

**THE EFFECT OF ACCULTURATION THROUGH ETHNIC IDENTITY ON SELF-ADAPTATION OF PUNJABI TEENAGERS AT THE AGE OF 15-18 YEARS IN MEDAN CITY, INDONESIA**

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**ABSTRACT:** *This research aims to obtain a model of influence of acculturation of integration, separation and assimilation through the unexamined search and achieved ethnic identity against the self-adaptation of Punjabi teenagers at age of 15 - 18 years in Medan city. The hypothesis of this research is the influence of acculturation of integration, separation and assimilation through unexamined, search and achieved ethnic identity to the self-adaptation of Punjabi teenagers at age 15 - 18 years old in Medan city. This research uses quantitative approach in the form of descriptive explanatory with causal relationship design. The research subjects are the 88 Punjabi teenagers at age of 15 - 18 years old in Medan City which are obtained by snowball sampling technique. The data collection instruments are acculturation scale, ethnic identity and self-adaptation. The data of this research are collected by using questionnaires arranged in the form of ordinal scale with Likert scale model. The data have been obtained, analyzed by using Structural Equation Modeling (SEM), which is conducted in two ways, namely testing the measurement model through Confirmatory Factor Analysis (CFA) analysis technique, and testing of structural model through Partial Least Square (PLS) through the Smart - PLS software program. The result of hypothesis testing shows that the effect of acculturation of integration, separation and assimilation through unexamined, search ethnic identity, and the achievement have an effect on the self-adaptation of Punjabi teenagers at the age of 15-18 years in Medan city. The effect models of integration acculturation, separation and assimilation through the unexamined, search, and achieved ethnic identity against self-adaptation of Punjabi teenagers at the age of 15-18 year in Medan City proved to have suitability of theoretical model with empirical data.*

**KEYWORDS:** Self Adaptation, Acculturation, Ethnic Identity, Punjabi Tribe

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## **INTRODUCTION**

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

One of the ethnic minority communities residing in Indonesia is a sub-ethnic Punjabi tribe from India. Compared to other ethnic immigrants like Chinese whose population is larger and spread, the Punjab population is fewer and concentrated in certain areas. The Punjabi 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 (which overshadows the Punjab tribe).

As many as 90% of the population of the Punjab community in Medan City mix and mingle with the people of different cultures/ethnicities, while another 10% live colonize with their ethnic peers. The results of the studies conducted by Ekky Siwabessy (2002), against some teenagers Punjab support this condition. The teenagers in Punjab generally feel that they are treated differently and are still considered strangers by teenage friends from other ethnic groups, such as Batak, Malay, Minang, 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 the Punjabi teenagers in adapting outside their ethnic social sphere are clarified through a preliminary study by the researcher (Nuraini, 2013). This study is conducted with a survey by using an open questionnaire given to 60 Punjab youth aged 12-22 years. The aim is to obtain a picture of the problems and factors that inhibit the adaptation of the Punjabi teenagers in the education environment. The survey results show that 70% of teens Punjab tribe experiencing barriers to self adaptation due to the psychological pressure of the peer environment. The religion of the Punjabi teenagers is Sikh, which is a religion that has not gained recognition from the Indonesian government that make them difficult 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 learn. Another pressure felt by the Punjab teenagers is the rule in schools that requires boys to be short haired; only certain schools allow them to keep their religious belief. This condition also makes the Punjabi teenagers feel depressed because they also have to look different from other teenagers at his age.

Associated with the above discussion, the researcher sees that acculturation and ethnic identity are factors that helps to determine how the Punjabi teenagers adjust to the environment of peers in the education environment. These two factors play a role when the teenagers recognize the importance of interacting with peers from different cultural backgrounds. Punjabi teenagers have a very strong ethnic identity, as well as traditions and religious teachings that are different from their social environment, so it does not necessarily allow the teenagers to make adaptation. They often face a number of challenges that make it difficult to adapt to the demands of the majority culture. Based on this, the researcher sets the focus of the discussion in this research is on acculturation, ethnic identity, and adaptation.

Moving on from the above situation, the research on self-adaptation which is measured through physical, religious, social, and participation indicators with peers in activities in educational settings that are influenced by acculturation factors of integration, separation, and assimilation, through the unexamined, search and achieved ethnic identity of Punjabi teenagers at the age of 15-18 years have never been done. Therefore, the researcher would like to do a research on the problem by highlighting the Punjabi teenagers as ethnic minority in Medan city, so the researcher assigned the title of *The Influence of Acculturation through Ethnic Identity to Self Adaptation of Punjabi Teenagers at Age of 15 - 18 Years in Medan City*.

