

FUNCTIONS AND MEANINGS OF *NAKREBANARANAI*, *BEKI*, AND *HAZU* AS EPISTEMIC AND DEONTIC MODALITIES

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ABSTRACT

One of the element of language in linguistics that also observed in research is about modalities. There are many kinds of modality in Japanese language, two of them are the epistemic modality (*ninshiki modariti*) and deontic modality (*gimu modariti*) such *Nakerebanaranai*, *Beki* and *Hazu*. There are so many scholars, both students and teachers who can not comprehend the function and meaning of those modalities. One of the reason is the limited time that teachers have when explaining the matter to the student and the teaching materials used usually do not explain these modalities in detail. This research describes about the use of *nakerebanaranai*, *beki* and *hazu* as epistemic modality and deontic modality. This research is aimed to help teachers, students and other learners to understand the function and meaning of those three forms of modality in details. It is also hoped that this research may help in other studies regarding analysis about Japanese modality. A descriptive model was used in this research, which is a model that is used to describe a phenomenon that happens at present using a scientific procedure to find actual solutions or answers on the matter. The result of this study show that, as deontic modality, *nakerebanaranai* and *beki* are the form of modality that used to state about necessity. as epistemic modality, *nakerebanaranai* and *beki* are the form of modality that used to state about inevitability or certainty. As epistemic modality, *hazu* is the form of modality that used to state about probability and inevitability or certainty.

Keyword: *Epistemic Modality, Deontic Modality, Nakerebanaranai, Beki, Hazu*

1. Introduction

Language is a sound sign system that has been agreed to be used by members of certain community groups in communication, and self-identification (Kushartanti et al., 2007). Language is a system in everyday human life that deals with patterned regular arrangements that form a function. This language system is formed by a number of elements or components with one another which is functionally related (Chaer, 2007: 34). Systematically, language is a series of regular patterns that form a system which is formed from its components.

One of the language elements that exist in the natural language that cannot be ignored from studies and research is the problem of modality. According to Sutedi (2008: 99), modality is a grammatical category used by speakers in

expressing attitude towards something to their interlocutors, by informing, ordering, prohibiting, asking and others in communication. Meanwhile, according to Chaer (2007: 262) modality is a statement in sentence that states the speaker's attitude towards the things, such as regarding actions, circumstances, and events; or also the attitude towards the interlocutor. This attitude can take the form of a statement, possibility, desire, or permission.

There are many types of modalities in Japanese and Indonesian. Masuoka (1989: 104) in Sutedi (2008: 99) classifies Japanese language modalities into ten types: *kakugen*, *meirei*, *kinshi-kyōka*, *irai*, *toui*, *ishi-moushide-kanyuu*, *ganbou*, *gaigen*, *setsumei*, and *hikyou*. Meanwhile, Alwi (1992: 22) classifies Indonesian modalities into four types: *intentional modality*, *epistemic modality*, *deontic modality*, and *dynamic modality*.

Two of modalities that need to be researched are epistemic and deontic modalities. One of them is an expression of necessity. There are many kinds of expression of necessity in Japanese, such as *~ nakerebanaranai*, *~ beki*, *~ hazu*, and others. Because there are many types and have similar meanings, it often makes learners confused when distinguishing them, especially in the nuances of meaning that obtained in a sentence. This is due to the lack of time for teachers to explain the similarities and differences. In textbooks, there is no detailed explanation of the various meanings of these expressions of necessity. Therefore, this research aims to make Japanese learners understand about the use of expressions of necessity, both in Japanese and Indonesian.

2. Modality

Modality is a statement in sentence that states the speaker's attitude towards the things regarding actions, circumstances, events, or attitudes towards the interlocutor. This attitude can take the form of statement, possibility, desire, or permission. In Indonesian, the modality is stated lexically (Chaer, 1994: 162). Modality according to Hasanudin et al. (2009: 772) are:

- 1) Classification of propositions presenting or denying possibility or necessity.
- 2) The way speaker expresses attitude towards a situation in interpersonal communications.
- 3) The meaning of possibility, necessity, reality, and other things which are stated in the sentence.

As described above, modality shows the speaker's attitude towards the things, to the listener, to the environment, or a combination of the things themselves. While explicitly, the modality usually consists of a sentence (Samsuri, 1985: 245).

