



TRANSLATION OF JAPANESE MODALITY INTO INDONESIAN

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Abstract

The translation of the modalities contained in a literary work needs to be done with consideration. This is caused by the modalities used to express the speaker's feelings will be different in each language. This paper discusses the translation of modalities contained in Japanese novels Kimi no Suizō wo Tabetai, which are translated into Indonesian. In fulfilling the objectives of the study, descriptive analysis was applied, and all stages of analysis were done qualitatively. The findings of this study reveal that Japanese modalities can be translated in Indonesian into three ways. First, the modality is translated into similar modalities in Indonesian. Second, the modalities are translated into Indonesian using different modalities. Third, Japanese modalities that cannot be translated into Indonesian are translated in the basic form without modality markers. Translation of modalities which are translated into different modalities mostly occurs in deontic modality which is translated into intentional modality. This happens because the translator wants to refine the command into a request or permission by adding the words please 'tolong', (can't you) try 'coba' and bisakah 'can't you'. In translating modalities, things that must be considered apart from equivalence are the level of politeness, the relationship between the speaker - the interlocutor, and the level of formality.

INTRODUCTION

Translation from one language into another is something that is very necessary in communication activities which nowadays are not limited by time and space. When translating, a translator must be able to translate feelings, thoughts, opinions, and desires conveyed through text or orally. This is not easy because translators have a dual role in the textual communication process: they are simultaneously recipients of the original text and senders of the translated version, as interpreters of meaning and creators of meaning (Haapaniemi, 2024). Therefore, a good translator is not only an expert in a language but also needs to have an understanding of the culture of the target language society. One form of language that functions to show thoughts and feelings of speech is modality. In the 1990s and 2000s, modality became one of the most popular concepts in Japanese linguistics. This concept became famous due to the publications of Nita (1989) and Masuoka (1991). Masuoka defines modalities and propositions as factors that specify objective facts, as well as the opinions and attitudes of each speakers (Narrog, 2009). Meanwhile, Nita defines modality as a linguistic expression of the speaker's psychological attitude towards the verbal state of the event or to the expressions and communication itself during speech (Narrog, 2009). Modality in Japanese is expressed in the form of, 1) conjugated predicates, 2) adverbials, 3) interjections, and 4) intonation (Inoue, 2009).

The traditional view divides modality into two main semantic types: 'epistemic modality' and 'deontic modality 1'. Epistemic modality expresses the speaker's judgements about possibility, degrees of certainty, or necessity of the truth in propositions. Deontic modality deals with the necessity or possibility of acts performed by morally responsible agents, and it thus associated with obligation, permission, and ability (Kai, 2016). Unfortunately, this classification cannot be used to properly describe the modality in

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Japanese which has its own characteristics in expressing the modality. According to Inoue, modality in Japanese represents with inflection of a predicate, sentence adverbs, interjection or interjectory particles, and intonation (Onishi, 2002). One of the unique characteristics of Japanese sentences is that modality is structurally layered (Masuoka, 1991). This characteristic is different from the Indonesian language which states the modalities lexically (Kridalaksana, 1985). This difference makes the process of translating the modalities from Japanese to Indonesian or vice versa become not easy to do. Therefore, how the modalities contained in the novel are translated into Indonesian become the main discussion in this paper.

There have been a studies that have discussed the comparison of Japanese and Indonesian modalities, but there are only few researchers who focus on translating Japanese modalities into Indonesian modalities. One of the researchers who analyzed the translation of Japanese modalities into Indonesian is Johana et al (2018) with an article entitled “*Translating Modality in Japanese Texts into Indonesian Texts*”. This article discusses the translation techniques used to translate Japanese modalities into Indonesian. The research results conclude two things, first the Japanese modalities with the same type can be translated using the same word although using different words in the original text. This is caused by very few of equivalent words that express modality in Indonesian. The second, translation techniques commonly used in translating Japanese modalities into Indonesian are free translation, paraphrasing, and addition translation techniques. The aim of using these techniques is to achieve the same situation of utterances containing the Japanese modality markers in the original text (Johana et al., 2018). Another study that discusses the translation of Japanese modalities is a study entitled *Estimate Expresser of Epistemic Modality (Shi) Souda and Its Equivalent in Indonesian Language: Syntax and Semantic Study* by Nurfitri (2014). This study examines the structure and meaning of semantic (*Shi) Souda* as a marker of modality that express possibility or presumption and its equivalents in Indonesian. The results of this study conclude that (*Shi) Souda* as an epistemic modality that expresses possibility, can be matched in Indonesian with an adverb that states the possibility modality as it *tampaknya* (appears), *kelihatannya* (looks), and *sepertinya* (seems) (Nurfitri, 2014).

