

Contrastive Analysis: Intentional Modality of Indonesian and Japanese

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Submitted: 7 August 2023, Reviewed: 15 August 2023, Edited: 28 August 2023, Accepted: 30 August 2023

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Abstract

The objective of this study is to provide a comprehensive description of the modality of Indonesian Intentional and Japanese Intentional modality. Intentional modality refers to a linguistic modality that is employed to convey expressions of desire, hope, request, or requirement. The Indonesian intentional modality and Japanese intentional modality exhibit numerous distinctions, which can pose challenges for learners of both languages. The next section provides an overview of the backdrop for this research study. This study employed a descriptive methodology to systematically examine data in order to identify and delineate similarities and differences between the two variables. The intentional modality data for the Indonesian language was obtained from Indonesian language textbooks designed for elementary level I and II foreign speakers, which were published by INCULS, Faculty of Humanities, Gadjah Mada University. Similarly, the intentional modality data for the Japanese language was extracted from the books titled "Minna No Nihongo Shokyuu I and II."

Keywords: *Contrastive; Modality; Intentional*

INTRODUCTION

The widely accepted understanding is that language serves the purpose of facilitating communication, encompassing both spoken and written forms. Language serves as a means for individuals to articulate a diverse range of

emotions that are perceived and encountered through the senses of sight and hearing.

Within the realm of social interactions, language serves as a medium for verbal communication that is not uniform or monolithic, but rather encompasses a multitude of language varieties. These variations are influenced by a range of elements, such as specific situations, conditions, and other relevant determinants.

In relation to the diverse range of languages present, it is notable that Indonesian, Japanese, and other languages prevalent in this region possess linguistic expressions that effectively convey the speaker's assessment and emotional disposition towards the communicated message. In the context of the Indonesian language, the conditions are referred to as modality, but in Japanese, they are referred to as *housei* or *yousousei* (Johana et al., 2018:3). Alternatively, the English term *モダリティ* 'Modalty' can also be employed. According to Chaer (1994: 262), the concept of modality refers to the expression used in a phrase to convey the speaker's subjective evaluation or stance towards the subject matter, encompassing acts, circumstances, events, or attitudes towards the interlocutor. This perspective can manifest as an expression of potentiality, aspiration, or authorization. According to Nita (1991:18), the concept of modality can be defined as follows:

「モダリティ」とは「現実との関わりにおける、発話時の話し手の立場からした、言表事態に対する把握の仕方、および、それらについての話し手の発話・伝達の態度のあり方の表し分けに関わる文法的表現」である。“*Modariti to wa, genjitsu no kakawari ni okeru, hatsuwaji no hanashite no tachiba kara shita, genhyoujinou ni taisuru haaku no shikata, oyobi, sorera nit suite no hanashite no hatsuwa to dentatsuteki noudo no arikata no arawashiwake ni kakawaru bunpouteki hyougen de aru.*”

The term "modality" refers to the way in which language expresses the speaker's perspective on reality, encompassing both the interpretation of the speaker's intended meaning at the time of utterance and the expression of the speaker's attitude towards the communicated speech (as manifested through grammatical forms).

In brief, it can be inferred that modality pertains to a perspective through which certain circumstances and linguistic expressions are examined, contingent upon the speaker's attitude in the act of communication.

Segmentation of Modality

Both Indonesian and Japanese languages have various sub-categories within their modalities. According to Alwi (1990), modalities in Indonesian can be classified into four distinct subcategories, which are intentional modality, epistemic modality, deontic modality, and dynamic modality.

The meaning and modality expression of each sub-category are elucidated. Intentional modality encompasses a range of meanings, including want, mean, will, childhood, hope, invitation, omission, and request.

Epistemic modality encompasses the inclusion of meaning as follows: (1) The concept of "possibility" refers to the potential occurrence or existence of a particular event or condition, (2) The term "practicality" pertains to the feasibility or suitability of implementing a certain idea or solution in real-world circumstances, (3) The term "must" denotes a necessity or obligation to perform a specific action or adhere to a particular requirement, and (4) The notion of "certainty."

