

The Contrastive Analysis of Katai in Japanese and Keras in Indonesian Language

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Abstract. This study aims to describe and analyze the similarities and differences between katai in Japanese words and keras in Indonesian words in terms of the study of meaning (semantics). Classification of data is carried out based on the theory put forward by Kunihiro (1989) and to determine the similarities and differences in meaning, it refers to the equivalent technique, where the phenomena are icchi (equivalent in both languages), ketsujo (equivalent in a language I, but not in language II), and shinki (equivalent in language II, but not in language I) (Konayagi, 2006). The data used in this study is data taken from corpus data and various articles or online news in Japanese and Indonesian. The results of the study indicate that there are corresponding and unmatched meanings for the words katai and keras. There are 9 data meanings that experience the icchi phenomenon, while the meaning of expansion is only found in Japanese (shinki) there are 4 data and the meaning of expansion is only found in Indonesian (ketsujo) found 10 data. This research is only limited to the analysis of meaning (semantics) so further research is needed regarding the contrastive analysis of katai and keras words in terms of syntactic studies, so that Japanese language learners not only understand the comparison of meanings but also understand the comparison of the use of katai and keras words in the structure and construction of Japanese and Indonesian sentences.

1. Introduction

When learning Japanese vocabulary, of course, there are words that have similarities and differences both in terms of structure and meaning in Japanese and Indonesian. One of these similarities and differences is that there are vocabularies that have more than one meaning. This is one of the difficulties for learners to learn, master, and teach Japanese vocabulary. Therefore, it is necessary to analyze the vocabulary that has similarities or multiple meanings to overcome these difficulties. One of the similarities that appear in one the Japanese and Indonesian vocabularies is the adjectives katai and keras.

Based on the Japanese-Indonesian dictionary, katai has the basic meaning of Keras, Padat, and Kuat. However, based on research conducted by Syahrini (2017), katai has an expanded meaning in Indonesian, which is nyaring if the sentence is expressed as a context to state things related to sound. Meanwhile, based on the website kbbi.kemdikbud.go.id, the word keras has a basic meaning, namely Padat and Kuat. The word keras also has an expanding meaning, namely gigih, teguh, and hebat if the sentence is expressed as a context to express things related to the nature and character of a person. In addition, keras also has an expansion meanings nyaring and deras, when it comes to sentences that state the context of sound, and it means merangsang if it is related to the context of the sense of smell.

Based on the explanation above, it can be seen that the words *katai* and *keras* have several similar meanings that can be used in Japanese and Indonesian, but there are also meanings that are only used in Japanese, or in Indonesian. Therefore, to clarify the similarities and differences, various studies related to the analysis of the meaning (semantics) of a vocabulary were carried out and also to determine the comparison of the meanings of the vocabulary of two different languages. Among them is Takahashi (2017) who conducted the research on the topic of analyzing the meaning and use of *katai* adjectives in Kindai magazine corpus data by analyzing the notation/kanji letters in *katai* words, namely [堅, 固, 硬]. Based on his research, he found that the results in the form of six contexts for the distribution of the meaning of *katai* words, namely the context related to *koudo* (density property), *micchaku* (glue/closely), *fuhen* (unchanged/ fixed), *hyougen* (expression), *kenjitsu* (stable), and *seishin* (psychological). In addition, research related to the analysis of the meaning of *katai* words has also been carried out by Momiyama (2016). He analyzed the meaning of *katai* based on metonymy and frame perspectives. The results of his research, there are seven contexts for the distribution of *katai* meanings, namely the presence of strong pressure and defense, tension and nervousness, a stiff face, non-smooth movements, flat voice due to tense conditions, loud (related to appearance), and two hard objects which clash. While the *katai* frame perspective is considered to have a different focus on each meaning found in the metonymy perspective.

Furthermore, research on the topic of meaning comparison analysis was conducted by Minashima (2005). He analyzed by determining the similarities and differences in the meanings of the words *amai* and *sweet* in Japanese and English using the synesthesia metaphor theory proposed by Kunihiro (1989). The results found that the similarities and differences in the distribution of *amai* and *sweet* meanings based on the context of the senses and other than the 5 senses. The similarities were found in the context of the sense of taste which means sugary, on the sense of smell it means fragrant, on the sense of hearing it means melodious, on the sense of sight it means not painful, and in contexts other than the 5 senses it means be-in-love-with. In addition, research on the same topic of analysis was also conducted by Lai (2018). His research discussed related to the analysis of the notation/ letters that contain soft meanings in Taiwanese and Japanese languages, by reading *zyunan*, *yawarakai*, *yawaraka*, and *yawa*.