From the description above it is concluded that two previous studies are still limited the discussion to certain modalities. Thus, studies that discuss modality translation that are not limited to certain modalities are still needed. This paper aims to complement the existing studies by focusing on two things: First, to find modality translation strategies in a literary work without limiting it to a certain type of modality. Second, to analyze the impact of translation strategies on translation results.

METHOD

In fulfilling the objectives of the study, descriptive analysis was applied, and all stages of analysis were done qualitatively. The data used in this study were the Japanese novel *Kimi no Suizō wo Tabetai* by Sumino (2015) and the translation novel entitled *I Want to Eat Your Pancreas* by Nisak (2017). The first step taken to collect data is to identify the modalities that contained in the novel *Kimi no Suizō wo Tabetai*. *Kimi no Suizō wo Tabetai* was chosen as the object of research because in this novel there are many variations of modality and it is one of the Japanese novels in translation that is popular in Indonesia. Due to its popularity, this novel has also made a Live Action film with the same title in 2017 and a movie animation in 2018. The data were collected manually from source text, and then the collected data were compared with the corresponding translated sections in the text target. To examine the how the modalities contained in the novel are translated into Indonesian, categorization of Japanese modalities by Miyazaki et al (2002) and categorization of Indonesian modalities by Alwi (1992) were selected. Alwi divides Indonesian modality into four types, namely intentional modality, epistemic modality, deontic modality and dynamic modality. Intentional

modality relates to desires, wishes, intentions, hopes, invitations, requests, etc. Epistemic modality relates to possibility, predictability, necessity and certainty. Deontic modality is concerned with permission and command. Lastly, dynamic modality is related to ability (Alwi, 1992). After being categorized, the data was analyzed to see the translation strategies used, visible trends and linguistic phenomena that appear in it. Such as whether there are translation shifts in the translation results and their impact.

FINDINGS AND DISCUSSION

Japanese modality observed in the novel *Kimi no Suizō wo Tabetai* and in the Indonesian translation are summarized in Table 2. In the first step, descriptive statistics was employed to investigate the degree of distribution of Japanese modality in novel *Kimi No Suizo Wo Tabetai*. The results of the data classification show that the 112 data can be divided into four categories of modalities.

Table 1. Modality in Japanese novel *Kimi no Suizō wo Tabetai*

Modality Type	Number	Percentage
Intensional Modality	28	25%
Deontic Modality	60	56%
Epistemic Modality	22	17%
Dinamic Modality	2	2%
Total	112	100%

As shown in table 1, modality that the most frequently found is the deontic modality with 60 data. One of the deontic modality that expressing a demand in Japanese is *~tekurenai* which is a form of demand with an interrogative sentence, like the following example.

(1) 下のコンビニでお菓子とか買ってきたよー。その棚からコップ取ってくれない、二つ。(Sumino, 2015)

Shita no konbini de okashi toka katte kitayo-. Soko no dana kara koppu totte kurenai, futatsu.

‘I bought some sweets at the convenience store below. Can't you take a cup from the shelf there, two cups.’

The deontic modality in data (1) is represented by *~ tekurenai* which is attached to the verb *toru*(take), so it becomes *tottekurenai* which is translated to ‘Can't(you) take’.

The type of deontic modality with the smallest number, namely 8 data, is deontic which expresses prohibition. This finding is in accordance with Iori's statement that the prohibited sentence is limited to use in Japanese because it contains the meaning of directly prohibiting the interlocutor. Prohibition sentences are commonly used by those who have a hierarchical relationship (*jouge kankei*) such as teachers to students, superiors to subordinates, parents to children, and others (Isao, 2008).

There are several expressions used in expressing prohibition in Japanese, such as *~tewaikenai* and *~dameda*.

(2) えー、友達には生きていてほしいから駄目だよ。

E-, tomodachi ni wa ikite ite hoshiikara damedayo.

‘Eeh, no, I still want my friend to live.’

