



Journal of Education, Teaching, and Learning is licensed under
A [Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/).

THE MASTERY OF THE TEOCHEW DIALECT AND MANDARIN CHINESE OF CHINESE YOUTHS

Tjen Veronica¹⁾, Lily Thamrin²⁾, Lusi³⁾, Suhardi⁴⁾

¹⁾ Universitas Tanjungpura, Pontianak, Indonesia
E-mail: tjen@fkip.untan.ac.id

²⁾ Universitas Tanjungpura, Pontianak, Indonesia
E-mail: lily.thamrin@fkip.untan.ac.id

³⁾ Universitas Tanjungpura, Pontianak, Indonesia
E-mail: suhardi_li1982@untan.ac.id

⁴⁾ Universitas Tanjungpura, Pontianak, Indonesia
E-mail: lusi_fu@untan.ac.id

Abstract. This research aimed to determine the mastery of Teochew and Mandarin Chinese among Chinese youths in Pontianak. This research employed a descriptive method with questionnaires as data collection tools. The research participants were students from four senior high and vocational high schools in Pontianak. In learning a language, it is necessary to master four language skills. They are listening, speaking, reading, and writing skills. In terms of listening skills, respondents with the highest percentage (39%) were the respondents who understood the Teochew dialect fluently, and the highest (54%) were respondents who understood Mandarin Chinese little fluently (54%). In speaking skills, respondents with the highest percentage (32%) were respondents who spoke the Teochew dialect fluently, and the highest (54%) were respondents who spoke Mandarin Chinese little fluently. In reading skills, respondents with the highest percentage (27%) were those who read the Teochew dialect fluently, and the highest (46%) were respondents who were a little fluent in Mandarin Chinese. In writing skills, respondents with the highest percentage (25%) were those who wrote the Teochew dialect quite fluently, and the highest (50%) were respondents who were a little fluent in writing Mandarin Chinese. From the research, the researcher concluded that overall, the Chinese youths were more proficient in the Teochew dialect than Mandarin Chinese.

Keywords: Chinese Youth; Teochew Dialect; Mandarin Chinese

I. INTRODUCTION

Language is an inseparable part of a nation. People in every country have their language, and it is the identity of a nation. In one country, there can be several languages used. With language, humans can communicate and exchange opinions with others.

Language is the most efficient means of communication. With language, humans can express ideas, thoughts, and feelings to others. Through language, humans can mingle by communicating with the surrounding community. Language is closely related to society and will develop along with the development of the speaking community (Hariadi, 2014). Language is needed by people in a country and a social relationship with others. Everyone needs language when interacting, expressing ideas and opinions, and in other social relationships (Suminar, 2016). With language, we can communicate our intentions, goals, thoughts, and feelings to

others (Stit & Nusantara, 2019). Language is part of the culture as it plays a pivotal role in developing culture (Sari, 2015). Language has a position as a national language and a state language. Language functions as a symbol of nationality, national identity, and a means of communication between citizens, regions, cultures, and tribes (Aramdi, 2020).

According to (Wibowo, 2001), language is a system of meaningful and articulate sound symbols (generated by speech instruments) that are arbitrary and conventional, which is used as a communication tool by a group of humans to give birth to feelings and thoughts. According to (N Dhieni, 2017), language is a system of symbols in humans to communicate with others which includes creativity and a system of rules. According to (Felicia, 2001), a language is a tool used to communicate every day, both spoken and written language. According to (Month, 2019), besides functioning as a communication tool between communities, language can also be used as an instrument to identify a person's identity.

Language is a tool to communicate in human life. Language also characterizes and marks a person, group, or nation (Azima & Laila, 2020). Language consists of thoughts, or forms of language (individually and spontaneously) imitate or follow the forms of thoughts or ideas (Noermanzah, 2019). Through language, we can communicate our intentions, goals, thoughts and feelings to other people (Stit & Nusantara, 2019).

Mandarin Chinese is the most widely spoken language in the world. Since 1998, Chinese language has suddenly become very popular and become the second foreign language after English which is demanded by many companies (Sutami et al., 2023). According to (Dewi, 2015), Mandarin Chinese is the second international language after English. In addition to the natives in China who are required to use Mandarin Chinese in their daily communication, Chinese immigrants scattered in various parts of the world also use Mandarin Chinese as their everyday language. According to Scurfield and Lianyi (Scurfield, 1996), Mandarin Chinese is the most spoken language in the world.

