

# ***Contrastive of Aspect and Mood Between Japanese and Bahasa Indonesia in Minna no Nihongo***

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**Abstract**—Aspect and mood are a unity connected because of verbs. Aspect are related to the timing and meaning of an event, shown by verbs. Whereas, mood are related to the speaker's attitude to what he is saying and marked by the verb. The change of verb (morphologically) is one of the signs of aspect and mood. Meanwhile, another way is by adding another part of speech (auxiliary) before verb (periphrastic). The purpose of this research is for contrasting the change of verb's form in aspect and mood between Japanese and Bahasa Indonesia. In Japanese, the sign of aspect and mood more frequently applies morphologically. However, in bahasa Indonesia, the signs of aspect and mood is fairly distinctive to Japanese, in which, they apply more periphrastically, even, it is often unsigned, and is only emphasized with time signals. In this research, there were 5 aspects which were perfective-imperfective aspect, resultative aspect, durative aspect, progressive aspect, habituitive aspect, and five moods which were, interrogative, negative, desiderative, irrealist, and imperative-hortative mood between Japanese and bahasa Indonesia.

**Keywords**—*contrastive, aspect, mood, Japanese, bahasa Indonesia*

## I. INTRODUCTION

Aspect correlate with timing and the purposes of event, which are signed by verbs. Meanwhile, mood correlates with speaker attitude towards what is going to be uttered and is signed by verbs. Tense, aspect, and mood in some languages can be indicated by some morphological changes on verbs, but in some other languages, it is indicated by another part of speech on verbs, so it turns to be phrasal verb. Therefore, the changes are called periphrastic. Japanese often deals with morphological changes. Meanwhile, bahasa Indonesia often deals with periphrastic changes. It becomes interesting to compare and researched. This research aims to describe how the different forms of changes based on the data.

The theory about aspect and mood is primarily underlain by Verhaar [1]. Meanwhile, another supporting theories are from Comrie [2], Alwi [3], Sutedi [4], and Yoshio, in Darjat [5]. But in this research, there were only five aspects which were perfective-imperfective aspect, resultative aspect, durative aspect, progressive aspect, and habituitive aspect. While there were five moods which were, interrogative, negative, desiderative, irrealist, and imperative-hortative mood between Japanese and bahasa Indonesia.

The contrastive of aspect and mood between Japanese and bahasa Indonesia in this research are applied in *Minna no*

*Nihongo*. *Minna no Nihongo* is Japanese textbook that usually used for Japanese learning in a basic level. *Minna no Nihongo* used as a data resource because the contrastive of aspect and mood that can be found there will help the basic Japanese learner to understand more about the grammar's difference and similarity between Japanese and bahasa Indonesia. So, it will be easier for them to learn the basic Japanese grammar.

There are some research which correlate with this research. The first is coming from Roni [6]. In his article, entitled *Hubungan Qualifier dan Penyambung dalam Frasa Predikat Verba* (The Correlation of Qualifier and The Connector in Predicative Verb Phrase), he looks from the point of view of the order of morphemes and words in the sentence, entering this aspect and mood as a constituent qualifier. Second, third, and forth research are closer to this research. There are Özbek [7] and DEPCI [8] who tried to do a contrastive research between Japanese and Turkish language, and also Iwamoto [9] who had already done a contrastive research about modality and point of view of Japanese wartime and peacetime.

## II. METHODS

This research used descriptive qualitative approach, applying contrastive research. The main theory used to solve the problems was Verhaar's theory [1]. That theory was used as a main theory to underlie other theories in order to acquire the differences between Japanese and bahasa Indonesia.

The object in this research was the core of a sentence, which was verbs. Verbs observed was mainly correlated to the changes of verbs stating aspect and mood. In conclusion, the sentences containing pattern change on verbs became the data in this research. The data were taken from the source of data in form of text book, which was *Minna no Nihongo* volume I and II [10]. This was because *Minna no Nihongo* had 2 versions, Japanese versions and Indonesian-translated. As a result, the data will be vividly contrasted. As other researches applied, after collecting the data, the researcher will then analyzing and the data and describing the result in sub III.