## **LITERATURE REVIEW**

### **Self-Adaptation**

Schneiders (1964), suggests that adaptation is a process that involves both mental and behavioral responses, in which an individual seeks to overcome the inner needs, tension, frustration and conflict, and to attain a degree of harmony between the objective world demands

in which he lives. Desmita (2010), argues that self-adaptation is a broad and complex psychological construct, and involves all individual reactions to the demands, both from the environment and from within the individual itself. Finally, from some limitations of adaptation, it can be concluded that the definition of adaptation is a person's behavior to react reality, situations and social relationships in order to meet the needs of life in accordance with the values or norms prevailing in the social environment. Meanwhile adaptation 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 realization of religious teachings, and ethnic cultural values, which can be measured through indicators; physical condition, religion, association with peers and participation in education environment.

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) identify important variables for predicting a person's self-adaptation 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 identify 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.

### **Acculturation**

Acculturation is a process of adaptation to a culture that is different from the culture owned by the individual where 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).

According to Berry (1993), acculturation is an individual change resulting from contact with two or more cultures, the change can be measured through beliefs/values, attitudes and behaviors. According to Berry (1993), the most useful way of identifying the various orientations there are people to acculturation in the daily life of the people who most strongly experience acculturation is to ask two questions, namely; (1) is it important to preserve and develop and maintain the uniqueness of one's cultural heritage in society? (2) Is it important or not to interact and mingle and strive to participate with other cultural groups in the larger community?. The answers to both questions are yes and no, which will result in four acculturation strategies, namely integration acculturation, separation, assimilation and marginalization.

1. Assimilation strategy, i.e. releasing the cultural identity of origin and choose to live with the majority culture somewhere. 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. Integration strategy, which implies the maintenance of group cultural integrity, as well as the movement by the group to become an integral part of the larger community framework.

Integration occurs when people retain an interest in the culture of origin while maintaining daily contact with the people of dominant culture. Integration describes biculturalism; for that reason, people develop a combination of values and identities of both cultures, with a desire to function well in both cultures.

3. Separation strategy is no relation with the larger society, and this is accompanied by the maintenance of different ethnic identities and traditions, it is defined as separation options. 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.
4. Marginalization strategy is a choice that is difficult to define precisely, perhaps because it is accompanied by a lot of collective and individual confusion and anxiety. Marginalization is concerned with the lack of interest in maintaining the culture of origin and also the lack of interest in obtaining or obtaining proficiency in the local culture. Marginalization occurs when people experience deculturization 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.

### **Ethnic Identity**

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. 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.

Erikson (1959) argued that in an open society, the environment provides an opportunity for individuals to adjust. Erikson's identity (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 life cycle of man, so that identity can be viewed as a context of organizing organizational theory (Ego Psychoanalytic) and shaped from experience. Meanwhile, the meaning of identity according to Phinney (1989) is a complex construction that includes the commitment and feeling of togetherness in a group, positive evaluation of the group, the interest and knowledge of the group, and involvement in the group's social activities, which can be expressed through aspects of affirmation and belongingness, ethnic attainment and ethnic behavior.

#### **1) Unexamined Ethnic Identity**

At this stage the defining characteristic is the absence of exploration. The individuals in this stage have not done much to learn about the culture or ethnicity. They have not talked much about it either with their parents or with their friends, have not sought through reading or visits to the museum, and so on, while reading compulsory books in school does not show exploration.

## 2) Search Ethnic Identity

At this stage the defining characteristic is active engagement at this time, 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 the meaning and the implications of their legitimacy in their ethnic group, but has not yet arrived at pointing to a clear commitment to the effort.

## 3) Achieved Ethnic Identity

At this stage the defining characteristic is that the teenagers who have achieved their 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.

## Exploration Criteria and Commitments

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 is 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 is how far the individual is able to consider the various information that have 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

Meanwhile the presence or absence of commitment in the individual characterized by some factors as follows:

1. Knowledgeability refers to a number of information owned and understood about the decision choices that have been established. The teenagers who have commitment are able to show deep, detailed and accurate knowledge of what has been decided.
2. Activity directed toward implementing the chosen identify element is a directed activity to the implementation of the established identity element.
3. Emotional tone refers to the various feelings felt by the individual both in the decision-making and in implementing the decision. The emotional tone 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 teenager 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 him into the future by being characterized by the ability to link its plans with other aspects of his future life that he aspires to.
6. 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 not anti-change. They are able to appreciate the different possibilities of change and they attribute it to personal abilities and opportunities.

