



Analisis Perbandingan Pilihan Leksikal Dialek Khek dan Tiochiu pada Komunitas Tionghua Kalimantan Barat

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Article Info	Abstract
Article History Received: 2025-07-07 Revised: 2025-08-18 Published: 2025-09-11 Keywords: <i>Comparative study; Lexical Choice; Khek And Tiochiu Dialect; Chienese Community; West Kalimantan.</i>	<p>This study explores the comparative lexical choices between the Khek (Hakka) and Tiochiu (Teochew) dialects as spoken in the Chinese community of West Kalimantan. Employing a descriptive qualitative method, the research investigates how vocabulary, phonological structures, morphological patterns, and syntactic elements differ between the two dialects. Data were collected through interviews, participatory observation, and transcription of natural conversations. The findings reveal significant phonological differences, such as the shift from /i/ to /ia/ and /ch/ to /s/, indicating dialect-specific assimilation and syllable restructuring. Morphologically, affixation differences emerge, for instance, the transformation of the Khek suffix -kan into -kang in Tiochiu. Syntactic variation is also evident in the use of particles for forming questions and giving commands, such as kinto, cita, la, and lor, reflecting nuanced discourse functions. Additionally, numerous lexical differences exist, such as the use of makan in Khek and chi in Tiochiu for the concept of "eat". These differences not only illustrate linguistic divergence but also reinforce the importance of dialectal identity in daily communication. The study contributes to the preservation of Chinese dialects in Indonesia and has practical implications for linguistic documentation, cultural heritage education, and the development of dialect dictionaries.</p>
Artikel Info	Abstrak
Sejarah Artikel Diterima: 2025-07-07 Direvisi: 2025-08-18 Dipublikasi: 2025-09-11 Kata kunci: <i>Studi Komparatif; Pilihan Leksikal; Dialek Khek Dan Tiochiu; Komunitas Tionghoa; Kalimantan Barat.</i>	<p>Penelitian ini mengeksplorasi pilihan leksikal komparatif antara dialek Khek (Hakka) dan Tiochiu (Teochew) yang digunakan dalam komunitas Tionghoa di Kalimantan Barat. Dengan menggunakan metode kualitatif deskriptif, penelitian ini menyelidiki bagaimana kosakata, struktur fonologi, pola morfologi, dan elemen sintaksis berbeda di antara kedua dialek tersebut. Data dikumpulkan melalui wawancara, observasi partisipatif, dan transkripsi percakapan alami. Temuan menunjukkan perbedaan fonologis yang signifikan, seperti pergeseran dari /i/ ke /ia/ dan /ch/ ke /s/, yang mengindikasikan adanya asimilasi spesifik dialek dan restrukturisasi suku kata. Secara morfologis, perbedaan afiksasi muncul, misalnya, transformasi sufiks Khek -kan menjadi -kang di Tiochiu. Variasi sintaksis juga terlihat pada penggunaan partikel untuk membentuk pertanyaan dan memberikan perintah, seperti kinto, cita, la, dan lor, yang mencerminkan fungsi wacana yang berbeda. Selain itu, terdapat banyak perbedaan leksikal, seperti penggunaan kata makan dalam bahasa Khek dan chi dalam bahasa Tiochiu untuk konsep "makan". Perbedaan-perbedaan ini tidak hanya menggambarkan perbedaan linguistik tetapi juga memperkuat pentingnya identitas dialek dalam komunikasi sehari-hari. Penelitian ini berkontribusi pada pelestarian dialek-dialek bahasa Tionghoa di Indonesia dan memiliki implikasi praktis untuk dokumentasi linguistik, pendidikan warisan budaya, dan pengembangan kamus dialek.</p>

I. INTRODUCTION

In multilingual and multicultural societies such as Indonesia, language serves not only as a means of communication but also as a symbol of identity and cultural continuity. Within this linguistic landscape, the Chinese communities in West Kalimantan represent a unique case of intra-ethnic variation, particularly due to the coexistence of two major dialects: Khek (Hakka) and Tiochiu (Teochew). These dialects remain actively spoken in informal domains, especially in family interactions and traditional

marketplaces (Chen et al., 2011), making them valuable subjects for sociolinguistic inquiry. Despite their long-standing use, there is a notable lack of comparative research that investigates lexical variation between Khek and Tiochiu, particularly through the lens of Systemic Functional Linguistics (SFL), as theorized by Halliday (2011). This approach views vocabulary not as a mere list of words, but as a system of meaning-making, shaped by the speaker's social environment and communicative goals. It categorizes language functions into three

metafunctions ideational, interpersonal, and textual providing a holistic framework for analyzing how lexical choices construct social reality.

Previous research has explored various aspects of Chinese dialects in Indonesia, including their phonological features, morphosyntactic structures, and general sociolinguistic characteristics (Das, 2023; Ummah, 2019). However, few studies have directly addressed lexical differences as functional tools within these dialects. According to Halliday, vocabulary is an expression of socio-cultural meaning, and different lexical items often reflect specific social roles, values, or perspectives (Duan, 2024). In the context of West Kalimantan, the lexical divergence between Khek and Tiochiu dialects can be influenced by factors such as historical migration patterns, contact with Indonesian and local Malay, and intra-community interaction (Le-Hoang, 2020).

For example, although both dialects may share similar Chinese roots, the realization of terms for kinship, domestic items, or traditional practices often varies significantly (Candra & Sukma, 2020). These lexical differences are not random but reflect underlying cultural orientations and communicative needs, as observed in Halliday's notion of "meaning potential." Nonetheless, most existing studies have not compared the two dialects using a functional linguistic framework. Research by Wu and Shih (2009) and Tutin & Kittredge (1992) has made some contributions, but they primarily focus on syntactic or semantic features rather than how words function within social contexts.