Data (2), represented by ~ *dameda* ‘no’ is an example of an epistemic modality that expresses a prohibition in *Kimi no Suizō wo Tabetai*.

There are two forms of intentional modality found in the data, namely invitation and expectations. Data 3 is an example of the intentional modality of invitation found in the novel.

- (3) まだ用意していないんだったら一緒に食べに行こうよ。 (Sumino, 2015)
Mada yōi shitenaindattara isshoni tabeni ikōyo.
 If you haven't prepared it yet, let's go eat together.

The form of invitation found in the data (3) is a verb (*iku* ‘go’) in the ~(yo)u form (*ikou* ‘lets’ go’). The ~(yo)u form is the informal form of ~*mashou*.

Five epistemic forms were found from 22 epistemic modality data, namely epistemic evidential, epistemic possibility, epistemic speculative, epistemic necessity, and epistemic certainty.

- (4) 本当だよねー、あ、聞こえてたかもしれないけど、君、キョウコに殺されるらしいよ。(Sumino, 2015)
Hontōdayone-, a, kikoeteta kamoshirenaikedo, kimi, Kyōko ni korosareru rashiiyo.
 It's true. Ah, you may have heard, but it looks like you're going to be killed by Kyoko.

The form of epistemic evidentials found in the data (4) is a verb 殺される (*korosareru* ‘be killed’) banded with ~*rashii*. As evidentials *rashii* can express a reverse conclusion based on evidence (Oshika, 1995; Kinoshita 1998).

- (5) 死ななかつたら、本当は私がやりたかったことを代わりにやってももらおうとしているかも。(Sumino, 2015)
Shinanakattara, hontou wa watashi ga yaritakatta koto wo kawari ni yattemoraouto shiteru no kamo
 ‘If I didn't die, I might try to do what I really wanted to do in my place.’

In data (5) the epistemic possibility is expressed in the form ~*kamo* which is short for ~*kamoshirenai*. In data (5) ~*kamo* used to speculate about possibility concerning the speaker him- or herself. This is in accordance with Chiang (2007) statement that 26% co-occurrence rate of *kamoshirenai* with the first person, a contrast to necessity markers, which rarely occur with first person subject.

In translating Japanese modality into Indonesian, the least frequently found in the data is dynamic modality. Dynamic modality relates to personal abilities, skills, and inherent properties. Japanese has two expressions which expressed dynamic modality: the allomorphic verbal suffixes -eru and -rareru, and the analytical expression *koto ga dekiru*.

- (6) 「他に誰をあたって？流石の私も家族は食べられる気しないなあ」
 ”*Hokani dare wo atarette? Sasuga no watashimokazokuwataberareru ki shinai naa.*” (Sumino 2015, 8)

‘Who else do you want? As expected, I don't feel like my family will be able to eat either.’

- (7) いたずらするよ、と言っても私は結果は見れないんだけどね、
だから【秘密を知ってるクラスメイト】が確認しといてよ。……
(Sumino 2015, 47)

*Itazura suru yo, toitte mo watashi wa kekka wa mirenain dakedo ne, dakara
(himitsu wo shitteru kurasumeito) ga kakunin shito iteyo.*

Even if I say I'm going to play a prank, I won't be able to see the results, so [a classmate who knows the secret] should check it out.

Data (6) is an example of a Japanese dynamic modality that uses the *-rareru* pattern and data (7) is an example that represents the *-rareru* informal form which is shortened to *-reru* form. Data (6) shows the subject's ability, and data (7) shows the subject's ability in the form of negation.

Findings

In translating Japanese modalities into Indonesian, three forms of translation are found. Firstly, Japanese modalities are not translated into Indonesian. Second, the Japanese modality is translated into a similar category into Indonesian modality. The third, Japanese modality is translated into a different category of Indonesian modality.

1. Untranslated Japanese Modalities

There are 6 of the 112 data or 5.4% of the data that are not translated into Indonesian. The 9 data consist of four epistemic modalities, three deontic modalities, and two intentional modality. The type of modality that is most often not translated is epistemic modality. One of the modalities that is not translated into Indonesian is epistemic modality *rashii* in data (6).

(8) Japanese ST:

肝臓が悪かったら肝臓を食べて、胃が悪かったら胃を食べてって、そうしたら病気が治るって信じられてたらしいよ。……(Sumino, 2015)

Kanzō ga warukattara kanzō wo tabete, i ga warukattara i wo tabetette, sōshitara byōki ga naorutte shinjiraretetarashiyo.