Deontic modality encompasses semantic significance. The two concepts that will be discussed in this paper are 'permission' and 'command'. Meaning is inherent in dynamic modality. The term "ability" refers to an individual's capacity or skill to perform a specific task or activity.

Each of the meanings is conveyed through various modalities, specifically in the form of words, phrases, or clauses. This suggests that the comprehension of modality is inherently intertwined with the contextual factors present in the sentence's discourse. Conversely, there exist modality expressors that possess the ability to convey multiple meanings. As an illustration, the act of disclosing modality can function as an indicator of both epistemic and deontic modality, in addition to revealing ability. The differentiation of similar entities may only be achieved by carefully considering the contextual elements inside a sentence and analyzing the semantic meaning conveyed. It is challenging to differentiate the overlap shown in the 'can' modality expression mentioned above without the utilization of semantic information (Abdurahman, 2011: 5).

There are a considerable number of modality expressions. According to Matsuoka, as cited by Sutedi (2004: 100), the Japanese language categorizes modalities into ten distinct categories: *kakugen*, *meirei*, *kinshikyoka*, *irai*, *toui*, *ishi moushide kanyuu*, *ganbou*, *gaigen*, *setsumei*, and *hikyou*.

One of these types is known as "*Kakugen*," which is utilized to convey a sense of certainty based on the speaker's personal beliefs.

The term "*meirei*" refers to a modality that is employed to issue commands or directives to the interlocutor, compelling them to perform a specific action.

The modality known as *Kinshikyoka* is utilized to convey both bans and

permissions regarding the execution of a particular action. The expression of the banned form (*kinshikei*) involves the utilization of the verb form *te*, which is afterwards followed by either *waikenai* or *dameda*.

Irai is a modality employed to articulate requests directed towards individuals, urging them to either perform or abstain from a specific action. To convey this request, verbs such as "*te+ kudasai*," "*kure*," "*kureruka*," and similar expressions are employed.

Toui is a linguistic modality that serves to convey expressions of judgment, necessity, or counsel to an interlocutor. To convey a sense of necessity, the verb form *futsukei+beki* is employed, whereas verb forms such as *nakerebanai*, *nakutehanaranai*, and others are utilized.

In this context, *Ishi moushide kanyuu* refers to the modality employed for the purpose of conveying one's intention to engage in a certain action, as well as for making offers and solicitations.

The term "*ganbou*" refers to a modality that is employed to convey one's intention or willingness to engage in a particular action.

The linguistic construct known as "*gaigen*" serves as a modality to convey a supposition or possibility based on the perspective of the speaker. The speaker exhibits a sense of uncertainty in effectively communicating the news that has been received. To express supposition, one may employ several linguistic expressions such as "*to omou*," "*darou*," "*hazuda*," "*mitai da*," and similar phrases.

Explanation, specifically referring to the mode employed in presenting justifications during the process of elucidating a concept or phenomenon.

Hikyou is a modality employed to articulate an analogy between two or more entities that have a common characteristic.

The concept being referred to is the manner in which words, sentences, or clauses are structured. In contrast, the Japanese language exhibits a greater degree of variation in the conjugation patterns of both verbs and adjectives.

Contrastive Analysis

The primary objective of this study is to conduct a contrastive examination of intentional modality in the Indonesian and Japanese languages. According to Fisiak (1981: 1), contrastive analysis is a linguistic discipline that examines the comparison of many languages or language subsystems in order to identify and analyze their differences. According to Tarigan (1988) and Marsono (1989), the act of comparing languages involves not only highlighting their differences, but also examining their similarities as valid subjects of analysis.

Tuan (2004) cites Ellis's opinion that conducting a contrastive analysis involves four essential stages. These stages are as follows: 1. Description stage: This stage entails providing a comprehensive description of the languages under

comparison. 2. Selection stage: In this stage, specific elements are carefully chosen for comparison. 3. Analysis stage: The analysis stage involves identifying the differences and similarities between the languages being compared. 4. Prediction stage: The final stage focuses on predicting potential challenges that may arise in language learning.