This study seeks to address that gap by conducting a comparative lexical analysis of the Khek and Tiochiu dialects using the SFL framework. It aims to explore how speakers of each dialect use vocabulary to express experiences, establish relationships, and organize discourse. Rather than merely describing lexical differences, this research intends to explain *why* these differences exist what social meanings they encode, and how they reflect distinct linguistic identities in daily interaction.

The primary objective of this study is to identify and analyze lexical distinctions between Khek and Tiochiu dialects in everyday domains such as kinship terminology, household objects, emotional expressions, and cultural concepts (Yeibo, 2011). In doing so, it contributes to both dialectology and the broader understanding of language as a social semiotic system, in line with Halliday's foundational principles (Le & Kitahara,

2020). Moreover, this research offers practical implications for language preservation efforts, particularly in light of the increasing influence of Indonesian and Mandarin among younger generations. Documenting and understanding lexical variation supports cultural continuity and encourages respect for linguistic diversity within Indonesia's ethnic Chinese communities (Astari & Bustam, 2019; Ankrah et al., 2017).

While there has been substantial work on individual Chinese dialects, especially in urban centers, comparative studies focused on minority subgroups such as Khek and Tiochiu in localized, multicultural settings like West Kalimantan remain scarce. This research fills that void by investigating lexical variation through a systemic functional approach, thereby highlighting the role of language in shaping, expressing, and maintaining community identity.

II. METHOD

This study adopts a descriptive qualitative methodology, which is appropriate for examining natural language use in real-life settings. The goal of this research is to explore and compare the lexical differences between the Khek and Tiochiu dialects in West Kalimantan. A qualitative approach is chosen because the focus is on understanding meanings, cultural patterns, and language use from the perspective of the speakers themselves not on numerical or statistical analysis.

The nature of this research demands detailed observation and interpretation of verbal behavior within its social and cultural context. Lexical variation is deeply tied to speakers' experiences, identities, and environment. Therefore, a qualitative design allows the researcher to capture nuances and complexities that would not be accessible through quantitative methods. Since the objective is to analyze how different lexical items are used in actual communication, this approach provides flexibility in exploring meanings and language function. To collect the data, this study uses tapping and note-taking methods, which involve listening closely to natural conversations, participating in dialogue, and recording verbal expressions in context. Interviews also serve as a central method of data collection. The interviews are conducted with informants who meet specific criteria: they are native speakers of either the Khek or Tiochiu dialect, have lived in West Kalimantan continuously, and are over the age of 50. These criteria ensure that the informants possess deep, native-level knowledge of their

dialect and have maintained consistent linguistic exposure throughout their lives.

For the analysis, the study uses an external-referential method to examine lexical meaning in relation to its social context. This allows the researcher to assess how specific words function differently in each dialect based on cultural background, daily usage, and community values. The analysis does not rely solely on structural features but also considers how the words relate to the lived experiences of the speakers. This methodological approach is well suited for the study's aim to investigate the how and why of lexical differences between Khek and Tiochiu dialects. By focusing on language as it is actually used in community life, the study captures the dynamic relationship between language, identity, and cultural context. This research design supports a deeper understanding of dialectal variation within the broader multilingual reality of West Kalimantan.

III. RESULT AND DISCUSSION

In this study the writer analyzed the difference of Khek and Tiochiu *dialect*, those are phonological, morphological, syntax, semantic, and lexical analysis. If the Khek and Tiochiu people speak Chinese, it seems similar, but they are different. The data description are below:

1. Data 1

[context] the situation ask about places

A : Sir, do you know where the nearest food stall is?

Khek dialect [ce, cai ti ko peng phow ken, e me?]

Tiochiu dialect [ce ti honai fan tiam ankhui e mo?]

B: Oh, it is. Next to the shop, just walk straight a bit until you get there.

Khek dialect [oh u tok hio poi, kia ke ko kia tit, tit kau lo]

Tiochiu dialect [oh jiw unsak tiam e kak piak, thin hang chit jik tit to e]

A: Ok, thank you sir

Khek dialect [oh ho kamsia ce]

Tiochiu dialect [ho, kamchia e]

Based on the data 1 it can be analysed that in the initial question "sir, do you know where the nearest food stall is?" both dialects use a chunk-final particle to signal a question, but they differ in their interrogative pronoun and noun choice. Khek speakers say *cai ti ko peng phow ken, e me?*, using *cai ti* for "where" and *peng phow ken* for "food stall." Tiochiu speakers, on the other hand, ask

ti honai fan tiam ankhui e mo?, with *honai* as "where" and *fan tiam ankhui* as "food stall." This shows that even fundamental question words and key nouns belong to entirely different lexical sets in each dialect, though both achieve the same ideational function of locating a place. When referring to the shop landmark, Khek uses *hio poi* ("shop"), whereas Tiochiu employs *unsak tiam*. Both terms denote the same physical referent "shop", but their phonological shapes and internal morpheme structures reflect distinct etymological paths. Khek's *hio* likely derives from Hakka pronunciation of 漢誤 ("store"), while Tiochiu's *unsak* traces to Teochew forms of 園 ("garden/shopyard"). Such lexical variation highlights how each community has preserved its own historical term for everyday locations.

