in East Sumatra, the Netherlands lacked plantation workers. So with the help of the British, the Dutch were able to bring in a contract coolie from South India in 1874.

d) Religion

Sikh is the name of the religious school in India. The founder and first teacher of Sikhism is *Shree Guru Nanak Dev Ji*, born on April 15, 1469 in Talwandi, a small village now belonging to the Pakistani territory that is located about ± 40 miles from the city of Lahore, now known as *Nankana Sahib*. *Guru Nanak Dev Ji* introduced this religion in 1526 AD in the Punjab region (North India). Initially there has not yet

emerged a term that mentions Teacher Nanak's teachings as Sikhs, until the 10th teacher, *Guru Gobind Singh Ji*, in 1708 gathered all his followers in India and declared that their teaching was called Sikhism. Sikhism is the youngest religion in India, and is influenced by Islam and Hinduism, which at that time constituted two major religions in India. Etymologically Sikhism means learning, in which one learns about the good.

2.8 Punjab Strategy of Adaptation in Medan

a) Patterns of Punjab Life

From the development of tobacco plantations in the late 19th century, Medan became a *multi-culture* city. Since the progress of Medan, various ethnic from Indonesia even from outside Indonesia flock to go wander to Medan. Among them are generally working as plantation laborers, traders, and so on. Similarly, the Punjabs, going from the area of origin to Medan are certainly due to the pull factor that Medan possesses, so that life-sustaining guarantees can be obtained, but retaining religion and culture.

Usman Pelly (1998) states: "there are at least two kinds of forces constantly affecting the integrity of ethnic groups in the rantau area of the city. First; people in the hometown expect the nomads to run cultures and maintain their ethnic identity. Second; the nomads must adapt to the cultural background of the host. The nomads must control the dynamic relationships between defensiveness and the changes that affect them to adapt. "

Medan City is a heterogeneous city both tribe and religion. Although the Malay tribe does not constitute a majority in the city of Medan and its political power is almost obtained from the colonial government, however, the Malays are the natives of Medan. Based on that definition, then the nomads must be considered lower and have less power than the host. So the nomads are expected to adapt (assimilated to the local Malay-Muslim culture (Pelly, 1998).

People of Punjab who live in Medan begin to learn the language and adapt to the patterns of community life around them but only on the surface, because to this day their way of life can be maintained, for example the use of regional languages,

dressing, food (albeit adjustments) and the pattern of association is still adapted to the religious and cultural practices adopted. One thing to realize that religion and culture will not be separated in the ordinances of their lives, because it has become one-strong unity, this is what they still retain.

Mixed marriages done by The Punjab didn't make them assimilate with the host culture or other ethnic culture. Because Punjab people who do mixed marriages do not change what they have, that is religion and culture. But it can be maintained and passed down from generation to generation, so that in future their descendants will survive with their religion and culture. Although in the early stages of survival in Medan, Punjabs mixed marriages with indigenous people, but they retained their religion and culture. Even if some change their beliefs, they will be difficult to be part of the Punjab community even though coming from the same region. For the so-called Punjabs are those who embrace the Sikh religion, so there is a mention that the Punjabs are identical with Sikhs. So, though coming from different groups of people can be called the Punjab, when embracing Sikh religion.

Nowadays, mixed marriages were still in the hands of the Punjabs, but they still have to defend their religion. In fact, mixed marriages were less recommended by them, because they have a mixed marriage concern would make a Punjab turn away from his religion and culture. In further examination, Indian in Indonesia, especially Medan, find it difficult to adapt to the culture and religion of indigenous people of Medan, mainly because of the inevitable religious, physical and cultural differences. But one thing that can not be denied, that the city of Medan is multi-culture so there is no more dominant culture, then every community community groups try to stay with each culture owned.

b) An Effort to Establish and Maintain Identity.

Outside the city of Medan, the Punjab has various identities, such as the Bengal (Bengal). This title has been pretty attached to them for a long time. So that the lay people outside them do not know that there are Indians of Sikhs who come from Punjab, North India. In contrast to the people of Indian descent who embraced the Hinduism commonly called "the Keling" (Tamil). So the so-called Bengali people

are the common name for the Punjab. Yet from various opinions collected authors, people Punjab not like when called with Bengali, because different regions of origin. So in the city of Medan there are no Bengali people, but the Punjab people who are Sikh religion. Appears Bengal name, it turns out at the beginning of the arrival of the Punjab among them claimed to come from the Bengal Province (Calcutta) near the bay of Bengal, this area which is then synonymous with the title of Bengali for the Punjab.

In Medan city based on observations made, Punjab people are also called 3S (Sport, Milk and School). From the beginning of arrival until now this type of work is still done by the Punjab. In addition to 3S, the identity that is also attached to the Punjab is a Khalsa college founded in 1930. This school is a clear proof that the existence of the Punjab is recognized in the city of Medan, because this Khalsa college is not only the identity of the Punjab community or other Indians, also become the pride of the people of Medan.

The process of establishing the identity of the Punjab can not be separated from the religious teachings that they believe (Sikh). In the city of Medan, even in any world where religion is a way to express themselves in the midst of society. Physically the black Punjab (yellow langsat), large tall body, sharp nose, forehead and large eyes inside. While seen from their characteristics, can be marked with the use of turban (page) and have a long beard for men, while women with shawl (cune) or head covering. If it is not worn, it is difficult to signify the Punjab descendants of other Indian descendants, ie each Punjab will wear a khera (white bracelet) in his right hand for both men and women, even though they are among the thousands, Punjab easily identifiable.

Implementation of 5K and 4 restrictions, not all Punjab people do, both in the parents and the younger generation. Moreover, the younger generation who have been contaminated with the lifestyle of the people from clothing styles, hair and even intercourse. Actually, if every Punjab person performs 5K, it will not hamper progress, it's just that Medan is not a city where Punjab people are majority, so to do so they will feel very different from the others. As an example of the use of turban

(page) for men, in younger generation Medan, there is anxiety to them when wearing a turban will inhibit association with people around from other cultures. From the observations made, it can be concluded that they have different feelings, difficulty mingling and participating especially with the opposite sex most dominates.

c). The role of Gurdwara (Temple) as a bastion in life.

The existence of a Gurdwara (Temple) for the Punjab is very important because in addition to its function as a place of spiritual activity, Gurdwara (Temple) also acts as a place of doing other social activities. The presence of a Gurdwara (Temple) from beginning to end in the life process of the Sikhs is very closely connected, from the beginning of birth, baptism (Amrit) and inaugural namadilakukan in Gurdwara (Temple) based on the holy book of Sri *Guru Granth Sahib*. Toward adulthood in engagement and marriage ceremonies, Gurdwara (Temple) is the most important place of its role. In climbing prayers and carrying out the whole series of ritual events after one goes to the afterlife is also done in Gurdwara (Temple).

2.9 The Religious Teachings of Punjab Tribe

The teachings contained in the Sikh religion according to the teacher Nanak, derived from the word. Word is the word of God. One can have a holy power and attain a glorious status in society, both now and later, if one can realize the meaning of the word. Therefore Guru Nanak recommends that each person can unite himself with the word to understand the mystery of life in the world today and in the world later. By unifying oneself with the word, one can make himself a place of truth, virtue, true knowledge, and purification of the spiritual soul and when one has united himself with that word, he must carry on the word and by carrying on that word one can guide others, elevated to universal humanity, free from sorrow and pain and escaping from the incarnation wheel to eternal deliverance and peace.

In Sikhism, as *Guru Gobind Singh* (The 10th Teacher) puts it, there is a formula for the provisions required for Sikhs to have five conditions:

1. *Kesh* : Long hair that should not be cut and must use turban

2. *Kangha* : A small comb to clean the hair and every time should be above the head.

3. *Kirpan* : A kind of sword or a small knife that is required to be ready every time tucked in the waist.
4. *Kara* : White bracelet made of steel used in the right hand.
5. *Kachehra* : Shorts that should be used any time, before using outerwear.

In addition to the above five mandatory requirements, there are still four restrictions that must be obeyed in the teachings of Sikh religion, namely:

1. Do not ever interfere with the hair in your body
2. The items to be eaten while cutting off the animal's neck should break
3. Should not have an affair with a woman or a man who is not your muhrim
4. Never use tobacco (smoking) and drinks that cause you to lose your mind (intoxicating).

The form of adaptation of the Punjab can be seen from their level in the implementation of religious teachings: the first level of Sikhs, at this level it will not be difficult to adapt to the people's lifestyles such as food, clothing and hair fashion, because everyone who is still in Sikh level can still fully following the common lifestyle of society. The second level of Singh and Kaur, at this level not all lifestyles of society can be followed, they have begun to find it difficult to adapt to other cultures, such as food, people who have practiced pure Sikh religion can not eat animals that are not once cut (by adherents of other religions). So, they always do themselves if they want to eat animal flesh. Similarly, the hair style, because it should not be trimmed and must wear head covering, both for men and women, the page (turban) for men and women (shawl) for women. The last level is Khalsa, at this level the 4 restrictions in religion must be abandoned and carry out 5 obligations, so they feel difficulty in adapting to other culturally-based societies, although the Sikh religion does not impede the progress and advancement of its adherents.

2.10 Minority Ethnics

Defining ethnic minorities is not easy, Fei Xiaotong (in Xinyi Wu, 2006), a Chinese ecologist, proposed that minorities are usually differentiated according to a number of criteria: a) population size; b) the nature of group identity; c) size; d) the location and area they occupy; e) the proportion of minority group members who

inhabit the province, prefecture or autonomous region, its proximity to and relation to other ethnic groups; f) whether ethnic minorities are rural or urban, agricultural or shepherd groups, border or inland groups, or concentrated or dispersed groups; g) whether the group has a strong religious tradition or not; whether the group has a written language or only spoken language; and finally whether they have a separate foreign relations tradition with people from other parts of the world.

As mentioned earlier, the Punjab ethnic group is officially recognized by the Medan city government, although they have different languages, traditions, customs, and religions. The existence of these ethnicities simultaneously is the result of long-standing interactions with different cultural backgrounds. Some live in other areas of North Sumatra, even in Jakarta, they are constantly interacting with people from other cultures in the city of Medan. At the same time, however, this ethnic community retains the distinction to some degree by demonstrating religious beliefs and traditions, as well as different languages and customs with other ethnicities. These feelings of difference sometimes lead to changes in terms of beliefs or values, attitudes and behaviors, and this also creates great pressure on the ethnic minorities of the Punjab tribe.

Education, especially civic education, becomes a channel for ethnic minorities in society. Especially in the educational environment, in general these ethnic minorities are educated more productive, can get a job, they can perform competitively and contribute to the welfare of their families, including with the State. In the field of health such as forensic experts in North Sumatra (Prof. Dr. Amar Singh), and sports fields, former Asean Games throwing champion (Sukraj Singh) and former National Runner (Gurnam Singh), and many others including textile and jewelers, even as a lawyer and film director. In this study, ethnic minorities were defined as the officially recognized Medan municipalities belonging to the sub-ethnic group of India, the Punjab ethnic, who had different religions, customs, clothing, foods, languages, and physical appearances with other dominant cultures even with other ethnic minorities in the city of Medan.

In Indonesia there are ethnic communities whose population numbers tend to be less than those of most ethnic communities. Such ethnic communities belong to minority communities. Ethnic minority communities are groups that usually distinguish themselves by different ethnicities or ethnicities (Berry, 1992). Furthermore, Phinney and Rotheram (1987, in Tarakanita, 2001), mention that the term minorities and the majority point to the number of people who belong to the ethnic community.

One ethnic minority community residing in Indonesia is a sub-ethnic Punjab tribe originating from India. The Punjab have very few populations and are concentrated in certain areas. The Punjab tribe originated from northern India, in general today many live in the city of Medan, North Sumatra and Jakarta in particular. The population of the Punjab community in the city of Medan + 2000 people, and from year to year there is an increase (Foundation that oversees the Punjab community in the city of Medan). As many as 90% of the population of the Punjab community in the city of Medan mix and mingle with people of different cultures / ethnicities, while another 10% live colonize with their ethnic peers.

The Punjab tribe is strongly tied to the system of norms and customs, religions and languages, they have a culture of ancestors who are hereditary and characteristic, and even become a guide of life for the people of the Punjab tribe. Although they generally have mixed with the community in the city of Medan, with diverse cultural background. However, they still persist in maintaining the prevailing culture within their community, such as still using Punjabi language and eating typical food that is commonly eaten, religious teachings that require wearing turbans and scarves, traditional clothing and customs, such as children's birth events, marriages and death, as well as the big days of the Punjab, while their religion has not been recognized in Indonesia.

The Punjab tribe as ethnic minorities who must maintain the tradition, but also must adapt to the social environment in which they live. However, many Punjab teenagers experience a number of obstacles to adapt when the environment perceives them as very different and "strange". Individuals who feel the pressure is hard enough

to adapt in the majority environment are teenagers. Teenagers are at a stage of development that is classified as labile, this condition makes teenagers are in an increasingly difficult position. Especially because they not only experience physical and psychological changes as a teenager, but they also experience social pressure because of the demand to be able to adapt to different environments with their ethnic culture. This is in line with the opinions of Eccles & Midgely, Hawkins & Berndt, Hirsch, Simmons & Blyth in Santrock, (1995), which states that the transition is a normative experience for all children but this can cause stress, because the transition takes place at a time when many changes to individuals within the family and at school are taking place simultaneously.

