

Contrastive Analysis of Adjective Asai in Japanese and Dangkal in Indonesian

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Abstract. In Japanese, many words have more than one meaning. An example of a word in Japanese that has more than one meaning is adjective asai. Adjective asai in Indonesian doesn't only mean dangkal (shallow) but has other meanings. Adjective asai that have more than one meaning can be contrasted with adjective dangkal in Indonesian. Using contrastive analysis method, this study aims to analyze the similarities and differences between adjective asai in Japanese and adjective dangkal in Indonesian based on their meanings. Data in this study were obtained from corpus and articles in online news in Japanese and Indonesian. The results of this study there were found the similarities of meanings in adjective asai and dangkal were found in the meaning 1) not deep or close to the surface. 2) knowledge, experiences and thoughts are not enough, and 3) the level of severity was low. While the differences between adjective asai and dangkal were found in the meaning 1) short time, 2) a tenuous or unclose relationship, 3) light color, 4) a faint or light smell, 5) light taste, and 6) petty. The results of this study are expected to be a reference in teaching adjective asai and dangkal as a foreign language, and being a solution for learners to reduce errors in the use of adjective asai and dangkal and errors in the translation of these two adjectives.

1. Introduction

In life, the language that we use to communicate has various types. Each language certainly has its characteristics from grammatical such as words, sentences, structures, letters, and pronunciations as a distinction from other languages. The differences that exist between mother language and the language studied will affect a person in learning a second language. In learning a second language, no one can't be separated from the transfer process. Brown (2007) explained that the term transfer in a second language is divided into positive transfer and negative transfer. Positive transfer occurs when someone's previous performance or knowledge will support the next language learning process. Meanwhile, negative transfer occurs when previous performance or knowledge interferes someone in learning the next language. Negative transfer will cause language errors that are caused by the influence of mother language which is usually called interference of mother language. Language errors that cause by the differences between language 1 and language 2 and become the cause of difficulties in learning a second language according to Koyanagi (as cited in Sutedi, 2018) are divided into icchi (exist and match), ketsujyo (exist but can't be matched), shinki (didn't exist but in language 2 exists), bunretsu (divergent phenomenon), and yuugou (convergent phenomenon).

In Japanese, many words have more than one meaning. One word in Japanese that has one meaning will become several meanings when matched into Indonesian. One of the words in Japanese that has

more than one meaning is adjective *asai*. Adjective *asai* when matched into Indonesian, can be translated to *dangkal*, meanwhile, adjective *dangkal* has meaning not deep. Adjective *asai* and *dangkal* both have meaning close to the surface that expresses the meaning of space. However, adjective *asai* and *dangkal* have other meanings. The following are examples of the use of adjective *asai* and *dangkal* in Japanese and Indonesian sentences.

- (1) *Chakushoku shite inai ratan wa asai iro aide shiroi kabe ni mo yoku au.*
Rotan yang tidak berwarna memiliki warna yang muda dan cocok dengan dinding putih.
(Colorless rattan has a light color and matches with the white wall.)
(Yahoo Japan News, 7 September 2021)
- (2) *Demi kesenanganmu yang dangkal itu kamu mengorek luka yang jauh lebih dalam.*
Anata no sekoi yorokobi no tame ni, haruka ni fukai kizu o hotte iru.
(For your petty pleasure, you are digging a much deeper wound.)
(*Pikiran Rakyat*, 16 September 2021)

In sentence (1) the use of adjective *asai* doesn't have a meaning close to the surface but has meaning a light, thin or pale color. Adjective *asai* in the word *asai iro* in sentence (1) isn't correct if it is translated into *warna yang dangkal*, but it is more accurately if translated into *warna yang muda* in Indonesian. Then, in sentence (2) it can be seen that adjective *dangkal* in Indonesian isn't only translated into *asai* in Japanese, but can be translated into *seko*i which has a negative meaning. In sentence (2) adjective *dangkal* is more accurately translated into *seko*i which means petty because adjective *dangkal* in that sentence explains a petty pleasure so that it is considered unimportant and harms other people. Based on the example sentences above, it can be seen that adjective *asai* and *dangkal* not only can be used based on their basic meaning but can be used based on other meanings. This is one of the causes of errors for students in understanding every meaning contained in the two adjectives and makes it difficult to translate.