Based on the above description, it can be seen that in adapting 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 the Punjabi teenagers from the results of preliminary studies conducted has a variety of ethnic identity stages, which include; unexamined, search and achieved ethnic identity.

### **Acculturation and Ethnic Identity**

Acculturation and ethnic identity are different concepts, therefore the changes to and from local cultures and indigenous cultures are important to understand the both concepts. Some 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). 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 the ethnic identity is directly related to the level of acculturation or whether the other is not interrelated.

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. Meanwhile 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, meaningful and significant relationships, and indicate a very close correlation of interrelations and variables of acculturation and ethnic identity are the most important and powerful predictors of self adaptation, as well as the degree of acculturation and ethnic identity will predict better adaptation, 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 different concepts, therefore for the purposes of this study acculturation is placed in the position of predictor variables and ethnic identity as a variable mediator in shaping the self-adaptation in education environment.

## The Punjabi Tribe

The Punjabi 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. Until today, in Medan the so-called Punjabi people are those from Punjab. The teachings of Sikhism, as suggested by Guru Gobind Singh (the 10<sup>th</sup> Teacher) 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 on over 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 worn at all times, before using outerwear.

In addition to the above five requirements above, 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 adaptation form of the Punjab can be seen from their level in the implementation of religious teachings, namely: 1) The first level is *Sikhs*, at this level it will not be difficult to adapt to people's lifestyles such as food, clothing and hair mode, because everyone who is still in Sikh can still fully follow the pattern of public life. 2) The second level is *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 cannot eat animals that are not once cut (cut by other faiths). So, they always do themselves if they want to eat the animal flesh. Similarly, the hair style, because it should not be pruned and must wear head covering, both for men and women, the turban for men and women (shawl) for women. 3) The last level is *Khalsa*, at this level the 4 restrictions in religion must be abandoned and carry out 5 obligations, so that they find it difficult to adapt to other culturally-based societies, although the Sikh religion does not impede the progress and advancement of its adherents.

## Ethnic Minorities

To define 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 the 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 Medan city government, although they have different languages, traditions, customs, and religions. The existence of this ethnic 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 Medan City. 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 difference feelings sometimes lead to the changes in terms of beliefs or values, attitudes and behaviors, and this also creates a great pressure on the ethnic minorities of the Punjabi.

Education, especially civic education, becomes a channel for the 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 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, the ethnic minority is defined as the officially recognized by Medan municipality belonging to the sub-ethnic group of India, the Punjab ethnic, with distinct religious, custom, fashion, food, language, and physical appearance with other dominant cultures even with other ethnic minorities Medan City.

### **Thinking Framework**

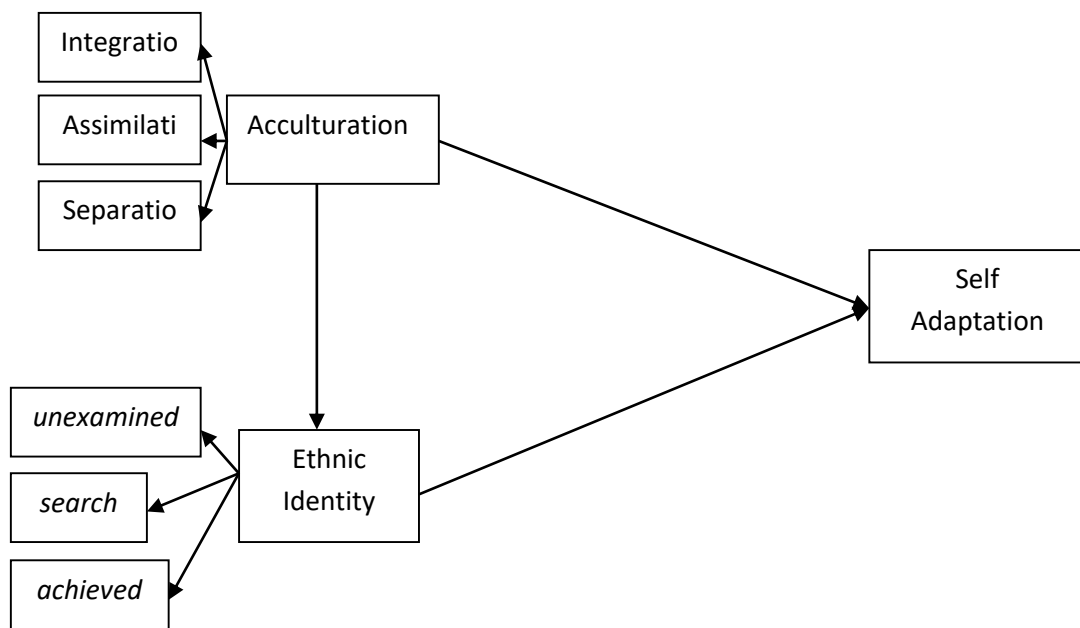
The interest in this study is that the researcher determines that acculturation as a predictor of self adaptation and placing the ethnic identity as a mediator of self adaptation. Therefore, when acculturation, ethnic identity and adaptation are connected, it will be illustrated the dynamics of the relationship of one variable with other variables. The Punjabi teenagers who are in the integration acculturation pattern have the belief/values, attitudes and behavior to preserve their original culture, as well as open themselves to interact with other cultures. When it is linked with the ethnic identity, where the Punjabi teenagers explore to have knowledge of their ethnic heritage, giving a sense of belonging and pride, being ethnic, and committed to observing religious teachings and ethnic traditions, will make the Punjabi teenagers have good adaptation with their social environment.