It was believed that if your liver was sick, eat the liver, and if your stomach was sick, eat the stomach, and your illness would be cured.

Indonesian TT:

Kalau hatinya yang sakit, dia akan makan hati. Kalau ginjalnya yang sakit, ginjalnya yang dimakan. Mereka percaya dengan melakukan hal tersebut, penyakitnya bisa sembuh……

If his heart hurts, he will eat liver. If the kidneys are sick, the kidneys are eaten. They believe that by doing this, the disease can be cured……

(Nisak, 2017)

In data(8) *rashii* as an epistemic modality used to reportive meaning, which embeded with verb *shinjirareteta*. In the Indonesian translation *rashii* is not translated, and only the basic word “*shinjirareteta*” appears in the translated text. In Japanese *rashii* is used to distant appearance and reportive meaning (Narrog, 2009). The lack of source

information in sentence 2 has nuance that the speaker is not responsible for what they say. In other words, the speaker is able to distance him or herself from a judgment by expressing doubt (Isao, 2008). This is in line with the Japanese concept of thinking that the speaker should not judge what other people feel, so they use modalities to show their judgment. These kind of epistemic modality is called evidential epistemic.

(9) Japanese (ST)

じゃあ帰る前に、手品見てよ、手品。 (Sumino 2015, 186)

Jaa kaeru mae ni, tejina miteyo, tejina

Well, before you go home, check out the magic trick.

Indonesian (TT)

Hei, sebelum pulang, lihat sulapku, deh. Sulap. (Nisak 2017 194)

‘Hey, before you go home, check out my magic.’

In data (9) the deontic modality which expresses commands using the form *~te* is not translated. However, even though the command markers are not translated, there is no shift in meaning in the translation results. This happens because those who are asked (ordered) to carry out the action are peers.

2. Japanese Modality Translated into The Same Type of Indonesian Modality

In translating Japanese modalities into similar modalities in Indonesian, there are two types of translation. First, the translation of similar modalities which both express the same thing, for example the deontic modality of an imperative is translated into a deontic modality which expresses an imperative. Second, translation of similar modalities where the translation results express different things. For example, the deontic modality of an imperative is translated into deontic modality which expresses necessity. Most of the modalities contained in the novel (81.3%) were translated into Indonesian using similar modalities, as shown in Table 2.

Table 2. Translation of Japanese Modalities into The Same Type of Modality in Indonesian

Japanese Modality	Indonesian Modality	Number
Deontic Modality	Deontic Modality	54
Dinamic Modality	Dinamic Modality	2
Epistemic Modality	Epistemic Modality	17
Intentional Modality	Intentional Modality	19
Total		91

The type of Japanese modality is found most frequently in the data that translated into Indonesian with similar modalities are deontic modality which expresses imperative. There are several forms of expressing imperative in Japanese, including *~te*, *~nasai*, *~na*, *~tekudasai*, *~shiro (meireikei)*, *~tekudasaimasenka*. The difference between these three forms is the level of politeness, familiarity and formality. The *~te* form with the highest level of politeness is *~te kudasaimasenka*, followed by *~tekudasai* and the lowest level of politeness is *~te*. The Japanese deontic modality of imperative can be translated into Indonesian using only basic verbs, adding exclamation mark to basic verbs, or adding suffix *-i*, *-lah* and adding suffix *-kan*.

(10) Japanese ST:

そういうこと言われると、無下に断ってる僕が悪いみたいだから
やめてよ。(Sumino 2015, pp. 186)

Sō iu koto iwareruto, muge ni kotowatteru boku ga waruimitai dakara yameteyo.
'When you say that, it seems that I'm bad at refusing without permission, so stop.'

Indonesian TT:

Kalau kau berkata seperti itu, aku yang menolaknya mentah-mentah ini jadi
terkesan kejam. Jadi hentikan ini. (Nisak 2017, pp. 193)

If you say it like that, it seems like me who rejects it outright is cruel. So stop this.

Data (10), is an example of translating Japanese deontic modality that expresses imperative into Indonesian using the basic verb by adding the suffix *-kan*. Translating Japanese modality with this strategy does not eliminate the meaning of imperative even without using deontic modality that express imperative. The suffix *-kan* is a verb-forming suffix that means doing something that is intended for someone else (Chaer 2003, 117). In other words, by adding the suffix *-kan* to the basic verb will change the meaning of the verb become to ask someone else to do something. Thus it can be said that the addition of the suffix *-kan* to the basic verb will express the demand even without the addition of the modality markers.