A study about the contrastive analysis of Japanese adjectives has been done by Jantra (1999) by analyzing the process of expanding the meaning of adjective *amai*, sweet, and *wān* in Japanese, English, and Thai. The author focused the study by analyzing the adjective *amai* in Japanese which has a negative meaning and contains ambiguity. From this study, it was found that the general characteristics of adjectives *amai*, sweet, and *wān* are that their meanings are expanded from the term taste through metaphors and the adjectives *amai* have negative meanings due to the process of expanding meaning that is different from the process in English and Thai.

Kihara (2010) conducted a contrastive analysis study by comparing the extended meaning of the adjective *amai* in Japanese with adjective sweet in English. The author examined the adjective *amai* and sweet in terms of semantics and expands the metaphor. The results of this study indicated that comparing adjective *amai* in Japanese and adjective sweet in English is an unequal comparison and adjective sweet in English is semantically no special difference compared to other languages.

Lian (2009) conducted a study of contrastive analysis by contrasting the adjectives *fukai* and *asai* in Japanese with *shēn* and *qiǎn* in Chinese. Data in that study was obtained from dictionaries and corpus bilingual in Japanese and Chinese and analyzed from the point of view of linguistic cognitive. Then in deciding the basic meaning and the expansion meaning, the author used Yoshimura's (2004) theory which states that the expansion of significance takes place in the order of space → time → situation (change) → psychology. Based on this, it was obtained that the meaning of adjectives *fukai*, *asai*, *shēn*, and *qiǎn* gradually expanded from those that express space and can be understood physically to become abstract domains such as indicating time, situation, and psychology.

Yang (2012) also conducted a contrastive analysis study by contrasted the use of adjectives *omoi* and *karui* in Japanese with the adjectives *qīng* and *zhòng* in Chinese which were analyzed based on their meanings. The author used descriptive qualitative method. From this study, it was found that there are several meanings found in Japanese adjectives *omoi* and *karui* but can't be found in Chinese adjectives *qīng* and *zhòng*, such as meanings that indicate contents, feelings, and statements.

Based on the explanation above, although many studies have discussed the contrastive analysis of Japanese adjectives, there is still no study that discusses the contrastive analysis of Japanese adjective

asai and Indonesian adjective dangkal, whereas adjective asai and dangkal are included in adjectives that are quite often used in daily life and also taught in elementary level learners. In addition, the double meaning of adjective asai and dangkal can cause difficulties in using and translating these two adjectives. Therefore, the author wants to contrast adjective asai and dangkal to know and understand the similarities and differences between adjective asai and dangkal. In addition, to distinguish it from previous study, the results of matching the meaning of adjective asai and dangkal in this study will be classified according to the phenomenon that described by Koyanagi (as cited in Sutedi, 2018) to predict the material that is considered to cause difficulties and errors in the use of these two adjectives. The results of this study are expected to be a reference in teaching adjective asai and dangkal as a foreign language, and being a solution for learners to reduce errors in the use and translation of these two adjectives.

2. Method

This study used contrastive analysis method. With contrastive analysis method, the author will combine the example sentence that contained the use of adjective asai and dangkal in Japanese and Indonesian that is analyzed from their meanings. The procedures in this study are divided into two stages, there are data collection and data analysis. The data in this study are qualitative data, namely in the form of example sentences (jitsurei) that containing adjective asai and dangkal. The data sources in this study were obtained from corpus and online news sites in Japanese and Indonesian such as Korpus Ninjal (<https://nlb.ninjal.ac.jp/>), Korpus Indonesia (<https://korpusindonesia.kemdikbud.go.id/>), NHK News Web (<https://www3.nhk.or.jp/news/>), Yahoo Japan News (<https://news.yahoo.co.jp/>), Asahi Shinbun (<https://www.asahi.com/>), Liputan 6 (<https://www.liputan6.com/>), Kompas (<https://www.kompas.com/>), Kumparan (<https://kumparan.com/>), Republika (<https://republika.co.id/>), Tribun News (<https://www.tribunnews.com/>), and Pikiran Rakyat (<https://www.pikiran-rakyat.com/>). The data that has been obtained will then be entered into the data card as the instrument used in this study. Furthermore, the data in the form of sentence that containing adjective asai and dangkal will be compared with each other to find out the similarities and differences. At the data analysis stage, the author uses the two-way matching technique proposed by Sutedi (2015) to find out the meanings that can be matched and the meanings that can't be matched.