Modality is a way for a speaker to express attitude towards a situation in interpersonal communication, such as: informing, ordering, prohibiting, requesting, etc. Nitta (1991: 18) defines modalities, 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。

Modarity to wa, genjitsu to no kakawarini okeru, hatsuwa doki no hanashite no tachiba karashita, gen omoto jidai mo taisuru haoku no shi hou, oyobi, sorerani tsuite no hanashite no hatsuwa-dentatsu tekitaidou no ari hou no arawashi wakeni kakawaru bunpouteki hyougen de aru. ‘

Modality is a way of looking at certain situations and grammatical expressions based on the speaker's attitude in communication. So, it can be said that the function of the modality is to express a subjective view of the interlocutor.

Alwi (1992: 36) divides modalities into four types, intentional modality, epistemic modality, deontic modality, and dynamic modality. Furthermore, these modalities will be described in a sequence.

1. Intentional Modality

Intentional modality contains the meanings of "desire", "hope", "invitation", "omission" and "request". The speaker's involvement factor in the continuation or actualization of the event is a measure that distinguishes 'desire' from 'hope'. Meanwhile, 'invitation' and 'omission' are distinguished from 'requests' based on who among the speaker and fellow speakers will be the actual actors of the event (Alwi, 1992, 52-52).

According to Alwi (1992: 54) "desire" is divided into two gradations: a strong desire and a weak desire. A strong desire grade 'desire', while a weak desire grade 'willingness', 'intention' and 'futuraity'. Disclosure modality states 'intent' because the focus is on the sentence. However, disclosure modality states the degree of 'willingness' because the focus is on disclosure modality. Disclosure modality contain high levels of 'futuraity' because it implies an element of prediction (Alwi, 1992: 58-59).

2. Epistemic Modality

The term epistemic was derived from the word *episteme* which comes from Greek which means 'knowledge'. Perkins (as cited in Alwi, 1992: 89) states that the term is defined as "lack of knowledge", while Cortes (as cited in Alwi, 1992: 89)

defines it as "lack of confidence". Epistemic modalities include 'possibility', predictability ', ' necessity 'or' certainty '(Alwi, 1992: 91)

Possibility ', ' predictability ', ' necessity ', and ' certainty 'depict the systematic gradation of the speaker's attitude towards the truth of proposition. Coates (as cited in Alwi, 1992: 91) suggests epistemic gradation which is described through a scale between an attitude of doubt and confident. Regarding attitude towards correctness of the prepositions, speaker distinguishes inferential speaker from noninferential speaker's attitude.

3. Deontic Modality

According to Rescher (as cited in Alwi, 1992: 20) deontic modality includes orders, prohibitions, and permits. Deontic modality is subjective, which illustrates that it is the speaker who gives orders, permits, or even prohibits someone from doing something. In other words, the subjectivity of the deontic modality is related to the speaker's view of events (Alwi, 1992: 23).

4. Dynamic Modality

Alwi (1992: 233) states that dynamic modality is same as deontic modality which describes the speaker's attitude towards actualization of events. The speaker's view in dynamic modality of events is objective because the continuity of the event does not depend on the speaker, but on the subject who acts as the actor. In this case, it can be seen in the meaning of ability as mentioned above (Alwi, 1992: 23).

Masuoka as cited in Dedi Sutedi (2003: 93) classifies Japanese language modalities into 10 types: *kakugen* (確言), *meirei* (命令), *kinshi-kyoka* (禁止許可), *irai* (依頼), *toui* (当為), *ishi -moushide-kanyuu* (意思申し出勧誘), *ganbou* (願望), *gaigen* (概言), *setsumei* (説明), and *hikyou* (比況).

1. *Kakugen*

Kakugen is a modality used to express something that is considered as certainty of the speaker's belief. Usually expressed in a statement sentence. For example:

(a) *Ningen wa shinu mono da.*

Humans are creatures that will die. (Sutedi, 2003: 93)

(b) *Taiyou wa higashi kara noboru mono da.*

The sun is an object that rises from the east.