## III. RESULTS AND DISCUSSION

### A. Aspect

Aspect is a different way to indicate internal temporary constituent from a situation [2]. In another word, tense was an external time (the time of an event), meanwhile, aspect was an internal time from the tense. Based on Verhaar [1], aspect is

differentiated into eight kinds. They are initiating aspect or incoative, resolution aspect which are perfective (done) and imperfective (undone), result aspect, which are resultative and non-resultative, durability aspect, which are durative (based on time length) and progressive (sustainable), directed to the progress, repetitive aspect or iterative, habitative aspect, correlative aspect on undivided moments or punctual, and situation aspect or stative (non-changing condition), without process, and without result. But in this research, not all of aspect can be contrasted. There were only five aspect that can be contrasted in this research according to the limit of the research above.

According to the data aspect contrastive analysis in this research can only fulfill grouping types of perfective and imperfective, resultative, durative, progressive, and habitative aspects. Below is the following details.

a) *Contrastive Analysis of Perfective and Imperfective Aspect*

Perfective aspect means declaring done or finished action. While the imperfective aspect means declaring undone or unfinished action. Below are the the examples from data:

- (1a) もう新幹線の切符を買いましたか。  
(MnN.1.J/7/56)  
*Mou shinkansen no kippu o kaimashitaka.*  
'Have you already bought *Shinkansen* ticket?'
- (1b) Apakah Anda sudah membeli karcis *Shinkansen*? (MnN.1.I/7/50)  
'Have you already bought *Shinkansen* ticket?'
- (2a) レポートはもうできましたか。  
(MnN.2.J/31/44)  
*Repooto wa mou dekimashitaka.*  
'Have you already finished your report?'
- (2b) Apakah Anda sudah menyelesaikan laporan?  
(MnN.2.I/31/36)  
'Have you already finished your report?'
- (3a) いいえ、まだ書いていません。  
(MnN.2.J/31/44)  
*lie, mada kaite imasen.*  
'No, (I) have not written it yet.'
- (3b) Belum, saya belum menulisnya. (MnN.2.I/31/36)  
'No, I have not written it yet.'
- (4a) すみません。この手紙を書いてしまいますから、お先にどうぞ。 (MnN.2.J/29/26)  
*Sumimasen. Kono tegami o kaite shimaimasu kara, osaki ni douzo.*  
'Sorry. You can go first because I will finish writing this letter.'
- (4b) Maaf. Silahkan duluan, karena saya akan menyelesaikan surat ini dulu. (MnN.2.I/29/24)  
'Sorry. You can go first because I will finish this letter.'

In the example (1a), perfective aspect is indicated by the verb change (*mou*) -*shita*. The pattern of (*mou*) -*shita* on

the verb *mou kaimashita* show that the action buying has done. In that example, the occurring change is a combination of morphologic (-*shita*) and periphrastic (the word addition *mou*). Meanwhile in the example (1b), perfective aspects indicated by the word *sudah* before the verb *membeli*, so the indication occurs periphrastically.

Next, in the example (2a), the analysis is similar to (1a). Perfective aspect is indicated by the verb change (*mou*) -*shita*. The pattern (*mou*) -*shita* on the verb *mou dekimashita* show that the action finishing the report has been done. However, because it is interrogative senece, so the example (2a) contains interrogative mood. Meanwhile, in the example (2b), perfective aspect is stated by the word *sudah* and the verb *menyelesaikan*.

Further, in the example (3a), the aspect found was imperfective. The pattern (*mada*) -*te imasen* on the verb *kaite imasen* shows that the action writing has not finished. Meanwhile, in (3b), imperfective aspect is indicated by the word *belum* that precede the verb *menulis*.