The directive "just walk straight a bit" also shows contrasting verb choices. In Khek, speakers say *kia ke ko kia tit*, literally "go directly straight," using *kia tit* for "straight." Tiochiu uses *thin hang chit jik tit*, with *thin hang* for "walk" and *jik tit* for "straight." Though both dialects combine a motion verb plus an adverbial for direction, each chooses a different motion verb *kia ke* vs. *thin hang*, and a different classifier or intensifier for "a bit" (*ke* vs. *chit jik*). To signal "until you get there," Khek speakers append *tit kau lo*, while Tiochiu speakers say *tit to e*. Both employ the same root *tit* for "reach," but the post-verbal particle differs: Khek's *kau lo* versus Tiochiu's *to e*. These small morphemes function to complete the directional phrase and ensure textual cohesion, yet each dialect relies on its own locally entrenched particle to fulfill that discourse-structuring role. In the polite closing "ok, thank you sir," Khek uses *oh ho kamsia ce* and Tiochiu *ho, kamchia e*. Both dialects share a cognate *kam-sia* for "thank you," but differ in voice onset and particle placement: Khek begins with the full exclamation *oh ho* and ends with *ce*, while Tiochiu uses a shorter *ho* and ends with *e*. This interpersonal variation signals similar respect and gratitude but uses distinct dialect-specific markers to do so. Taken together, these examples illustrate how both.

Khek and Tiochiu dialects fulfill identical communicative purposes locating a place, giving directions, and expressing thanks while drawing on completely different lexical inventories. From an SFL perspective, their ideational meanings (the content of the

directions), interpersonal tone (politeness and deference), and textual coherence (particles and cohesive markers) are maintained across dialects, even as each community selects its own words and particles. These patterns underscore the rich lexical diversity within West Kalimantan's Chinese community and point to the importance of documenting dialect-specific lexis in everyday interactions.

2. Data 2

[Context] the situation in the market

A : How much is one pack of this bread ?

Khek dialect [jek coi lui, cek pau cia kue?]

Tiochiu dialect [lia jit pao pan kito lui]

B : It costs Rp.15,000

Khek dialect [ban eng ke ka chien]

Tiochiu dialect [buan ngou tun, I ke ci]

A : Okay, I will buy it

Khek dialect [ho, ngai mai jit pao]

Tiochiu dialect [oh ho, wa boi cek kai]

Based on the dialogue in Data 2 takes place in a market, where a buyer and a seller are discussing the price of bread. This kind of everyday conversation is a great example to study the lexical choices in both the Khek and Tiochiu dialects. Although both dialects serve the same communicative purpose, they use different words, sentence structures, and expressions to convey meaning. In the first line, the buyer asks, "How much is one pack of this bread?" In the Khek dialect, this is said as "jek coi lui, cek pau cia kue?", while in the Tiochiu dialect, it's "lia jit pao pan kito lui?" The key difference lies in the vocabulary such as: *Khek* uses *jek coi lui* for "how much money" and *cek pau* for "one pack," while Tiochiu uses *pan kito lui* for "how much money" and *jit pao* for "one pack." These variations show how the same meaning is built differently across dialects.

Next, when the seller gives the price, the *Khek* speaker says "ban eng ke ka chien," and the Tiochiu speaker says "buan ngou tun, I ke ci." Both responses mean "It costs Rp. 15,000." However, *Khek* uses *ka chien* to express "price/money," while Tiochiu uses *I ke ci* to emphasize the object being discussed. Although both forms are understood in their respective communities, they reflect different stylistic choices in how value is expressed. When the buyer agrees to make the purchase, *Khek* uses "ho, ngai mai jit pao," and Tiochiu says "oh ho, wa boi cek kai." Again, we see lexical differences in the pronouns (*ngai* vs. *wa*) and the verbs for buying (*mai* vs. *boi*).

These small but meaningful distinctions reflect the deeper phonological and lexical systems of each dialect, shaped by history, region, and social interaction.

Overall, this data highlights how the Khek and Tiochiu dialects use different words to say the same things in a common situation. Even though the speakers understand each other within their communities, each dialect carries its own unique style and cultural flavor. These differences in lexical choice are not just random but are influenced by social, historical, and linguistic factors. Studying them helps us appreciate the richness of dialect diversity and the way language connects with everyday life.

3. Data 3

[Context] the situation in the restaurant

A : Ce, please order one fried rice

Khek dialect : [ce, thin jit pao chau fan ya]

Tiochiu dialect : [ce, kau tai cek kai cha peng ya]

B: Do you want a fried egg too?

Khek dialect : [oi jung thiau chun mo?]

Tiochiu dialect : [ai eng cien neng me?]

A : Yes, Thank you

Khek dialect : [oi kamchia]

Tiochiu dialect : [ai, kamsia]

In the context of a restaurant, the dialogue begins with a request to order food. The *Khek* speaker uses the phrase "thin jit pao chau fan", while the Tiochiu speaker says "kau tai cek kai cha peng." Both expressions aim to request "one portion of fried rice," but they differ lexically and structurally. For instance, *chau fan* (*Khek*) and *cha peng* (*Tiochiu*) are equivalent terms for "fried rice" but with different phonological forms. The differences in measure words *jit pao* versus *cek kai* also reflect distinct lexical systems within each dialect.

The verb used in the ordering context also shows variation. The *Khek* dialect uses "thin" (please), while Tiochiu uses "kau tai". Both convey politeness, but the vocabulary differs due to historical and regional influences. These variations demonstrate that while the communicative intent is the same, the dialects preserve unique lexical traditions. When the waiter offers an additional item, a fried egg, the question is framed differently in each dialect. The *Khek* speaker says "oi jung thiau chun mo?", and the Tiochiu counterpart says "ai eng cien neng me?" Here, *thiau chun* (*Khek*) and *cien neng* (*Tiochiu*) both mean "fried egg,"

yet again show different roots and phonetic structures. The use of auxiliaries such as *oi jung* and *ai eng* illustrates differences in modal verb usage in offering or suggesting something politely.