2. *Meirei*

Meirei is a modality used to order interlocutor to do something. To express it, in spoken language when a command-form verb (*meireikei*) is used, the *masu* verb is replaced with *nasai*, *te* auxiliary verb with a high pitch and others. In written form, regular form verbs can be used plus *koto* or *you ni*. For example:

(a) *Hayaku ike!*

Go, hurry! (Sutedi, 2003: 93)

(b) *Mou osoi kara, uchi e kaerinasai.*

Since it was late, please go home. (Koitsu et al, 1993: 523)

(c) *Motto yasai o taberu you ni shite kudasai.*

Please eat more vegetables. (Tanaka et al, 1998: 88)

3. *Kinshi-Kyoka*

Kinshi-Kyoka is a modality used to express prohibitions and permits. To express a prohibition (*kinshi*), *te* form can be used followed by *wa ikenai* or *dame da*. Dictionary form is added with *na*, *nai*-form pronounced in high pitch or the *nai* + *koto* form in written language. To express permission, *te* + *mo ii* / *kamawanai* and others can be used. For example:

(a) *Kono kusuri wo nomuna!*

Don't drink this medicine! (Sutedi, 2003: 94)

(b) *Koko de tabako o sutte wa ikenai.*

Don't smoke here. (Tanaka et al, 1998: 125)

(c) *Enpitsu de kaite mo ii desu.*

You can write with a pencil. (Tanaka et al, 1998: 124)

(d) *Ashita konakute mo ii / kamawanai.*

You don't have to come tomorrow. (Sutedi, 2003: 94)

4. *Irai*

Irai is a modality used to express a request to another person to do or not do something. To express this modality, the *te* form or *te* + *kudasai*, *kure*, *choudai*, *kureruka*, *kurenaika*, *moraeru ka*, *moraenai ka*, *hoshii*, *moritai*, *kureru to ii naa* and others can be used. For example:

(a) *Doa o shimete kudasai.*

Please close the door. (Tanaka et al, 1998: 117)

(b) *Miraa-san, nimotsu o orosu no o tetsudatte moraemasenka.*

Mr. Miller, can you help me carry the things? (Tanaka et al, 2008: 2)

(c) *Sobo wa itsumade mo genki de nagaikishite hoshii desu.*

I wish grandmother a long and healthy life. (Tanaka et al, 2008: 32)

5. *Toui*

Toui is a modality used to express necessity or suggestion to someone. To express necessity, you can use dictionary form plus *beki*, *nakereba naranai*, *nakute wa naranai*, and *naito ikenai*. To express a suggestion, *ta + hou ga ii desu* can be used. For example:

(a) *Ashita shichi ji ni gakkou ni konakereba naranai.*

You must come to campus at 7 tomorrow. (Sutedi, 2003: 94)

(b) *Wareware wa kare ni kansha subeki da.*

We should thank him. (Matsuura, 1994: 63)

(c) *Hayaku kekkonshita hou ga ii.*

You better get married soon. (Sutedi, 2003: 94)

6. *Ishi-Moushide-Kanyuu*

Ishi-Moushide-Kanyuu is a modality used to express intention when doing something, offering something and inviting something to others. To express intention (*ishi*), dictionary verbs + *tsumori da*, *ou / you* form + *omou* and others can be used. To express an offer (*moushide*), *ou / you (mashou)* and others can be used. Meanwhile, to express invitation (*kanyuu*), *ou / you* can be used. For example:

(a) *Watashi wa shourai daigaku de kenkyuusuru tsumori desu.*

I intend to do research at university in the future. (Tanakadkk, 1998: 46)

(b) *Roku ji ni eki de aimashou.*

Let's meet at the station at 6. (Tanaka et al, 1998: 57)

(c) *Konban issho ni biiru o nomimasenka.*

Would you like to drink with me tonight? (Tanaka et al, 1998: 57)

7. *Ganbou*

Ganbou is a modality used to express desire, either in the form of an act you want to do yourself or want someone else to do something. To express this modality, *tai (tagaru)*, *te + hoshii* and others can be used. For example:

(a) *Watashi wa tempura ga tabetai desu.*

I want to eat tempura. (Tanaka et al, 1998: 106)

(b) *Watashi mo Tanaka-san mo kite hoshii desu.*

I want Tanaka to come too. (Sutedi, 2003: 95)

(c) *Tanaka-san wa camera o kaitagatte imasu.*

Mr. Tanaka wants to buy a camera. (Koitsu et al, 1993: 743)

8. *Gaigen*

Gaigen is a modality used to express an assumption or a possibility for something because the speaker feels unsure when delivering something. To predict a possibility, *darou*, *mai*, *rashii*, *mitai da* and others can be used in sentences. Meanwhile, to provide affirmative sentence or statement (*denbun*) *sou da*, *to iu* and others can be used. For example:

(a) *Ashita wa tabun ame darou.*

It might rain tomorrow. (Koitsu et al, 1993: 90)

(b) *Ano iwa wa hito no kao mitai desu.*

The stone looks like a human face. (Koitsu et al, 1993: 471)

(c) *Kare mo shiru mai da.*

Maybe he doesn't know either. (Matsuura, 1994: 599)

9. *Setsumei*

Setsumei is a modality used to state a reason when explaining something. Usually *no da* or *wake da* is used and can also be accompanied by the conjunction *suru to*, *tsumari*, *kekkyoku* and others. For example:

(a) *Tarou wa sono toki nyuuin shite imasu.*

Tsumari, *kare wa shiken o ukenakatta wake desu.*

At that time, Taro was hospitalized.

In other words, he did not take the exam (Sutedi, 2003)

(b) *Iroiro hanashiamashita ga, kekkyoku ii kangae wa dete kimasen deshita.*

We talked about a lot of things, but in the end there was no good idea. (Koitsu, 1993: 334)

10. *Hikyou*

Hikyou is a modality used to express comparisons. The form used is *you da* and *mitai da*.

For example:

(a) *Kono e wa shashinteki de, shashin no you da.*

This image is very real and looks like a photo. (Sutedi, 2003: 96)

(b) *Kare wa netsu ga atte, kaze o hiita mitai da.*

He seems to have a fever and catch a cold. (Koitsu et al, 1993: 470)

3. Epistemic Modality

According to Nita, et al. (2000: 82) epistemic modality is a modality that shows how the speaker understands the content of speech with various kinds of expression based on reasoning. This expression is in the form of ways of understanding something like certainty, estimation, the possibility of something

happening, understanding a situation based on evidence, logical necessity, questions about the occurrence of an event or situation, and others. So, the way speaker understands something based on reasoning about the occurrence of an event or situation is called an epistemic modality. Meanwhile, according to Iori (2014: 169), epistemic modality or *ninshiki modariti* is a modality that shows how the speaker understands the truth of a proposition.

According to Nihongo Kijutsu Bunpou Kenkyuukai (2014: 133), epistemic modality is a modality that shows how the speaker understands event or situation based on reasoning. The speaker's rational understanding of the situation can be in the form of statements, assumptions or estimates, possibilities, necessities, evidence-based prediction and others.

From the definitions mentioned by the experts above, it can be concluded that the epistemic modality is a modality that shows the speaker's rational decision or estimate of interlocutor based on possibility to prove whether or not something is true in conversation.

4. Deontic Modality

Deontic modality is closely related to social principles. Because the speaker's attitude towards events that contained in deontic modality is based on social rules. These social rules can be in the form of personal authority or official authority. Personal authority occurs because of differences in age, position, or social status between a person and another, whereas official authority occurs because of rules that have been mutually agreed upon by the community itself.

Coates Jennifer (as cited in Alwi, 1992) said that deontic modality is based on social principles. This means that someone who in the case of "order" acts as a deontic source (the cause of the incident on the interlocutor) plays a social status surrounded by certain social provisions in which there are social rules governing communication procedures or ethics. Imperative cases in this case are influenced by the existence of these social principles which are also strengthened by the existence of the authority to restrict the interlocutor to realize events. Givon and Quirk et al (as cited in Alwi: 1992: 165) provide an indication that the speaker acts as a deontic source that requires, allows, or prohibits an event or action. The role of the speaker is in accordance with Kalinowski's opinion which reveals three main meanings of deontic modality: 'obligation' (obligation), 'prohibition' (*défendu*), and 'permission' (permiss).

Furthermore, according to Palmer (in Alwi, 1992: 168-169), the problem of deontic modality can be further reduced to two main things: 'permission' and 'command'. Permission shows a meaningful characteristic that indicates that the

interlocutor will act as the perpetrator. The indicator for the deontic modality which states permission is indicated by the words: can and may. Meanwhile, orders show the same position as 'permission' in terms of the speaker's position as a deontic source and the position of the interlocutor as the perpetrator of the event actualization. Unlike permission which can only be stated in a declarative sentence, commands can be stated in imperative and declarative sentences.