Conditions experienced by teenagers Punjab tribe full of pressure, the more difficult position in adjusting themselves in the social environment. The difficulties faced by adolescents of the Punjab tribe in adapting outside their ethnic social sphere are clarified through a preliminary study by researchers (Nuraini, 2013). The study was conducted by surveys using an open questionnaire given to 60 teenagers in the 12- to 22-year-old Punjab tribe. The goal is to get an overview of the problems and factors that hamper the adaptation of Punjab youth in the education environment. The survey results showed that 70% of adolescent Punjab tribe experienced barriers to adjustment due to the psychological pressure from peer environment in the education environment.

Based on literature review and preliminary studies that have been done, it is known that the adolescent adjustment of the Punjab tribe has a relationship with the efforts and the desire to engage and participate in the majority culture group. These efforts and desires are reflected in the beliefs, attitudes and behaviors that are displayed when in the community of the majority. There are teenagers of the Punjab who display a desire to preserve the cultural traditions of the Punjab tribe, but have a hard effort to interact and engage in the activities of the majority tribe. There are also teenagers of the Punjab tribe who strive to uphold the culture that has been adopted, without the desire or effort to engage in interaction with the culture of the majority. But there are Punjab teenagers who are not very strong in holding and running the

Punjabese cultural suggestions, they even have a greater desire to engage and interact with the culture of the majority.

The behaviors displayed by these Punjab adolescents, indicating a process of acculturation in relationships with the majority tribe. Acculturation is a process of adaptation to a culture different from the culture owned by the individual where the individual is located and socialize. This concept is generally used to connect the movement of individuals from their countries to other countries and learn to live with other cultures (Matsumoto, 2000).

The above understanding encourages researchers to examine the acculturation found in the adolescent community of the Punjab tribe in Medan. To further explore the pattern of acculturation in adolescent Punjab tribe, conducted a survey of adolescent communities of the Punjab tribe. The results show that there are three patterns of acculturation in the Punjab adolescent community, namely acculturation of integration, separation, and assimilation. This pattern illustrates the beliefs, attitudes and behavior of youth of the Punjab tribe to preserve their culture of origin, and the desire to interact with other ethnic majority youth.

Teenagers of the Punjab tribe who are in integration acculturation have the beliefs / values, attitudes and behavior to preserve the culture of origin and interact with the local culture, it will make it easier for them to make adjustments in their social environment. As for the teenagers of the Punjab tribe who are acculturated in assimilation, with their beliefs / values, attitudes and behavior less important to preserve the culture of origin and adopt local cultural values, they will be able to adapt well in their social environment. While Punjab adolescents who are in acculturation separation with beliefs / values, attitudes and behavior to maintain the culture of origin strongly, but very little interest to interact with the local culture, then they will experience barriers in making adjustments in social environment.

In addition to acculturation that affects adolescents in adjusting themselves, researchers also see the importance of appreciation of adolescents against ethnic. This is evident from the diverse behavior of adolescents, in terms of appearance using cultural and religious attributes. Teenagers of the Punjab tribe are required to have

long hair, using scarves to cover their heads for young women, and wear turbans for young men. These characteristics should be used even if they do activities and socialize with the majority community wherever they are. The cultural and religious demands of the Punjab tribe, have made the youth of the Punjab have to resort to a number of strategies to deal with the culture of the majority, but remain vital to their ethnicity by adhering to their traditions and religions

Teenagers of the Punjab are often in the dilemma to practice traditions and religion, but also want to adjust to the majority cultural environment without looking different from others. But the demands of religion and tradition forced the Punjab teenagers to appear differently among friends of the majority tribal culture, giving rise to different reactions among the Punjab youth. In addition, there are Punjab adolescents who believe that they must remain committed to their traditions and religions, so they must explore to learn more about their ethnic heritage and their religion.

There are also teenagers in the Punjab tribe who are exploring to study their ethnic heritage, but have yet to show a commitment as a member of their ethnic group. But there are Punjab adolescents who have not yet explored to study their ethnic heritage and have not felt safe as members of their ethnic group. Such behavior indicates the existence of ethnic identity process within Punjab adolescent teenagers. Ethnic identity is a subjective feeling towards a particular group or ethnic group, which can be measured through a sense of belonging, feeling secure and proud as a member of its ethnic group and behaving in accordance with its ethnicity. According to Phinney, 1990; Phinney, et., Al., (2001) ethnic identity focuses on subjective feelings belonging to a group or other ethnicity that includes affirmation and belongingness, ethnic attainment, and ethnic behavior.

Phinney (1990) argues that ethnic identity is a construct that includes a sense of togetherness in a group, a positive evaluation of the group, the interest and knowledge of the group, and involvement in group social activities, through exploration and commitment, which can be measured through an indicator of affirmation and a sense of belonging, proud of ethnicity, and ethnic behavior. The

ability of adolescent minorities to adapt to their social environment can not be separated from the feelings of belonging, ethnic attainment, and ethnic behavior through exploration and commitment. Minority youths who conduct their exploration and commitment to their ethnicity will be achieved following the stage of development of ethnic identity status. The stages of development of ethnic identity status experienced by adolescents throughout their life span through exploration and commitment are on ethnic identity unexamined, search, and achieved.

The above descriptions encourage researchers to examine ethnic identity by first surveying a youth community of the Punjab tribe in Medan. The results show that the Punjab community of teenagers is in the status of ethnic identity unexamined, search, and achieved. The existence of this ethnic identity illustrates the affirmation and feelings of belonging, ethnic and behavioral achievement of teenage Punjab adolescents to explore and commit with their ethnic heritage, religious teachings and ethnic traditions.

The Punjab tribesmen who make an exploration to seek a deeper understanding of their ethnic heritage, and have committed themselves or feel secure with themselves as members of their ethnic group to establish ethnic identities that are in line with their ethnicity, are called achieving the status of ethnic identity achieved, making it easier for them to make adjustments self in the social environment.

The Punjab teenagers who are exploring to seek a deeper understanding of their ethnic heritage, and have not committed themselves to or feel secure with themselves as members of their ethnic group to establish ethnic identities in accordance with their ethnicity, are called attaining ethnic search identity status, they are less able to perform adjustment in the social environment.

While the Punjab youth who have not yet explored to seek a deeper understanding of their ethnic heritage, and have not committed themselves or feel secure with themselves as members of their ethnic group to establish ethnic identities in accordance with their ethnicity, are called attaining unexamined ethnic identity status. Teenagers of the Punjab tribe who are on an unexamined ethnic identity status, then they will experience a good adjustment in their social environment.

Acculturation and ethnic identity are different concepts, therefore changes to and from the local culture and culture of origin are important to understand both concepts. Acculturation is a process of adaptation by maintaining the culture of origin, as well as interacting with other individuals of the majority tribe. While ethnic identity is an individual awareness of the importance to learn and understand, and at the same time committed to keep the religious teachings and ethnic traditions.

Thus, in this study acculturation and ethnic identity are placed differently in influencing the adolescent adjustment of the Punjab tribe. Although acculturation and ethnic identity have a relationship, and has been investigated by Lee, 1996; Cuellar, et., Al., 1997; Harris, 1998 in Rivera, 2007, that both concepts find a positive and negative relationship between acculturation and ethnic identity. Acculturation is conceptualized as a concept that includes aspects of belief or values, attitudes and behaviors that change due to contact with other cultures (Berry, 1993, 1998). While ethnic identity is the focus on subjective feelings belonging to a particular group or ethnicity that includes aspects of affirmation and belonging, ethnic attainment, and ethnic behavior (Phinney, 1990; Phinney, et al., 2001).

The results of Shibazaki (1999), Rayle & Myers (2004), Yazedjian & Toews (2006), Smith (2006), Rivera (2007), Schwartz, (2007), Madrigal (2008), Tarakanita (2008), stated that acculturation and identity has a positive and significant relationship. Thus the researcher sees that acculturation and ethnic identity are different concepts, and both are the most important and powerful predictors to be able to assess the adjustment. High levels of acculturation and ethnic identity will predict better adjustment, especially to ethnic minorities in their social environment.

Moreover, ethnic identity predicts significantly the adjustment, and acculturation affects the adjustment in each generation. This is supported also by Rodriguez's research (1991, in Shibazaki, 1999) says that ethnic identity has a positive relationship with self-adjustment, individuals with strong ethnic identity levels contribute more to adaptation. Similarly, the results of research submitted by Parham and Helms (1987, in Shibazaki, 1999) that people with higher levels of ethnic identity will experience better self-adjustment.

Based on the above opinion for the purposes of this study, researchers determined that acculturation as a predictor of self-adjustment and placing ethnic identity as a mediator of adjustment. Therefore, when acculturation, ethnic identity and adjustment are connected, it will be illustrated the dynamics of the relationship of one variable with other variables. Teenagers of the Punjab tribe are in the pattern of acculturation of integration, which has the belief / values, attitudes and behaviors to preserve their original culture, as well as open themselves to interact with other cultures. Apabil is associated with ethnic identity achieved, where Punjab adolescents conduct exploration to have knowledge of inheritance ethnicity, to bring a sense of belonging and pride, to behave in accordance with their ethnicity, and commitment in carrying out their religious teachings and ethnic traditions, would make the Punjابهse clan have a good adaptation to its social environment.

However, when linked to the identity search, where the Punjab teenager explores to have knowledge of his ethnic heritage, yet has not shown a sense of belonging and pride, being ethically appropriate, and not yet committed to the practice of ethnic religion and tradition, it will make them self-adjusting which is good with its social environment. But when it is associated with unexamined ethnic identity, where the Punjab adolescent has not yet explored, to have knowledge of his ethnic heritage, and has not demonstrated a sense of belonging and pride, being ethically appropriate, and not yet committed to observing his religious and ethnic traditions, good adaptation to the social environment.

Teenagers of the Punjab tribe who are in a separation acculturation pattern have the beliefs / values, attitudes, and behaviors to preserve their original culture, and do not open up to interact with other cultures. When linked with ethnic identity, where the Punjab teenager explores to have knowledge of her ethnic heritage, giving rise to a sense of belonging and pride, being ethically appropriate, and committing to the practice of religion and ethnic tradition, it will make them poorly adjusted social environment.

However, when linked to the identity search, where the Punjab teenager explores to have knowledge of his ethnic heritage, yet has not shown a sense of

belonging and pride, being ethically appropriate, and not yet committed to observing his ethnic religion and tradition, will make them self-adjusted which is not good with the social environment. But when it comes to unexamined ethnic identity, where Punjab adolescents have not yet explored, to have knowledge of their ethnic heritage, and have not shown their belonging and pride, being ethnic, poor adjustment to the social environment.

Teenagers of the Punjab tribe who are in the assimilation acculturation pattern have beliefs / attitudes, attitudes, and behaviors that lack the culture of their origin, but try to adapt and interact with other cultures. When linked with ethnic identity, where the Punjab teenager explores to have knowledge of her ethnic heritage, giving rise to a sense of belonging and pride, being ethically appropriate, and a commitment to observing their ethnic religion and tradition, it will make them well adjusted social environment.

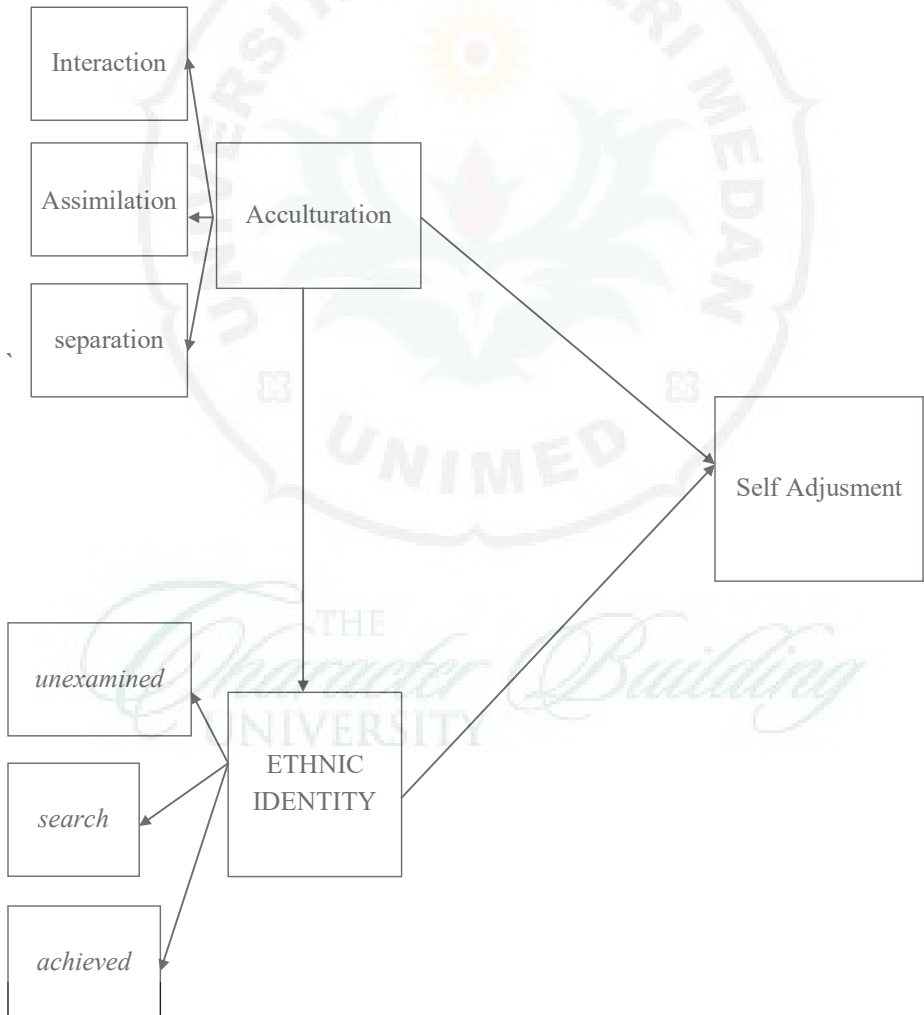
However, when linked to the identity search, where the Punjab teenager explores to have knowledge of his ethnic heritage, yet has not shown a sense of belonging and pride, being ethically appropriate, and not yet committed to observing their ethnic religion and tradition, it will make them self-adjusted which is quite good with its social environment. But when it comes to unexamined ethnic identity, where Punjab adolescents have not yet explored, to have knowledge of their ethnic heritage, and have not shown their belonging and pride, being ethnic, Adjustment is good enough with the social environment.