In the example (4a), imperfective aspect is indicated by the form -*te shimaimasu*. That form change show that the action has not finished. Meanwhile in (4b), imperfective aspect is indicated by the word *akan*, to show unfinished actions. Hence, instead of showing imperfective aspect, the sentence (4b) can also show incoative (the beginning), because of the word *akan* before the verb.

The meaning (glos) of example (1a) is similar with (1b). It also the same in the example (2a), (2b); and (3a), (3b). But in example (4a) and (4b), the meaning is a bit different. It is occurred because there is different verb used in both example (4a) and (4b).

b) *Contrastive Analysis of Resultative Aspect*

Resultative aspect states the outcome or the final condition of an activity. The following are the data found:

- (5a) この自動販売機は壊れています。  
(MnN.2.J/29/26)  
*Kono jidouhanbaiki wa kowarete imasu.*  
'This vending machine is broken.'
- (5b) Mesin penjual otomatis ini Ø rusak.  
(MnN.2.I/29/24)  
'This vending machine is broken.'
- (6a) 交番に町の地図がはってあります。  
(MnN.2.J/30/34)  
*Kouban ni machi no chizu ga hatte arimasu.*  
'In the police station there is a taped map.'
- (6b) Di pos polisi tertempel peta. (MnN.2.I/30/30)  
'In the police station there is a taped map.'

In the example (5a), the resultative aspect is represented by -*teimasu* form in verb *kowareteimasu*. The changes of that verb is a result of *jidouhanbaiki* 'the vending machine'. While in example (5b), the resultative aspect is not indicated by anything (Ø), but is directly expressed by a word *rusak* 'broken'.

Then in example (6a), the resultative aspect is represented by the form of *-tearimasu* in verb *hattearimasu*. The changes of that verb is a result of *chizu* 'map'. While in example (6b), the resultative aspect is represented by morphological changes that is expressed by the prefix *ter-* in verb *tertempel*. The verb *tertempel* in the example has the meaning *menjadi tempel*, as a result of *peta*.

The meaning between example number (5a) and (5b), then number (6a) and (6b) are similar. However, although the meaning are similar, but the form of the verb between data in Japanese and data in bahasa Indonesia are different.

#### c) *Contrastive Analysis of Durative Aspect*

Durative aspect states the ongoing activity, or in the other words, the duration of an activity within a certain duration. The example from the data are below:

- (7a) わたしは京都へ行きます。(MnN.1.J/5/38)  
*Watashi wa Kyouto e ikimasu.*  
'I will go to Kyoto.'
- (7b) Saya akan pergi ke Kyoto. (MnN.1.I/5/38)  
'I will go to Kyoto.'
- (8a) わたしは駅で新聞を買います。  
(MnN.1.J/6/46)  
*Watashi wa eki de shinbun o kaimasu.*  
'I buy newspaper in the train station.'
- (8b) Saya Membeli surat kabar di stasiun.  
(MnN.1.I/6/44)  
'I buy newspaper in the train station.'
- (9a) 今会議室で松本さんと話しています。  
(MnN.1.J/14/114)  
*Ima kaigishitsu de Matsumoto-san to hanashite imasu.*  
'He is speaking with Mr. Matsumoto in the meeting room now'
- (9b) Sekarang (dia) sedang berbicara dengan Pak Matsumoto di ruang rapat. (MnN.1.I/14/92)  
'He is speaking with Mr. Matsumoto in the meeting room now'

In example (7a), a durative aspect is represented by verb *ikimasu*. Because the verb *ikimasu* explains a momentary activity (*shunkandoushi*), in the other words, in a certain time. While in example (7b), verb *akan pergi* does not represent durative aspect but it represent incoative aspect because there is a word *akan*.

In example (8a), durative aspect is represented by verb *kaimasu*. Because *kaimasu* is also a part of a verb that explain the activity that only be done in certain time. While example (8b), durative aspect is represented in verb *membeli*.