The final exchange involves a simple agreement and gratitude. Khek uses "*oi, kamchia*", while Tiochiu says "*ai, kamsia*." The structure and meaning are nearly identical, indicating that while the pronunciation slightly varies, the expression is commonly understood between dialects. This implies that some lexical items, especially polite expressions, may show more convergence due to frequent and practical usage. In conclusion, the comparative analysis between the Khek and Tiochiu dialects in a restaurant context reveals both lexical diversity and functional similarity. While terms for food, measure words, and polite expressions vary in form, they maintain parallel meanings and serve the same communicative roles. These lexical choices reflect each dialect's unique linguistic identity while still allowing mutual intelligibility in daily interactions. This highlights the richness of language variation and underscores the value of documenting such differences for preserving linguistic heritage in multilingual communities like West Kalimantan.

Table 1. The Characteristics of Khek and Tiochiu dialects

No	Khek dialect	Tiochiu dialect	Meaning
1	Kito tiam kinto?	Jek coi tiam cita ?	What's time is it?
2	Kinto sip tiam	Kinto sip tiam	Now, ten o'clock
3	Oh ho kamchia	Oh ho, kamsia	Ok, thank you

The lexical comparison between the Khek and Tiochiu dialects reveals several interesting differences in word choice, although the intended meanings remain the same. For instance, the Khek expression *Kito tiam kinto?* and the Tiochiu version *Jek coi tiam cita?* both mean "What time is it?" Despite having completely different lexical items, both sentences serve the same communicative function asking about time. This variation is rooted in distinct phonological and lexical conventions within each dialect. Another example is found in the sentence *Kinto sip tiam* which appears identically in both the Khek and Tiochiu

dialects, meaning "Now, ten o'clock." This shows that not all vocabulary differs between the two dialects; some expressions are shared, possibly due to close contact, mutual intelligibility, or shared cultural references.

In terms of expressing gratitude, both dialects use slightly different forms: the Khek version *Oh ho kamchia* and the Tiochiu equivalent *Oh ho, kamsia* both convey "Ok, thank you." The difference lies in the slight phonological variation in the word for "thank you" *kamchia* vs. *kamsia* which may reflect the dialectal influence on consonant pronunciation. However, the pragmatic function and context of the expressions are identical. These variations reflect natural dialectal diversity shaped by regional speech habits and phonetic tendencies rather than differences in communicative intent. As with the case of *iyu po?* and *po iyu?* in Javanese dialects, the core meaning remains stable even as lexical forms shift.

Table 2. The Vowel Change

No	Vocabulary	Research area		Meaning
		Khek	Tiochiu	
1	<i>Sekarang</i>	[kinto]	[cita]	now
2	<i>Setuju</i>	[hai]	[he]	agreement
3	<i>Minum</i>	[lim]	[liam]	Drink
4	<i>Bicara</i>	[kong]	[gong]	Speak/talk

Based on the data the vowel change between the Khek and Tiochiu dialects in the Chinese community of West Kalimantan reveals systematic variations in pronunciation patterns that are influenced by regional dialectal features. Although the meanings remain the same, the phonological realization particularly the vowel quality shows consistent shifts. In the case of the word "*now*", the Khek dialect uses [kinto], while the Tiochiu dialect uses [cita]. The vowel /i/ in *kinto* shifts to /i/ again in *cita*, but the second vowel /o/ in Khek changes into /a/ in Tiochiu. This indicates a lowering vowel shift, where the back mid vowel /o/ becomes a low central vowel /a/, suggesting a simplification or softening of articulation in Tiochiu. For the expression of agreement, the Khek dialect uses [hai], while the Tiochiu version becomes [he]. Here, the diphthong /ai/ in Khek is reduced to a single vowel /e/ in Tiochiu, showing a vowel simplification process. This change may point to a tendency in Tiochiu to avoid diphthongs or to pronounce them in a more relaxed form, making articulation shorter and potentially quicker. When

expressing the verb "drink", the Khek dialect uses [lim], while the Tiochiu dialect expresses it as [liam]. This shows an insertion of a mid vowel /a/ between /i/ and /m/, resulting in a disyllabic sound in Tiochiu. This vowel insertion creates a smoother transition from the vowel to the nasal consonant, possibly for euphonic or rhythmic reasons in spoken form.

The verb "to speak/talk" presents a more consonantal shift with minor vowel influence: Khek uses [kong], and Tiochiu uses [gong]. The vowel /o/ remains stable, but the initial consonant changes from /k/ to /g/. However, the stability of the vowel /o/ across both dialects indicates that certain vowels are more resistant to change, especially when flanked by strong consonants. These examples reflect that while some vowels undergo changes in height and openness (such as /o/ → /a/, /ai/ → /e/), others remain consistent, depending on their phonological environment. The differences arise not from shifts in meaning but from pronunciation habits specific to each dialect group. This supports the notion that lexical variations across dialects often preserve semantic unity while allowing for phonetic diversity. Such findings are valuable in sociolinguistic studies and dialectology, as they highlight the living nature of language within a speech community, and how linguistic identity is shaped by subtle but distinct phonological choices.