Thus, acculturation and ethnic identity play an important role for adaptation to the community of adolescent Punjab tribe with peers in social environment. The inescapable social environment for the Punjab youth is the educational environment. This educational environment is one part of the social environment of adolescents, where adolescents interact and socialize with others, therefore required for adolescents concerned to make adjustments with peers in the educational environment. Adaptation of the educational environment to the youth community of the Punjab tribe as ethnic minorities poses challenges that teenagers may not encounter from the culture of the majority tribe. This is because the teenagers of the

Punjab tribe often find themselves in different environments, both ethnically and culturally, that can make the process of adjustment to their educational environment will be hampered.

Based on the above description, the framework of thought in this study can be described in the chart as follows:

Chart 1.
Chart of Thought Framework



2.11 Proposition and Hypothesis

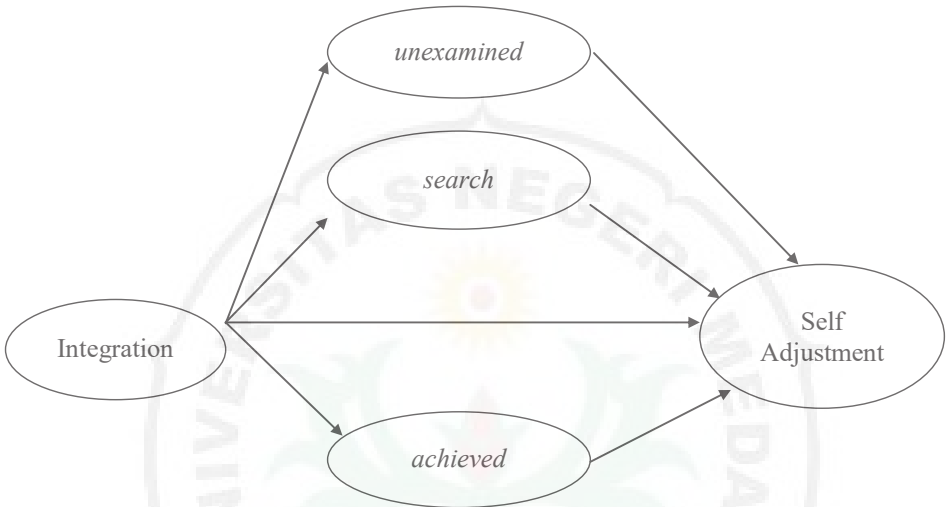
Based on the framework that has been described above, then proposed propositions in this study as follows:

1. Acculturation and ethnic identity have relationship and influence to adolescent ethnic minority adjustment in social environment.
2. Acculturation and ethnic identity can influence adolescent ethnic minority adjustment in social environment.
3. Teenagers of the Punjab tribe undergo a process of acculturation of integration, separation, and assimilation may affect the adjustment in the educational environment.
4. Teenagers of the Punjab are at the stage of development of ethnic identity unexamined, search, and achieved can influence the adjustment of education environment.
5. Ethnic minority youth have different adjustments to the majority of youth in general.
6. Teenage Punjabs as ethnic minorities have different adaptability abilities with other ethnicities.
7. Adolescent minority has ability to adapt to social environment influenced by acculturation and ethnic identity.
8. Acculturation as a predictor and ethnic identity as a mediator can influence ethnic minority adjustment in the education environment.

Based on the objectives and research problems that have been described earlier, then the hypothesis in this study are:

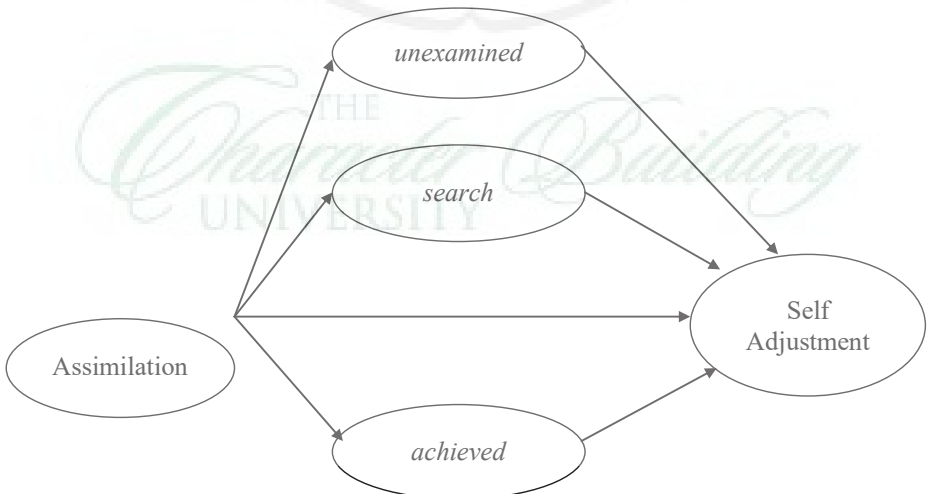
- 1) There is an effect of acculturation of integration through ethnic identity unexamined, search, and achieved against the adaptation of adolescent community of Punjab tribe in Medan city.

Chart 2
Integration of ethnics identity



2) There is the effect of acculturation of separation through ethnic identity unexamined, search, and achieved against adaptation of adolescent community of Punjab tribe in Medan city.

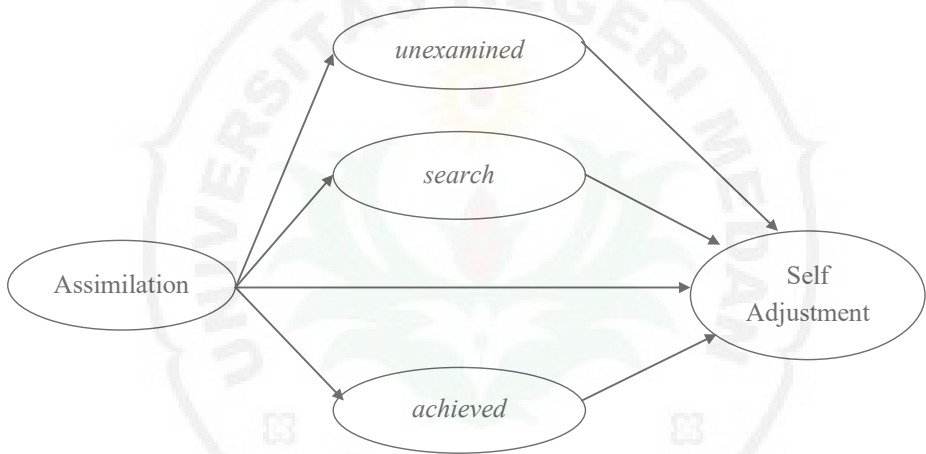
Chart. 3
Separation of Ethnic Identity



3) There is influence of acculturation of assimilation through ethnic identity unexamined, search, and achieved against adaptation to adolescent community of Punjab tribe in Medan city.

Chart.4

Assimilation of Ethnic Identity



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CHAPTER III

RESEARCH METHODOLOGY

This chapter is presented about the research design, research variables, research subjects, data collection instruments, validity and reliability of measuring tools, followed by data analysis techniques of each variable in accordance with the hypothesis.

3.1. Research Design

This study aims to examine the model of the influence of acculturation mediated ethnic identity on the adaptation of the adolescent community of the Punjab tribe in Medan. For the purpose of this study to be achieved, a causal relationship design is used to describe how the acculturation factor mediated ethnic identity influences self-adjustment. To explain in detail the relationship between variables, the explanatory descriptive design is used. This design is used to find out how the correlation of acculturation variables mediated ethnic identity to the adaptation of adolescent community of Punjab tribe in Medan city.

3.2. Variabel of The Research

As for the variables in this study, namely:

- 1) Independent variables (exogenous variables), namely acculturation, consisting of acculturation integration, separation and assimilation.
- 2) Mediator variables, namely ethnic identity, consisting of ethnic identity unexamined, search and achieved.
- 3) Dependent variable (endogen), that is self adjustment.

3.2.1 Variabel of Acculturation

The conceptual definition of acculturation is a process of cultural change that a person experiences, due to the contact between two or more with other cultures. The results of these changes include the dimensions of preserving the culture of origin and interacting with other cultures, as measured by faith indicators or values, attitudes, and behaviors. This conceptual definition refers to the concept of acculturation

according to Berry (1990, 1993, 1998) that produces four acculturation patterns, namely acculturation of integration, separation, assimilation and marginalization.

The operational definition of acculturation is a cultural change that teenagers experience due to contact with other cultures, measured through indicators of beliefs or values, attitudes, and behaviors. Adolescent attitudes include: trying and willing to maintain, nurture, develop a culture of origin and interact, associate, participate with other cultures, where the dynamics of the relationship result in acculturation of integration, separation and assimilation.

The operational definition of the three acculturation patterns are as follows:

- 1. Acculturation of integration** is the behavior of adolescents that demonstrate the desire and effort to maintain, nurture, and develop the culture of the Punjab tribe, but tend to have the desire and effort to interact, socialize, and participate with other cultures with peers residing in the educational environment. Accuracy of measurable integration through questionnaires containing statements about the desire and effort to preserve the culture of origin or interact with other cultures with indicators of beliefs or values, attitudes, and behaviors.
- 2. Acculturation of separation** is the behavior of adolescents that show the desire and effort to maintain, maintain, and develop the culture of the Punjab tribe, but tend to lack the desire and effort to interact, socialize and participate with other cultures with peers who are in pendidikan environment. Accuracy of measured separation through questionnaires containing statements about the desire and effort to preserve the culture of origin or interact with other cultures with indicators of beliefs or values, attitudes, and behaviors.
- 3. Acculturation of assimilation** is the behavior of adolescents that exhibit a lack of desire and effort to maintain, nurture, and develop the Punjab culture, but tend to have the desire and effort to interact, socialize and participate with other cultures with peers residing in the educational environment. Acculturation of assimilation is measured through a questionnaire containing statements about an attempt to preserve the culture of origin or interact with other cultures with indicators of belief or values, attitudes, and behavior.

3.2.2 Variabel of Ethnic Identity

The conceptual definition of ethnic identity is the existence of the individual self that includes exploration and commitment as well as group feelings, positive evaluation of groups, interests and knowledge about the group, and involvement in group activities, which can be measured through indicators of affirmation and belonging, ethnic attainment, and ethnic behavior. Through the process of exploration and commitment there are three stages of development of ethnic identity experienced by individuals throughout their life span: ethnic identity unexamined, search, and achieved. This conceptual definition refers to the concept of ethnic identity according to Phinney (1989, 1990, 1998).

The operational definition of ethnic identity is the adolescent self-awareness to explore and commit to its ethnic identity, measured through indicators of affirmation and belonging, ethnic attainment and ethnic behavior. This results in three stages of ethnic identity, ie ethnic identity unexamined, search, and achieved, based on the appreciation of adolescents about their ethnic identity.

The operational definition of these three ethnic identities is as follows:

1. *Unexamined* ethnic identity is a teenager who has no desire to explore to find out his ethnic heritage and has not been willing to commit to practice the religious teachings and traditions of the Punjab tribe. *Unexamined* ethnic identity is measured through a questionnaire containing the wishes and strives for exploration and commitment, with indicators of affirmation and belonging, ethnic behavior and ethnic attainment.
2. Identity ethnic *search* is a teenager who already has the desire to explore and have started to find out his ethnic heritage, but have not yet committed to run the religious teachings and traditions of ethnic Punjab tribe. Ethnic search identities are measurable through questionnaires containing statements of desire and endeavor for exploration and commitment, with indicators of affirmation and belonging, ethnic behavior and ethnic attainment.
3. Ethnic identity *achieved* is a teenager who has a desire to explore to find out about his ethnic heritage and endeavor to deepen and already have a

commitment to practice the religious teachings and ethnic traditions of the Punjab tribe. Identity of ethnic achievement is measured through a questionnaire containing statements of desire and endeavor for exploration and commitment, with indicators of affirmation and belonging, ethnic behavior and ethnic attainment.

The conceptual definition of self-adjustment is the ability to deal with the reality that physical circumstances, making adolescents receive unfavorable treatment from other ethnic, social relations with limited peers, lack of participation in activities in the educational environment, this is due to the embodiment in running the teachings of religion. The conceptual definition of this study refers to the concept of self-adjustment by Schneiders (1964) and Scott and Scott (2005) by conducting preliminary studies, as described in Chapter I, research backgrounds, where the results of the preliminary study yielded indicators of physical, association, and participation (Nur'aini, 2013). The definition of operational adjustment is the ability of teenagers to react the treatment of their peers in the education environment, caused by the physical condition as a manifestation of religious teachings, and association with peers are limited, so that will affect the participation in the educational environment, it can be measured through indicators of physical, religious, social, and participation.