Next, in example (9a), durative aspect is clearly represented by *-teimasu* form in verb *hanashite imasu*. Because *-teimasu* in that sentence explaining sustainability within a certain time. Besides, adverb of time *ima* 'now' strengthen the evidence that sentence (9a) is represent a durative aspect. In line with example (9a), in example (9b), the

durative aspect is represented by the word *sedang* before a verb *berbicara*. Besides that, the existence of adverb of time *sekarang* is also strengthen that there is durative aspect in that sentence.

#### d) *Contrastive Analysis of Progressive Aspect*

Progressive aspect states the activities in progress or continue. Below are the data found:

- (10a) 家族と友達に書きます。(MnN.1.J/7/56)  
*Kazoku to tomodachi ni kakimasu.*  
'I will write it to my family and my friends.'
- (10b) Saya akan menulisnya kepada keluarga dan teman. (MnN.1.I/7/50)  
'I will write it to my family and my friends.'
- (11a) (わたしは) 富士大学で教えています。  
(MnN.1.J/15/122)  
*(Watashi wa) Fuji daigaku de oshiete imasu.*  
'I am teaching in Fuji University.'
- (11b) Saya Mengajar di Universitas Fuji.  
(MnN.1.I/15/98)  
'I am teaching in Fuji University.'

In example (10a), progressive aspect is represented by a verb *kakimasu* because it has characteristic as progressive. While in example (10b), additional word of *akan* before the word *menulis* is giving impression that there is incoative aspect, not a progressive. But, if we look at the characteristic of the word *menulis*, it can be said that it is a progressive aspect because there is a continuity in it.

Then, in example (11a), there is progressive aspect in the form *-teimasu* as it is supported by characteristic of the word *oshieteimasu* that represent an activity that has a progress. While in example (11b), there is no any clue that represent progressive aspect. However, it is in line with (10b) that the progressive aspect can be identified based on the characteristic of the word *mengajar* that represents an activity that has a progress.

#### e) *Contrastive Analysis of Habituaive Aspect*

Habituaive aspect states the repetitive activities in the context of habits. It is also usually reinforced with the adverb of time. Below are the data found:

- (12a) わたしは毎朝6時に起きます。  
(MnN.1.J/4/30)  
*Watashi wa mai asa roku ji ni okimasu.*  
'I wake up every morning at six o'clock.'
- (12b) Saya bangun pada jam 6 (setiap) pagi.  
(MnN.1.I/4/32)  
'I wake up every morning at six o'clock.'
- (13a) 毎朝ジョギングをしています。  
(MnN.2.J/28/18)  
*Mai asa jogginggu o shite imasu.*  
'I always jogging every morning.'
- (13b) Setiap pagi saya melakukan jogging.  
(MnN.2.I/28/18)

'I always jogging every morning.'

In example (12a), form *-masu* in verb *okimasu* can also be used to explain habitutive aspect. Besides that, an adverb of time *maiasa* 'every morning' strengthen the evidence that there is habitutive aspect in that sentence. In example (12b), it does not clearly show habitutive aspect that represented by a verb (in perifratic way). However, the identification of habitutive aspect can be shown with the existence of adverb of time *setiappagi* 'every morning' that explain a habit.

Next, in example (13a), form *-teimasu* shows habitutive aspect because *-teimasu* can also be used to explain habitual activity. Besides, adverb of time *maiasa* is also the evidence of habitual activity. While in example (13b), the analysis is same as (12b), habitutive aspect is not clearly shown by the verb but it is shown by the existence of adverb of time *setiap pagi*.

### B. Mood

According to Lyons [3], mood is attitude of speaker to what he/she said. It relates to how a person behaves toward his/her words. According to Verhaar [1], mood can be grouped into five kinds, there were interrogative, negative, desiderative, irrealist, and imperative-hortative mood. Based on the data found, mood analysis are explained as the following.