Furthermore, when it is linked to the search ethnic identity, where the Punjabi teenagers do the exploration to have knowledge of their ethnic heritage, yet have not shown their belonging and pride, being ethnic, and not yet committed to observing their religious and ethnic traditions, will have them adjusted good self with its social environment. But when it comes to unexamined ethnic identity, where the Punjabi teenagers have not yet explored, to have knowledge of their ethnic heritage, and have not shown their belonging and pride, being ethnic, good adaptation to the social environment. The Punjabi teenagers 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 it is linked with ethnic identity, where the Punjabi teenagers are exploring to have knowledge of their ethnic heritage, giving rise to a sense of belonging and pride, being ethnically appropriate, and committing themselves to their religious and ethnic traditions will make them poorly adjusted with its social



environment. Based on the above description, the thinking framework in this study can be described in the chart as follows:

**Figure. 1**  
**Thinking Framework Chart**



## RESEARCH METHODOLOGY

### Research Design

This study aims to examine the model of acculturation influence through ethnic identity to the self adaptation of Punjabi teenagers at the age of 15-18 years in Medan city. For the purposes of this study to be achieved, a causal relationship design is used to explain how the acculturation factor through ethnic identity influences self-adaptation. To explain in detail the relationship between variables, an exploratory descriptive design is used. This design is used to know how the relation of acculturation variable through ethnic identity to self adaptation of the Punjab teenagers at the age of 15-18 year in Medan city.

### Research Variables

The variables in this study are:

- 1) Independent variable (exogenous variables), namely acculturation, which consists of integration acculturation, separation and assimilation,

- 2) Mediator variables, namely ethnic identity, which consists of ethnic identity unexamined, search and achieved
- 3) Dependent variable (endogen), that is self-adaptation revealed through indicator of physical condition, religion, association and participation.

### **Research Subject**

Research on the model of the acculturation influence and ethnic identity on a the self adaptation of Punjabi teenagers at the age of 15-18 years in Medan city took the subject of research with the following characteristics: Punjabi teenagers community, have Sikh religious belief, are following education. As for the population of this study is the entire community of Punjabi teenagers in Medan City. The sampling technique used is Non Probability Sampling by using the snowball sampling technique. In this study there are three *Gurdwara* (Temples) which is used as a place to obtain the samples. In addition, the researcher also visited a number of friends, neighbors and families who are estimated to have teenagers at 15-18 years who still follow the education as a subject of research. Finally, the subject is 88 people.

### **Data Collecting Instrument**

The data collection in this research used measuring instrument in the form of questionnaire which is closed. Questionnaires are made to measure the latent variables in this study, namely: 1) Acculturation questionnaire, 2) ethnic identity questionnaire, 3) Self-adaptation questionnaire. The questionnaire contained a number of statement items arranged based on the ordinal scale, referring to the Likert scale form, and the research subjects were asked to provide answers according to the condition of the respondents.