3. Results and Discussion

Based on Sanseido Kokugo Jiten Dictionary (Hidetoshi, 2001), Nihongo Daijiten (The Great Japanese Dictionary) (Tadao, 1995), and previous study by Lian (2009) with the title Nihongo to Chūgokugo Ni Okeru (Fuka/ Asa) no Ninchi-teki Taishō Kenkyū, can be concluded that adjective asai has 8 meanings, namely 1) shallow or close to the surface, 2) knowledge, experiences, and thoughts are not enough, 3) the level of severity was low, 4) short time, 5) a tenuous or unclose relationship, 6) light color, 7) a faint or a light smell, and 8) light taste. Then, based on Kamus Besar Bahasa Indonesia (KBBI) (2016) and Tesaurus Bahasa Indonesia (2008) can be concluded that adjective dangkal has 4 meanings, namely 1) not deep, 2) not understand or haven't been understanding about something deeply, 3) light in severity, and 4) petty. In this study, 65 data showed the use of adjective asai in Indonesian and 55 data showed the use of adjective dangkal in Indonesian. The data showing the use of the meaning of adjective asai and dangkal will be shown in the following table.

Table 1. Adjective Asai and Dangkal Meanings

No	Adjective <i>Asai</i>	F	Adjective <i>Dangkal</i>	F
1	Shallow or close to the surface.	10	Not Deep	14
2	Knowledges, experiences, and thoughts are not enough.	13	Not understand/ haven't been understanding about something deeply.	18
3	The level of severity was low.	11	Slight in severity	13
4	Short time.	8	Petty.	10
5	A tenuous or unclosed relationship.	6	-	
6	Light colour.	6	-	
7	A faint or a light smell.	6	-	
8	Light taste.	5	-	
Total		65	Total	55

3.1. The Similarities of Adjective *Asai* in Japanese and *Dangkal* in Indonesian

Based on the results of conclusions about the meaning of adjective *asai* and *dangkal* that have been described above, there are 3 meanings of adjective *asai* that can be matched with 3 meanings of adjective *dangkal*. Some of the similarities obtained from the example sentences that contain the use of adjective *asai* in Japanese and adjective *dangkal* in Indonesian will be explained in the following data.

3.1.1. The Matching of Adjective *Asai* vs *Dangkal* that Indicates Shallow or Close to the Surface Meaning

- (1) Shingen no fuka-sa wa yaku 10-kiro ka, goku **asakatta**.
Kedalaman pusat gempa sekitar 10 km atau sangat **dangkal**.
(The depth of the epicenter was about 10 km or very shallow.)

(Yahoo Japan News, 6 Desember 2021)

- (2) Airnya **dangkal** selutut.
Mizu wa hiza made **asai**.
(The water is shallow to the knees.)

(Korpus Indonesia: Kisah Sang Penandai, 2006:134)

The meaning of adjective *asai* which is shallow or close to the surface can be matched with the meaning of adjective *dangkal* which is not deep. Sentences (1) and (2) above both show the basic meaning of adjective *asai* and *dangkal* which show the meaning of space. In sentence (1) adjective *asai* describes the epicenter of the earthquake that occurred in a shallow place that has a close distance from the bottom to the surface, which is 10 km. In sentence (2) adjective *dangkal* describes water that is in a place that has a close distance between the bottom and the surface so that the water only reaches someone's knees. Because adjective *asai* and *dangkal* in the sentences above show the same meaning, so that the two adjectives when translated into target language can match each other. This condition according to Koyanagi (as cited in Sutedi, 2018) is referred to as *icchi* phenomenon, namely the linguistic aspects contained in language 1 are also found in language 2 and can be matched with each other.

3.1.2. The Matching of Adjective *Asai* vs *Dangkal* that Indicates Knowledge, Experiences, and Thoughts are Not Enough Meaning

- (3) Watashi wa mata byōki ni tsuite no **asai** chishiki o hirō shitari wa shinakatta.
Saya juga tidak menunjukkan pemahaman yang **dangkal** mengenai penyakit ini.
(I also did not show any shallow knowledge about the disease.)