#### a) Contrastive Analysis of Interrogative Mood

Interrogative mood means asking something, usually a question sentence like "yes/no" question, and also a question that needs a complete answer. The example data as follows:

- (14a) 毎朝何時に起きますか。(MnN.1.J/4/35)  
*Mai asa nanji ni okimasuka.*  
'What time do you wake up every morning?'
- (14b) Jam berapa Anda bangun setiap pagi?  
(MnN.1.I/4/35)  
'What time do you wake up every morning?'
- (15a) だれにクリスマスカードを書きますか。  
(MnN.1.J/7/56)  
*Dare ni kurisumasu kaado o kakimasuka.*  
'To whom will you write a Christmast card?'
- (15b) Kepada siapa Anda akan menulis kartu natal?  
(MnN.1.I/7/50)  
'To whom will you write a Christmast card?'
- (16a) レポートはもうできましたか。  
(MnN.2.J/31/44)  
*Repooto wa mou dekimashitaka.*  
'Have you already finished the report?'
- (16b) Apakah Anda sudah menyelesaikan laporan?  
(MnN.2.I/31/36)  
'Have you already finished the report?'

In example (14a), interrogative mood is indicated by the suffix *-ka* after the verb *okimasu* and reinforced by the word *nanji* which is a question word about a time. The question type that appears in example (19a) is a nonpolar question, which requires an answer to the existing question. If the question is about the clock (time), then the answer should also be about

the clock. While in example (14b), the interrogative mood is indicated by the question word *jam berapa* and the question mark (?). The question type is equal to (14a) as nonpolar.

In example (15a), the interrogative mood is indicated by the suffix *-ka* after the verb *kakimasu* and reinforced by the word *dare ni* which is a question word on to whom/for whom. The question type that appears in example (15a) also includes nonpolar question. While in example (15b), the interrogative mood is indicated by a question word *kepada siapa* and a question mark (?). The type of question is equal to (15a) as nonpolar.

In the example (16a), the interrogative mood is represented by the suffix *-ka* after the verb *dekimasu*. The question type that appears in example (16a) includes a polar question because it only requires answer like yes/no. Whereas in example (16b), the interrogative mood is indicated by the question *apa* which is added with klitika-*kah* so that it becomes *apakah* and is amplified by a question mark (?). The question type equals (16a) as polar.

The meaning in all of the example between Japanese's data and bahasa Indonesia's data at number (14) until (16) are same. Although the form of the verb may be different.

#### b) Contrastive Analysis of Negative Mood

Negative mood means denying a thing, usually shown by negative sentence. The example of the data found are below:

- (17a) いいえ、(わたしは) 吸いません。  
(MnN.1.J/6/46)  
*Iie, (watashi wa) suimasesen.*  
'No, I do not smoke.'
- (17b) Tidak, (saya) tidak merokok. (MnN.1.I/6/44)  
'No, I do not smoke.'
- (18a) サントスさんはパーティーに来なかった。  
(MnN.1.J/20/164)  
*Santosu-san wa paatii ni konakatta.*  
'Mr. Santos did not come to the party.'
- (18b) Saudara Santos tidak datang ke pesta.  
(MnN.1.I/20/128)  
'Mr. Santos did not come to the party.'

In the example (17a), the negative mood is represented by the form *-masen* (formal) in the verb *suimasesen*. So that the change occurs morphologically (in one word). While in example (17b), the negative mood is indicated by the addition of word *tidak* before the verb *merokok*. So the changes take place in a periphrastic manner.

In example (18a), the negative mood is represented by the form *-nakatta* (informal/past tense) so that the change occurs morphologically. While at (18b), the negative mode is indicated by a word *tidak* before the verb *datang*. Negative mood marking occurs periphrastically.