Indonesia is one of the countries where Chinese immigrants migrate. Based on the 2006 census on Wikipedia, the number of Chinese in Indonesia reached 7,670.00 people, and most of them lived on the islands of Java, North Sumatra, Bangka Belitung, South Sumatra, Lampung, Lombok, West Kalimantan, Banjarmasin, and several places in South Sulawesi and North Sulawesi.

Pontianak is the capital city of West Kalimantan Province and is one of the cities crossed by the equator. The people of Pontianak are very diverse, including ethnic Malays, Chinese, Dayaknese, Javanese, and Madurese. Based on the 2019 population census data on Wikipedia, the population of Pontianak was 665,017 people, including 18.09% Chinese, which was around 120 thousand people. According to Marry F. Somers, this large ethnic Chinese population has lived in West Kalimantan since the 19th and 20th centuries (Heidhues, 2008).

Apart from Mandarin Chinese, the Chinese people in Pontianak also use various dialects in their daily communication, including the Teochew, Hakka, and Hokkien dialects. So even though people are Chinese, the dialects used may not be the same. The Teochew (majority) and Hakka (minority) dialects are the two dialects widely spoken by the Chinese in Pontianak today. According to Chaer (1995), dialect is a language variation whose number is relative, and whose speakers live in various places, regions, or areas. Since dialect is based on the region or area where the speaker lives, it is commonly called an area dialect, regional dialect, or geographic dialect.

Dialect is the way of speaking of a person or group of people that distinguishes it from the way spoken or communicated by a person or group of people who use another language. According to Ayatrohaedi (Wahya, 2010), dialect is a language used by a group of people and is different from other communities in the same family with different systems. According to Taufik, with the dialect, the relationship between a person and another person, between a person and a group can be realized through communication (Salamun, 2017). According to (Septiani, 2021) understanding

the dialect language used where they live or the area they live in will make it easier for them to communicate.

Susiati and Risman said that the dialect of a language has the same degree. There is no mention that the dialect used is inferior even though the dialect speakers come from villages, and dialects make their respective functions in the community groups of speakers (Susiati & Iye, 2018).

The Teochew dialect is the dialect commonly used by the majority of Chinese families and communities. It has become the mother tongue (first language) learned and used since birth. Mandarin Chinese and the Teochew dialect belong to the same family. Therefore, the Teochew dialect will unwittingly affect them in learning Mandarin Chinese. According to (Wijaya, 2019), people's interest in learning Mandarin Chinese is influenced by the perceptions that each person has. According to Nunung, dialects will influence speakers in learning Mandarin Chinese as their mother tongue will affect their pronunciation (Nunung Supriadi, n.d.,2021).

In every language learning, we must learn several skills to master the language, including listening, speaking, reading, and writing skills. According to (Prihatin, 2017) listening skill is the first skill that is acquired and mastered by humans and is a determinant in the development of one's first language. Speaking skill is the most natural thing that everyone does and is practiced everyday (Siska, 2011). Reading skill is a part of language skills focused on a person's skills in getting information from a text (Amiroh & Afifah, 2021). According to (Argiandini, 2019) writing skill is the most complex language skill among other language skills. Writing is not only about transcribing words and sentences, but also about developing and expressing thoughts and ideas in an orderly written structure. It is no exception to Mandarin Chinese and the Teochew dialect. According to (Darmanto, D., Hari, Y., & Hermawan, 2015), Mandarin Chinese competence includes mastery of listening, speaking, reading, and writing Chinese characters. In achieving the expected competence, media aids in the learning process of Mandarin Chinese are necessary. Therefore, the researcher wanted to examine the mastery of Mandarin Chinese and the Teochew dialect of Chinese youths in Pontianak.

II. METHODOLOGY

This research was a descriptive study whose findings provided an overview of the comparison of Teochew and Mandarin Chinese dialect mastery. The data were gathered by distributing questionnaires via Google form. The questionnaire contained two types of questions: open questions and closed questions. The open-ended items included questions about the respondent's data and the respondent's parents, including the respondent's name, year of birth, school, gender, and address. The closed questions contain the respondent's level of mastery of the Teochew dialect and Chinese.

The participants of this research were 160 Chinese youths with various social characteristics such as gender, age group, and education. Based on gender, the respondents consisted of 81 men and 79 women. Meanwhile, based on age group, the respondents were in the age range of 15-21 years.

