

“THE MEANING OF INVITATION FORMS AS MODALITY MARKERS IN JAPANESE AND INDONESIAN”

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ABSTRACT

The forms of invitations in Indonesian and Japanese have different forms and meanings according to their purpose. These different forms of invitation are modality markers in both Japanese and Indonesian. This study aims to describe the meaning of the form of invitation as a modality marker in Japanese and Indonesian. This research is qualitative research using the see method. Collecting data in this study used the listening method which is related to the use of written language, because the data in the form of solicitation is taken from written data sources in the form of novels. The written data obtained by the listening method is captured using the note-taking technique by recording it on the data card and then classifying it based on the form of the invitation. The results showed that the meaning of invitation's form *shiyou* had the meaning of collective and forced invitation, *shiyouka* had the meaning of collective invitation but did not have the meaning of forced invitation, while *shinaika* had the meaning of collective and forced invitation. On the other hand, in Indonesian the forms of invitation come and let's both have the meaning of a collective and coercive invitation.

Keywords: [modality, invitation form, ~shiyou, ~shiyouka, ~shinaika, mari~, ayo~]

INTRODUCTION

Communication that occurs in a conversation, consciously or not, always uses sentence forms that have their own purposes. What is the purpose of ordering/ordering, begging/requesting, forbidding, and inviting. Both Japanese and Indonesian have different forms according to their purpose (Hidayat & Kasmawati, 2022).

The form of invitation in Japanese which is a form of derivation in meaning from the form of desire as stated above, is different from the form of invitation in Indonesian which is not a derivation of any form to indicate a sentence of invitation as an invitation modality. This form of invitation is included in the intentional modality related to psychological principles because the disposition towards the continuation of the event originates from one's awareness, so that on that basis, through the utterances put forward, one can express 'desires', 'hope', 'invitations' and 'omission', or his 'request' (Alwi, 1992: 36).

The forms of invitation sentences in Japanese are marked with the forms *shiyou*, *shiyouka*, and *shinaika*. Nitta (2003: 63-65) put forward the meaning of the *shiyou* form, namely the speaker who becomes the actor in the wish sentence, invites the speaker to be involved in becoming the actor of the action, so that the basic meaning of the *shiyou* form is seen from the actor of the action experiencing an expansion of meaning into the meaning of invitation (Kasmawati, 2021; Kasmawati & Harisal, 2021). There are two types of *shiyou* forms in invitation sentences based on the relationship between the speaker and the addressee, namely (1) *guru-pu gata no kanyuu* 'collective invitation', (2) *hikikomi gata no kanyuu* 'invitation in the form of force'. The *shiyouka* form is a form of a wish verb that is changed into a question form and is included in *guru-pu gata no kanyuu* which functions

to ask the speaker's wishes. Meanwhile, the *shinaika* form functions to ask whether the speaker is willing or not to carry out the action the speaker wants. Meanwhile, invitation sentences in Indonesian are marked by the use of adverbs *ayo* and *mari*. The form of the invitation expressed by the verb describes the attitude of the actor while the description of the speaker's attitude is seen in the invitation expressed by the adverb. (Alwi, 1992:67) In this field, similar studies have already been done by certain researchers. Research was done by Markhamah et al. (2018) to examine the implications of the invitation and prohibition modalities in Quranic translation texts and how they relate to character development. The findings revealed a relationship between prohibited mode adverbial markers and muamalat (dealings), aqidah (creed), and ibadah (good deeds) (servitude). This is in line with Syahbaniyah et al.'s proposal that the adverbs from the source text's modal phrasing shift into a different word class in the target text (Syahbaniyah et al., 2021). It signifies that a shifting approach is employed to correct for variations between the grammatical systems of Korean and Indonesian in the translation of short stories from Korean to Indonesian. Kartika & Irma's (2021) research also showed that the Japanese language uses modalities in a variety of ways depending on their intended functions. Moreover, Sutedi & Widianti (2016) advocated that there are four approaches to mentioning the grammar structure of each sentence in the Japanese language. The researcher concluded that the modality marker in the invitation form of Japanese and Indonesian was needed to promote the corresponding language to other people after examining the four earlier studies.

In this study, the authors use the term 'invitation modality' which in Japanese is called 勧誘のモダリティ *kanyuu no modality* which refers to the theory of Nitta (2003:61) as the equivalent of "hatsuwa.dentatsu no modality" modality utterances and delivery which contains *sasoikake* 'invitation' in Japanese and intentional modalities which also contain invitational utterances in Indonesian. The reason is because both *hatsuwa.dentatsu no modaliti* 'speech and delivery modality' and intentional modality both contain invitational utterances and both have the meaning that there is a demand that the perpetrator of the action is the speaker together with the speaker.