Deontic modality in Japanese has several other names given by experts. Nitta calls deontic modality as *touihyoka no modariti*. Masuoka and Moriyama call deontic modality as *kachihandan no modariti* or value consideration modality. Apart from the different names given by some of the experts above, deontic modalities are used to express obligation, prohibition and permission.

5. Japanese expressions of necessity

5.1. *Nakerebanaranai*

Nakerebanaranai is a sentence patterns used to express obligations (*gimu*) and needs (*hitsuyou*). The meaning of *Nakerebanaranai* includes not only external needs, but also internal needs. Okuda (as cited in Narrog, 2009: 82) identifies the meaning of *nakerebanaranai*, as follows:

- 1) Needs based on social rules.
- 2) Needs based on habits.
- 3) Needs by following a plan.
- 4) Practical needs.
- 5) Technical needs.
- 6) Needs in the pressure of a situation.

According to Yoshikawa (1989: 170) ~ *nakerebanaranai* states the meaning of obligation or *gimu*. The basic meaning of *nakerebanaranai* is:

a. The thing that is expected in society

学生は勉強しなければならぬ。

Gakusei wa benkyou shinakerebanaranai.

Students have to study.

b. Obligation or duty to oneself

If the subject is the first person, *nakerebanai* means an obligation to oneself.

私は学校へ行かなければなりません。

Watashi wa gakkou e ikanakerebanarimasen.

I must go to school.

c. Decision for all

If the listener is included in the subject (*watashitachi*), ~ *nakerebanaranai* means a decision for all.

我々は増税案に反対しなければならない。

Wareware wa zouzeian ni hantai shinakerebanaranai.

We must oppose the planned tax increase.

d. To express an order

If the subject is in the second person, ~ *nakerebanaranai* expresses an order.

約束は守らなければならないよ。

Yakusoku wa mamoranakerebanaranai yo.

Must keep promises

According to Takagi (1995) as cited in Narrog (2009: 82-83) if the subject in the sentence is the second person, the function of *nakerebanai* becomes an emphasis on the necessity of others to do something. The expression of ~ *nakerebanaranai* can be replaced by ~ *nebanaranai*. According to Makino and Tsutsui (2000: 232) ~ *nakerebanaranai* or ~ *nebanaranai* is an expression which means obligation and necessity.

会議の内容を帰国後本社に報告せねばならない。

Kaigi no naiyou wo kikokugo honsha ni houkokusenebanaranai.

After returning home, you must report the contents of the meeting to the head office.

この問題に関して我々は慎重でなければならない

Kono mondai ni kanshite wareware wa shinchou denakerebanaranai.

We must be careful about this problem.

5.2. *Beki*

According to Takanashi (as cited in Narrog, 2009: 83), *Beki* shows the consideration that a situation is "right". These considerations are based on moral basis. *Beki* is used to express suggestions and warnings to interlocutors and third person to do an activity that is supposed to be done or to do the right activity. When compared to *Nakerebanaranai* which indicates needs and obligations with a strong impression with the meaning of 'must', *Beki* tends to indicate rather weak impression with the meaning of 'should'. *Beki* can only be used if the target has a

choice of action. The use of *Beki* also depends on the speaker's moral judgment. For examples:

大学生はもう成人なのだから、もっと自立すべきだ。
Daigakusei wa mou seijin nano dakara, motto jiritsu subeki da
Because students are adults, they should be more independent.

私は論文を書くべきだ。
Watashi wa ronbun wo kaku beki da
I should write a thesis.

5.3. *Hazu*

Hazu is used to express faith in the speaker's thoughts. *Hazu* shows an assumption that something must happen, related to possibility. Nitta (2000: 161) states that *hazu* is based on the speaker's logical reasons when the speaker sees, hears and feels as it is. Furthermore, Miyajima (2000: 195) said that *hazu* is used to show certainty and reasons for evaluating a thing, used for situations that require consideration based on the speaker's thinking. The meaning of *hazu* according to Sunagawa (1998: 500) is to state the certainty along with the speaker's reasons. *Hazu* basically states the belief that is obtained based on the results of logical thinking (Iori, 2001: 126-127). For example:

朝子は弁護士だから、法律に詳しいはずだ。
Asako wa bengoshi dakara, houritsu ni kuwashii hazu da.
Since Asako is a lawyer, she should be very familiar with the law.
(Iori, 2001:127)