(Korpus Ninjal: Hana Akari no Kotoba, 2003:914)

- (4) Pelaku rasis ini memiliki pemikiran yang **dangkal**.
*Kono hito shusabetsu shugi-sha no dōsanushi wa **asai** kangae o motte iru.*

(This racist agent has shallow thoughts.)

(Kompas, 25 Januari 2021)

Furthermore, the meaning of adjective *asai*, namely knowledge, experiences, and thoughts aren't enough can be matched with the meaning of adjective *dangkal*, namely not understand or haven't been understanding about something deeply. In sentence (3) adjective *asai* describes a person who has an insufficient understanding of a disease. In sentence (4) adjective *dangkal* describes a racist agent who has not enough thoughts about something. Adjective *asai* and *dangkal* in the sentence above both explain abstract nouns in the form of someone's knowledge or thoughts about something that is considered insufficient. Because these two adjectives have the same meaning, when translated into the target language, both of them can match each other. According to Yoshimura (2004), the meaning of adjective *asai* and *dangkal* is an expansion meaning from that which indicates the meaning of space to which indicates the meaning of situation. This kind of phenomenon that occurs when aspects in language 1 are also present in language 2 and can be matched with each other is called as *icchi* phenomenon.

3.1.3. The Matching of Adjective *Asai* vs *Dangkal* that Indicates the Level of Severity was Low Meaning

- (5) Hikakuteki teido no **asai** hibi no baai ni wa, ripea o osusume suru koto ga arimasu.
*Untuk retakan yang relatif **dangkal**, perbaikan mungkin direkomendasikan.*
(For relatively shallow cracks, repair may be recommended.)

(Yahoo Japan News, 15 Desember 2021)

- (6) Untuk mengobati luka yang **dangkal** mencuci luka dengan sabun dan air mengalir adalah pertolongan yang bisa dilakukan.
***Asai** kizu o chiryō suru tame ni wa, sekken to ryūsui de kizu o arau koto wa dekiru tasukeda.*
(To treat superficial wounds, washing the wound with soap and running water is a help that can be done.)

(Kompas, 17 Agustus 2021)

The next meaning of adjective *asai* which is matching with the meaning of adjective *dangkal* is the level of severity was low. The meaning of adjective *asai* can be matched with the meaning of adjective *dangkal*, namely slight in severity. The degree and quantity contained in the meaning of adjective *asai* can be used to express the severity of something. As in sentence (5), adjective *asai* describes a crack in an object that has a relatively small degree of severity so that there aren't too many repairs to be done. Then, in sentence (6) adjective *dangkal* describes wounds that are considered to have a light severity so that to treat them, it is enough to wash them using soap and running water as the first aid. Adjective *asai* and *dangkal* in the sentence above are both used to describe injuries or damages that have a slight degree of severity. Therefore, based on the explanation above, adjective *asai* and *dangkal* can be matched with each other. The two examples of sentences above according to Koyanagi (as cited in Sutedi, 2018) indicate the *icchi* phenomenon, namely the existence of aspects in language 1 which are also found in language 2.

3.2. The Differences of Adjective *Asai* in Japanese and *Dangkal* in Indonesian

Based on the results of conclusions about the meaning of adjective *asai* and *dangkal* that have been described previously, there are 5 meanings of adjective *asai* that can't be matched with adjective *dangkal* and there is 1 meaning of adjective *dangkal* that can't be matched with adjective *asai*. Some of the differences obtained from the example sentences that contain the use of adjective *asai* in Japanese and adjective *dangkal* in Indonesian will be explained in the following data.

3.2.1. The Matching of Adjective *Asai* vs *Dangkal* that Indicates Short Time Meaning

- (7) Riku shite kara hi wa **asai** mono no, renjitsu no kougun de hirou wa kyokugen ni tasshite ita.

* Meskipun hanya dangkal sejak saya mendarat, kelelahan saya sudah mencapai batas karena pawai setiap hari.

➔ Meskipun hanya sebentar sejak saya mendarat, kelelahan saya sudah mencapai batas karena pawai setiap hari.

(Although it was only a short time since I landed, my fatigue had reached the limit due to the march every day.)

(Asahi Shinbun, 4 Desember 2021)

(8) Josei supōtsu no rekishi wa asai.

* Sejarah olahraga wanita dangkal.

➔ Sejarah olahraga wanita singkat.

(The history of women's sports is short.)