Table 3. The Consonant Change

No	Vocabulary	Research area		Meaning
		Khek	Tiochiu	
1	<i>Bicara</i>	[kong]	[gong]	Speak
2	<i>Duduk</i>	[tang]	[dang]	Sit
3	<i>Panggil</i>	[chiu]	[ziu]	Call
4	<i>Pergi</i>	[hi]	[ki]	Go

The analysis of the consonant changes in the verbs between Khek and Tiochiu reveals systematic phonological variations, particularly in the initial consonants, without affecting the meaning of the words. For the verb "bicara" (speak), the Khek dialect uses [kong], starting with a voiceless velar stop /k/, while in Tiochiu it shifts to [gong], with a voiced velar stop /g/. This change from voiceless to voiced consonants suggests a tendency in Tiochiu to use more sonorous sounds at the beginning of words, possibly making pronunciation smoother. Similarly, the verb "duduk" (sit) shows a change from [tang] in Khek, with the voiceless alveolar stop /t/, to [dang] in Tiochiu, where /t/ becomes the

voiced /d/. This consistent pattern of voicing in initial consonants is present in both *bicara* and *duduk*, further supporting the idea of a dialectal feature in Tiochiu that favors voiced stops over voiceless ones.

The verb "panggil" (call) displays a more complex change. Khek uses [chiu], starting with a voiceless postalveolar affricate /tʃ/, which becomes [ziu] in Tiochiu, where the affricate shifts to the voiced fricative /z/. This change involves both a voicing shift and a change in manner, from an affricate to a fricative, indicating a preference in Tiochiu for smoother, more continuous airflow in word-initial sounds. Lastly, the verb "pergi" (go) presents a more striking change. In Khek, it is pronounced [hi] with the glottal fricative /h/, but in Tiochiu, it shifts to [ki], using the voiceless velar stop /k/. This change from a fricative to a plosive is the only instance where a consonant is strengthened in Tiochiu, showing a potential preference for more defined, closed articulations in certain verbs. These examples demonstrate how the dialects preserve the meanings of the verbs but undergo systematic phonological shifts, with Khek retaining more voiceless and affricate sounds, while Tiochiu tends to favor voiced consonants and smoother transitions between sounds. The differences in pronunciation reflect each dialect's distinct phonological evolution and its local linguistic influences.

Table 4. The Additional Affixes

No	affixes	Khek	Tiochiu
1	Suffix that used in state possession	-kan is used in both dialects to indicate causative or transitive meaning (e.g., <i>makan-kan</i> meaning "to feed" in Khek)	in Tiochiu, it changes to -kang, where the vowel /a/ is replaced by /a/, and there is a slight shift in the consonant from /n/ to /ng/

The causative/transitive suffix -kan serves the same grammatical function in both Khek and Tiochiu: it attaches to a verb root to indicate that the action is being caused or directed toward an object (for example, *makan-kan* "to feed"). In Khek, the suffix retains the alveolar nasal /n/ at the coda position, so speakers consistently produce [makan-kan]. This form aligns with Malay/Indonesian causative morphology and reflects a clear segmentation between root

and suffix, preserving both the vowel quality and manner of articulation of the nasal consonant. In Tiochiu, however, this suffix surfaces as *kang*, with a velar nasal /ŋ/ replacing the alveolar /n/. Although the vowel /a/ remains unchanged, the shift from /n/ to /ŋ/ suggests a dialectal preference for a velar nasal coda, which may ease articulation following a vowel in rapid speech. This phonological adjustment does not alter the suffix's meaning or function but highlights how each dialect adapts shared morphological material to fit its characteristic sound patterns. *Khek* favoring alveolar nasals, *Tiochiu* favoring velar nasals.

Table 5. The Additional of Particles

No	particle	Khek	Tiochiu
1	Interrogative	<i>Kinto</i> for example : [kito tiam kinto]	<i>Cita</i> for example : [jek coi tiam cita?]
2	Command	<i>la</i> for example [lim la]	<i>Lor</i> for example [liam lor]

The *Khek* and *Tiochiu* dialects both use different particles to express questions and commands in everyday conversation. For interrogative sentences, *Khek* uses the particle *kinto* at the end of the question, as seen in the sentence *kito tiam kinto?* ("what time is it?"), while *Tiochiu* uses *cita*, like in *jek coi tiam cita?*. Although the meaning is the same, the words used are different depending on the dialect. For giving commands, *Khek* speakers usually add *la* at the end of the sentence, such as in *lim la* ("drink!"), while *Tiochiu* speakers use *lor*, like in *liam lor*. These small word differences show how each dialect has its own way of making speech sound natural and familiar to their community. In the comparison between the *Khek* and *Tiochiu* dialects spoken by the Chinese community in West Kalimantan, the use of **interrogative particles** presents a notable difference. The *Khek* dialect typically ends questions with the particle "**kinto**", as in the sentence "*kito tiam kinto?*" which means "*What time is it?*" This particle serves to indicate a question, helping the listener to recognize the speaker's intent. The use of "*kinto*" reflects the *Khek* speakers' tendency to mark questions clearly through distinct and identifiable particles.

On the other hand, the *Tiochiu* dialect expresses the same interrogative intent using the particle "**cita**". For example, "*jek coi tiam cita?*" also means "*What time is it?*" This difference shows a phonological and lexical

shift, even though the function remains the same. The interrogative particle "*cita*" in *Tiochiu* is slightly softer in tone compared to "*kinto*" in *Khek*, indicating a regional adaptation in speech style and pronunciation while retaining the grammatical function. Besides interrogative forms, the two dialects also show variation in expressing **commands**. The *Khek* dialect uses "**la**" at the end of imperative sentences. For instance, "*lim la!*" means "*Drink (it)!*" The particle "*la*" here adds a commanding tone but can also imply encouragement or emphasis, depending on the context and intonation. It is a multifunctional particle common in southern varieties of Chinese and is influenced by both intonation and speaker intention.