Previous Studies

Numerous investigations have been conducted on the modalities of the Indonesian language, encompassing the efforts of undergraduate, postgraduate, and PhD scholars. The above instances pertain to various studies or study conducted on modalities within the Indonesian language.

The research conducted by Abdurahman

In the scholarly publication titled "Teori Modalitas Sebagai Materi Pembelajaran Bahasa Indonesia," Abdurahman explores the topic of incorporating modality theory into the process of learning the Indonesian language. This study is featured in Volume 12, Issue 1 of the journal *Language and Art*, spanning pages 1 to 9. In the paper, the author elucidates the viewpoint of Hasan Alwi, who posits that the examination of modality has been a subject of interest among linguists for a considerable duration.

According to Abdurahman (2011), most conversations among specialists on modality concerns in Indonesian mostly focus on the categorization of language forms associated with modality, as far as his understanding extends.

The research undertaken by Siti Nur Aisyah

In the scholarly publication titled "Indonesian Language Modalities in Mata Najwa's Talk Show on Trans 7," Siti Nur Aisyah, a researcher affiliated with the Scientific journal Indonesian Language and Literature Education Study Program, delved into an analysis of the linguistic modalities employed in the Indonesian language during the broadcast of the talk show "Mata Najwa" on Trans 7. This study was published in Volume 4, Issue 2 of the journal in 2019. In this study, Aisyah provides an explanation of different modes employed, specifically intentional modality, epistemic modality, deontic modality, and dynamic modality. Aisyah's research findings indicate that intentional modality is frequently employed in the context of debates and discussions. Intentional modality is extensively employed due to the presence of complex concerns during discussions that necessitate comprehensive and lucid explanations. Intentional modality expressions encompass affirmations that encapsulate beliefs. The provided information exhibits an inherent inclination towards the establishment of a sense of 'trust' between the speaker and the interlocutor. The utilization of

the element of desire serves the purpose of the speaker's intention to convey their volition to the interlocutor (Aisyah, 2019).

Japanese Modality

Similar to the research conducted on modalities in the Indonesian language, numerous studies have been undertaken to investigate modalities in the Japanese language. The subsequent examples pertain to studies or research conducted on modalities within the Japanese language.

The research partnership involving Jonjon Johana, Nani Sunarni, and Risma Rismelati is being examined.

The collaborative project titled "Translating Modalities in Japanese Texts into Indonesian Texts" was conducted by a team of three researchers. The findings of this study were documented in the scholarly journal *Taiyo*, namely in Volume 1, Issue 1 of 2018, spanning pages 1 to 15. In this study, the authors elucidated the examination of translation by the utilization of speech modalities such as ~beki~, ~hazu~, ~mono~, ~koto~, and ~ni chigainai~. During the translation process, the individuals involved attempted to employ a combination of diverse theories, specifically the structural theory as per Nitta's perspective, and the translation theory as outlined by Mohammad and Hassan. Context Theory is derived from Hymes' perspective. The researchers together arrived at the conclusion that a significant number of translations exhibited similarity across various modality markers. The observed similarity can be attributed to the limited availability of synonymous terms in Indonesian that can be effectively juxtaposed with these markers of modality (Jonjon et al., 2018).

The research conducted by Irma Winingsih

Irma Winingsih conducted a study on the topic of "Japanese Modalities in Sentence Patterns: A Cognitive Perspective". The individual's written work was published in the second volume of *Japanese Research on Linguistics, Literature, and Culture*, namely in the November 2019 edition, spanning pages 1 to 15.

This paper presents a qualitative research study that employs the verb phrase "to omou" and its conjugations as the unit of analysis for data analysis. The dataset comprises a compilation of phrases employing the verb phrase "to omou," sourced from the website <https://japanesetest4you.com/flashcard/learn-jlpt-n4-vocabulary-思 ㇺ -omou/>. The present analysis adopts a methodology that involves conducting a literature research analysis, followed by a semantic interpretation based on Yoshio's theory to examine the grammatical meaning. Subsequently, the analysis proceeds to incorporate Matsuoka's modality theory

to ascertain the modality. The research findings indicate that the collected data revealed several modes related to ganbou, gaigen, and Kakugen. Specifically, these modalities encompassed desire/intent, possibility/uncertainty, and utterances full of confidence, respectively.