Respondents were high school and vocational high school students (Class X-XII), and the mother tongue or first language used was the Teochew dialect. Data were gathered through the distribution of online questionnaires in the form of Google forms. The data were then analyzed by computing the percentage of respondents' choices, which were then presented and arranged in tabular form.

III. DISCUSSION

Based on research data, 160 respondents were Chinese youths aged between 15-21 years, and their mother tongue was the Teochew Dialect. Three respondents aged 15 years old, 75 aged 16 years old, 58 aged 17 years old, 19 aged 18 years old, three aged 19 years old, and a person aged 20 and 21 years old. They were high school and vocational students in classes X-XII from four schools in Pontianak and had learned Chinese at school.

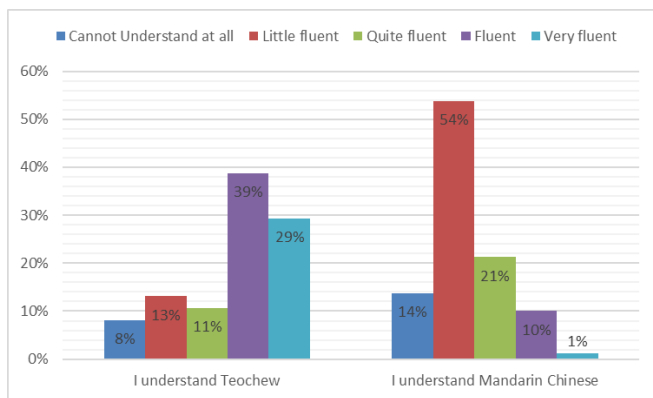


Fig. 1 Listening Aspect

From Figure 1, it can be seen that respondents who understand Teochew Dialect fluently and very fluently reach 39% (62 people) and 29% (47 people) respectively. In addition, there are 8% (13 people) of respondents do not understand Teochew Dialect, 13% (21 people) are a little fluent in Teochew Dialect, and 11% (17 people) understand Teochew Dialect quite fluently. Meanwhile, respondents who understand Mandarin Chinese fluently and very fluently only reach 10% (16 people) and 1% (2 people) respectively. Furthermore, there were 21% (34 people) of respondents understand Mandarin Chinese quite fluently, 14% (22 people) do not understand Mandarin Chinese, and respondents with the highest percentage of 54% (86 people) are respondents who understand Mandarin Chinese a little fluently.

From the data above, it concludes that the majority of Chinese youths understand the Teochew dialect better than Mandarin Chinese.

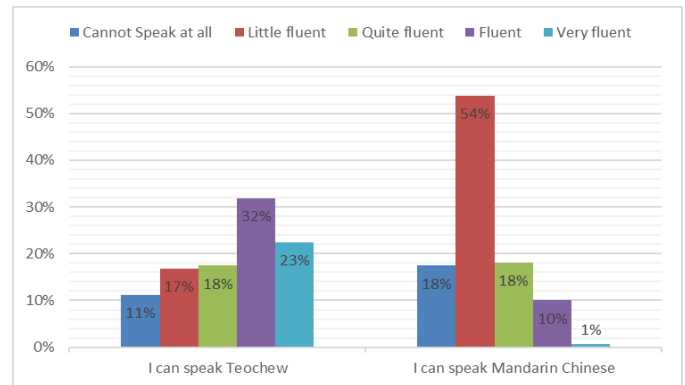


Fig. 2 Speaking Aspect

From Figure 2, it can be seen that respondents who can speak Teochew Dialect fluently and very fluently reach 32% (51 people) and 23% (36 people) respectively. Besides that, there are 11% (18 people) respondents who cannot speak Teochew, 18% (28 people) respondents speak Teochew Dialect quite fluently, and 17% (27 people) respondents speak a little fluent Teochew Dialect. Meanwhile, respondents who can speak Mandarin Chinese fluently and very fluently only reach 10% (16 people) and 1% (2 people) respectively. In addition, there are 18% (29 people) of respondents can speak Mandarin Chinese quite fluently, 18% (29 people) of respondents cannot speak Mandarin Chinese, and respondents with the highest percentage of 54% (86 people) are respondents who speak Mandarin Chinese little fluently.

From the data above, it concludes that the majority of Chinese youths speak the Teochew dialect more fluently than Mandarin Chinese.