In contrast, the *Tiochiu* dialect replaces "*la*" with the particle "**lor**", as seen in "*liam lor!*" which also means "*Drink (it)!*" The use of "*lor*" serves the same grammatical function as "*la*", but its sound reflects the phonological tendencies of *Tiochiu* speech, which often includes softer or nasalized endings. These small yet meaningful differences highlight how particles in each dialect evolve to fit their phonetic environment while continuing to play crucial roles in everyday communication.

Table 6. Syntax Differences

No	Khek dialect	Tiochiu dialect	meaning
1	[kito tiam kinto?]	[jek coi tiam cita?]	What time is it?
2	[kinto sip tiam]	[kinto sip tiam]	Now is 10 o'clock

The syntax differences between the *Khek* and *Tiochiu* dialects can be seen clearly in how they form questions, especially in asking for time. In the *Khek* dialect, the sentence "*Kito tiam kinto?*" uses the structure of subject (*kito* = we), noun (*tiam* = time), and interrogative particle (*kinto* = what time), with the particle placed at the end. Meanwhile, the *Tiochiu* version "*Jek coi tiam cita?*" also ends with the question word (*cita*), but the subject is expressed differently as *jek coi* instead of *kito*. This shows a difference in both subject usage and the interrogative word, reflecting unique syntactic patterns. However, when stating time like in "*Kinto sip tiam*" ("now is ten o'clock"), both dialects follow the same word order, indicating that not all sentence structures vary. The main difference lies in how each dialect arranges words for clarity and familiarity in specific

communicative situations like asking questions.

Table 7. The Difference Vocabulary Of Khek And Tiochui Dialect

No	Khek dialect	Tiochui dialect	Meaning
1	<i>Kinto</i> ['kin.to]	<i>Cita</i> [tʃi.ta]	Now
2	<i>Lim</i> [lim]	<i>Liam</i> [li.am]	Drink
3	<i>Kong</i> [kon]	<i>Gong</i> [gonn]	Speak
4	<i>Hai</i> [hai]	<i>He</i> [he]	Agree
5	<i>Chui</i> [tʃiu]	<i>Sziu</i> [ziu]	Call
6	<i>Hi</i> [hi]	<i>Ki</i> [ki]	Go
7	<i>Tang</i> [tan]	<i>Dang</i> [dan]	Sit
8	<i>Kamchia</i> [kam.tʃia]	<i>Kamsia</i> [kam.sia]	Thank you
9	<i>Ma</i> [ma]	<i>Bue</i> [bue]	Don't have
10	<i>Ai</i> [ai]	<i>Uai</i> [uai]	Want
11	<i>Ho bo</i> [ho bo]	<i>Ho mai</i> [ho mai]	Is it okay?
12	<i>Makan</i> [ma.kan]	<i>Chi</i> [tʃi]	eat
13	<i>Lim peng</i> [limpen]	<i>Liam peng</i> [li.am pen]	Drink tea
14	<i>Seng</i> [sen]	<i>Sia</i> [sia]	Who
15	<i>Hamik</i> [ha.mik]	<i>Si mi</i> [si mi]	What
16	<i>Kha</i> [kha]	<i>Kia</i> [kia]	Leg/foot
17	<i>Sau</i> [sau]	<i>Chiu</i> [tʃiu]	Hand
18	<i>Ni</i> [ni]	<i>Lu</i> [lu]	You
19	<i>Ngo</i> [no]	<i>Gua</i> [gua]	i/me
20	<i>Ti</i> [ti]	<i>Ta</i> [ta]	He/she
21	<i>Boi</i> [boi]	<i>Bue</i> [bue]	Not yet
22	<i>Kia si</i> [kia si]	<i>Se</i> [se]	Die
23	<i>Pang</i> [pan]	<i>Bang</i> [ban]	Help

Based on the data from the research are, there are. Lexical differences. There are some different words use by khek and tiocui dialect people which actually have the same meaning in Indonesian or English word. For example *lim* in khek dialect and *liam* in tiochui dialect has meaning drink are the same. Anoter example like *seng* in khek dialect and *sia* in tiociu dialect has meaning who in English and Indonesian. The comparison between the Khek and Tiochui dialects reveals significant phonological variations, especially in vocabulary related to everyday communication. One of the most noticeable changes is in vowel and syllable structure. For example, the word "*kinto*" in Khek becomes "*cita*" in Tiochui, both meaning "now". The transformation from ['kin.to] to [tʃi.ta] includes a shift in both consonant and vowel sounds, illustrating how different phonetic systems operate in these dialects despite having the same semantic core. This type of transformation is frequent and reflects the regional evolution of pronunciation patterns.

Additionally, **vowel combinations** are often expanded in the Tiochui dialect. The word "*lim*" [lim] in Khek, meaning "drink", becomes "*liam*" [li.am] in Tiochui. Similarly,

"*hai*" becomes "*he*" and "*ai*" becomes "*uai*". These shifts may be influenced by the tendency of Tiochui to emphasize diphthongization, possibly to enhance clarity or due to internal sound harmony rules. It shows how Tiochui leans toward syllabic expansion, whereas Khek remains relatively monosyllabic or short in its phonetic structure. There is also an observable **consonant change** in several pairs. The Khek "*kong*" [kon] becomes "*gong*" [gonn] in Tiochui, and "*chui*" [tʃiu] becomes "*sziu*" [ziu], reflecting a fronting or softening of consonant sounds in Tiochui. These variations are subtle but meaningful, indicating regional differences in articulation. Tiochui speakers often use softer or more nasal consonants, as seen in "*dang*" vs. "*tang*" or "*kamsia*" vs. "*kamchia*". These differences enrich the sound inventory of the dialects and suggest a localized adaptation for smoother or more distinct communication.