Based on the description above, it can be seen that there is a difference in the phenomenon that occurs in the modalities of invitations in Japanese and Indonesian from the meaning of the forms of invitations that affect them in sentences. For this reason, the writer feels the need to compare these phenomena so as to identify the similarities and differences in the characteristics of invitation modalities in both Japanese and Indonesian.

FRAMEWORK

A. Japanese Modality

Nitta (1991) classified modality as follows:

Modariti towa, genjitsu to no kakawari ni okeru, hatsuwaji no hanashite no tachiba kara shita, genhyoujitai ni taisuru haaku no shikata, oyobi, sorera ni tsuite no hanashite no hatsuwa.dentatsu teki taido no arikata no arawashi wakeni kakawaru bunpou teki hyougen dearu.

'Modality is a grammatical expression related to the disclosure of speech, or the delivery attitude of the speaker, as well as an understanding of the reality of speech seen from the speaker's position when he expresses something related to reality.'

In addition, she added that in modality there is two classification such as:

1. 働きかけ *hatarakikake*

Hatarakikake towa, hanashite ga aite taru kikite ni hanshite mizukara no youkyuu no genjitsu o hatarakikake uttaekakeru hatsuwa.dentatsuteki taido o arawashita mono dearu.

'*Hatarakikake is the existence of a speaker's attitude based on utterances or delivery in the form of exclamations and appeals which are the realization of demands from speakers to speakers.*'

The exception of speakers and only speakers who are required to carry out actions is called 对他命令 *taihoka meirei* which includes *meirei* 'orders', *irai* 'requests' and *kinshi* 'prohibitions', whereas as a condition for the realization of speaker actions, speakers are required to carry out actions called 自己包括命令 *jikohoukatsu meirei* which includes *sasoikake* 'invitation'. (Nitta, 1991:24).

2. 誘いかけ *sasoikake*

Demanding the realization of an action that is carried out jointly between speakers and hearers is called *sasoikake*. (Nitta, 1991:158). As stated in the introductory chapter, that *sasoikake* 'invitation' in Japanese is a derivation in the form of an expansion of the meaning of the verb in the form of desire in both affirmative, interrogative and negation forms. The basic difference that can be seen between the form of desire and the form of invitation is that the form of desire is used in monologues, while the form of invitation is used in dialogues.

B. Indonesian Modality

Modality in Indonesian according to Chaer (2007:262-263) is an explanation in a sentence which states the speaker's attitude towards the thing being discussed, namely regarding actions, circumstances, and events; or also the attitude towards the speaker. He also stated that in linguistic literature there are several types of modalities; among others (1) intentional modality, which is modality that expresses desire, hope, request, or invitation; (2) epistemic modality, which is a modality that expresses possibility, certainty, and necessity; (3) deontic modality, namely modality that expresses permission or approval; and (4) dynamic modality, which is a modality that expresses ability.

1. Intentional Modality

Alwi (1992:36) says that intentional modality is related to instrumental functions, based on the reason that the language used to express the speaker's attitude in relation to the non-actual events he expresses. For listeners or speakers, this means that what the speaker says is an encouragement to actualize the event in question. Furthermore, Alwi (1992:36) also argues that intentional modality is related to psychological principles because the disposition towards the continuation of the event originates from one's awareness. On that basis, through the utterances he put forward, one can express his 'desires', 'hope', 'invitations', and 'consent', or requests.

2. Invitational Modality

Alwi (1992:66) says that the perpetrators of the actualization of events in the 'invitation' are speakers together with speakers. The use of adverbs *let* and *let* and verbs *invite* and *appeal* are markers for invitation as an intentional modality. Some examples of sentences

related to let and let adverbs as well as invite and urge verbs have been explained in the introductory chapter. In connection with the use of verbs such as inviting or appealing, 'invitation' which describes the speaker's attitude towards non-actual events is revealed if the verb in question is used. The use of PP1 implies that the speaker invites the interlocutor or other people to jointly become the perpetrators of the actualization of the event. The 'invitation' that is expressed does not describe the attitude of the speaker. Expressing modalities expressed by inviting or appealing verbs can be negated, while modalities expressed by adverbs come or come cannot be negated.