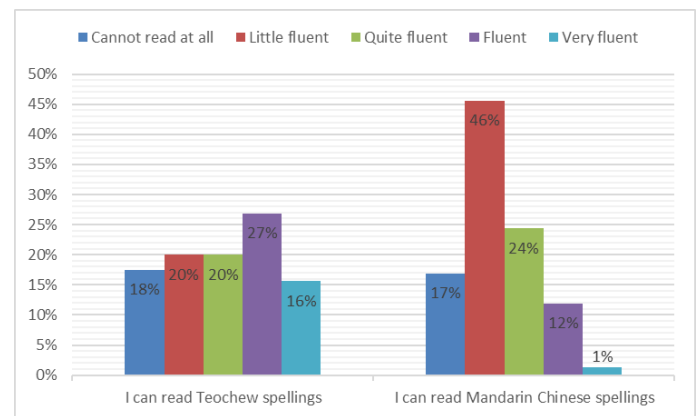


Fig. 3 Reading Aspect

From Figure 3, it can be seen that respondents who can read the spelling of the Teochew Dialect fluently and very fluently reach 27% (43 people) and 16% (25 people) respectively. Besides that, 18% (28 people) cannot read the spelling of the Teochew Dialect, and 20% (32 people) of the respondents can read the spelling of the Teochew Dialect quite fluently and a little fluently. Meanwhile, respondents who can read Mandarin Chinese spelling fluently and very fluently only reach 12% (19 people) and 1% (2 people) respectively. Respondents who can read Mandarin Chinese spelling quite fluently are 24% (39 people), and respondents

who cannot read Mandarin Chinese spelling are 17% (27 people). In addition, respondents with the highest percentage of 45% (73 people) are respondents who read Mandarin Chinese spelling a little fluently.

From the data above, it concludes that the majority of Chinese youths are more fluent in reading the spelling of the Teochew dialect than reading the spelling of Mandarin Chinese.

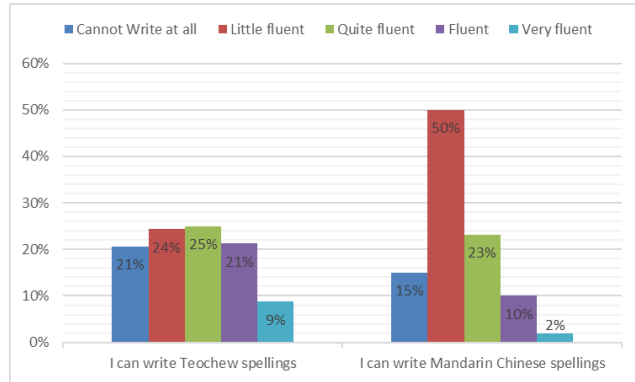


Fig. 4 Writing Aspect

From Figure 4, it can be seen that respondents who cannot write the Teochew dialect spelling and are fluent in the writing each reach 21% (34 people who cannot and 34 people who are fluent). Besides that, 25% (40 people) of respondents write the spelling of the Teochew Dialect quite fluently, 24% (39 people) write the spelling of the Teochew Dialect a little fluently, and respondents who were very fluent in writing the spelling of Teochew Dialect only reached 9% (14 people). Meanwhile, the respondents who can write Mandarin Chinese spelling fluently and very fluently only reach 10% (16 people) and 2% (3 people). In addition, 23% (37 people) of respondents can write Mandarin Chinese spelling quite fluently, 15% (24 people) cannot write Mandarin Chinese spelling, and the respondents with the highest percentage of 50% (80 people) are respondents who are a little fluent in writing Mandarin Chinese spelling. From the data above, it concludes that the majority of Chinese youths are still not fluent in writing Mandarin Chinese spellings and writing Teochew dialect spellings. Listening, speaking, reading, and writing skills are aspects of language learning, both as a second language and a foreign language. Each skill has a close relationship (Rahmaini, 2015). Language learning emphasizes four language skills, namely listening, speaking, reading, and writing (Meilantari, 2021).