METHOD

According to Sudaryanto (1993: 5), to do research in the field of linguistics, it is necessary to follow a series of procedural stages. The aforementioned procedures encompass the collection of data, the examination of data, and the dissemination of the findings derived from data analysis. In order to effectively execute this endeavor, it is imperative to employ appropriate methodologies and techniques at each stage. Specifically, methods and techniques are required for data acquisition, data analysis, and the presentation of data analysis outcomes.

The data utilized in this study for the Indonesian language was sourced from the publication titled "Learning Indonesian for Foreigners at Basic Level I and II," which was compiled by the INCULS Compilation Team at the Faculty of Cultural Sciences, Gadjah Mada University in Yogyakarta. Similarly, the data for the Japanese language was obtained from the publication titled "Minna no Nihongo Shokyuu I and II," published by 3 A Corporation in Tokyo, Japan. The rationale behind the selection of books in both Indonesian and Japanese is in their suitability for individuals in the introductory stage of language acquisition, particularly those who are non-native speakers.

The data pertaining to the Intentional modality of the two novels were recognized, documented, and afterwards subjected to analysis in order to ascertain the similarities and differences between the two languages, specifically Indonesian and Japanese.

RESULTS AND DISCUSSION

Based on the presentation of previous research that the author obtained, both research on intentional modality in Indonesian and intentional modality in Japanese are different from the research conducted by the author. These differences include the data sources and research methods used by the author which are different from research that has been conducted previously.

The table 1, 2, 3, 4, 5, and 6 are the results of the findings and analysis of Intentional Modality which expresses Wants/Desire in the book Learning Indonesian Basic Level I and II for Foreign Speakers published by INCULS and

Ganbou Intentional Modality which expresses Desire in the books Minna no Nihongo Shokyuu I and II.

Table 1. Intentional modality for expressing desire/wants (*ingin* in Bahasa Indonesia) found in Belajar Bahasa Indonesia Tingkat Dasar I dan II untuk Penutur Asing published by INCULS

No	Formation/Adding of Words	Sentences	Source
1	Kata dasar ingin	Ya, aku <i>ingin</i> pesan gado-gado tidak pedas, tanpa sambal	Inculs Dasar 1, hal. 48
2	Kata dasar ingin	Anda <i>ingin</i> minum apa?	Inculs Dasar 1, hal. 48
3	Kata dasar ingin	Saya <i>ingin</i> minum air putih saja, air putih hangat	Inculs Dasar 1, hal. 48
4	Kata dasar ingin	Mungkin kamu <i>ingin</i> sesuatu, tapi tidak ada di Tokyo	Inculs Dasar 1, hal. 73
5	Kata dasar ingin	Saya <i>ingin</i> mengirim barang ini ke Jepang	Inculs Dasar 1, hal. 74
6	Kata dasar ingin	Anda <i>ingin</i> mengirim dengan paket biasa atau kilat?	Inculs Dasar 1, hal. 74
7	Kata dasar ingin	Joko <i>ingin</i> membeli baju baru, tetapi uangnya tidak cukup	Inculs dsr 1, hal. 80
8	Kata dasar ingin	Mahasiswa itu <i>ingin</i> bertemu dengan Ibu Dekan, tetapi Ibu Dekan sudah pergi	Inculs dsr 1, hal. 80
9	Kata dasar ingin	Bu, saya <i>ingin</i> mencoba baju itu	Inculs dsr 1, hal. 84
10	Kata dasar ingin	Anda <i>ingin</i> beli apa?	Inculs Dasar 1, hal. 87
11	Kata dasar ingin	Saya <i>ingin</i> beli 0,5kg beras, satu botol kecap, satu liter minyak goreng, sepuluh bungkus kopi, 1kg telur, satu bungkus keripik, dan satu kotak keju	Incls dsr1, hal. 87
12	Kata dasar ingin	Mereka <i>ingin</i> duduk di pantai sambil melihat matahari terbit	Inculs Dasar 1, hal. 95
13	Kata dasar ingin	John dan David <i>ingin</i> melihat matahari terbit di pantai	Inculs Dasar 1, hal. 108
14	Kata negatif 'tidak'+kd 'ingin'	Sekarang mereka <i>tidak ingin</i> gagal lagi	Inculs Dasar 1, hal. 108
15	Kt dasar ingin	Apa Anda <i>ingin</i> ikut dengan saya?	Inculs Dasar 1, hal. 122
16	Kata dasar ingin	Kalau begitu, tentu saja. saya <i>ingin</i> ikut.	Incls dasar 1, hal. 122
17	ingin	Saya ingin mencari kamus Bahasa Indonesia-Inggris	Inculs Dasar 1, hal. 136
18	ingin	Ia ingin membawa oleh-oleh dari Yogya untuk orang tua dan teman-temannya	Inculs Dasar 1, hal. 165