The patterns represent intentional modality of invitations in Japanese are *~ mashou* / *~ (yo)u*, *~ mashouka* / *~ (yo)uka*, and *~ masenka* / *~ naika* (Isao, 2008). The intentional modality which expresses invitation found in the data is the form *~ (yo) u*.

(11) Japanese ST:

あー、いいねそれ、夏休みどっか行こうよ。キョウコいつ部活休みなのか？
A-, iinesore, natsuyasumi dokka ikōyo. Kyōko itsu bukatsu yasuminano? (Sumino 2015, p. 134)

'Ah, nice, let's go somewhere during the summer vacation. Kyoko When do you have club activities?'

Indonesian TT:

Wah ide bagus. Ayo pergi jalan-jalan liburan musim panas nanti. Kyoko, kapan libur klub? (Nisak 2017, pp. 140)

'Wow, great idea. Let's go on a trip for summer vacation. Kyoko, when is the club off?'

Data (11) is an example of using modal *~ (yo)u* as a marker of an intentional modality which expresses invitation. The modal *~ (yo)u* is attached to the verb *iku* (go) which means *pergi* (to go) in Indonesian, so it becomes *ikou* which means *ayo pergi* in Indonesian (let's go). In data (10) the invitation marker *~(yo)u* is translated in Indonesian with the adverb *ayo* 'come on'. In TT the subject is also omitted because it is certain that the subject is the speaker together with the auditor *kita* 'us'.

(12) Japanese (ST) :

そうだね、思ったより汗かいた。申し訳ないんだけどさ、君が死ぬまでに必ず返すから、お金を貸してくれない？(Sumino 2015, p. 101)
Sōdane, omotta yori ase kaita. Mōshiwakenaindakedosa, kimi ga shimemade ni kanarazu kaesukara, okane wo kashite kurenai?
 ‘Yes, I sweated more than I expected. I’m sorry, but I’ll definitely pay it back before you die, so could you please lend me the money?’

Indonesian (TT) :

Benar juga. Hari ini lebih berkeringat dari dugaanku. Maaf sebelumnya, bisa pinjam uangmu tidak? Pasti akan kukembalikan sebelum mati.(Nisak 2017, p. 107)
 ‘That is true. Today was sweatier than I expected. Sorry, can I borrow your money? I’ll definitely return it before I die.’

In data (12), the adverb *kanarazu* 'definitely' is used as an epistemic modality to express certainty. The adverb *kanarazu* in a sentence can be followed by an unmarked verb form or followed by an auxiliary verb that expresses modality such as *-darou* and *-ni chigainai*(Yasushi, 2000). In this data *kanarazu* is only followed by a verb, this is in accordance with what Sugimura stated that the most harmonious pair for *kanarazu* is an unmarked verb.

(13) Japanese (ST):

ひどい！私を傷つけたね！罰として私を褒めなさい！(Sumino 2015, p. 230)
Hidoi ! Watashi wo kizutsuketane ! Bachi toshite watashi wo homenasai!
 ‘That’s terrible! You hurt me! Praise me as punishment!’

Indonesian (TT):

Kejamnya! Kau menyakitiku! Kau harus memujiku sebagai hukuman. (Nisak 2017, p. 238)
 ‘How cruel! You hurt me! You have to praise me as punishment.’

In data (13), the deontic modality of the imperative in the form *-nasai* is translated into the imperaytive modality using the word *harus* ‘must’. The word *must* in Indonesian is categorized as a deontic modality which expresses a imperative, this is different from Japanese which categorizes the word *harus* (*-nakereba naranai/ -beki*) ‘must’ as a deontic which expresses necessity.

3. Japanese Modalities Translated into Different Types of Indonesian Modalities

In translating Japanese modality into Indonesian, there is 13.3% of data that is not translated into the same type of Indonesian modalities. As shown in table 1 from the 112 existing data, it was found that 14 of them were not translated back into modalities in similar categories.