(Asahi Shinbun, 17 September 2021)

In the example sentences (7) and (8) adjective *asai* and *dangkal* no longer indicate a shallow or close to the surface meaning, but indicate short time meaning. In sentence (7) adjective *asai* describes a short or recent time since the actor in the sentence landed. Whereas in sentence number (8) adjective *asai* describes women's sports that have a short or recent history since the sport appeared. In this meaning, adjective *asai* can't be matched with adjective *dangkal* because there is no adjective *dangkal* meaning that is proper and same as this adjective *asai* meaning. Therefore, adjective *asai* and *dangkal* in sentences (7) and (8) is no longer translated as *dangkal* but more accurately translate into *singkat* or *sebentar* in Indonesian. In this meaning, adjective *asai* which show the meaning of space has expanded its meaning become something that shows the meaning of time and this meaning is not owned by adjective *dangkal*. This expansion of meaning is in accordance with the theory by Yoshimura (2004) that the expansion of meaning in a sequence can change from space to time. Based on this, a condition like this is included in *ketsujo*, namely, the meaning contained in language 1 is not found in other languages.

3.2.2. The Matching of Adjective *Asai* vs *Dangkal* that Indicates A Tenuous or Unclose Relationship Meaning

(9) Son'na wake de, ore wa, kage Miyama shobō to wa kankei ga asakatta.

* Itu sebabnya, hubungan saya dengan Kagemiyama Shobo dangkal.

➔ Itu sebabnya, hubungan saya dengan Kagemiyama Shobo tidak akrab.

(That's why my relationship with Kagemiyama Shobo is not close.)

(Asahi Shinbun, 8 April 2021)

(10) Jyuurai no seijika to no asai kankei o, fukakute kanjyou-tekina tsunaga ni shimashita.

* Saya membuat hubungan yang mendalam dan emosional dengan hubungan yang dangkal bersama politisi hingga pada masa kini.

➔ Saya membuat hubungan yang mendalam dan emosional dengan hubungan yang renggang bersama politisi hingga pada masa kini.

(I made deep and emotional connection with a tenuous relationship with politicians until this day.)

(Asahi Shinbun, 27 November 2021)

The next meaning owned by adjective *asai* which has no equivalent in adjective *dangkal* is to express the situation of tenuous or unclose relationship. In sentence (9) adjective *asai* describes the unclose relationship between the actor in the sentence and someone named Kagemiyama Shobo. Then, in sentence number (10) adjective *asai* also describes a person's relationship with a politician that is considered tenuous or not close with each other. Adjective *asai* in sentences (9) and (10) are not translated as *dangkal*, but more correctly if they are translated as *renggang* or *tidak akrab* in Indonesian. The meaning of adjective *asai*, which is tenuous or unclose relationship when paired with adjective *dangkal* in Indonesian, doesn't find the meaning of adjective *dangkal* that is the same as the meaning of adjective *asai*. This shows that the meaning of adjective *asai*, which is tenuous or unclose relationship, can't be matched with adjective *dangkal*. The meaning of adjective *asai* has expanded its meaning from

expressing the meaning of space to something that expressed a situation. This condition according to Koyanagi (as cited in Sutedi, 2018) is called ketsujyo, where the meaning contained in language 1 can't be matched into language 2.

3.2.3. The Matching of Adjective Asai vs Dangkal that Indicates Light Color Meaning

(11) Neibide sae, kuro ni chikai iro kara, aomi ga tsuyoku **asai** iro made samazama.

* Bahkan warna navy berkisar dari mendekati hitam hingga sangat kebiruan dan warna yang **dangkal**.

➔ Bahkan warna navy berkisar dari mendekati hitam hingga sangat kebiruan dan warna yang **muda**.
(Even navy colors range from close to black to very bluish and light color.)

(Yahoo Japan News, 7 September 2021)

(12) **Asai** pinku nado pe-rukara- mo puraun to nara otonappoku shiagaru to iu riten mo.

* Jika warna pucat seperti pink **dangkal** juga coklat, ia akan memiliki keunggulan hasil akhir yang seperti orang dewasa.

➔ Jika warna pucat seperti pink **muda** juga coklat, ia akan memiliki keunggulan hasil akhir yang seperti orang dewasa.

(If pale color like light pink is also brown, it will have the advantage of the end result is like an adult.)