IV. CONCLUSIONS

Apart from studying the Teochew dialect as their mother tongue or first language, Chinese youths in Pontianak also learn Mandarin Chinese, which is the unifying language of ethnic Chinese. In learning these two languages, they may deal with different problems in learning language skills. They may face difficulties in the aspects of listening, speaking, reading, and writing, so the level of mastery of these four skills is different. From the data, the researcher concludes that overall, ethnic Chinese adolescents are more proficient in the

Teochew dialect than Mandarin Chinese. They have more mastery of listening, speaking, and reading skills in the Teochew dialect than in Mandarin Chinese. In regard to writing skills, the Chinese youths are not fluent in spelling, both in the Teochew dialect and Mandarin Chinese. In addition, to improve the writing skills, the writer provides the following suggestions: Increase writing practice, both in spelling the Teochew dialect and spelling in Mandarin Chinese. Furthermore, they can listen to Chinese songs and films to improve their Chinese listening, speaking, and reading skills.

From the results of the study, the writer concluded that overall Chinese youth mastered the Teochew dialect more than Chinese Language. From the research data related to listening skill, it can be seen that 29% of respondents (47 people) understand Teochew dialect fluently and 39% (62 people) understand it very fluent. On the other hand, only 10% of respondents (16 people) understand Chinese Language fluently and 1% (2 people) understand it very fluent. For the speaking aspect, the respondents who could speak the Teochew dialect fluently were 32% (51 people) and 23% (36 people) were very fluent. Conversely, the respondents who could speak Chinese Language were the same as in the listening skill which only reached 10% of respondents (16 people) in the fluent category and 1% (2 people) in the very-fluent category. For the reading skill, respondents who could read the spelling of the Teochew dialect reached 27% of respondents (43 people) in the fluent category and 16% (25 people) in the very-fluent category. On the contrary, 12% of respondents (19 people) could read the spelling of Chinese Language fluently and 1% (2 people) could read it very fluent. For the writing aspect, the respondents who could write the Teochew-dialect spelling reached 21% of respondents (34 people) in the fluent category and 9% (14 people) in the very-fluent category. However, 10% of respondents (16 people) could write the spelling of Chinese Language only reached respondents in the fluent category and 2% (3 people) in the very-fluent category. From the data on the four language skills, it can be seen that Chinese youth master the skills of listening, speaking and reading in Teochew dialect more than Chinese Language. Nevertheless, for the writing aspect, Chinese teenagers are not fluent in writing the spelling of words in both Teochew dialect and Chinese Language.

REFERENCES

- Amiroh, A., & Afifah, L. (2021). Quizizz Sebagai Media Pembelajaran untuk Melatih Keterampilan Membaca Bahasa Jerman. *Lingua Franca: Jurnal Bahasa, Sastra, Dan Pengajarannya*, 5(1). <https://doi.org/10.30651/lf.v5i1.5110>
- Aramdi, Z. N. (2020). Sejarah, Kedudukan, Dan Fungsi Bahasa Indonesia. *Jurnal Bahasa*.
- Argiandini, S. R. (2019). Keterampilan Menulis Resensi. *INA-Rxiv Papers*.
- Azima, M. F., & Laila, S. N. (2020). Rancang Bangun Aplikasi Kamus Bahasa dan Aksara Lampung Dialek A dan Dialek O Berbasis Android. *Teknika*, 14(1).