Table 2. Intentional modality for expressing invitation (ajakan in Bahasa Indonesia) taken from Belajar Bahasa Indonesia Tingkat Dasar I dan II untuk penutur asing

No	Formation/Adding of Words	Sentences	Source
1	Kata dasar mari	Mari kita masuk	Incls dsr 1, hal. 12
2	silakan	Silakan duduk di sini. Kita menonton televisi bersama	Incls dsr 1, hal. 36
3	Silakan	Boleh, silakan dicoba dahulu!	Incls dsr 1, hal. 84
4	mari	Mari kita berangkat	Incls dsr 1, hal. 126
5	Silakan	berbaring di tempat tidur ini!	Incls dsr 1, hal. 127
6	Silakan	Silakan beli obat sesuai dengan resep ini di apotek!	Incls dsr 1, hal. 127
7	Kata silakan	Oh ya, silakan!	Incls dsr 1, hal. 135
8	silakan	Baiklah, silakan isi formulir ini, dan Anda boleh pinjam tiga buku di sini	Incls dsr 1, hal. 135
9	mari	Mari saya tunjukkan cara mencari buku	Incls dsr 1, hal. 136
10	mari	Mari saya tunjukkan	Incls dsr 1, hal. 136
11	Kata silakan	Baik, silakan pinjam selama satu minggu	Incls dsr 1, hal. 136
12	silakan	Jangan diam saja, silakan berbicara	Incls 2, hal. 145

Table 3. Intentional modality for expressing hope (harapan in Bahasa Indonesia) in Belajar Bahasa Indonesia Tingkat Dasar I dan II untuk Penutur Asing

No	Formation/Adding of Words	Sentences	Source
1	Semoga	Semoga kita dapat bertemu di sana	Incls dsr 1, hal. 73
2	Prefiks ber+harap	Aku juga berharap bertemu dengan Naoko	Incls dsr 1, hal. 73
3	Prefiks ber+harap	Tanaka, aku berharap dapat berkunjung ke rumahmu dan bertemu keluargamu	Incls dsr 1, hal. 73
4	Kata dasar semoga	Semoga nanti sore tidak hujan!	Incls dsr 1, hal. 96
5	Prefiks ber+harap	Mengapa Anda berharap nanti sore tidak hujan?	Incls dsr 1, hal. 97
6	Prefiks ber+harap	Marisa berharap ayah dan ibunya akan senang melihat batik itu	Incls dsr 1, hal. 166
7	Prefiks ber+harap	Yumiko berharap ayah dan ibunya akan senang melihat oleh-oleh batik yang dia bawa	Incls dsr 1, hal. 202
8	Konfiks di+kan	Kehadiran LRT diharapkan dapat mengurangi kemacetan DKI Jakarta secara signifikan	Incls 2, hal. 80
9	Kata dasar 'harap'+sufiks an	Batik motif kawung melambangkan harapan agar manusia selalu ingat akan asal-usulnya	Incls 2, hal. 101
10	Kata dasar "harap"+sufiks an	Ibunya terharu dan membuatkan batik dengan motif kawung dengan harapan putranya bisa menjadi manusia yang berguna bagi masyarakat	Incls 2, hal. 102
11	Semoga	Semoga kita dapat bertemu di sana	Incls dsr 1, hal. 73