### **Measuring Instrument of Acculturation**

Acculturation measuring instruments are based on two dimensions that can reveal the condition of Punjabi teenagers in terms of acculturation, through indicators of beliefs/values, attitudes and behaviors, namely the first dimension to reveal the efforts and desires of teenagers to maintain the culture of origin, and the second dimension reveals business and desire teens to interact with other cultures. The teenagers who scored high on both dimensions showed that they are in acculturation integration. The teenagers, who scored high on the first and lower dimensions on the second dimension, showed that the teenagers are in acculturation separation. Whereas the teenagers with low scores on the first dimension and high scores on the second dimension, indicating that the teenagers are in assimilation acculturation. All items to measure the acculturation pattern consist of 28 items. 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).

### **Measuring Instrument of Ethnic Identity**

The ethnic identification instrument used contains two dimensions that can reveal the condition of the Punjab youth in terms of their ethnic identity, through indicators of affirmation and belonging, ethnic behavior and ethnic attainment, that is, the first dimension of exposing the business and the desire to explore its ethnic heritage, and the second dimension of commitment to sticking to its religious teachings and ethnic traditions. The teenagers who score high on both dimensions, indicating that they are in ethnic identity achieved. The teenagers who score high on the first and lower dimensions of the second dimension, indicate that the teenagers is

on ethnic search identity. While teenagers who have low scores on both dimensions, indicating that the teenagers are on the identity of ethnic unexamined. Net items to measure ethnic identity consists of 18 items. The choice of answers for each item of ethnic identity stages consists of four alternative answers, which is Strongly Disagree (STS), Disagree (TS), Agree (S), and Strongly Agree (SS).

### **Measuring Instrument of Self Adaptation**

The measuring instrument of self adaptation which is based on the results of a preliminary study containing four indicators that can reveal the condition of the Punjabi teenagers in terms of his adaptation: the physical, religious, social and participation circumstances. This measuring instrument of self- adaptation consists of 30 items, measuring the physical, religious, social, and participatory conditions. The answer option for each adaptation item consists of four alternative answers: Very Disagree (STS), Disagree (TS) Agree (S), and Strongly Agree (SS).

### **Validity and Reliability of Measuring Instruments**

To determine the validity of the measuring instrument in this study, it is based on the norm of Friedenberg & Kaplan (1995) that is 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  $r \text{ count} > r \text{ table}$ , then item is declared valid, and if  $r \text{ arithmetic} < r \text{ table}$ , then item is declared invalid (Azwar, 1986, 2003).

#### **Validity**

The test of measuring instrument of acculturation to obtain validity of each item is achieved from 30 teenagers. The validity of measuring instrument of acculturation is by using internal construction, that is to correlate each item with total item. Each item from acculturation is correlated with the total item from acculturation by, using Pearson Correlation. From the calculation result of the calculation validity of measuring instrument of acculturation obtained as 28 items (all items) is valid, with the correlation value ranged from 0,450 - 0,925.

The Ethnic identity measurement test to obtain the validity of each item is obtained from 30 teenagers. The Validity of Measuring Instrument of Ethnic Identity used internal construction that is correlating each item with the total items. Each item of ethnic identity is correlated with total item of identity ethnically, the calculation using Pearson Correlation. From the calculation of the Validity of Measuring Instrument of Ethnic Identity it is obtained as many as 18 items (all items) are valid, with the correlation values ranging from 0.472 - 0.926.

The test of the measuring instrument of self adaptation to obtain the validity of each item is obtained from 30 Teenagers. The validity of the measuring instrument of self adaptation uses internal construction that is correlating each item with the total item. Each item of self adaptation is correlated with the total item of the self adaptation, the calculation by using Pearson Correlation. From the calculation result of validity of measuring instrument of self adaptation obtained by 30 items (all item) which is stated *valid*, with the correlation value ranged from 0,394 - 0,881.

### **Reliability of Measuring Instrument**

To determine the reliability of the measuring instrument is based on the norm of Friedenberg & Kaplan (1995) that is if the Alpha Cronbach value  $> 0.70$ , then the item is considered reliable and if the Cronbach Alpha value is  $< 0.70$ , 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 stated reliable, 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).

The reliability of measuring instrument of acculturation obtained through internal consistency Alpha Cronbach with the result of analysis obtained value 0,716 - 0,922. The reliability of measuring instrument of ethnic identity obtained through internal consistency Alpha Cronbach with result of analysis obtained value 0,771 - 0,937. The reliability of the measuring instrument of self adaptation obtained through internal consistency of Alpha Cronbach with the analysis results obtained the value of 0.866 - 0.944.