- Bulan, D. R. (2019). Bahasa Indonesia sebagai Identitas Nasional Bangsa Indonesia. *Jurnal JISIPOL*, 3(2).
- Chaer, A. dan L. A. (1995). *Sosiolinguistik: Perkenalan Awal*. Jakarta: Rineka Cipta.
- Darmanto, D., Hari, Y., & Hermawan, B. (2015). *Smartphone Sebagai Media Pembelajaran Bahasa Mandarin*. Prosiding Seminar Nasional Multi Disiplin Ilmu & Call For Papers Unisbank.
- Dewi, D. (2015). IDENTIFIKASI GORESAN DASAR MANDARIN DENGAN METODE MULTILAYER PERCEPTRON. *CSRID (Computer Science Research and Its Development Journal)*, 7(1), 12. <https://doi.org/10.22303/csrid.7.1.2015.12-23>
- Felicia. (2001). *Pengertian Bahasa*. Jakarta: PT Gramedia Pustaka.
- Hariadi, T. (2014). Penggunaan Bahasa Dalam Transaksi Jual Beli Di Warung “Bude Sarmi” Jalan Surya Utama Jebres Surakarta (Sebuah Kajian Sosiolinguistik Lisan di Luar Kelas). *Jurnal Pendidikan Bahasa*, 3(2).
- Heidhues, M. F. S. (2008). Penambang Emas, Petani dan Pedagang di “Distrik Tionghoa” di Kalimantan Barat, Indonesia.
- Lazulfa, I. (2019). Keterampilan Berbahasa: Menulis Karangan Eksposisi. *KETERAMPILAN BERBAHASA MENULIS TEKS EKSPOSISI*.
- Meilantari, N. L. G. (2021). PENERAPAN FLIPPED CLASSROOM PADA PEMBELAJARAN DARING BAHASA JEPANG DI KELAS XII SMK SARASWATI 3 DENPASAR. *Jurnal Pendidikan Bahasa Jepang Undiksha*, 7(1). <https://doi.org/10.23887/jpbj.v7i1.31100>
- N Dhieni, L. F. (2017). *Hakikat Perkembangan Bahasa Anak*.
- Noermanzah. (2019). Bahasa sebagai Alat Komunikasi, Citra Pikiran, dan Kepribadian. Prosiding Seminar Nasional Bulan Bahasa (Semiba).
- Nunung Supriadi. (n.d.). PENGARUH DIALEK LOKAL TERHADAP BAHASA MANDARIN YANG DIGUNAKAN MASYARAKAT TIONGHUA DI PURWOKERTO. *International Seminar “Language Maintenance and Shift III”*, Semarang, July 2-3, 2013. Retrieved October 30, 2021, from <http://lomas.undip.ac.id>
- Prihatin, Y. (2017). Problematika Keterampilan Menyimak Dalam Pembelajaran Bahasa Indonesia. *Jurnal STKIP PGRI Jombang*, 5(3).
- Rahmaini. (2015). Strategi Pembelajaran Maharah Kalam Bagi Non Arab. *Ihya Al Arabiyah*, 1(2).
- Salamun, T. (2017). Deiksis Persona Bahasa Indonesia Dialek Ambon. *TOTOBUANG*, 5(2).
- Sari, B. P. (2015). DAMPAK PENGGUNAAN BAHASA GAUL DI KALANGAN REMAJA TERHADAP BAHASA INDONESIA. *Prosiding Seminar Nasional Bulan Bahasa 2015*, 171–176.
- Scurfield, E. & L. S. (1996). *Teach Yourself Beginner’s Chinese* (Terjemahan oleh Reny Limarga. 2000., Ed.). Jakarta : Grasindo.
- Septiani, A. (2021). PENGAJARAN DIALEK DAERAH BAGI PEMELAJAR BIPA TINGKAT A1: KAJIAN SOSIOLINGUISTIK. *Prosiding Seminar Nasional Sasindo*, 1(2). <https://doi.org/10.32493/sns.v1i2.10816>
- Siska, Y. (2011). Penerapan metode bermain peran dalam meningkatkan keterampilan sosial dan keterampilan komunikasi anak usia dini. *Pdfs.Semanticscholar.Org*, 1(1).
- Stit, A., & Nusantara, P. (2019). *Teori Perkembangan Bahasa*. PENSA, 1(1).
- Suminar, R. P. (2016). Pengaruh Bahasa Gaul terhadap Penggunaan Bahasa Indonesia Mahasiswa Unswagati. *Logika*, 18(3).
- Susiati, S., & Iye, R. (2018). Kajian Geografi Bahasa dan Dialek di Sulawesi Tenggara: Analisis Dialektometri. *Gramatika: Jurnal Ilmiah Kebahasaan Dan Kesastraan*, 6(2). <https://doi.org/10.31813/gramatika/6.2.2018.154.137--151>
- Sutami, H., Budaya, J. K., & Sutami, H. (2023). Paradigma : Jurnal Kajian Budaya Fungsi dan Kedudukan Bahasa Mandarin di Indonesia Fungsi dan Kedudukan Bahasa Mandarin di Indonesia. *Jurnal Kajian Budaya*, 2(2 Juli 2022).
- Wahya. (2010). *Mengenal Sekilas Dialektologi: Kajian Interdisipliner Tentang Variasi Dan Perubahan Bahasa*. *Lingua Jurnal Ilmiah Bahasa Dan Budaya*.
- Wibowo, W. (2001). *Manajemen Bahasa*. Jakarta: PT Gramedia Pustaka.
- Wijaya, F. C. 2019. (2019). Persepsi Siswa SMA Perta 1 Terhadap Pentingnya Penggunaan Bahasa Mandarin dalam Bidang Bisnis. *Century*, VIII, 56–70.