Table 4. Intentional modality for expressing asking (permintaan in Bahasa Indonesia) in Belajar Bahasa Indonesia Tingkat Dasar I dan II untuk Penutur Asing

No	Formation/Adding of Words	Sentences	Source
1	Prefiks me+minta	Dokter <i>meminta</i> Pak Budi untuk cek kesehatan	Incls dsr 1, hal. 35
2	Kata dasar tolong	<i>Tolong</i> ambilkan baju berwarna merah!	Incls dsr 1, hal. 84
3	Kata dasar minta	Saya <i>minta</i> mentega saja	Incls dsr 1, hal. 87

Table 5. Intentional modality for expressing a must (keharusan in Bahasa Indonesia) in Belajar Bahasa Indonesia Tingkat Dasar I dan II untuk Penutur Asing

No	Formation/Adding of Words	Sentences	Source
1	Prefiks me+suruh	Dokter <i>menyuruh</i> Pak Budi minum obat	Incls dsr 1, hal. 35
2	Kata dasar harus	Mereka <i>harus</i> berteduh di pompa besin di pinggir jalan	Incls dsr 1, hal. 95
3	harus	Anak-anak harus banyak minum susu untuk membuat tulang menjadi kuat	Incls 2, hal. 61
4	Tidak+harus	Orang dari luar daerah yang tinggal di Yogyakarta tidak harus kembali ke daerah asalnya apabila rindu dengan masakan daerahnya	Incls 2, hal. 68
5	harus	Sementara itu, untuk menginap di hotel wisatawan harus membayar kira-kira Rp 100.000,00 s.d. Rp 300.000,00 per malam	Incls 2, hal. 89
6	harus	Sarana kepariwisataan ini harus tetap dijaga dan ditingkatkan, baik dari segi kualitas maupun kuantitasnya sesuai dengan perkembangan kebutuhan wisatawan	Incls 2, hal. 91
7	Kata dasar 'harus' dan Konfiks se+nya	Sudah seharusnya jika sesama manusia saling menolong dalam hidup bermasyarakat	Incls 2, hal. 104
8	Kata dasar 'harus' dan konfiks se+nya	Seharusnya pemerintah dapat memberikan fokus dan perhatiannya untuk lebih menguatkan peran UMKM ini agar nantinya produk-produk yang dihasilkan dari usaha mikro kecil dan menengah inidapat berkembang ke kancah global	Incls 2, hal. 121-122
9	harus	Berulangkali Kartini menegaskan bahwa banyak hal mengenai kehidupan wanita yang harus diusahakan perbaikannya, yaitu kawin paksa, poligami, perceraian sewenang-wenang oleh pihak suami, dan kebiasaan gadis setelah akil balig dipingit dan baru boleh keluar setelah bersuami, dan mereka tidak/kurang berkesempatan sekolah	Incls 2, hal. 131
10	harus	Menjalani diet, dalam banyak hal, memang harus menjadi gaya hidup	Incls 2, hal. 141
11	harus	Meskipun demikian, masih banyak hal yang harus kita benahi bersama	Incls 2, hal. 150

No	Formation/Adding of Words	Sentences	Source
12	harus	Justru kita sepakat dengan pendapat bahwa bahasa asing harus kita kuasai, bahasa daerah kita pelihara, tetapi bahasa Indonesia harus kita utamakan dan kita muliakan	Incus 2, hal. 151
13	harus	Hingga saat ini masih terjadi perdebatan politik dan publik di dunia mengenai apa, jika ada, tindakan yang harus dilakukan untuk mengurangi atau membalikkan pemansan lebih lanjut atau untuk beradaptasi terhadap konsekuensi-konsekuensi yang ada	Incus 2, hal. 167
14	harus	Perselisihan harus dicarikan jalan keluarnya dengan cara duduk bersama di meja hijau untuk mendapat solusi terbaik berdasarkan asas persaudaraan demi tegaknya demokrasi dan terpeliharanya Negara Kesatuan Republik Indonesia (NKRI)	Incus 2, hal. 175