3.3. Subject of The Research

The research on the model of influence of acculturation and ethnic identity on the adaptation of adolescent community of Punjab tribe in Medan city, took the subject of research with the following characteristics: Punjab youth community, have Sikh religious belief, As for the population of this study is the entire community of teenagers Punjab tribe in the city of Medan.

While the research steps implemented in several ways:

- 1) Selecting the location and location of research subjects, conducted in Gurdwara (Temple) in the city of Medan (3 pieces of worship house).
- 2) Establish Gurdwara (Temple) as a place and location of research, because Gurdwara (Temple) is a strategic place and location to get research subject

that is gathering place of adolescent community of Punjab tribe every Sunday to perform worship and activity of other big days.

- 3) Determine the sample of research that meets the characteristics of the research subject as described above.

The sampling technique used is Sampling Non Probability, by using the snowball sampling technique. In this study there are three Gurdwara (Temple) which made the place to obtain samples with the reasons as mentioned above. Then from the third Gurdwara (Temple) is determined the data taker each Gurdwara (Temple) two people (6 people), and assisted four people from the family, so the data taker amounted to 10 people. While the researchers helped by coming to Gurdwara (Temple) alternately in accordance with the event in each Gurdwara (Temple). In addition, researchers also visited a number of friends, neighbors and families who are estimated to have teenage children who still follow the education as a subject of research, finally obtained the subject of 208 people.

Data collection in this research used measuring instrument in the form of questionnaire which is closed. Questionnaires were made to measure latent variables in this study, namely: 1) Acculturation questionnaire, 2) ethnic identity questionnaire, 3) Self-adjustment questionnaire. The questionnaire contained a number of statement items arranged on an ordinal scale, and the research subjects were asked to provide answers according to the condition of the respondents. In addition, in this study also collected data supporting the state of parents and the condition of adolescents, namely self-identity respondents, physical appearance, relationships with peers Punjab and other tribes outside and education environment.

The acculturation measuring tool used, composed by itself, refers to the concept proposed by Berry (1998). The acculturation measure is based on two dimensions that can reveal the condition of the Punjab adolescent in terms of acculturation, that is through indicators of belief / value, attitude and behavior. The first dimension reveals teenagers' efforts and desires to preserve the culture of origin, and the second dimension reveals teenagers' efforts and desires to interact with other cultures. Teenagers who score high on both dimensions, indicate that the adolescent

is in integration acculturation. Adolescents with high scores on first and lower dimensions in the second dimension, indicating that the adolescent is in a separation acculturation. While adolescents with low scores on the first dimension and high scores in the second dimension, indicated that the adolescent was in assimilation acculturation. All items for measuring the acculturation pattern consist of 28 items (Grid of questionnaire in appendix 2.1).

The answer choice for each item of acculturation consists of four alternative answers, namely Strongly Disagree (STS), Disagree (TS), Agree (S), and Strongly Agree (SS).

Respondents chose alternative answers:

- Strongly disagree, meaning the respondent indicates that he / she is very inconsistent with the condition of the statement.
- Disagree, meaning the respondent indicates that he / she is not in accordance with the condition of the statement.
- Agree, means the respondent indicates that he / she is in accordance with the conditions of the statement.
- Strongly agree, the respondent indicates that he is very in accordance with the condition / condition of the statement.

The blueprint of the acculturation gauge is shown in the table below:

Table. 1

Blueprint Measuring Instrument of Cultural Process

Variabel	Catagory	Indicator	Item Number	Total
Acculturation	Integration	Maintening a culture of origin	1,2,3,4,5	5
		Contect with other cultures	6,7,8,9,10	5
	Separation	Maintening a culture of origin	11,12,13,14	4
		Contect with other cultures	15,16,17,18,19	5
	Assimilation	Maintening a culture of origin	20,21,22,23	4
		Contect with other cultures	24,25,26,27,28	5
Total			28	28

Each respondent gets the value based on the choice of answer on each selected item. Assessment of the acculturation pattern will be done by summing the scores obtained by respondents on each statement. Obtaining scores on each item will illustrate the acculturation patterns displayed by Punjab teenagers with their peers in the educational environment. Teenagers of the Punjab tribe who score high in one category, will describe the acculturation pattern they have.

3.4. Measuring Instruments of Ethnic Identity

The ethnic identification tool used, composed by itself, refers to the concept proposed by Phinney (1990). The concept contains two dimensions that can reveal the condition of adolescent Punjab tribe in terms of ethnic identity, namely through indicators of affirmation and sense of belonging, ethnic behavior and ethnic attainment. The first dimension reveals the effort and desire to explore its ethnic heritage, and a second dimension of commitment to sticking to its religious teachings and ethnic traditions. Teenagers who score high on both dimensions, indicating that the adolescent is in ethnic identity achieved. Teenagers who score high on the first and lower dimensions of the second dimension, indicate that the adolescent is on ethnic search identity. While teenagers who have low scores on both dimensions, indicate that the adolescent is in unexamined ethnic identity. The entire item for measuring ethnic identity consists of 18 items.

The answer for each item of ethnic identity stages consists of four alternative answers, namely Strongly Disagree (STS), Disagree (TS), Agree (S), and Strongly Agree (SS).

Respondents chose alternative answers:

- Strongly disagree, meaning the respondent indicates that he / she is very inconsistent with the condition of the statement.
- Disagree, meaning the respondent indicates that he / she is not in accordance with the condition of the statement.
- Agree, means the respondent indicates that he / she is in accordance with the conditions of the statement.

- Strongly agree, the respondent indicates that he is very in accordance with the condition / condition of the statement.

The blueprint of ethnic identity measuring tool is shown in the table below:

Table. 2
Blueprint Measuring Instrument of Ethnic Identity

Variabel	Kategori identitas etnik	Indicator	Item Number	Total
Ethnic Identity	<i>Unexamined</i>	Eksplorasi	1,2,3	3
		Commitment	4,5,6	3
	<i>Search</i>	Eksplorasi	7,8,9	3
		Commitment	10,11,12	3
	<i>Achieved</i>	Eksplorasi	13,14, 15	3
		Commitment	16,17,18	3
Total			18	18

Each respondent gets the value based on the choice of answer on each selected item. Assessment of ethnic identity stages will be done by summing the scores obtained by respondents on each statement. Obtaining scores on each item will illustrate the ethnic identity stages displayed by the Punjab youth with their peers in the educational environment. Teens of Punjabs who score high in one category will describe the ethnic identity stages they have.

The self-adjusting measuring tool, self-compiled from the results of earlier studies that have been conducted, refers to the concepts put forward by Schneiders (1964) and Scott & Scott (2005). The results of the preliminary study contain four indicators that can reveal the condition of adolescent Punjab tribe in terms of adjustment itself, namely: the physical, religious, social and participation. This self-adjustment measuring tool consists of 30 items, measuring the physical, religious, social and participation circumstances (Grid of the questionnaire in Annex 2.3).

The answer option for each adjustment item consists of four alternative answers, namely Very Not Agree (STS), Disagree (TS), Agree (S), and Strongly Agree (SS).

Respondents chose alternative answers:

- Strongly disagree, meaning the respondent indicates that he / she is very inconsistent with the condition of the statement.
- Disagree, meaning the respondent indicates that he / she is not in accordance with the condition of the statement.
- Agree, means the respondent indicates that he / she is in accordance with the conditions of the statement.
- Strongly agree, the respondent indicates that he is very in accordance with the condition / condition of the statement.

The blueprint of the adjustment measuring tool is shown in the table below:

Table : 3

Blueprint Measuring Instruments of self Adjustment

Variabel	Indikator	Item Number	Total
Self Adjustment	Physical State	1,2,3,4,5,6,7,8	8
	Relegion	9,10,11,12,13,14,15,16	8
	Relationship	17,18,19,20,21,22,13	7
	Partisipation	24,25,26,27,28,29,30	7
Total		30	30

Each respondent gets the value based on the choice of answer on each selected item. Assessment of the adjustment will be done by summing the scores obtained respondents on each statement. Obtaining scores on each item will illustrate the self-adjustment displayed by the Punjab teenagers with their peers in the educational environment. Scores obtained by teenagers of the Punjab tribe will describe the adjustment they have.

3.5. Validity and Reliability measuring Instruments

Prior to the collection of research data, then first tested the validity and reliability of the measuring tool of each variable. To obtain valid and reliable items, as well as constructs of measured latent variables through observed indicators, the validity of each measuring device is calculated using construct validity, to correlate items and aspects, then aspects with the overall aspect, while for reliability is used internal consistency Alpha Cronbach. The measurement scale for each variable is the ordinal scale, while the validity and reliability of the measuring tool is processed by using the help of SPSS program. To determine the validity of the measuring instrument in this study, it is based on the Friedenberg & Kaplan (1995) norm, ie if the value is $r > 0.30$, then the item is considered valid and if the value is $r < 0.30$, then the item is considered invalid. Validity value can also be done by comparing r table value, that is, if $r_{count} > r_{table}$, then item is valid, and if $r_{arithmetic} < r_{table}$, then item is declared invalid (Azwar, 1986, 2003). Testing of acculturation measuring tools to obtain the validity of each item is obtained from 30 teenagers. The validity of the acculturation measuring instrument using internal construction, ie correlating each item with the total item (total item). Each item of acculturation is correlated with the total item of the acculturation, calculated using Pearson Correlation, the following results are obtained:

Table 4

Results Test of Validity of Acculturation Measuring Instruments

Variable	Category	Indicator	Item Number before Trial	Item Number After Trial
Acculturation	1.Integration	Maintening a culture of origin	5	5
		Contect with other cultures	5	5
	2.	Maintening a	4	4

	Separation	culture of origin		
		Contect with other cultures	5	5
	3. Assimilation	Maintening a culture of origin	4	4
		Contect with other cultures	5	5
Total Item			28	28

From the calculation result of validity of acculturation measurement obtained as 28 item (all item) is valid, with correlation value ranged from 0,450 - 0,925. Measurement Tools Ethnic identity measurement test to obtain the validity of each item is obtained from 30 teenagers. Validity of measuring ethnic identity by using internal construction, that is correlate each item with the whole item (total item). Each item of ethnic identity is correlated with the total item of the ethnic identity, calculated using Pearson Correlation, the following results are obtained:

Table. 5

The result Test of Validity of Identity Ethnic Measuring Instruments

Variabel	Kategori	Indikator	Item Number before Trial	Item Number After Trial
Ethnic Identity	1. <i>unexamined</i>	exploration	3	3
		commitment	3	3
	2. <i>search</i>	exploration	3	3
		commitment	3	3
	3. <i>achieved</i>	exploration	3	3
		commitment	3	3
Total Item			18	18

From the calculation of the validity of ethnic identity measuring tools obtained as many as 18 items (all items) are valid, with correlation values ranging from 0.472 - 0.926. Trial adjustment measuring instruments to obtain the validity of each item obtained from 30 teenagers. Validity of self-adjusting measuring instruments using internal constructs, ie correlating each item with the whole item (total item). Each item of adjustment is correlated with the total item of the adjustment, calculated using Pearson Correlation, the following results are obtained:

Table 6
The Result Test of Validity of Self Adjustment Measuring Instrument

Variable	Indicator	Item Number before Trial	Item Number After Trial
Adjustment	1. Physical State	8	8
	2. Religion	8	8
	3. Relationship	7	7
	4. Partisipation	7	7
Total Item		30	30

From the calculation result of the validity of the adjustment measuring instrument obtained as much as 30 items (all items) are valid, with the correlation value ranges from 0.394 - 0.881.

To determine the reliability of the measuring instrument is based on the Friedenberg & Kaplan (1995) norm, ie if the Alpha Cronbach value > 0.70, then the item is considered reliable and if the Cronbach Alpha value < 0.70, then the item is considered unreliable. The reliability of Alpha Cronbach's reliability can also be determined by: if the Cronbach Alpha value > 0.60, the item is reliably stated, if the Cronbach Alpha value < 0.60, then the item is not reliable, but if the Cronbach Alpha value > 0.80, then the value of reliability is considered good (Azwar, 1986, 2003).