#### c) Contrastive Analysis of Desiderative Mood

Desiderative mood basically expressed a desire. Beside that, it can also express the necessity and ability. Example:

- (19a) わたしはパソコンが**ほしい**です。  
(MnN.1.J/13/104)  
*Watashi wa pasokon ga **hoshii** desu.*  
'I want a personal computer.'
- (19b) Saya **ingin** **punya** personal komputer.  
(MnN.1.I/13/86)  
'I want to have a personal computer.'
- (20a) わたしはてんぷらを**食べたい**です。  
(MnN.1.J/13/104)  
*Watashi wa tempura o **tabetai**desu.*  
'I want to eat tempura.'
- (20b) Saya **ingin** **makan** tempura. (MnN.1.I/13/86)  
'I want to eat tempura.'
- (21a) ミラーさんは漢字を**読むことができます**。  
(MnN.1.J/18/146)  
*Miraa san wa kanji o yomu koto ga dekimasu.*  
'Mr. Miller can read Kanji.'
- (21b) Saudara Miller **dapat** membaca huruf Kanji.  
(MnN.1.I/18/116)  
'Mr. Miller was able to read Kanji.'
- (22a) パスポートを**見せなければなりません**。  
(MnN.1.J/17/138)  
*Pasupooto o **misenakereba narimassen**.*  
'We should show the passport.'
- (22b) Kita **harus** **memperlihatkan** paspor.  
(MnN.1.I/17/110)  
'We should show the passport.'

In the example (19a), there is no desiderative mood marker in the form of a verb but a marker of auxiliary such as 'will' and 'must' in English, it is *hoshii* (want). But the word *hoshii* actually can also be categorized into adjectives. Then in example (19b), there is a word *ingin* which is a definite marker of the desiderative mood. The meaning in example (19a) are a bit different with example (19b). Because there is an additional word *punya* 'have' in example (19b). But in example (19a), there is no additional word *arimasu* 'have', so there is only word of *hoshii* 'want' and no additional word.

Further, in example (20a), the *-tai* form in the verb *tabetai* denotes a desiderative mood so the marking occurs morphologically. Whereas in (20b), the word *ingin* before the verb *makan* marks the existence of desiderative mood periphrastically.

Then in example (21a), the *yomu* pattern (basic verb/dictionary form) + *koto ga dekimasu* indicates a desiderative mood meaning 'can/afford' and the marking occurs morphologically. While in example (21b), the desiderative mood is indicated by the word *dapat* before *membaca*. So the marking occurs periphrastically. The meaning between example (21a) and (21b) are a bit different, because the tense between them are a bit different. In example (21a), it is more likely a kind of present tense, but in example (21b), it is more likely past tense.

Last, in example (22a), the desiderative mood means 'should/have to' indicated by a change in the form –

*nakerabanarimassen* as in the verb *misenakerebanarimassen* so the marking occurs morphologically. Whereas at (22b), the desiderative mood is indicated by the presence of the word *harus* 'should' before the verb *memperlihatkan* so the marking occurs periphrastically.

#### d) Contrastive Analysis of Irrealist Mood

Irrealist mood means expressing a sense of sanction against a thing. In other word, it shows uncertainty. Example:

- (23a) 30分ぐらいで**戻るといっていました**。  
(MnN.2.J/33/60)  
*Sanjuppun gurai de modoru **to itte imashita**.*  
'He said he would be back in about thirty minutes.'
- (23b) **Katanya** akan kembali kira-kira tiga puluh menit. (MnN.2.I/33/48)  
'He said he would be back in about thirty minutes.'

In example (23a), irrealist mood is indicated by the pattern *-to itteimashita*. While in example (23b), irrealist mood marked by *katanya* 'he said'.

#### e) Contrastive Analysis of Imperative-Hortative Mood

Imperative-hortative mood means "have someone to do something". But, if imperative mood more likely to give order/command roughly, then hortative mood more likely to ask for help, so it sounds more subtle. Example:

- (24a) **ここに住所と名前を書いてください**。  
(MnN.1.J/14/114)  
*Koko ni juusho to namae o **kaite kudasai**.*  
'Please write down your name and address here.'
- (24b) **Tolong tulis** alamat dan nama Anda disini.  
(MnN.1.I/14/92)  
'Please write down your name and address here.'
- (25a) **いそげ**。(MnN.2.J/33/60)  
***Isoge**.*  
'Quickly!'
- (25b) Cepat-cepat. (MnN.2.I/33/48) / **Cepatlah!**  
'Be quick!' / 'Quickly!'