(Yahoo Japan News, 14 September 2021)

The next meaning of adjective asai that can't be matched with adjective dangkal is light color meaning. In sentence number (11) adjective asai describes a light color that when mixed with a color close to black will produce a navy color. Adjective asai in the word asai iro is no longer translated into warna yang dangkal, but translated into warna yang muda in Indonesian. Furthermore, in sentence (12) adjective asai describes light and pale pink color that is seen as a suitable color for adults. In the word asai pinku in that sentence, adjective asai is also no longer translated into warna pink dangkal, but translated into warna pink muda in Indonesian. In the two sentences above, adjective asai has the meaning of a light, thin, or pale color, so adjective asai in the sentence above would be more correct if translated into muda in Indonesian. This meaning of adjective asai isn't found in the meaning of adjective dangkal, so the meaning of adjective asai which is a light, thin, or pale color can't be matched with adjective dangkal. The meaning of the adjective asai, which is a light color, according to Lian (2009) is an extension from indicating the meaning of space to something indicating psychology. The psychology that said by Lian (2009) is something that can be felt by reason or senses. This condition is called ketsujyo, because the meaning contained in language 1 has no equivalent in language 2.

3.2.4. The Matching of Adjective Asai vs Dangkal that Indicates A faint or Light Smell Meaning

(13) Furaipan asai kaori no **asai** arumuniumumaifan seki no koutingu, age sute-ki to age tamago nado no tame ni.

* Wajan berlapis batu myfan beraroma **dangkal**, untuk steak goreng dan telur goreng.

➔ Wajan berlapis batu myfan beraroma **ringan**, untuk steak goreng dan telur goreng.
(Light smell myfan stone coated skillet, for fried steaks and fried eggs.)

(Asahi Shinbun, 10 Oktober 2021)

(14) Ru-ti- na amami ya kaori no **asai**ri ko-hi- ga ninki.

* Kopi dengan rasa manis dan aroma yang **dangkal** sangat populer.

➔ Kopi dengan rasa manis dan aroma yang **ringan** sangat populer.
(Coffee with a sweet taste and light smell is very popular.)

(Yahoo Japan News, 16 November 2021)

The next meaning of adjective asai is a faint or light smell. In the example sentence (13) adjective asai describes the faint or light smell found in a myfan stone-lined skillet that can be used for frying steaks and eggs. Furthermore, in sentence (14) adjective asai describes coffee as very popular because it has a sweet taste and a faint or light smell. The meaning of a faint or light smell in sentence (13) and

(14) is a fragrance that smell slightly and doesn't have a pungent smell that pierces the nose. The smell in both sentences has a good fragrance. The words *asai kaori* in sentence (13) and *kaori no asai* in sentence (14) are not translated into *aroma yang dangkal* but into *aroma yang ringan* in Indonesian. The meaning of adjective *asai*, which is a faint or light smell, can't be found in adjective *dangkal*, so the meaning of adjective *asai* has no equivalent in adjective *asai*. Based on this, this condition is called *ketsujyo*. According to Koyanagi (as cited in Sutedi, 2018) *ketsujyo* occurs when one of the aspects contained in language 1 cannot be matched into language 2.

3.2.5. The Matching of Adjective *Asai* vs *Dangkal* that Indicates Light Taste Meaning

(15) *Mada aji wa asai.*

* *Rasanya masih dangkal.*

➔ *Rasanya masih ringan.*

(It still feels light.)

(*Korpus Ninjal: Edomaesushi Ichinoichi no Mise o Iku*, 2002:596)

(16) *Wakakute aji ga asai uchi wa bi-ru ni ai, fukai ajiwai no IPA buraunbi-ru ga osusume.*

* *Bir coklat IPA dengan rasa yang dalam direkomendasikan karena cocok dengan bir yang masih muda dan rasanya dangkal.*

➔ *Bir coklat IPA dengan rasa yang dalam direkomendasikan karena cocok dengan bir yang masih muda dan rasanya ringan.*

(IPA brown beer with a deep taste is recommended because is suitable with beer while it is young and has a light taste.)