Table 6. Intentional modality of *Ganbou* for expressing Wants/Desire in *Minna no Nihongo Shokyuu I and II*

No	Formation/Adding of Words	Sentences	Source
1	S+は+Noun+が+欲しい	わたしは車が欲しいです。	Minna no Nihongo I, hal. 110 L13
2	O/Noun+Form ます+たい 食べ+たい	わたしはすしを食べたいです。	Minna no Nihongo I, hal. 110
3	S+は+Noun+が+欲しい	今何がいちばん欲しいですか。 新しいケータイが欲しいです。	Minna no Nihongo I, hal. 110
4	O/Noun+Form ます+たい 行き+たい	夏休みはどこへ行きたいですか。 沖縄へ行きたいです。	Minna no Nihongo I, hal. 110
5	O/Noun+Form ます+たくない し+たくない	今日は疲れましたから、何もしたくないです。	Minna no Nihongo I, hal. 110
6	O/Noun+Form ます+たい 食べ+たい	そうですね。きょうは日本料理が食べたいです ね。	Minna no Nihongo I, hal. 111
7	S+は+Form+が+欲しい	わたしは車が欲しいです。	Minna no Nihongo I, hal. 112
8	S+は+Noun+が+欲しい	わたしはうちが欲しいです。	Minna no Nihongo I, hal. 112
9	S+は+Noun+が+欲しい	わたしはともだちが欲しいです。	Minna no Nihongo 1, hal. 112
10	O/Noun+Form ます+たい 買い+たい	わたしはカメラを買いきたいです。	Minna no Nihongo 1, hal. 112
11	O/Noun+Form ます+たい 会い+たい	わたしは家族にあいたいです。	Minna no Nihongo I, hal. 112
12	O/Noun+Form ます+たい働き+たい	わたしは外国ではたらきたいです。	Minna no Nihongo I, hal. 112

No	Formation/Adding of Words	Sentences	Source
13	O/Noun+Form ます+たい し+たい	あなたはなにをしたいと思いますか。	Minna no Nihongo I, hal. 112
14	S+は+Noun+が+欲しい	わたしはカメラが欲しいです。	Minna no Nihongo I, hal. 113
15	S+は+Noun+が+欲しい	どんなパソコンが欲しいですか。 軽いパソコンが欲しいです。	Minna no Nihongo I, hal. 113
16	O/Noun+Form ます+たい 買い+たい	何を買いたいですか。 自転車を買いたいです。	Minna no Nihongo I, hal. 113
17	S+は+Noun+が+欲しい	今何がいちばん欲しいですか。 広いうちが欲しいです。今のうちはせまいですから。	Minna no Nihongo I, hal. 115
18	O/Noun+Form ます+たい 飲み+たい	ええ、何か飲みたいです。	Minna no Nihongo I, hal. 115
19	O/Noun+Form ます+たい 休み+たい	わたしは猫といっしょに休みたいです。	Minna no Nihongo I, hal. 117
20	O/Noun+Form ます+たい 行き+たい	じゃ、夏休みにぜひ行きたいです。	Minna no Nihongo I, hal. 153
21	O/Noun+Form ます+たい 乗り+たい	馬に乗ったことがありますか。 いいえ、一度もありません。ぜひ乗りたいです。	Minna no Nihongo I, hal. 160
22	O/Noun+Form ます+たい し+たい	日本で何をしたいと思いますか。 旅行したり、お茶を習ったりしたいです。	Minna no Nihongo I, hal. 160
23	O/Noun+Form ます+たい なり+たい	テレーザちゃんは何になりたいですか。 医者になりたいです。	Minna no Nihongo I, hal. 160
24	O/Noun+Form ます+たい し+たい	馬に乗ったり、釣りをしたりしたいです。	Minna no Nihongo I, hal. 165
25	O/Noun+Form ます+たい 行き+たい	ことしはぜひ紅葉を見に行きたいですね。	Minna no Nihongo I, hal. 165
26	O/Noun+Form ます+たい 食べ+たい	何をたべたい？	Minna no Nihongo I, hal. 170
27	O/Noun+Form ます+たくない 食べ+たくない	今おなかがいっぱいだから、何も食べたくない。	Minna no Nihongo I, hal. 170
28	O/Noun+Form ます+たい 帰り+たい	夏休みは国へ帰る？ うん。帰りたいけど。。。	Minna no Nihongo I, hal. 171
29	O/Noun+Form ます+たい 留学し+たい	わたしは父に留学したいと言いました。	Minna no Nihongo I, hal. 178
30	O/Noun+Form ます+たい 行き+たい	お母さん、わたしも月へ行きたい。	Minna no Nihongo I, hal. 178