In the example (24a), the hortative mood can be marked by the changes from *-te kudasai* that occurs morphologically. While in example (24b), it is necessary to add a word *tolong* before the verb *tulis*, so the command sounds more subtle (hortative mood). By adding the word *tolong* 'please', automatically the marking occurs periphrastically. Thus, the hortative mood in bahasa Indonesia can be marked by additional words *tolong*.

Last, in example (25a), the imperative mood is marked by the change of *-e*form, taken from the basic word of *isoge*, then become *isoge*. That form functions to express the command roughly. While in (25b), the imperative mood is usually marked by klitika-*lah*. However, sometimes it is not always so because the original data only shows a word *cepat*-

*cepat* as a contrast of *isoge*. In the example (25a) and (25b), the meaning are similar. The hortative mood are there, both in example (25a) and (25b), but with the different form.

**IV. CONCLUSION**

From the results of the analysis above, the contrastive between Japanese and bahasa Indonesia can be seen from the marking of aspect and mood. The marking of aspect in Japanese occurs morphologically (symbolized as “M”) and periphrastically (symbolized as “P”), while in bahasa Indonesia, usually the marking occurs morphologically (M) and periphrastically (P). There were 5 types of aspects that have been discussed in this research, such as perfective and imperfective, resultative, durative, progressive, and habituitive.

**TABLE I. FIVE ASPECTS**

No.	Types of Aspect	Japanese	B. Indonesia
1.	Perfective	(mou) ~shita [M]	sudah [P]
	Imperfective	(mada) ~te imasen [M]	belum [P]
2.	Resultative	~te imasu [M]	∅
		~te arimasu [M]	ter~ [M]
3.	Durative	~masu [M]	∅
		~te imasu [M]	akan [P] sedang [P]
4.	Progressive	~masu [M]	∅
		~te imasu [M]	
5.	Habituitive	~masu [M]	∅
		~te imasu [M] (+adverb of time)	(+adverb of time)

Based on table 1 above, aspect in Japanese, can be marked morphologically (M), meanwhile aspect in bahasa Indonesia, can be marked periphrastically (P) or sometimes without any marking/zero mark (∅). But, there is an aspect in bahasa Indonesia that can be marked morphologically (M), it is resultative aspect.

In line with mood, the marking occurs morphologically and periphrastically. There were 5 types of modes that have been discussed in this research such as interrogative, negative, desiderative, irrealist, and imperative-hortative mood.

**TABLE II. TYPES OF MOOD**

No.	Types of Mood	Japanese	B. Indonesia
1.	Interrogative	~ka [M] (+QW)	question mark (?) (+ QW) klitika ~kah after QW
2.	Negative	~masen [M] F-Present	tidak [P]
		~nai [M] I-Present	F
		~nakatta [M] I-Past	Present/Past
3.	Desiderative	~tai [M]	ingin [P]
		~jishokei + koto ga dekimasu [P]	dapat [P]
		~nakereba narimasen [M]	harus [P]
4.	Irrealist	to itte imashita [P]	katanya [P]
5.	Imperative	~meireikei [M]	klitika ~lah
	Hortative	~te kudasai [M]	tolong [P]

Based on Table II, mood in Japanese are dominantly marked by morphological changes (M). But there are two types of mood that can be marked by periphrastical changes (P). They are desiderative mood in specific function of showing “a must” meaning and also irrealist mood.

Meanwhile mood in bahasa Indonesia are dominantly marked by periphrastically changes (P). In the table 2 above, some differences can also be found in negative mood. In Japanese’s negative mood, there are different form of formal (F) and informal (I) based on the time (present/past), but in bahasa Indonesia’s negative mood, there are same form of formal (F) based on the time (present/past).

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