Table 7**The Result Test of Reliability Acculturation Measuring Instruments**

Variable/Cat egory	Indicator	Total Item	Value Cronbach's Alpha	Critical Point	Katera ngan
Acculturation		28	0,861	0,7	reliable
1.Integration		10	0,922	0,7	reliable
	Maintening a culture of origin	5	0,872	0,7	reliable
	Contect with other cultures	5	0,871	0,7	reliable
2. Separation		9	0,862	0,7	reliable
	Maintening a culture of origin	4	0,768	0,7	reliable
	Contect with other cultures	5	0,716	0,7	reliabel
3. Asimilasi		9	0,893	0,7	reliable
	Maintening a culture of origin	5	0,903	0,7	reliable
	Contect with other cultures	4	0,725	0,7	reliable

Table 8**The Result Test of Reliability of Ethnic Identity measuring Instrument**

Variable/Category	Indicator	Tool Item	Value Cronbach's Alpha	Critical Point	Keterangan
Identitas Etnik		18	0,937	0,7	reliable
1. unexamined		6	0,872	0,7	reliable

	exploration	3	0,750	0,7	reliable
	Commitment	3	0,786	0,7	reliable
2. search		6	0,893	0,7	reliable
	exploration	3	0,776	0,7	reliable
	Commitment	3	0,776	0,7	reliable
3. achieved		6	0,895	0,7	reliable
	exploration	3	0,887	0,7	reliable
	Commitment	3	0,771	0,7	reliable

3.5.2.3. Reliability of Adjustment Measures

The reliability of the adjustment measuring tool is obtained through internal consistency Alpha Cronbach, while the results of the analysis are as follows:

Table 9

The Result Test of Reliability of self Adjustment Measuring Instrument

Variab le	Category/ Indicator	Total Item	Value Cronbach's Alpha	Titik Kritis	Katerangan
Self djustment		30	0,944	0,7	reliabel
	Physical State	8	0,866	0,7	reliabel
	2. Religion	8	0,911	0,7	reliabel
	3. Reletionship	7	0,884	0,7	reliabel
	4. Participation	7	0,888	0,7	reliabel

3.6. Technique of Analyzing Data

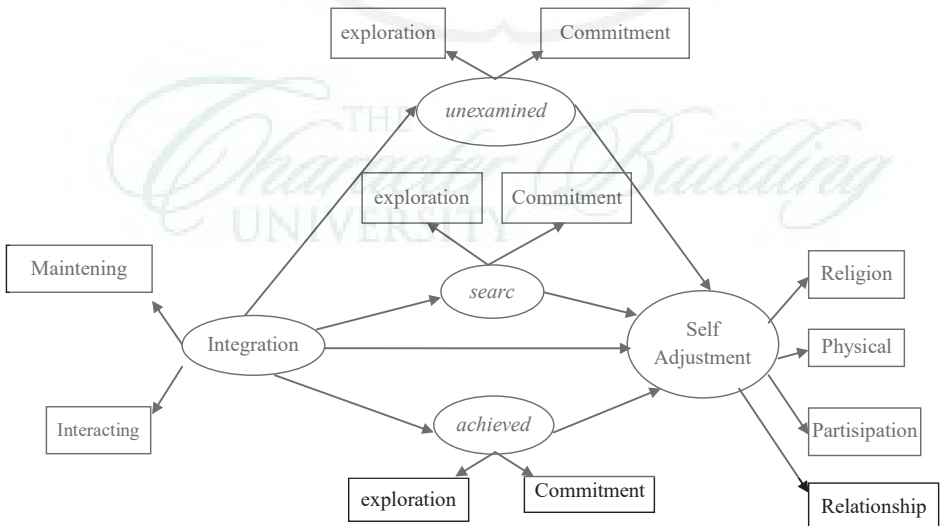
Data analysis techniques used to test the hypothesis in this study was conducted by using the technique of Structural Equation Modeling (SEM) analysis. Structural Equation Modeling (SEM), can analyze directly / simultaneously the structural relationship between latent variables (constructs), namely acculturation, ethnic identity and adjustment involved in an analysis using structural model through SEM-PLS analysis technique. Analysis of SEM-PLS (Partial Least Aquare), can be

evaluated by two parts, namely testing the measurement model and structural model testing

Testing of measurement model can be done by using measurement model connecting latent variable with observed variable through confirmatory factor analysis (CFA) analysis technique, evaluated by several stages, that is evaluation to convergent validity, construct reliability, Average Variance Extracted (AVE) AVE root, then define discriminant validity and finally testing the structural model. The analysis of the measurement model used in this study refers to each of the categories of accreditation patterns of integration, separation, and assimilation as structural models in this study, analyzed by confirmatory factor analysis (CFA) technique through SEM-PLS analysis technique with the help of Smart - PLS software program. Analysis of the structural model undertaken in this study, referring to the research hypothesis that has been stated previously, which is likely to produce patterns of relationships between variables in this study, as follows:

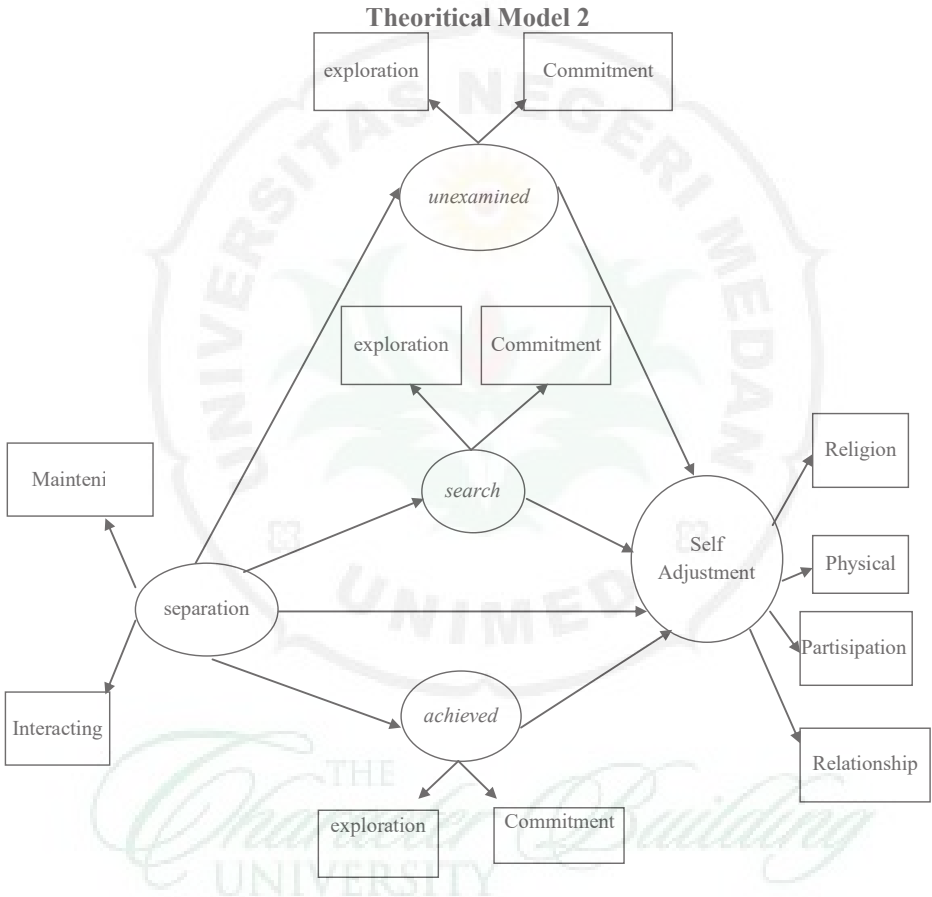
- 1). Hypothesis 1: Acculturation of *integration* mediated ethnic identity unexamined, search, and achieved effect on the adaptation of adolescent community of Punjab tribe in Medan city.

Chart. 5
Theoretical Model 1



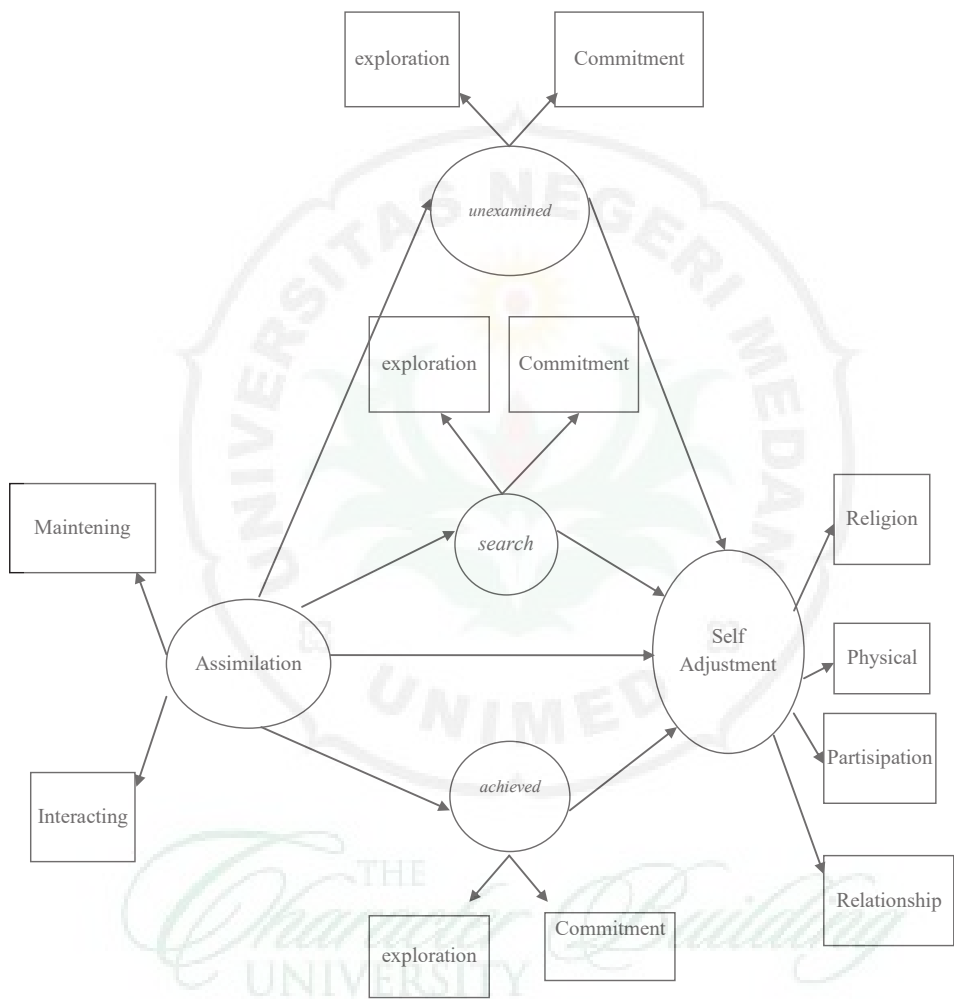
2) Hypothesis 2: Acculturation of *separation* mediated ethnic identity unexamined, search, dan achieved affects the adjustment of adolescent community of Punjab tribe in Medan city.

Chart 6



3). Hypothesis 3: Acculturation of assimilation mediated ethnic identity unexamined, search, and achieved effect on the adaptation of adolescent community of Punjab tribe in Medan city.

Chart 7
Theoretical Model 3



CHAPTER IV

RESULTS AND DISCUSSION

In this chapter, we will describe the subject of the study, the characteristics of the respondents and the results of testing the measurement model through confirmatory factor analysis (CFA), hypothesis testing through structural model with SEM-PLS technique and discussion of each hypothesis and discussion in general.

4.1. Description of Research Subject

An overview of the research subjects is the juvenile Punjab community in the city of Medan which amounts to \pm 500 people, who still follow the education \pm 300 people, with details of men 110 men and women 190 people. The data were obtained based on a census of the Sikh's Gurdwara (Temple) religion in the city of Medan (which houses the Punjab tribe). From the existing sub-district in Medan city, there are only two Subdistricts that have Gurdwara (Temple) of Sikh religion, that is Medan West District and Medan New Subdistrict. As for West Medan Sub-district there is one Gurdwara (Temple) located in Petisah Tengah Sub-district, while for Sub-district of Medan Baru, there are two Gurdwara (Temple) located in two Sub-districts namely Polonia Subdistrict and Sari Rejo Sub-District. Based on data from the number of respondents, then do sampling through snowball technique, then the obtained sample of 208 people.

4.2. Characteristic of Respondent

Based on the data obtained from the respondents, it can be stated characteristics of respondents as follows:

Gender, of 208 subjects studied, showed that boys were fewer, that is 90 people (43.3%) than women, that is 118 people (56.7%).

Age of the subjects, of 208 subjects studied, the subject age distribution was 13 - 21 years, which consisted of ages 13-15 years, men were 36 people (17.3%) and 36 women (17.3%). Ages 16-18 years old, men numbered 34 people (16.3%) and

women amounted to 54 people (26.0%). Aged 19 - 21 years old, men were 20 (9.6%) and women were 28 (13.5%).

Education subject, from 208 subjects studied, for junior high school education, men amounted to 36 people (17.3%) and women amounted to 36 people (17.3%). For high school education level, men numbered 24 people (11.5%) and women amounted to 64 people (26.0%). For the education level of universities, there were 30 men (14.8%) and 18 women (8.7%).

4.3. The result Test of Measurement

Data processing on acculturation was conducted with three groups, using a reference from the Berry concept (1990, 1993, 1994, 1998), with two dimensions of preserving the culture of origin and interacting with other cultures containing beliefs or values, attitudes and behaviors, Acculturation patterns are integration, separation, and assimilation. In order to find out how the dimension of preserving the culture of origin, and interacting with other cultures contained in the acculturation variables, measured each dimension, we examined acculturation measurement models in integration, separation and assimilation groups through confirmatory factor analysis (CFA).

Based on the result of the measurement model test, the acculturation result consists of two dimensions, namely to preserve the culture of origin and interact with other cultures containing beliefs or values, attitudes, and behaviors, represented by 10 items of integration group, 9 separation group items and 9 items of group assimilation. Through the convergent validity test results it is known that all the items from each dimension of acculturation in the integration, separation and assimilation groups have an estimate value greater than 0.50 and T-statistics greater than 1.96. This means that the dimension of preserving the culture of origin containing an indicator of beliefs / values, attitudes and behaviors, consists of 14 items and interacts with other cultures containing indicators of beliefs / values, attitudes and behaviors, consisting of 14 groups for integration, separation and assimilation entirely amounted to 28 items declared valid.

While based on the calculation of construct reliability on the dimension of preserving the culture of origin and interacting with other cultures, from the acculturation variables in the integration, separation and assimilation groups it is known that each dimension has a composite reliability value greater than 0.70. This shows that each dimension of the acculturation variable in the integration, separation and assimilation group has a very high reliability. Furthermore, based on the AVE values obtained in the dimensions of preserving the culture of origin and interacting with other cultures, the acculturation variables in the integration, separation and assimilation groups have value AVE is greater than 0.50. This shows that each dimension of the acculturation variable in the integration, separation and assimilation groups has a good convergent validity value. (Appendix 6).