Similarity

In general, Bahasa Indonesia and Japanese both have modalities, as well as the intentional modality which has the desire/wants.

Differences

There are discernible distinctions in the production of modalities denoting desire in Indonesian and Japanese, particularly with regard to the construction of modality sentences. In the Indonesian language, intentional modes can be expressed with the addition of specific words. These terms encompass several meanings such as 'wish', 'intent', 'will', 'hope', 'invitation', 'allowance', and 'request'.

As an illustration, the need to consume sustenance is present. The term "want" is a linguistic expression that conveys an intended modality. In contrast, the expression of the same meaning in Japanese is rendered as 私は食べたいだ。I desire to eat. The term "tabetai" is derived from the Japanese word "taberu," which means "to eat." The suffix "~tai" is used in its basic form to indicate a desire or want for a particular action, in this case, the want to eat. The basic form is considered to be the starting point, as it undergoes changes based on various variables. One such example is the transformation of the word "~たい" (~tai) as illustrated below.

The phrase "~たいです" (pronounced "tai desu") is used in Japanese to express a desire or a wish to do something. It is commonly referred to as the positive form. The phrase "tabetai desu" can be translated as "I want to eat" in English.

The negative form "~たくない" (pronounced as "takunai") is used to express the idea of not wanting to do something. For instance, the phrase "tabetakunai desu" can be translated as "I do not want to eat."

The verb form "~たかった" is used to express the past tense of a positive desire or intention. For instance, the phrase "tabetakatta desu" can be translated as "had wanted to eat."

The positive past tense form "~たくなかった" (takunakatta) is used to express a lack of desire or unwillingness in the past. For instance, the phrase "tabetakunakatta desu" can be translated as "I did not want to eat." In the Japanese language, it is worth noting that the expression of a desire followed by a noun does not employ the "tai" form, but rather utilizes the term "hoshii". I am interested in acquiring a new camera, specifically one of Japanese origin. The negative form of the verb "hoshii" transforms into "hoshikunai," whereas the past form changes to "hoshikatta." Similarly, the past negative form of "hoshii" is expressed as "hoshikunakatta." In the Indonesian language, the act of expressing a desire for either an item (noun) or an occupation (verb) is accomplished by simply prefixing

the word "want" to the respective term. Similarly to the other sentences that have deliberate modes, as shown in the tables.

CONCLUSION

The book "Belajar Bahasa Indonesia untuk Penutur Asing" produced by INCULS, FIB, UGM presents the modalities of Indonesian at both elementary level I and elementary level II. These modalities are introduced prior to the modalities of Japanese found in the book "Minna no Nihongo Sokyuu I and II" published by 3A Corporation. An instance of modality expressing "invitation" is found in lesson 2, titled "Let's enter" (as stated in Learning Indonesian for Foreign Speakers, lesson 2, page 12). Conversely, the Japanese modality featured in Minna no Nihongo Shokyuu textbook is introduced in lesson 6, page 48, where it states "Chotto yasumimashou" meaning "Let's rest for a while".

The introduction of modalities in Indonesian language instruction precedes that of Japanese language instruction due to the comparatively easy construction of modalities in Indonesian as opposed to Japanese.

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