Table 3. Japanese modalities translated into different types of Indonesian modalities

Japanese Modality	Indonesian Modality	Number
Deontic Modality (Imperative)	Intensional Modality (Request)	4
Intensional Modality (Request)	Deontic Modality (Imperative)	4
Deontic Modality	Intensional Modality (Ommision)	1

(Permission) Intentional Modality (Request)	Deontic Modality (Permission)	5
Total		14

The modality categories that not translated into the same type are deontic modality and intentional modality. Japanese doentic modality is translated into intentional modality which expresses imperative and omissions. On the other hand, intentional modality is translated into deontic modality which expresses imperative and permission.

(14) Japanese ST:

.....僕の気合いを返してよ。(Sumino 2015, p. 120)

..... *Boku no kiai wo kaeshiteyo.*

‘...Give me back my spirit.’

Indonesian TT:

... Tolong kembalikan semangatku.(Nisak 2017, p. 126)

‘... Please give back my spirit..’

(15) Japanese ST:

そういう僕の品位を落とすような発言はやめて。ほら、僕ってどこまでも紳士だから。(Sumino 2015, p. 110)

Sōiu boku no hini wo otosuyouna hatsugen wa yamete. Hora, bokutte dokomade mo shinshidakara.

‘Stop saying things like that that degrade my dignity. You know, I’m a gentleman through and through..’

Indonesian TT:

Tolong jangan katakan sesuatu yang bisa menjatuhkan harga diriku.Dilihat dari sisi manapun, aku ini pemuda yang sopan.(Nisak 2017, p. 117)

‘Please don’t say anything that could bring down my self-esteem. From any perspective, I’m a polite young man.’

The deontic modality of imperative expressed in the form *~te* in data (14) and in data (15) are both translated using the adverb *tolong* ‘please’ which is an intentional modality which is added before the verb *kaesu* ‘give back’ and *yameru* ‘stop’. By adding the word *help* to the verb makes a signal to the person you are talking to to provide assistance to the speaker. In Indonesian, the word *tolong* ‘please’ is classified as an intentional modality which expresses a request. In Indonesian, to express a request, adverbs such as *tolong* ‘please’, *coba* ‘try’, *harap* ‘hope’, and *mohon* ‘beg’ are commonly used.

(16) Japanese ST:

どうしてもっていうなら【秘密を知ってるクラスメイト】くんに残り少ない私の人生の手助けをさせてあげてもいいよ。(Sumino 2015, p. 17)

Dōshite motte iunara (himitsu wo shitteru kurasumeito) kun ni nokori sukunai watashi no jinsei no tadasuke wo sasete agete mo iiyo.

‘If you really have to, I can let [classmate who knows my secret] help me with the little time I have left in my life.’

Indonesian TT:

Kalau kau memaksa, aku akan membiarkan<Teman Sekelas yan Tahu Rahasiaku>-kun menolong sisa hidupku yang singkat ini. (Nisak 2017, p. 17)

'If you insist, I will let <Classmate Who Knows My Secret>-kun help me with the rest of my short life.'

In data 16 (ST), the deontic modality that expresses permission is shown in the form *-temoii* 'can let'. In TT the form *-temo ii* is translated as *membiarkan* 'I will let' which is part of the intentional modality. In the translation results, there is a shift in meaning, where in ST the deontic which shows permission indicates that the perpetrator of the action is the interlocutor. On the other hand, in TT it uses an intentional which shows that the speaker who does the action is the speaker.

(17) Japanese ST:

どさくさに紛れて僕に呪いをかけるのやめてくれない? (Sumino 2015, p. 213)

Dosakusa ni magirete boku ni noroi wo kakeru no yamete kurenai?

'Could you please stop cursing me under the cover of turmoil?'

Indonesian TT:

Bisa tidak kau berhenti menyumpahiku ketika sedang berselisih? (Nisak 2017, pp. 221)

'Can you stop cursing me when you're having an argument?'

(18) Japanese ST

下のコンビニでお菓子とか買ってきたよー。その棚からコップ取ってくれない、二つ。(Sumino 2015, p. 116)

Shita no konbini de okashi toka katte kitayo-. Soko no dana kara koppu totte kurenai, futatsu.

'I bought some sweets at the convenience store downstairs. Won't you take the cup from the shelf over there, two cups.'

Indonesian TT:

Aku membeli makanan ringan dari minimarket yang ada di bawah. Ambilkancangkirdarirakitu, dua buah. (Nisak 2017, p. 122)

'I bought snacks from the minimarket downstairs. Get the cups from the shelf, two of them.'