4.4 The Result Test of Ethnics

The data processing of ethnic identity using the reference of Phinney concept (1990,1998), with two dimensions of exploration and commitment which contains assertiveness and sense of belonging, ethnic behavior and ethnic attainment, the ethnic identity development, ethnic identity identity, search and achieved, with analysis done in three groups, namely integration, separation and assimilation. To find out how from the dimension of exploration and commitment, found in ethnic identity variables, measure each dimension, we tested the unexamined, search and achieved ethnic identity measurement model in the integration, separation and assimilation group through confirmatory factor analysis (CFA).

Based on the results of the measurement model test, the result of ethnic identity consists of two dimensions, namely exploration and commitment, which contains assertiveness and sense of belonging, ethnic behavior and ethnic achievement, represented by 6 items unexamined, 6 item search and 6 items achieved in the integration group, separation and assimilation. Through the results of convergent validity testing it is known that all the items of each dimension of ethnic identity unexamined, search and achieved in integration, separation and assimilation groups have an estimate value greater than 0.50 and T-statistics greater than 1.96. This means that the exploration dimension that contains an indicator of affirmation and a

sense of belonging, ethnic behavior and ethnic achievement consists of 9 items, and commitments that contain indicators of affirmation and belonging, ethnic behavior and ethnic achievement comprising 9 to integration groups, separation and assimilation, total of 18 items declared valid.

Whereas based on the calculation of construct reliability on exploration and commitment dimension of unexamined ethnic identity variable, search and achieved in integration, separation and assimilation group, it is known that each dimension has composite reliability value greater than 0.70. This suggests that each dimension of the ethnic unexamined, search and associated identity variable in the integration, separation and assimilation group has a very high reliability. Furthermore, based on the AVE values obtained in the exploration and commitment of the ethnic unexamined, search and achieve identity variables in the integration, separation and assimilation groups has an AVE value greater than 0.50. This shows that each dimension of the ethnic unexamined, search and achieved identity variable in the integration, separation and assimilation group has a good convergent validity value. (Appendix 6)

Data processing on self-adjustment including physical, religious, association, and participation indicators obtained from the researcher's initial study (Nuraini, 2013), with analysis done in three groups, namely integration, separation and assimilation. In order to find out how the indicators of the physical, religious, social and participatory conditions found in the adjustment variables measure each of these indicators, a model of self-adjustment measurement is performed on integration, separation and assimilation groups through confirmatory factor analysis (CFA).

Based on the result of the measurement model test, the result of self-adjustment consists of four indicators, namely, physical, religion, association and participation which is represented by 30 items. Through the convergent validity test results it is known that all items of each adjustment indicator in the integration, separation and assimilation groups all have an estimate value greater than 0.50 and T-statistics greater than 1.96. This means that the physical state indicator consists of 8 items, 8

religion items, 7 item associations and 7 items of participation in the integration, separation and assimilation groups, all totaling 30 items declared valid.

Meanwhile, based on the result of calculation of construct reliability on physical, religion, association and participation of adjustment variables in the integration group, separation and assimilation, it is known that each indicator has composite reliability value greater than 0.70. This indicates that each indicator of the adjustment variable has a very high reliability. Furthermore, based on the AVE values obtained on the physical, religious, association and participation indicators of the adjustment variables in the integration, separation and assimilation groups have an AVE value greater than 0, 50. This indicates that each indicator of the adjustment variable in the integration group, separation and assimilation has a good convergent validity value. (Appendix 6)

4.5. Hypothesis Testing Result

Based on the result of the measurement test on 87 respondents in the integration acculturation group, from the result of the analysis through convergent validity it can be seen that all items from each integration acculturation variable, ethnic identity unexamined, search, achieved and adjustment have estimate value greater than 0, 50 and the T-statistic value is greater than 1.96. This means that all items that measure integration acculturation variables, ethnic identity unexamined, search, achieved and adjustments are valid. Meanwhile, based on the calculation of construct reliability of each integration acculturation variables, ethnic identity unexamined, search, achieved and adjustment is known that has a composite reliability value greater than 0.70. This shows that the variables of acculturation integration, ethnic identity unexamined, search, achieved and adjustment have very high reliability.

Furthermore, based on AVE values obtained that from each variation of integration integration, ethnic identity unexamined, search, achieved, and adjustment have AVE value greater than 0.50. This shows that from each integration acculturation variable, ethnic identity unexamined, search, achieved, and adjustment have good convergent validity value. While based on AVE root value of each

integration acculturation variable, ethnic identity unexamined, search, achieved and adjustment is greater than correlation value with other variables, it is said to have good discriminant validity value (Appendix 7.1)

Based on the results of testing the parameter coefficient of integration acculturation variables on the unexamined ethnic identity, search, achieved, and integration acculturation variables on adjustment, has a T-statistic value greater than 1.96, it means that integration acculturation variables, there is a positive and significant influence against ethnic identity unexamined, search, achieved, and adjusted. As for ethnic identity unexamined, search, danachieved to adaptation, have T-statistic value less than 1,96, hence means that every ethnic identity variable unexamined, search, danachievedter can influence positive and insignificant to adjustment. (Appendix 7.1). While the results of hypothesis testing through structural model 1, the effect of acculturation of integration through ethnic identity unexamined, search, danachieved to the adjustment showed a positive and significant influence. The relationship is illustrated in the structural model below:

From vaiabel acculturation integration, ethnic identity unexamined, search, achieved and adjustment, can be seen in table as follows:

Table 10
Direct and indirect Influence Mediation value

	Path	Indirect Influence Trough			Total Influence
	Coefficient	Unexamined	Search	Achieved	
Integration -> Unexamined	0,695	-	-	-	0,695
Integration -> Search	0,625	-	-	-	0,625
Integration -> Achieved	0,564	-	-	-	0,564
Integration -> Self Adjustment	0,349	0,184	0,042	0,123	0,698
Unexamined -> Self Adjustment	0,265	-	-	-	0,265

Search -> Self Adjustment	0,067	-	-	-	0,067
Achieved -> Self Adjustment	0,218	-	-	-	0,218

Chart 4.1.
The model of influence of acculturation integration mediated ethnic identity *unexamined, search, and achieved* against Self Adjustment

From the table above can be seen that the direct influence of integration acculturation to unexamined ethnic identity of 0.695, to search 0.625, and against achieved 0,564. The amount of ethnicunexamined identity influence on adjustment of 0.265, searching to adjusted 0.067, and achieved to adjustment 0.218.

While the direct influence of acculturation integration to the adjustment of 0.349, and the magnitude of the effect of acculturation integration through ethnic identity unexamined 0.184, through search 0.042, and through achieved 0.123, so that the effect of integration to adjustment through unexamined, search, danachieved equal to 0.698. From the variables of ethnic identity mediators unexamined, search, danachieved, contributes 0.349, and unexamined ethnic identity has the highest contribution to acculturation of integration in the effort to shape adjustment.

Based on the results of hypothesis testing 1, shows that the acculturation of integration directly affects positively and significantly to ethnic identity unexamined, search, danachieved. Similarly, acculturation of integration has a direct and positive direct effect on self-adjustment, and ethnicunexamined, search, and award identity has a positive and insignificant effect on self-adjustment. While the acculturation of integration has an indirectly positive and significant influence through ethnic identity unexamined, search, and achieved against adjustment. Thus the result of hypothesis testing 1 shows that acculturation of integration mediated by unexamined, search, and achievement of ethnic identity have an effect on self adjustment, it proved to have compatibility of theoretical model with empirical data.

Based on the result of the measurement test on 44 respondents in the separation acculturation group, from the result of the analysis through convergent validity it can be seen that the whole item of each variable has an estimate value greater than 0.50 and the value of T-statistic is greater than 1.96. This means that all items that measure separation acculturation variables, unexamined, search, achieved and adjusted ethnic identities are valid. While based on the calculation of construct reliability on each variable of acculturation separation, ethnic identity unexamined, search, achieved and adjustment is known that has composite reliability value greater than 0.70. This shows that the variables of acculturation of separation, ethnic identity unexamined, search, achieved and adjustment have very high reliability.

Furthermore, based on AVE values obtained that from each separation variable, ethnic identity unexamined, search, achieved, and adjustment have AVE value greater than 0.50. This shows that from each separation acculturation variable, ethnic identity unexamined, search, achieved, and adjustment have good convergent validity values. Whereas based on AVE root values of each separation acculturation variable, ethnic identity unexamined, search, achieved and adjustment is greater than its correlation value with other variables, it is said to have good discriminant validity value (Appendix 7.2).

Based on the result of the test of parameter coefficient from separation acculturation variable to ethnic identity search, danachieved, and acculturation variable separation to adjustment, have T-statistic value greater than 1,96, hence means that variable of acculturation separation, there is negative and significant influence to identity ethnic search, danachieved, and to self-adjustment. As for the variation of acculturation separation on ethnicunexamined identity, has a T-statistic value smaller than 1.96, it means that the variables acculturation separation there is a negative and not significant influence to ethnicunexamined identity. While ethnic identity is unexamined, search, danachieved to adaptation, has T-statistic value smaller than 1,96, hence means that from every ethnic identity variable unexamined, search, danachievedter can influence positive and insignificant to adjustment. (Appendix 7.2). The result of hypothesis testing through structural model 2, the effect

of acculturation separation mediated ethnic identity unexamined, search, dan achieved to the adjustment showed negative and insignificant effect.

From variabel acculturation separation, ethnic identity unexamined, search, achieved and adjustment, can be seen in table as follows:

Table 11
Direct and Indirect Influence of Mediation Variable

	Path	Indirect Influence Trough			Total Influence
	Coefficient	Unexamined	Search	Achieved	
Separation -> Unexamined	-0,045	-	-	-	-0,045
Separation -> Search	-0,342	-	-	-	-0,342
Separation -> Achieved	-0,259	-	-	-	-0,259
Separation -> Self Adjustment	-0,268	-0,002	-0,102	-0,092	-0,465
Unexamined -> Self Adjustment	0,041	-	-	-	0,041
Search -> Self Adjustment	0,299	-	-	-	0,299
Achieved -> Self Adjustment	0,357	-	-	-	0,357

From the table above can be seen that the direct influence of separation akultuasi on unexamined ethnic identity of - 0,045, to search - 0,342, and to achieved - 0,259. The magnitude of ethnicunexamined identity influence on adjustment of 0.041, search adjusted to 0.299, and achieved to 0.357 adjustment.

While the direct influence of acculturation separation to the adjustment of - 0.268, while the magnitude of the effect of acculturation separation through unexamined ethnic identity - 0.002, through search - 0.102, and through achieved - 0,092, so the influence of acculturation separation to adjustment through unexamined,

search, danachieved for - 0.465. From the varieties of ethnic identity mediators unexamined, search, danachieved, giving contribution of - 0,197.

Based on the results of hypothesis 2 testing, it shows that the acculturation of separation directly affects negatively and significantly to ethnic identity search, danachieved, and insignificant to unexamined ethnic identity. Similarly, the acculturation of separation has a direct and negative direct effect on adjustment, and the ethnicunexamined, search, and achieved identity have a direct positive and insignificant effect on self-adjustment. While the acculturation of separation has an indirect effect negatively and insignificantly through ethnicunexamined identity, search, and achieved against adjustment. Thus the results of hypothesis 2 testing show that the acculturation of separation mediated identity ethnibunexamined, search, and achieved effect on self-adjustment, it is proven to have the suitability of theoretical models with empirical data.

Based on the result of the measurement test on 77 respondents in assimilation acculturation group, from the result of the analysis through convergent validity it can be seen that the whole item of each variable has an estimate value greater than 0.50 and the T-statistic value is greater than 1.96. This means that all items that measure asset acculturation variables, unexamined, search, achieved and adjusted ethnic identities are valid. Meanwhile, based on the result of construct reliability calculation on each acculturation variable of asimiasi, ethnic identity unexamined, search, achieved and adjustment is known that has composite reliability value greater than 0.70. This shows that assimilation acculturation variables, unexamined ethnic identities, search, achieved and adjustment have very high reliability.

Furthermore, based on the AVE values obtained that from each assayed asset variation, ethnic identity unexamined, search, achieved, and adjustment have an AVE value greater than 0.50. This shows that from each assimilation acculturation variable, ethnic identity unexamined, search, achieved, and adjustment have good convergent validity values. While based on AVE root values of each assimilation acculturation variable, ethnic identity unexamined, search, achieved and self-

adjustment is greater than its correlation value with other variables, it is said to have good discriminant validity value (Appendix 7.3)

Based on the result of test of parameter coefficient from acculturation variable of assimilation to ethnic identity unexamined, search, danachieved, acculturation assimilation to adjustment, have value of T-statistic bigger than 1,96, hence meaning that acculturation assimilation variable there is positive and significant influence to ethnic identity unexamined, search, danachieved, and against adjustment. While ethnic identity is unexamined, search, danachieved to adaptation, has T-statistic value smaller than 1,96, hence means that from every ethnic identity variable unexamined, search, danachievedter can influence positive and insignificant to adjustment. (Annex 7.3). The results of hypothesis testing through structural model 3, the influence of acculturation assimilation mediated ethnic identity unexamined, search, danachieved to the adjustment showed a positive and insignificant influence. The relationship is illustrated in the structural model below.