### **Data Analysis Technique**

The data analysis technique used to test the hypothesis in this research is conducted by using Structural Equation Modeling (SEM) analysis technique. The Structural Equation Modeling (SEM) can analyze directly also the structural relationship between the latent variable (construct) that is acculturation, ethnic identity and self adaptation involved in an analysis by using structural models through SEM-PLS analysis techniques. The analysis of SEM-PLS (Partial Least Square), can be evaluated by two parts, namely test of measuring model and test of structural models.

#### **Test of Measuring Model**

Test of measuring model can be conducted by using measuring model connecting the latent variable with observed variable through confirmatory factor analysis (CFA) technique which is evaluated by several stages, that is evaluation to convergent validity, construct reliability, Average Variance Extracted (AVE) AVE root, then define the discriminant validity and finally test of the structural model. The measuring model analysis conducted in this study refers to each of the categories of accreditation patterns of integration, separation, and assimilation into structural models in this study, which are analyzed through confirmatory factor analysis (CFA) techniques.

#### **Test of Structural Model**

After testing the measuring model by using confirmatory factor analysis (CFA) technique, then further is the test of structural model through SEM-PLS analysis technique with the help of software program Smart - PLS. The analysis of the structural model undertaken in this study refers 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 self adaptation of the Punjabi teenagers at the age of 15 - 18 years old in Medan city.

- 2) Hypothesis 2: The integration acculturation is mediated with unexamined, search, and achieved ethnic identity impact on the self adaptation of the Punjabi teenagers at the age of 15 - 18 years old in Medan city.
- 3) Hypothesis 3: The assimilation acculturation is mediated by unexamined, search, and achieved ethnic identity have an impact on to the self adaptation of the Punjabi teenagers at the age of 15 - 18 years old in Medan city.

## **DISCUSSION**

### **Hypothesis 1**

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

### **Hypothesis 2**

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

### **Hypothesis 3**

Based on the discussion results of hypothesis 3, when viewing at the relationship of acculturation assimilation directly or mediated the unexamined, search and achieved ethnic identity proved to have positive and not significant impact on the self adaptation. The assimilation acculturation can predict the self adaptation and the unexamined, search and achieved ethnic identity as mediator to the assimilation acculturation in an effort to form the self adaptation of Punjabi teenagers with peers in educational environment. The result of structural model 3 analysis using SEM-PLS showed that the assimilation acculturation mediated by unexamined, search and achieved ethnic identity to the self adaptation proved to have compatibility of theoretical model with the empirical data.

## CONCLUSION

- 1) Theoretical model of the influence of acculturation and ethnic identity proved can predict the self adaptation, and give direct or indirect influence to the self adaptation of the Punjabi teenagers at the age of 15 - 18 years old in Medan city.
- 2) The acculturation of Punjabi teenagers community at the age of 15 - 18 years old have pattern of integration, separation, assimilation and development of ethnic identity status at unexamined, search, achieved, and generally in unexamined ethnic identity.
- 3) Acculturation of integration, separation and assimilation proved can predict the self adaptation and give positive effect directly or indirectly, but the acculturation of separation gives a negative influence in the effort to form adaptation to the Punjabi teenagers at the age of 15 - 18 years old in Medan city
- 4) Discovered unexamined, search and achieved ethnic identity as a mediator and provided positive support for acculturation of integration and assimilation, but gave negative support to the acculturation of separation in an effort to shape the the Punjabi teenagers at the age of 15 - 18 years old in Medan city.
- 5) Discovered the unexamined ethnic identity gives greater contribution to acculturation of integration and assimilation compared with ethnic identity search and achieved in the effort to form adaptation to the Punjabi teenagers at the age of 15 - 18 years old in Medan city.
- 6) Discovered unexamined, search and achieved ethnic identity provides negative contribution to the acculturation of separation and gives negative influence directly or indirectly in an effort to form adaptation to the Punjabi teenagers at the age of 15 - 18 years old in Medan city.
- 7) Adaptation to physical, religious, social, and participatory indicators has been proven to play a role in shaping adaptation with peers in the social environment, especially in the educational environment of the Punjabi teenagers at the age of 15 - 18 years old 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 the ethnic background, different religions make teenagers feel forced to learn another religion or doing things that violate the religious teachings, the rules of the ethnic tradition, thus making the teenagers feel inhibited in participating in activities with peers. This is proven to be influenced by acculturation and supported by the ethnic identity in an effort to form self adaptation with peers in social environment, especially the education environment in the Punjabi teenagers at the age of 15 - 18 years old in Medan city.

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