(Yahoo Japan News, 17 Desember 2021)

The last meaning of the adjective *asai* is a light taste. In the example sentence (15) adjective *asai* describes the taste of a food or drink that is considered light. Then in sentence (16) adjective *asai* describes a beer that has a light taste and is very suitable when drunk with chocolate beer which has a stronger taste. The adjective *asai* in the two sentences above is more accurately translated into *ringan* in Indonesian. The meaning of the word light in sentences (15) and (16) has the intention of indicating food or drink that has a slightly sweet, slightly bitter, slightly sour, or slightly salty taste and doesn't have a strong or thick taste. The meaning of the adjective *asai*, which is a light taste, is not found in the meaning of adjective *dangkal*. Therefore, the meaning of this adjective *asai* doesn't match with adjective *dangkal*. The meaning of adjective *asai*, is a light taste according to Lian (2009) includes the expansion of meaning that shows psychology because the meaning expresses something that can be expressed by reason or senses. Based on this, this condition is called the *ketsujyo* phenomenon. This *ketsujyo* phenomenon occurs when the meaning in language 1 doesn't have its equivalent in language 2.

3.2.6. The Matching of Adjective *Asai* vs *Dangkal* that Indicates Petty Meaning

(17) *Mereka bermuka dua dan sangat dangkal.*

* *Karera wa gizensha de totemo asai.*

➔ *Karera wa gizensha de totemo seko.*

(They are hypocrites and very petty.)

(*Kompas*, 22 Januari 2022)

(18) *Para pelaku maupun pembalas dendam melakukan tindak kejahatan pembunuhan dengan enteng atau dangkal.*

* *Kagai-sha to fukushū-sha wa kantan matawa asakute satsujin tsumiwookasu.*

➔ *Kagai-sha to fukushū-sha wa kantan matawa sekokute satsujin tsumiwookasu.*

(The perpetrators and the avengers committed the crime of murder lightly or superficially.)

(*Korpus Indonesia: Jurnal Filsafat*, Vol. 25, 2015: 305)

In addition to the meaning of adjective *asai* which doesn't match with the meaning of adjective *dangkal*, there is also the meaning of adjective *dangkal* which doesn't match with the meaning of the

adjective *asai*. The meaning of adjective *dangkal* is petty. In the example sentence (17) adjective *dangkal* describes a group of people who have a hypocritical or two-faced attitude and have petty thoughts. These petty thoughts have negative nuances because they can harm other people. Therefore, the adjective *asai* in sentence (17) is more accurately translated into *sekoi* in Japanese. Then, adjective *dangkal* in sentence (18) describes the perpetrators and avengers who commit the crime of murder easily and pettily without using common sense. Adjective *dangkal* in sentence (18) is also more accurately translated into *sekoi* in Japanese which means petty because the word *dangkal* in the sentence intends to explain an action that is petty and carried out with narrow thinking so that it is considered to harm others and brings badness. The meaning of adjective *dangkal*, namely petty, can't be found in adjective *asai*, so after being translated into the target language, it is more accurate to use the word *sekoi*. The meaning of adjectives *dangkal* based on the study by Lian (2009) is included in the expansion of meaning which states psychology. The psychology in Lian's study (2009) is also used to express the intensity of thinking. Conditions like this according to Koyanagi (as cited in Sutedi, 2018) are included in the *shinki* phenomenon, where this phenomenon occurs when a linguistic aspect is not contained in language 1 but is found in language 2.

Based on the explanation above, it can be understood that not all meanings of adjective *asai* can be matched with adjective *dangkal* and otherwise not all meanings of adjective *dangkal* can be matched with adjective *asai*. The results of the matching of each meaning owned by adjective *asai* and adjective *dangkal* can be seen in the following table.