Based on the picture above structural model obtained result that direct and indirect influence (mediation) from vaiabel acculturation assimilation, ethnic identity unexamined, search, achieved and adjustment, can be seen in table as follows:

Table 12
Direct and Indirect Influence of Mediation Variable

	Path Coefficient	Indirect Influence Trough			Total Influence
		Unexamined	Search	Achieved	
Assimilation -> Unexamined	0,452	-	-	-	0,452
Assimilation -> Search	0,413	-	-	-	0,413
Assimilation -> Achieved	0,332	-	-	-	0,332
Assimilation -> Self Adjustment	0,421	0,094	0,030	0,038	0,582

Unexamined -> Self Adjustment	0,208	-	-	-	0,208
Search -> Self Adjustment	0,072	-	-	-	0,072
Achieved -> Self Adjustment	0,113	-	-	-	0,113

From the table above can be seen that the direct influence of acculturation assimilation to unexamined ethnic identity of 0.452, to search 0.413, and against the achievement of 0.332. The amount of ethnicunexamined identity influence on adjustment of 0.208, search for adjustments 0.072, and achieved against adjustment 0.113.

While the direct influence of acculturation assimilation to the adjustment of 0.421, while the magnitude of acculturation effect of assimilation through ethnic identity unexamined 0,094, through search 0,030, and through achieved 0,038, so that acculturation effect of assimilation to adjustment through unexamined, search, danachieved equal to 0,582. From the variables of ethnic identity mediators unexamined, search, danachieved, contributes 0.161, and unexamined ethnic identity has the highest contribution to acculturation of assimilation in an attempt to shape the adjustment.

Based on the results of hypothesis 3 testing, it shows that aculturation assimilation has a direct and positive direct effect on ethnic identity unexamined, search, danachieved. Similarly, acculturation of assimilation has a positive and significant direct effect on self-adjustment, and ethnicunexamined, search, and achieved identity have a direct positive and insignificant effect on self-adjustment. While acculturation of assimilation has an indirect effect positively and insignificantly through ethnicunexamined identity, search, and achieved against adjustment. Thus, the result of hypothesis 3 testing shows that acculturation of assimilation mediated by ethnicunexamined, search, and achieved identity has an effect on self-adjustment, it is proved to have compatibility of theoretical model with empirical data.

4.5. Discussion

Based on the structural model 1 test, it is found that there is a relationship pattern that will be described in this discussion, namely 1) direct influence of acculturation of integration to adjustment proved to have positive and significant influence, and 2) indirect effect of acculturation of integration through ethnic identity unexamined, and achieved against adjustment have positive and insignificant effect. The following researchers will explain the suitability of theoretical models with empirical data between the effects of acculturation of integration through ethnic identity unexamined, search, danachieved against adjustment.

The direct influence of acculturation integration on adjustment has a positive and significant effect. Positive influence means that the higher in adolescents have the belief, attitude and behavior to maintain, nurture, develop the culture of origin and interact, mingle, participate with other cultures, the higher adaptation of adolescent Punjab with peers. The indicators that play a bigger role in influencing the adjustment is the physical condition, namely adolescents Punjab different physical circumstances because running traditions and religious teachings do not prevent adolescents to adjust to peers. While the significant influence of acculturation of integration to adjustment shows that the stronger in adolescence has the belief, attitude, and behavior to maintain, nurture, develop the culture of origin and interact, socialize, participate with other cultures, the stronger the adaptability of the Punjab adolescents with their peers. This means that adolescents who have a strong integration acculturation, it will be strong adaptation of adolescent Punjab tribe with peers, so acculturation integration can predict adolescent adjustment of Punjab tribe with peers in education environment.

The effect of integration acculturation mediated by unexamined ethnic identities against adjustment proved to have a positive and insignificant effect. Positive influence means that the higher in adolescents have the belief, attitude and behavior to maintain, nourish, develop the culture of origin and interact, mingle, participate with other cultures, then the Punjab adolescent has a good adjustment with his peers. The indicator that plays a major role in the acculturation of integration is

the exploration that has no effort and willingness to seek information and knowledge about ethnic heritage and not sticking to the teachings of religion and ethnic tradition, this will greatly support adolescents to be able to adjust to peers. The insignificant influence means adolescents with integration acculturation mediated by weak unexamined ethnic identity will strengthen adolescent adjustment with their peers so integration acculturation mediated by unexamined ethnic identity can contribute and predict the adaptation of adolescent Punjab community with their peers in the environment education.

The effect of integration acculturation mediated by ethnic search identity on adjustment proved to have a positive and insignificant effect. Positive influence means that the higher in adolescents have the belief, attitude and behavior to maintain, nourish, develop the culture of origin and interact, mingle, participate with other cultures, then the Punjab adolescent has a good adjustment with his peers. As for the indicators that play a major role in acculturation integration is the exploration of yaitumelakukan effort and willingness to seek information and knowledge about ethnic heritage, and not sticking to the teachings of religion and ethnic tradition, but it does not make teenagers feel hampered to be able to adapt to peers, even this will greatly support adolescents to be able to adjust to peers. The influence is not significant meaning that adolescents who have acculturation integration mediated identity of weak ethnic search, it will strengthen adolescent adaptation with peers, so that acculturation integration mediated ethnic identity identity can contribute and predict adaptation of adolescent community of Punjab tribe with peers in environment of education .

The effect of integration acculturation mediated by ethnic identity achieved against adjustment proved to have a positive and insignificant effect. Positive influence means that the higher in adolescents have the belief, attitude and behavior to maintain, nourish, develop the culture of origin and interact, mingle, participate with other cultures, then the Punjab adolescent has a good adjustment with his peers. As for the major role of acculturation integration is a commitment that is to cling to religious teachings and ethnic traditions, doing business and willingness to seek

information and knowledge about ethnic heritage, but it does not make teenagers feel hampered to be able to adjust to peers, even things this will greatly support adolescents to be able to adjust to peers. The insignificant influence means that adolescents with acculturation of integration mediated by weaker ethnic identity will strengthen adolescent adaptation with their peers so that acculturation of integration mediated achieved ethnic identity can contribute and predict the adaptation of Punjab adolescent community with their peers in educational environment .

Based on the results of the discussion of hypothesis 1, when looking at the relationship of acculturation integration directly or mediated ethnic identity unexamined, search and achieved, proved to have positive and insignificant effect on the adjustment. Acculturation of integration can predict self-adjustment and ethnic identity unexamined, search and achieved as mediators towards acculturation of integration in an effort to shape the adolescent adjustment of the Punjab tribe with their educational peers. Ethnic identity unexamined, giving greater contribution compared to ethnic identity search and achieved. The result of structural model 1 analysis using SEM-PLS shows that integration acculturation mediated by unexamined, search and achievement of self-adjusted ethnic identity has proven to be compatible with theoretical model with empirical data.

Based on the structural model 2 test, it is known that there is a relationship pattern that will be described in this discussion, namely 1) direct influence of acculturation separation on adjustment proved to have negative and significant influence, and 2) indirect effect of acculturation separation through ethnic identity unexamined, search, danachieved against adjustment has negative and insignificant effect. Here the researcher will explain the suitability of the theoretical model with empirical data between the effect of acculturation separation through ethnic identity unexamined, search, danachieved against adjustment.

The direct influence of acculturation of separation on adjustment has a negative and significant effect. Negative influence means that the lower in adolescents have the belief, attitude and behavior to maintain, nurture, develop the culture of origin, the higher the adolescent self-adaptation of the Punjab tribe with peers. The

indicators that play a bigger role in influencing the adjustment is the physical condition, namely adolescents Punjab different physical circumstances because running traditions and religious teachings will greatly prevent adolescents to adjust themselves with peers. While the significant influence of acculturation separation to adjustment shows that the stronger in adolescents have the beliefs, attitudes, and behaviors to sustain, nurture, develop the culture of origin, the stronger the adaptability of the Punjab adolescents with their peers. This means that adolescents who have a weak acculturation of separation, it will be strong adaptation of adolescent Punjab tribe with peers, so acculturation separation can predict adolescent adjustment of Punjab tribe with peers in education environment.

The influence of acculturation of separation mediated by unexamined ethnic identities against adjustment proved to have a negative and insignificant effect. Negative influence means that the higher in adolescents have the belief, attitude and behavior to maintain, nurture, develop the culture of origin, then the adolescent Punjab tribe has a poor adaptation with peers. The indicator that plays a major role in the acculturation of separation is the commitment that has not cling to the teachings of religion and ethnic tradition, this will greatly support adolescents to be able to adjust to peers. The influence is not significant meaning that adolescents who have acculturation separation mediated by strong unexamined ethnic identity will strengthen adolescent adjustment with their peers so integration acculturation mediated by unexamined ethnic identity can contribute and predict the adolescent adjustment of Punjab tribe with their peers in educational environment.

The influence of acculturation of separation mediated by ethnic search identity against adjustment proved to have a negative and insignificant effect. Negative influence means that the higher in adolescents have the belief, attitude and behavior to maintain, nurture, develop the culture of origin, then the adolescent Punjab tribe has a poor adaptation with peers. The indicator that plays a major role on the acculturation of separation is a commitment that is not sticking to the teachings of religion and ethnic tradition, it will even greatly support adolescents to be able to adjust to peers. The influence is not significant meaning that adolescents who have

acculturation separation mediated ethnic identity search yang weak, it will strengthen adolescent adaptation with peers, so acculturation separation mediated ethnic identity can contribute and predict adolescent adjustment of Punjab tribe with peers in education environment.

The effect of acculturation of mediated mediated ethnic identity on adjustment proved to have a negative and insignificant effect. Negative influence means that the higher in adolescents have the belief, attitude and behavior to maintain, nurture, develop the culture of origin, then the adolescent Punjab tribe has a poor adaptation with peers. The indicator that plays a major role in the acculturation of separation is the commitment of adhering to religious teachings and ethnic traditions, doing business and willingness to seek information and knowledge about ethnic heritage, it will greatly support adolescents to be able to adjust to peers. The influence is not significant meaning that adolescents who have acculturation separation mediated weakened ethnic identity, it will strengthen adolescent adaptation with peers, so acculturation separation mediated ethnic identity achieved can contribute and predict adolescent adjustment of Punjab tribe with peers in education environment.

Based on the results of the discussion of hypothesis 2, when looking at the relationship of acculturation separation directly or mediated ethnic identity unexamined, search and achieved, proved to have negative and insignificant effect on adjustment. Acculturation of separation can predict self-adjustment and ethnic identity unexamined, search and achieved as mediator to acculturation of separation in an effort to form adolescent adjustment of Punjab tribe with peers in educational environment. The result of structural model 2 analysis using SEM-PLS shows that the acculturation of separation mediated by unexamined, search and achievement of self-adjusted ethnic identity has proven to be compatible with theoretical model with empirical data.

Based on the structural model test 3 it is known that there is a pattern of relationships that will be described in this discussion, that is 1) the direct influence of acculturation assimilation to adjustment proved to have positive and significant influence, and 2) indirect effect of acculturation of assimilation through ethnic

identity unexamined, danachieved against adjustment has positive and insignificant effect. Here the researcher will explain the suitability of theoretical model with empirical data between the influence of acculturation of assimilation through ethnic identity unexamined, search, danachieved to adjustment.

The direct influence of acculturation assimilation on adjustment has a positive and significant effect. Positive Influence means that the higher in adolescents have the belief, attitude and behavior to interact, mingle, participate with other cultures, the higher the adolescent self-adaptation of the Punjab tribe with their peers. The indicators that play a bigger role in influencing the adjustment is the physical condition, namely adolescents Punjab different physical circumstances because running traditions and religious teachings do not prevent adolescents to adjust to peers. While the significant influence of acculturation assimilation to adjustment shows that the stronger in adolescents have the beliefs, attitudes, and behaviors to interact, mingle, participate with other cultures, the stronger the adaptability of the Punjab adolescents with their peers. This means that adolescents who have a strong acculturation of assimilation, it will be strong adaptation of adolescent Punjab tribe with peers, so acculturation assimilation can predict adolescent adjustment of Punjab tribe with peers in education environment.

The effect of acculturation of assimilation mediated by unexamined ethnic identities to conformity proved to have a positive and insignificant effect. Positive influence means that the higher in adolescents have the belief, attitude and behavior to interact, mingle, participate with other cultures, then the adolescent Punjab tribe has a pretty good adjustment with peers. The indicator that plays a major role in acculturation of assimilation is the exploration of the existing effort and willingness to seek information and knowledge about ethnic heritage, this will greatly support adolescents to be able to adjust to peers. The insignificant influence means that adolescents who have acculturation of assimilation mediated by weak unexamined ethnic identity will strengthen adolescent adaptation with their peers, so acculturation of assimilation mediated by unexamined ethnic identity can contribute and predict the

adaptation of Punjab adolescent community with their peers in the environment education.

The influence of acculturation of assimilation mediated by ethnic search identity against adjustment proved to have a positive and insignificant effect. Positive influence means that the higher in adolescents have the belief, attitude and behavior to interact, associate, participate with other cultures, then the adolescent Punjab tribe has a fairly good adjustment with peers. As for indicators that play a major role in acculturation assimilation is the exploration of *yaitumelakukan* effort and willingness to seek information and knowledge of ethnic heritage, it does not make teenagers feel hampered to be able to adapt themselves with peers, even this will greatly support adolescents to be able to adjust to peers. The influence is not significant meaning that teenagers who have acculturation of assimilation mediated by weak ethnic identity will strengthen adolescent adjustment with their peers so that acculturation of assimilation mediated ethnic identity identity can contribute and predict the adaptation of adolescent community of Punjab tribe with their peers in educational environment .