METHODS

Methods and techniques are used to denote two concepts that are different but directly related to one another. Both are "way" in an effort. Method is the way to be implemented; technique is a way of carrying out a method. And as a method, technical activity is determined by the tools used (Sudaryanto, 1993:9).

This research is a contrastive analysis research using a synchronous method. According to Kridalaksana (2008: 15), contrastive research using the synchronic method in language analysis aims to show the similarities and differences between languages or dialects to find principles that can be applied in practical problems, such as language teaching and translation.

Data collection in this study was carried out using the listening method because the method used to obtain data was done by listening to the use of language which is not only related to the use of spoken language, but also the use of written language (Mahsun, 2011: 92). Data collection using the listening method in this study is related to the use of written language, because the data in the form of invitations as a modality in Japanese and Indonesian are taken from the written data as primary data. Furthermore, data collection was also carried out using note-taking techniques which were carried out by recording data from data sources and sorting them out. This is in line with Sudaryanto (1993: 135) who said the note-taking technique is recording done on a data card which is immediately followed by classification. Solicitation form data as modality markers in Japanese and Indonesian collected were then recorded on data cards, then classified based on the form of invitation as seen from the differences in the form of invitation in both Japanese and Indonesian. Then proceed with the distribution method used in data analysis techniques. According to Sudaryanto (1993:15), the distribution method is a part of the language itself. Following are the steps to analyze the contrastivity of invitation modalities in Japanese and Indonesian. According to (Idris et al., 2020; Yulianti et al., 2023) classified that the data analysis such as in the first step, the collected data was analyzed by describing sentence constructions that contain a form of invitation as a marker of invitation modality in both Japanese and Indonesian. Second, observing the meaning of invitation forms in each language. Third, observing the semantic role in Japanese and Indonesian invitation sentences. Then the fourth final step, identifying the differences and similarities found in the first, second and third steps in each language. In analyzing data, the framework analysis was needed (Idris et al., 2023).

RESULTS AND DISCUSSION

The meaning of the form of invitation as a marker of modality has a different meaning along with the different forms used. In addition, the situation is also very supportive to determine the meaning of the different forms of invitation. As described in the introduction, Nitta (1991) distinguishes the meaning of invitations in Japanese based on the forms of invitations *shiyōu*, *shiyōuka*, and *shinaika*. Alwi (1992) differentiated the

meaning of invitation forms as found in Japanese. Furthermore, Kasmawati (2017) mentioned that the invitation form in Japanese language has different way to mention it based on the its classified.

1. The Meaning of Invitation Forms as Modality Markers in Japanese Sentences

a. The Meaning of Invitation Form *Shiyō*

The data 1:

緑 : たまにはいいじゃない。あなたすごくボオツとした顔しているし、私と一緒に
お酒でも飲んで元気出しなさいよ。私もあなたとお酒飲んで元気になるたいし。
ね、いいでしょう？」

*Midori : tamaniwa ii janai. Anata sugoku bootsuto toshita kao shi terushi, watashi to
isshoni osake demo nonde genkidashinasai yo. Watashimo anata to osake nonde genki
naritaishi. Ne, iideshou?*

Midori : “Sekali-kali tidak apa-apa, kan? Kamu kelihatan bengong saja, ayo minum bersamaku, cerialah sedikit! Aku juga ingin ceria bersamamu. Bisa,kan?”

Midori : “Once in a while is fine, right? You look lost, come have a drink with me, cheer up a little! I also want to be happy with you. See, you can do it?”

The data 2:

ワタナベ : 「まあとにかくまた今朝みたいに朝迎えに来てくれよ、来週の日曜日に。一緒にここに来よう」

*Watanabe : maa tonikaku mata kesa mitai ni asa mukae ni kite kureyo, raishuu no
nichiyoubi ni. Isshoni koko ni koyou*

Watanabe : “Ya, pokoknya kamu jemput aku seperti tadi pagi. Minggu depan kita ke sini lagi sama-sama.”

Watanabe : "Yes, you just picked me up like this morning. Next week we will come again together." (NW, 2006: 373).