Data (17) and (18) are examples that show the translation of Japanese intentional modality which is translated into deontic modality in Indonesian. Data (17) is an intentional modality which shows a request in the form *-tekurenai* translated into a deontic modality which shows a permission use the pattern *-bisatidak* 'can you'. Data (18) is an example of intentional modality which shows a request in the form *-tekurenai* which is translated into deontic modality which shows a imperative using the suffix *-kan*.

Discussions

The differences in the characteristics of Indonesian and Japanese mean that translations of modalities in Japanese into Indonesian are not always translated using the same kind of modality markers. One of the reasons is the lack of equivalent Japanese modalities in Indonesian. To overcome this, the Japanese language modality is translated using another modality which is similar or not translated at all. Not translating Japanese

modality into Indonesian or not translating Japanese modality into Indonesian modality can result in translation shifts. Japanese modalities that are not translated during the translation process will cause a shift in meaning in the translation results, as in data (8), the epistemic modality marker *-rashii* which is not translated occurs a shift in meaning. The functions of *-rashii*, which shows that the speaker does not feel 100% sure of what he or she said due to a lack of information sources (Isao, 2008), is not visible in the translation results.

Regarding the translation of Japanese modalities into other types of modalities in Japanese, two translation results are found. First, there is a shift in levels and categories in the translation results but there is no shift in meaning. Second, there is a shift in levels and categories which results in a change in meaning. Translating Japanese modality into Indonesian using different modality categories that can cause a shift in meaning can be seen in data (14) and (15). In data (14) and (15), deontic modality which expresses orders is translated into intentional modality which expresses requests. In Indonesian, the characteristic of an order is the deontic source. The speaker's command is a deontic source that has a high level of restriction towards the auditor (Alwi, 1992). This level of restriction is what encourages the interlocutor to act as the subject of the actualization of the action. On the other hand, the speaker's request is not identified as a deontic source, so that the role of the auditor as the subject of the actualization of the action is not determined by the level of restriction that the speaker has. The actualization of the action in the request occurs solely because of the willingness of the auditor. Thus, changing the modality category from deontic to intentional will eliminate the restrictive meaning stated in the source text, thereby causing a shift in meaning.

Translation shifts found in translation results do not automatically make the translation results unfit for consumption. This is because of the constructing process of the meaning, it is normal for translators to use more familiar words to explain less familiar or unfamiliar ones (Tyulenev, 2023). Additionally, Japan has a different culture from Indonesia, so these differences can be seen in the use of language forms, one of them is modality.

In translating Japanese deontic modality into Indonesian deontic modality, there are two translation options, namely deontic modality which expresses permission and modality which expresses imperative. As in data (13), the imperative marker *-nasai* is translated into the word *harus* 'must', which is both a command marker and a necessity marker in Indonesian. The difference between the two markers is, in the word *harus* 'must', that included the deontic modality that states imperative, the speaker is the deontic source and the subject of the actualization of the action is not the speaker. On the contrary in the epistemic modality, the word *harus* 'must' that states necessity, the speaker is not the deontic source and the speaker can be the subject of the actualization of the action.

CONCLUSION

This research discussed the use of modalities in the Japanese novel *Kimi no Suizō wo Tabetai* by Sumino Yoru and compared it with the use of Indonesian modalities in the translation, *I Want to Eat Your Pancreas*. When translating the Japanese modality into Indonesian, the Japanese modality is not always translated into the Indonesian modality, because in Indonesian the speaker's feelings can be expressed in other forms than the modality. This happens because of the characteristics of the Japanese language which is an inflectional language. Japanese modality is attached to the predicate while Indonesian uses lexical to express modality. Some of the untranslated Japanese modalities have a shift in meaning and some have no shift in meaning. In deontic modality which expresses an imperative even though there is no modality marker in TT, the translation results do not cause a shift in meaning due to the addition of punctuation marks to the sentence. On the other hand, when translating a modality that is translated using another category of modality, there is a

possibility that there will be a shift in meaning in the translation results. The use of epistemic modalities to express requests in both Japanese and Indonesian is determined by the level of politeness, the closeness of the relationship between the speaker and the interlocutor, and the level of formality. A translator must pay attention to these three things when translating Japanese request modalities into Indonesian so that correct translation results can be obtained.

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