The influence of acculturation of assimilation mediated by ethnic identity achieved against adjustment proved to have a positive and insignificant effect. Positive influence means that the higher in adolescents have the belief, attitude and behavior to interact, associate, participate with other cultures, then the adolescent Punjab tribe has a fairly good adjustment with peers. The indicator that plays a major role in acculturation of assimilation is the exploration of *yaitumelakukan* effort and willingness to seek information and knowledge about ethnic heritage, and the commitment is to cling to the teachings of religion and ethnic tradition, but it does not make teenagers feel hampered to be able to adapt with peers , The influence is not significant meaning that adolescents who have acculturation of assimilation mediated the weakened ethnic identity, will strengthen adolescent adaptation with peers, so acculturation of assimilation mediated ethnic identity achieved can contribute and predict the adaptation of adolescent community of Punjab tribe with peers in the environment education.

Based on the results of the discussion of hypothesis 3, when looking at the relationship of acculturation assimilation directly or mediated ethnic identity unexamined, search and achieved, proved to have positive and insignificant effect on adjustment. Acculturation of assimilation can predict self-adjustment and ethnic identity unexamined, search and achieved as mediator to acculturation of assimilation in an effort to form adolescent adjustment of Punjab tribe with peers of educational dilingungan. The result of structural model 3 analysis using SEM-PLS shows that acculturation of assimilation mediated by unexamined, search and achievement of self-adjusted ethnic identity has proven to be compatible with theoretical model with empirical data.

The result of hypothesis test 1 shows that acculturation of integration mediated by unexamined, search and achievement ethnic identity toward self-adjustment has positive and significant effect on adjustment. Teens who have their beliefs, attitudes and behaviors in themselves to maintain, nourish, develop a culture of origin and interact, mingle, participate in other cultures, while adapting to peers, exhibit good adaptability. In addition, adolescents also have an affirmation and a sense of belonging, ethnic and ethnic attitudes in themselves to seek information and knowledge about their ethnic heritage and adhere to the teachings of their religion and ethnic tradition, will be a supporter to contribute to the adolescent adjustment of the Punjab tribe with their peers .

Teenagers who have the beliefs, attitudes and behaviors in themselves to maintain, nurture, develop the culture of origin and interact, mingle, participate with other cultures high, but not yet supported by the effort and desire to seek information and knowledge about their ethnic heritage and not stick to religious teachings and ethnic traditions, these conditions can strengthen the formation of adolescent self-adjustment of the Punjab tribe with peers in the educational environment.

The result of hypothesis 2 testing resulted that the acculturation of separation mediated by unexamined, search and achievement identity toward self-relation has negative and insignificant effect on self-adjustment. Teachers who have beliefs, attitudes and behaviors in themselves to maintain, nurture, develop a high origin

culture, when adjusting to their peers, demonstrating poor adaptability. In addition, adolescents also have an affirmation and a sense of belonging, ethnic and ethnic attitudes in themselves to seek information and knowledge about their ethnic heritage and adhere to the teachings of their religion and ethnic tradition, will be a supporter to contribute to the adolescent adjustment of the Punjab tribe with their peers .

The adolescent who has the beliefs, attitudes and behaviors in himself to maintain, nurture, develop a high culture of origin, and has not been supported by the effort and desire to seek information and knowledge of his ethnic heritage and also not adhering to religious teachings and ethnic traditions, strengthening the formation of adolescents adjustment of Punjab tribe with peers in the educational environment.

The adolescent who has the beliefs, attitudes and behaviors in himself to maintain, nurture, develop a high culture of origin within him, but has begun to be supported by the effort and desire to seek information and knowledge of his ethnic heritage, and not stick to his religious teachings and ethnic traditions , the condition will also be a role to strengthen the formation of adolescents adjustment of Punjab tribe with peers in the educational environment.

The adolescent who has the beliefs, attitudes and behaviors in himself to maintain, nurture, develop a high culture of origin, and is supported by the effort and desire to seek information and knowledge of his ethnic heritage, and has adhered to his religious teachings and ethnic traditions, a factor that plays a role to strengthen the formation of adolescents adjustment of Punjab tribe with peers in the educational environment.

The result of hypothesis 3 testing resulted that acculturation of assimilation mediated by ethnic identity unexamined, search and achieved to adjustment have positive and insignificant effect on adjustment. Teenagers who have confidence, attitudes and behaviors in themselves to interact, mingle, participate in other cultures that are strong, when adjusting to their peers, exhibit considerable adaptability. In addition, adolescents also have an affirmation and a sense of belonging, ethnic and ethnic attitudes in themselves to seek information and knowledge about their ethnic heritage and adhere to the teachings of their religion and ethnic tradition, will be a

supporter to contribute to the adolescent adjustment of the Punjab tribe with their peers .

A teenager who has the confidence, attitude and behavior in himself to interact, mingle, participate with other cultures strong in himself, and has not been supported by the effort and desire to seek information and knowledge of his ethnic heritage and not stick to his religious teachings and ethnic traditions, these conditions can strengthen the formation of adaptation of adolescent Punjab tribe with peers in the education environment.

Teenagers who have the confidence, attitude and behavior within themselves to interact, mingle, participate with other cultures that are strong in themselves, and have already begun to be supported by the effort and desire to seek information and knowledge about their ethnic heritage but have not clung to the teachings of religion and tradition ethically, the condition will also be a supportive role to strengthen the formation of adolescents adjustment of Punjab tribe with peers in the educational environment.

The adolescent who has the confidence, attitude and behavior in himself to interact, mingle, participate with other cultures that are strong within him, and supported by effort and desire to seek information and knowledge of his ethnic heritage, and have adhered to the teachings of his religion and ethnic traditions, it can be a factor that plays a role to strengthen the formation of adolescents adjustment of Punjab tribe with peers in the education environment.

Based on the above description, acculturation is a predictor that can influence the adjustment and ethnic identity is a mediator that supports the formation of adjustment with peers in the educational environment in the youth community Punjab tribe in Medan. Acculturation mediated ethnic identity plays an important role in efforts to build adaptation with peers in the educational environment in the community of adolescents Punjab tribe in the city of Medan. Acculturation shows excellent adaptability, as well as ethnic identity is instrumental in shaping adaptation with peers in the educational environment in the Punjab community of teenagers in Medan.

Teenagers of the Punjab who have beliefs, attitudes and behaviors to endeavor and desire to preserve, nurture and develop a culture of origin and interact, socialize and participate with other cultures, resulting in acculturation of integration. The Punjab youth who have beliefs, attitudes and behaviors to endeavor and desire to preserve, nurture and develop a culture of origin, but lack interaction, associate and participate with other cultures, result in acculturation of separation. While Punjab adolescents who have beliefs, attitudes and behaviors, but lack the effort and desire to maintain, nurture and develop the culture of origin, but trying and willing to interact, associate and participate with other cultures, result in acculturation assimilation.

The Punjab tribe who has a sense of pride and assertiveness in his ethnicity, feels his ethnicity and acts in accordance with his ethnicity and is supported by his efforts and desires to explore in search of information and knowledge of his ethnic heritage and a commitment to uphold his religious teachings and ethnic tradition, resulting in an ethnic identity. The Punjab teenagers who have a sense of pride and assertiveness in their ethnicity, feel ethnic and act ethically and are supported by effort and desire to explore to seek information and knowledge about their ethnic heritage, but not yet committed to uphold religious teachings and ethnic traditions produce ethnic identity search. While Punjab teenagers who have a sense of pride and assertiveness in their ethnicity, feel ethnic and act ethnically, but lacking the effort and desire to explore to find information and knowledge about ethnic heritage and lack of commitment to hold firm religious teachings and ethnic tradition, ethnic identity unexamined.

Acculturation of integration is a predictor that can influence the adjustment, and ethnic identity unexamined, search and achieved is a mediator that supports the formation of adaptation with peers in the educational environment in the Punjab adolescent community. Acculturation of integration mediated ethnic identity unexamined, search and achieved plays an important role in the effort to build adaptation with peers in the education environment in the Punjab community of teenagers in Medan. Acculturation of integration shows excellent adaptability, as well as through unexamined, search and achieved ethnic identity is instrumental in

shaping adaptation with peers in the educational environment of the Punjab adolescent community in Medan.

Teenagers of the Punjab who seek and desire to preserve, nurture and develop a culture of origin and interact, associate and participate with other cultures, show excellent adaptation to their peers. However, when it has not been supported by the effort and desire to seek information and knowledge of its ethnic heritage and not yet adhering to its religious teachings and ethnic traditions, it shows a very good adaptation to peers. Meanwhile, when supported by the effort and desire to seek information and knowledge about her ethnic heritage, but has not adhered to the teachings of religion and ethnic traditions, showing a good adjustment with peers. But when supported by the effort and desire to seek information and knowledge about its ethnic heritage, and sticking to its religious teachings and ethnic traditions, it shows better adaptation to its peers in the Punjab community of teenagers in Medan.

Acculturation of separation is a predictor that can affect the adjustment, and ethnic identity unexamined, search and achieved is a mediator that supports the formation of adjustment with peers in the educational environment in the youth community Punjab tribe in Medan. The acculturation of separation mediated by ethnic identity unexamined, search and achieved has little role in the effort of establishing adaptation with peers in the educational environment of the Punjab community in Medan. Acculturation of separation shows poor adaptability, as well as through unexamined, search and achieved ethnic identity has little role in shaping adaptation with peers in the educational environment of the Punjab adolescent community in Medan.

Teenagers of the Punjab who seek and desire to preserve, nurture and develop a culture of origin, but lack interaction, associate and participate with other cultures, show poor adaptation to their peers. However, when it has not been supported by the effort and desire to seek information and knowledge about its ethnic heritage and not yet adhering to its religious teachings and ethnic traditions, it shows a good adaptation to its peers. Meanwhile, when supported by the effort and desire to seek information and knowledge about her ethnic heritage, but has not clung to the

teachings of religion and ethnic tradition, showing a fairly good adjustment with peers. But when supported by the effort and desire to seek information and knowledge about his ethnic heritage, and sticking to his religious teachings and ethnic traditions, showed a poor adaptation to his peers in the Punjab community of teenagers in the city of Medan.

Acculturation of assimilation is a predictor that can affect the adjustment, and ethnic identity unexamined, search and achieved is a mediator that supports the formation of adjustment with peers in the educational environment in the youth community Punjab tribe in Medan. Acculturation of assimilation mediated by ethnic identity unexamined, search and achieved a role in the effort to build adaptation with peers in educational environment in Punjab community of teenagers in Medan city. Acculturation of assimilation shows the ability to adapt well enough, as well as through ethnic identity unexamined, search and achieved a role in shaping adaptation with peers in the educational environment in the Punjab community of teenagers in Medan.

Teen Punjabs who have little or no effort and desire to maintain, nurture and develop their culture of origin, but seek and desire to interact, socialize and participate with other cultures, show good adaptation to their peers. However, when it has not been supported by the effort and desire to seek information and knowledge about its ethnic heritage and not yet adhering to its religious teachings and ethnic traditions, it shows a good adaptation to its peers. Meanwhile, when supported by the effort and desire to seek information and knowledge about her ethnic heritage, but has not adhered to the teachings of religion and ethnic traditions, showing a good adjustment with peers. But when supported by the effort and desire to seek information and knowledge about its ethnic heritage, and sticking to its religious teachings and ethnic traditions, it shows better adaptation to its peers in the Punjab community of teenagers in Medan.

CHAPTER V

CONCLUSION

Based on the findings of research results through analysis of data obtained, the following will be submitted some conclusions and suggestions related to the results of research that has been done.

- 1) Theoretical models of the influence of acculturation and ethnic identity proved able to predict the adjustment, and provide direct or indirect influence on the adaptation of the adolescent community of the Punjab tribe in Medan.
- 2) The acculturation of the Punjab youth community has a pattern of integration, separation, assimilation and the development of ethnic identity status taking place at the stage of ethnic identity unexamined, search, achieved, and generally at the stage of development of unexamined ethnic identity.
- 3) Acculturation of integration, separation and assimilation proved able to predict self-adjustment and give positive effect directly or indirectly, but the acculturation of separation gives a negative influence in the effort to form adaptation to the Punjab community of teenagers in Medan.
- 4) Discovered unexamined, search and achieved ethnic identity as a mediator and provided positive support for acculturation of integration and assimilation, but contributed negatively to the acculturation of separation in an effort to shape the adolescent adolescence of the Punjabs in Medan.
- 5) Discovered unexamined ethnic identity gives greater contribution to acculturation of integration and assimilation compared with ethnic identity of search and achieved in an effort to form adaptation to adolescent community of Punjab tribe in Medan city.
- 6) Discovered unexamined, search and achieved ethnic identity contributes negatively to the acculturation of separation and negatively influences directly or indirectly in an effort to shape the adolescent adolescence of the Punjab tribe in Medan.

- 7) Found adjustment with indicator of physical condition, religion, association and participation, proven role in forming adjustment with peers in social environment, especially education environment at teen community of Punjab tribe in Medan city.
- 8) Discovered the physical circumstances that make teenagers feel different from other ethnic and the title of "Keling" is not in accordance with ethnic background, different religions make teenagers feel forced to learn another religion or doing things that violate religious teachings, the rules of the ethnic tradition, thus making teenagers feel inhibited in participating in activities with peers. This proved to be influenced by acculturation and supported ethnic identity in an effort to form adjustment with peers in the social environment, especially the educational environment in the adolescent community of Punjab tribe in Medan.



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