In data 1 the disclosure of the invitation *jaa nominiikou* 'then let's go' uttered by the speaker (Watanabe) where in the *nomu* action 'drink' is an action carried out separately by the speaker and the hearer. The speaker, based on the suggestion, transfers the implementation of the action to the speaker so that the meaning of the invitation is felt, namely inviting the speaker to carry out the action together or in other words there is a collective meaning of invitation. Next, data 2 above, a conversation between Midori and Watanabe at the hospital when driving Watanabe home. The expression inviting *Isshoni koko ni koyou* “come here together” uttered by Watanabe is an action taken separately but

the action is carried out together which is emphasized by the adverb *isshoni* 'together', thus the meaning is the invitation namely collective invitations.

b. The Meaning of the Invitation Form *Shiyouka*

The Data 1:

「一緒に行きましょうか?」と直子が言った。
Isshoni ikimashouka? to Naoko ga itta.
 “Kita akan pergi sama-sama?” kata Naoko.
 (Shall we go together?) said Naoko. (NW, 2006: 283)

The data 2:

私は立ち上がって、「なにか作りましょうか。」と言った。
Watashi wa tachiagatte, nanika tsukurimashouka to itta.
 “Aku berdiri dan berkata “bagaimana kalau kita buat sesuatu.”
 (I stood up and said, " How about we make something?) (Kicchin, 1989:25)

Data 1 and 2 are forms of invitation marked by *shiyouka*, each marked by *ikimashouka* (1) and *tsukurimashouka* (2) which have the meaning of asking the speaker's wishes and are included in the collective invitation. This can be seen in situation data 1 where the situation that occurred was when Reiko told Naoko that they had to ask Mr. Oka for wine, then Naoko said *isshoni ikimashouka*. In situations like this there are nuances of suggestions, where the speaker and the addressee are one type of group, but based on the *shiyouka* form which is the group's action decision so that the *shiyouka* form in this situation becomes something that invites the speaker. Furthermore, in data 2 there is a situation where the speaker invites the speaker to do something for the speaker and in this invitation sentence there is the meaning of the speaker inviting the speaker to get together as a group action. The *shiyouka* form in both data 1 and 2 contains a sentence form of question but does not use the meaning of asking the speaker, but in that part there is politeness, namely the consideration of the speaker. The action that is on the speaker is a suggestion but based on this action, it is an action that has the nature of cooperation with the speaker which in the end becomes an invitation.

c. The Meaning of Invitation Form *Shinaika*

The data 1:

一緒に外に出て軽く食事しないかと誘ってみたが、電話がかかってくるかもしれないからと、彼女は断った。
Isshoni soto ni dete karuku shokujishinaika to sasotte mitaga, denwa ga kakat Ttekurukamoshirenaikara to, kanojo wa kotowatta.
 “Aku coba mengajaknya keluar untuk makan bersama tapi dia menolak dengan alasan mungkin akan ada telepon yang masuk.”
 (I tried asking him out for a meal together but he refused on the grounds that there might be incoming calls.’) (NM, 2003: 147)

The data 2:

「そんなところ行くのやめて私と一緒に昼ごはん食べない？」

Sonna tokoro iku no yamete watashi to isshoni hirugohan tabenai?

“Sudah batalkan saja, ayo makan siang denganku.”

(Just cancel it already, come have lunch with me.) (NW, 2006:320)

Data 1 is the same as data 2 where this form is not a form of question in an interrogative sentence which is in the form of pure negation but this form is a question that the speaker asks the speaker whether he is willing or not to carry out the action desired by the speaker, in this case together same goes to eat. But here there is a meaning that the speaker invites the speaker to the action he will carry out by force. In other words, a lack of consideration for the speaker.

Based on the data presented, the meaning of the form of invitation as a marker of modality in Japanese sentences can be seen as follows:

Table 1. The meaning of Invitation meaning form of *Shiyou*, *Shiyouka*, *Shinaika*

Forms	Invitation meaning	
	Collective	Forcing
<i>Shiyou</i>	○	○
<i>Shiyouka</i>	○	×
<i>Shinaika</i>	○	○

Note : ○ : exist ×: unexist

2. The Meaning of Invitation Forms as Modality Markers in Indonesian Sentences

The presentation of data on the meaning of invitation forms as modality markers in Indonesian sentences is done by looking at the situation during the utterance. The term meaning that the author uses refers to the term meaning contained in the Japanese language, namely the collective meaning and the meaning of coercion. In addition, it will also be seen from the active verbs contained in each data.

Meaning of Invitation Forms of Adverbs *Mari* and *Ayo*

a. Adverbs *Mari*

The data 1: “Kalau tidak, mari sama-sama kembali, dan menghadap ayah.”

(If not, let's go back together, and face father.) (DPU, 2000:230)

The data 2: Dengan cengkaman kakaktuanya ia tarik Ara bangun. “Mari kutunjukkan kamarmu.”