Another striking aspect is the **lexical substitution** found in some basic vocabulary. For instance, the word "*makan*" [ma.kan] in Khek (meaning "eat") is completely replaced by "*chi*" [tʃi] in Tiochui. Similarly, "*ngo*" for "*I*" in Khek becomes "*gua*" in Tiochui, and "*ni*" becomes "*lu*" for "*you*". These substitutions are not merely phonological; they involve entirely different lexical roots. This indicates that although the two dialects share a common Chinese ancestry, their word choices have diverged significantly over time, influenced by geography, social interaction, and possibly even contact with other language groups. Lastly, the differences in **functional and emotional expressions** show how each dialect frames polite or social interactions. For example, "*ho bo*" (Khek) and "*ho mai*" (Tiochui) both ask "is it okay?", but their structures vary. The Tiochui dialect also tends to use repetition, as in "*bue bue*" for "not yet", which adds a rhythmic or emphatic nuance. These changes reflect not only linguistic variation but also differences in **cultural and communicative style** among speakers of the two dialects. Together, these variations highlight how dialects evolve uniquely while retaining shared meanings across communities.

Based on the data finding it can be seen that the vowel shift in generative phonology was assimilated, that was the change of phoneme to another because they are pronounced sequentially, so they affected or

affected due to the similar environment or meaning. Based on the data, Khek vowels change because it is affected by consonant.

Khek	Tiochiu
/i/	/ia/
/a/	/e/
/a/	/ue/

In the study of dialectal differences within the Chinese community in West Kalimantan, the analysis of vowel changes between the Khek and Tiochiu dialects offers insightful phonological patterns. These dialects, while sharing the same linguistic ancestry, demonstrate significant variation in their vowel systems. One of the most noticeable aspects is how the same words can undergo vowel shifts while maintaining identical meanings. This change is often influenced by the pronunciation habits and phonotactic constraints of each dialect group.

The first vowel change observed is from /i/ in Khek to /ia/ in Tiochiu. This can be seen in the word “lim” (drink) in Khek, which becomes “liam” in Tiochiu. The Tiochiu dialect inserts a glide /a/ after the high front vowel /i/, forming a diphthong /ia/. This change may reflect a tendency in Tiochiu speech to lengthen or emphasize the vowel sound, giving it a smoother and fuller articulation. Phonologically, it may also serve to align the word with the syllable pattern preferences in Tiochiu, which often uses more complex vowel sounds.

The change from /a/ in Khek to /e/ in Tiochiu. A clear example of this is the word “hai” (agree) in Khek, which becomes “he” in Tiochiu. This vowel raising from the open central /a/ to the mid front /e/ suggests a shift toward a higher and more fronted vowel position. This kind of vowel raising may be driven by the Tiochiu dialect’s phonological tendency to soften open vowels and make them less abrupt in pronunciation. Another interesting shift is the change from /a/ in Khek to /ue/ in Tiochiu, as seen in the words “ma” (don’t have) in Khek and “bue” in Tiochiu. This reflects both a vowel change and the addition of a consonant at the beginning. The vowel /ue/ is a diphthong that starts with a high back rounded vowel /u/ and glides to a mid vowel /e/, which is significantly more complex than the simple /a/. This change shows a phonological expansion, likely influenced by regional articulation patterns that prefer smoother, flowing diphthongs.

These vowel changes may also reflect broader phonetic tendencies in each dialect. Khek appears to use shorter and simpler vowels, such as /i/ and /a/, which may contribute to its more clipped and straightforward pronunciation style. In contrast, Tiochiu often uses diphthongs and fronted vowels like /ia/, /ue/, and /e/, which lend a more melodic and elongated quality to speech. These tendencies can reflect regional identity, social factors, and even historical language contact. From a linguistic point of view, vowel changes like these are a natural part of dialect evolution. Phonological systems evolve to suit the rhythm, stress, and intonation patterns of the speakers. Additionally, vowel changes may occur due to ease of articulation or assimilation to common syllable patterns within a dialect. For example, diphthongs like /ia/ and /ue/ are often found in southern Chinese dialects and could have influenced the Tiochiu sound system.

Moreover, these changes also reflect the influence of local interaction. In multiethnic and multilingual areas like West Kalimantan, dialects do not develop in isolation. Communities interact, borrow expressions, and adapt pronunciations to suit communication needs. As such, the vowel variations between Khek and Tiochiu may have been reinforced or modified through social contact, trade, and intermarriage over time, further shaping the dialect identity.

In conclusion, the vowel shifts from /i/ to /ia/, /a/ to /e/, and /a/ to /ue/ are not random but systematic phonological processes that illustrate the internal dynamics of the Khek and Tiochiu dialects (Imran *et al.*, 2024). These differences enrich the linguistic landscape of the Chinese Indonesian community and offer valuable insight into how language evolves across regions. Recognizing and documenting such variations not only helps preserve linguistic diversity but also deepens our understanding of cultural identity within language.

The phonological variation observed in the vowel shifts between the Khek and Tiochiu dialects can be better understood through the lens of lexical processing, as discussed by Hao, Wu, and Duan (2020) their findings suggest that native speakers process compound words more efficiently when the structure and phonology align with familiar frequency and semantic transparency patterns. In the case of Khek and Tiochiu, vowel changes such as /i/

to /ia/ and /a/ to /ue/ may reflect regional adaptations that enhance phonological fluidity and clarity in daily communication. These adaptations, much like the semantic cues discussed in Hao et al.'s study, are likely shaped by both cognitive preferences and social usage frequency. Thus, vowel modifications across dialects are not merely random variations but are strategic adjustments aligned with the speakers' linguistic intuition and regional norms (Ayu et al., 2020).