Table 2. Results of Matching Adjective *Asai* and *Dangkal*

Meaning BJ	Sentences	Contrastive	Meaning BI	Sentences
1	<i>Shingen no fukasa wa goku asakatta.</i> (The depth of the epicenter was very shallow)	<i>icchi</i>	1	<i>Airnya dangkal selutut.</i> (The water is shallow to the knees)
2	<i>Asai chishiki.</i> (Shallow knowledge)	<i>icchi</i>	2	<i>Pemikiran yang dangkal.</i> (Shallow thought)
3	<i>Asai hibi.</i> (Shallow cracks)	<i>icchi</i>	3	<i>Luka yang dangkal.</i> (Shallow wound)
4	<i>Josei supōtsu no rekishi wa asai.</i> (The history of women's sports is short)	<i>Ketsujyo</i>	-	<i>Sejarah olahraga wanita singkat.</i> (The history of women's sports is short)
5	<i>Kankei ga asakatta.</i> (The relationship is unclosed)	<i>Ketsujyo</i>	-	<i>Hubungannya tidak akrab/renggang.</i> (The relationship is tenuous or unclosed)
6	<i>Asai pinku.</i> (Light pink)	<i>Ketsujyo</i>	-	<i>Pink muda.</i> (Light pink)
7	<i>Asai kaori.</i> (Light Smell)	<i>Ketsujyo</i>	-	<i>Wanginya samar/ ringan.</i> (The scent is faint/light)
8	<i>Mada aji wa asai.</i> (This taste is still light)	<i>Ketsujyo</i>	-	<i>Rasanya masih ringan.</i> (This taste is still light)
9	<i>Karera futari-tomo wa totemo sekoi.</i> (Both of them are very petty)	<i>Shinki</i>	-	<i>Mereka berdua sangat dangkal.</i> (They are both very petty)

In table 2 it can be understood that there are phenomena of *icchi*, *ketsujyo*, and *shinki* in the results of the matching of adjective *asai* and *dangkal*. According to the theory of Koyanagi (as cited in Sutedi, 2018), the phenomenon that occurs when the meaning in language 1 has an equivalent in language 2 is

called icchi phenomenon. This phenomenon will help and facilitate someone in learning a second language because it will cause a positive transfer. The phenomenon that occurs when the meaning of language 1 is not found in language 2 is called ketsujyo phenomenon. Then, the phenomenon that occurs when the meaning of language 2 is not found in language 1 is called shinki phenomenon. The ketsujyo phenomenon and the shinki phenomenon can be one of the causes of someone having difficulty in learning a second language because it will cause a negative transfer. In this study, the results of the matching of meanings adjective asai and dangkal are classified according to the phenomena described by Koyanagi, so that it can be known which parts can be the cause of difficulties in learning adjective asai and adjective dangkal, and the results of this classification can be used as predictions in knowing the material that is considered to cause difficulties and mistakes for students in studying these two adjectives.

Adjective asai and dangkal are both included in the polysemy because they have a double meaning and have expanded meaning. Based on a previous study about adjective asai by Lian (2009), adjective asai that shows the meaning of space has an expansion of meaning into something that shows the meaning of time, situation (change) and psychology. This is also in accordance with the theory by Yoshimura (2004) that the expansion of meaning can take place in 4 sequences, namely place, time, situation (change) and psychology. In this study, it is known that the adjective asai which indicates the meaning of space can have an expansion of meaning into something that indicates the meaning of time as short time meaning. Adjective asai and dangkal that shows the meaning of space can also have an expansion of meaning into something that indicates a situation (change) as in the meaning of adjective asai, namely knowledge, experiences, and thoughts are not enough can be matched with the meaning of adjective dangkal, namely not understand or haven't been understanding about something deeply, the meaning of adjective asai, namely the level of severity was low can be matched with the meaning of adjective dangkal, namely slight in severity, and then the meaning of adjective asai which has no equivalent in the meaning of adjective dangkal, namely a tenuous or unclose relationship. Furthermore, adjective asai can also have an expansion of meaning into something that shows psychology (reason or senses) as in light color, a faint or light smell, and light taste meaning. In addition, adjective dangkal can also have an expansion of meaning into something that shows psychology (intensity of thinking) as in petty meaning.

4. Conclusion

Based on the explanation above, it can be concluded that there are 3 meanings of adjective asai that can be matched with adjective dangkal. The meaning of the adjective asai, which is shallow or close to the surface, can be matched with the meaning of adjective dangkal, which is not deep or close to the surface. The meaning of adjective asai, namely knowledge, experiences, and thoughts are not enough, can be matched with the meaning of adjective dangkal, which is not understand or haven't been understanding about something deeply. Then the meaning of the adjective asai, namely the level of severity was low, can be matched with the meaning of adjective dangkal, which is slight in severity. Furthermore, for the difference, there are 5 meanings of adjective asai that can't be matched with adjective dangkal. The meaning of the adjective asai that can't be matched with adjective dangkal, such as a short time, a tenuous or unclose relationship, light color, a faint or light smell, and light taste. In addition, there is 1 meaning of adjective dangkal, namely petty which can't be matched with adjective asai.

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