(With his parrot's grip he pulled Ara awake. "Let me show you your room.") (L,2000: 138)

The data 3: Marilah kita mengawalinya dengan melihat perkembangan dan dinamika hubungan kedua negara, salah satu hubungan bilateral Indonesia yang paling penting.

(Let us begin by looking at the development and dynamics of relations between the two countries, one of Indonesia's most important bilateral relations.) (Text of the President's Speech, 1/9/2010)

The data 4: Mari lupakan konflik, masih ada 36 hari lagi," kata dia.

(Let's forget the conflict, there are still 36 days left," he said.)
(bola.vivanews.com, 6/10/2011)

The form of solicitation in the data above also uses the adverb *let/let's* show the speaker's attitude towards the non-actual event. In these two data there is a difference with the previous data which has a clear implementation of the action. The situation that occurs in the data is a situation where there is a conflict between each regarding the Komodo island and regarding bilateral relations between Malaysia and Indonesia. The invitation that occurs here also has the meaning of the speakers inviting the speakers, in this case the community, to do what the speakers say together as a group or in other words, it has the meaning of a collective invitation. But if you look at the speakers, in this case the community, there is unclear implementation of the actions of the speakers.

b. Adverbs Ayo

The data 1: “Kita harus nikmati kemenangan Revolusi. Ayo ambil, kita merokok.”

(We must enjoy the victory of the Revolution. *Come on*, let's smoke.) (L, 2000: 175)

The data 2: Ayo masuk ke dalam!

(*Come on* in!) (L, 2000: 174)

The data 3: Ayo, nyanyikan *Veni, Vidi, Vici*- Datang, Lihat, Menang, ajaknya di antara gemeretak roda.

(*Come on*, sing *Veni, Vidi, Vici*- Come, See, Win, take it between the rattling wheels) (BM, 2002:9)

Data 1 above reveals that the invitation *Ayo ambil, kita merokok* occurred when Larasati and Oding were in a building that was formerly a residence for the Dutch. By looking at

the existing situation, it can be said that the meaning of the invitation that occurs in data 1 is an invitation to force where the speaker pulls in the speaker to do what the speaker wants. Data 2, expression of invitation *Ayo masuk ke dalam!* happened when at that time Ara was surprised by the jeep that stopped in front of her, then someone who was tall, slender jumped down and grabbed her by the wrist. And it turns out that person is Oding. After looking at each other they hugged and Oding invited him to get into the jeep. In data 2 there is also a sense of meaning but based on these actions which have a collaborative nature, it can be said that these actions were carried out separately but at the same time. Lastly, data 3 invites you to *Ayo, nyanyikan Veni, Vidi, Vici-* said by Robert when he took Minke somewhere using a buggy, and during the trip Robert asked Minke to sing. In this data there is a meaning of suggestion but based on this action it is an action that has the nature of cooperation with the speaker, so there is a meaning of invitation.

Based on the data presented, the meaning of the adverb forms of invitation *let/let's* and *come on* can be seen as follows:

Table 2. The Meaning of Invitation form of *Let/let's* and *Come on*

Invitation Form	Invitation Meaning	
	Collective	Forcing
Adverbia <i>Let/let's</i>	○	○
Adverbia <i>Come on</i>	○	○

Note: ○ : Exist ×: Unexist

CONCLUSION

Based on the discussion of the data above, both in terms of the structure of disclosure, the meaning of the form of invitation, and the semantic role that has been described, it is possible to identify the similarities and differences in the Japanese and Indonesian languages. The similarity that can be identified in the modality of invitation in Japanese language with the modality of invitation in Indonesian is that they have in common that the executors of the action are speakers and interlocutors which can be seen from the appearance. In general, the Indonesian language form of invitation that has the same phenomenon as the Japanese form of invitation is the adverb form of *Come on* and *Let/Let's* (Kasmawati et al., 2023). On the other hand, the difference that can be identified in the modality of invitation for Japanese and Indonesian is that because they are not the same language, there is a different structure, but within the difference in structure there is a similarity in meaning. The results showed that the meaning of invitation *shiyō* had the meaning of collective and forced invitation, *shiyōka* had the meaning of collective invitation but did not have the meaning of forced invitation, while *shinaika* had the

meaning of collective and forced invitation (Firdaus et al., 2021). On the other hand, in Indonesian the forms of invitation *Mari* and *Ayo* both have the meaning of a collective and coercive invitation.

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