In the above examples, *hazu* shows the meaning of certainty because the speaker already knew Asako before, and knew that Asako is a lawyer. This fact becomes the basis for speakers to convey their definite beliefs. Tomomatsu (2000: 149) also states that *hazu* is used when there is an objective reason and the speaker has a high level of confidence in his guess. For Example:

田中さんはもう会社を出たはずですよ。5時の新幹線に乗ると言っていたから。
Tanakasan wa mou kaisha wo deta hazu desuyo. Goji no shinkansen ni noru to itteitakara
Mr. Tanaka should have left the office.
Because he said he would take the shinkansen at 5 in the afternoon.
(Tomomatsu, 2000: 149)

Based on some of the opinions above, it can be concluded that *hazu* has the meaning of strong beliefs of speakers based on conclusions from logical thinking and objective reasons.

6. The difference between *Nakerebanaranai*, *Beki* and *Hazu*

Desmita (2013) in her research explains that *nakerebanaranai*, *beki* and *hazu* have similar meanings in Indonesian, but have different meanings in terms of nuances. The results obtained are as follows:

- a. *Nakerebanaranai* has a strong nuances of obligation that comes from oneself or from others so there is no other choice but to do so.
- b. *Beki* has a weaker sense of obligation because the subject still has the choice to do something about it or not.
- c. *Hazu* has a nuance of expression based on a logical estimate of the facts.

7. Functions and Meanings of *Nakerebanaranai*, *Beki* and *Hazu* as Modality

7.1. Function and Meaning of *Nakerebanaranai* as Epistemic and Deontic Modality

Nakerebanaranai as an epistemic modality shows the meaning of inevitability and certainty, while as a deontic modality, it shows the meaning of necessity and need. For examples:

(a) 生きていくために朝から晩まで働かなければならなかった
Ikiteiku tameni asa kara ban ade hataraakerebanaranakatta
I have to work from morning to night to stay alive

(b) 夫婦は対等でなければならない
Fuufuu wa taitou de nakerebanarani
Husband and wife must be equal

In the above examples, (a) shows *Nakerebanaranai* as a deontic modality that states necessities and needs. Meanwhile (b) shows *Nakerebanaranai* as an epistemic modality that shows the meaning of inevitability and certainty.

7.2. Function and Meaning of *Beki* as Epistemic and Deontic Modality

Beki as an epistemic modality shows the meaning of necessity and certainty, while as a deontic modality, it shows the meaning of obligation. For examples:

(a) いま満開のこの花もやがては散るべき運命にある

Ima mankai no kono Ana mo yagate wa ciru beki unmei ni aru

These perfectly blooming flowers are destined to scatter

(b) この件についての責任はすべて幹部がとるべきだ

Kono ken ni tsuite no sekinin wa subete kanbu ga toru beki da

the executive leader must take all responsibility for these issues

In the above example, (b) shows *Beki* as a deontic modality that states obligation. Meanwhile (a) shows *Beki* as an epistemic modality that shows the meaning of inevitability and certainty.

7.2. Functions and Meanings of *Hazu* as an Epistemic Modality

Hazu as an epistemic modality shows the meaning of necessity, certainty, conjecture, possibility and predictability.

(a) 明日も父は仕事のはずだ

Ashita mo chichi wa shigoto no hazu da

Tomorrow, my father should go to work

(b) あれから三年たったから、今年は高校入学のはずだ

Are kara sannnen datta kara, kotoshi wa koukou nyuugaku no hazu da

Three years have passed since then, this year he should have entered high school

In the above examples, (a) shows *Hazu* as an epistemic modality which means inevitability or certainty. Meanwhile (b) shows the meaning of possibility or predictability.

8. Conclusion

Modality is a statement in sentence that states the speaker's attitude towards the things regarding actions, circumstances, events, or attitudes towards the interlocutor. Modalities divided into four types: intentional modality, epistemic modality, deontic modality, and dynamic modality. In Japanese there are three expressions of necessity which are included in the types of Epistemic and Deontic modalitas: *Nakerebanaranai*, *Beki* and *Hazu*. *Nakerebanaranai* as an epistemic modality shows the meaning of necessity and certainty, while as a deontic modality it shows the meaning of necessity and need. *Beki* as an epistemic modality shows the meaning of necessity or certainty, while as a deontic modality

it shows the meaning of obligation. *Hazu* as an epistemic modality shows the meaning of necessity, certainty, possibility and predictability.

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