The vowel shifts found between the Khek and Tiochiu dialects such as /i/ to /ia/ and /a/ to /ue/ can be linked to deeper linguistic patterns related to word structure and processing, as highlighted by (Hao et al., 2024) in their study *"Processing Mandarin Chinese Compound Words by Native Speakers and Second Language Learners"*. They found that native speakers rely heavily on phonological familiarity, word frequency, and semantic transparency in processing compound words, which implies that vowel variations in dialects may emerge as phonological strategies to enhance clarity and ease of understanding. Similarly, (Arcodia, 2007) in *"Chinese: A Language of Compound Words?"*, emphasizes that Chinese is characterized by compounding and morphophonemic flexibility, where sound patterns adjust to preserve meaning and communicative efficiency. These vowel changes in the Khek and Tiochiu dialects, therefore, are not arbitrary but are part of a larger system of phonological tuning influenced by structural properties of the Chinese language, cognitive load, and regional speech habits. The Khek (Hakka) and Tiochiu (Teochew) dialects, both part of the Southern Chinese language family, display notable lexical differences despite their shared historical and cultural roots. These variations are particularly evident in daily conversations, where different words are used for common items, actions, and expressions. This study examines such lexical distinctions within practical domains like asking directions, shopping, and ordering food. By applying the Systemic Functional Linguistics (SFL) framework by (Halliday, 2011) the study analyzes how these choices reflect not only linguistic variation but also social meaning and identity in the multilingual context of West Kalimantan.

In the context of asking for directions, Khek speakers use phrases like *"cai ti ko peng phow ken"* while Tiochiu speakers say *"ti honai fan tiam ankhun."* Although both mean "where is the nearest food stall," they employ different lexical items for the same referents, *peng phow* vs. *fan tiam* for "stall/shop." This supports Halliday's view that language is a resource for making meaning, and speakers choose words based on social and cultural norms. According to (Yunus, 2020) lexical regional Chinese dialects in Indonesia have evolved unique lexical systems due to varying contact with local languages and communities, reinforcing the role of context in shaping vocabulary.

During market interactions, the differences become more pronounced. The Khek dialect uses *"cek pau cia kue"* for "one pack of bread," while the Tiochiu counterpart says *"jit pao pan."* Similarly, for money-related terms, Khek speakers say *"ban eng ke ka chien"* while Tiochiu say *"buan ngou tun."* These examples show that despite semantic similarity, the dialects maintain distinct lexical choices. Arcodia (2012) explains that Chinese dialects often rely on compounding and morphophonemic variation, which may lead to divergent lexical formations even for common objects, depending on regional and historical factors.

The restaurant context further highlights differences in ordering and responding. Khek speakers might say *"thin jit pao chau fan ya"* (please order one fried rice), while Tiochiu speakers say *"kau tai cek kai cha peng."* Though both mean the same, the verbs, measure words, and noun compounds differ. These choices reflect what (Ankrah et al., 2017) describe as phonological and semantic adjustments made by speakers to ensure clarity and familiarity, influenced by local usage patterns and cognitive ease. The different lexicons for fried egg, *thiau chun* (Khek) and *cien neng* (Tiochiu) also demonstrate dialect-specific encoding of everyday concepts.

Based on the explanation it can be concluded that the comparative lexical choices between Khek and Tiochiu dialects illustrate not only linguistic diversity but also functional, cognitive, and sociocultural dynamics. These dialects exhibit distinct yet systematic ways of naming and expressing common concepts, influenced by historical migration, social interaction, and phonological

tendencies. Supported by studies such as Halliday (1994), Huang (2013), and Hao et al. (2020), this research underscores the importance of lexical choice in everyday discourse and highlights the value of preserving dialectal richness as part of Indonesia's multicultural linguistic heritage.

IV. CONCLUSION AND SUGGESTION

A. Conclusion

This study shows that there are notable differences between the Khek and Tiochiu dialects. The dialectal variations found in both research areas include phonological differences, especially vowel and consonant changes such as the shift from /i/ to /ia/, or /ch/ to /s/ in some lexical items. These changes reflect patterns of assimilation and syllable restructuring that are typical of regional variation. The morphological differences are seen in the use of affixes, where the Khek suffix *-kan* becomes *-kang* in Tiochiu, showing a subtle morphophonemic shift. In terms of syntax, the dialects show variation in the placement and form of particles such as *kinto* and *cita* for interrogatives, or *la* and *lor* for commands, which serve as discourse markers indicating emphasis, politeness, or confirmation. Lexically, there are many differences in vocabulary choices where Khek and Tiochiu use different words for the same meaning, such as *makan* and *chi* for "eat". This research is expected to contribute to the preservation and deeper understanding of Chinese dialects in Indonesia, especially for the purposes of documentation, cultural identity, and potential inclusion in language education. Practically, it can also support the development of regional dialect dictionaries or comparative studies in sociolinguistics.

B. Suggestion

Based on the findings, it is recommended to support further documentation and preservation efforts of the Khek and Tiochiu dialects. Developing regional dialect dictionaries and incorporating dialect studies into language education can enhance cultural identity and promote awareness of linguistic diversity. Additionally, encouraging comparative sociolinguistic research will deepen understanding of dialectal variation and its social functions..

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