Although some of these previous studies have examined the same topic, all of these studies have not analyzed the similarities and differences in the meanings of *katai* in Japanese and *keras* in Indonesian. In accordance with the recommendations of previous studies, the research was continued by conducting a contrastive analysis of *katai* in Japanese and *keras* in Indonesian. This research is a type of descriptive qualitative research using a meaning classification based on Kunihiro's (1989) theory and using Konayagi's (2006) equivalent technique to determine the type of phenomenon of similarities and differences in the meaning of the *katai* and *keras* words. By doing this research, it is hoped that Japanese language learners can overcome difficulties and errors in understanding the similarities and differences in the meaning of *katai* and *keras* vocabulary which has multiple meanings in both Japanese and Indonesian.

2. Method

The research used is descriptive contrastive with a qualitative approach. It means, this study described and analyzed the similarities and differences in the use of *katai* and *keras* words in Japanese and Indonesian based on semantic studies (meaning) according to context. The data collected in the form of *katai* and *keras* words contained in the Japanese sentence text were collected from the corpus data through the website shonagon.ninjal.ac.jp and from the corpus data in Indonesian through the website korpusindonesia.kemdikbud.go.id. In addition, data was also obtained from articles and online news that were accessed in 2022, such as kompas.com, tribunnews.com, and [pikiran rakyat](http://pikiranrakyat.com).

Data analysis was carried out by classifying data based on the theory proposed by Kunihiro (1989), namely, determining the meaning of language and vocabulary can be determined using the five senses, namely sight, hearing, taste, smell, and touch, as well as other than the 5 senses. After that, a contrastive analysis was required by determining the similarities and differences between *katai* and *keras* words based on the context of meaning in the data that had been collected. The data analysis technique of the

similarities and differences was taken from using the equivalent technique, where the equivalent phenomena were icchi (there and matched), ketsujo (present in a language I, but not in language II), and shinki (in a language I is doesn't exist but in a language II is exist) (Konayagi, 2006), so that after matching, it will be found which meanings are matched (in Japanese and Indonesian), and which are incompatible (only found in Japanese, or only found in Indonesian).

3. Results and Discussion

3.1. Result

Based on the data analysis steps described above, data were found in the form of similarities and differences in the distribution of the meaning of katai and keras words in Japanese and Indonesian. The similarity of meaning or the phenomenon of icchi found 9 corresponding expansion meanings, while on the difference in meaning data found 4 meanings of expansion in Japanese or shinki, and 10 data on the meaning of expansion in Indonesian or referred to as the ketsujou phenomenon.

3.2. Discussion

3.2.1. The Phenomenon of Icchi on the Meaning of Katai and Keras Words

The phenomenon of icchi is one of the results of the equivalent technique, where there are linguistic aspects in Japanese and Indonesian. The following describes the classification of the similar meanings of katai and keras words that experience the icchi phenomenon using the theory of Kunihiro (1989) described in table 1.

Table 1. Classification of the Icchi Phenomenon (Similarity of Meaning) of the Word Katai in Japanese and Keras in Indonesian Based on Kunihiro's Theory (1989)

Semantic Area (Kunihiro's Theory)	Example phrase/ sentence		Meaning
	かたい(Japanese)	Keras (Indonesia)	
Sense of Sight	固い表情	wajahnya keras	<i>Canggung</i> [awkward]
	かたい殻	kayu keras	<i>Keras</i> [hard]
Sense of Hearing	かたい声で告げた。	suara keras mengguntur	<i>Nyaring</i> [loud]
	固いおもちゃのぶつかり合う音	Suara-suara keras dan kehebohan	<i>Berisik</i> [noisy]
Sense of Taste	かたいから嚙まないでね。	mengunyah makanan yang sedikit keras	<i>Keras</i> [hard]
Sense of Touch	固い握手	genggaman mereka pun semakin keras .	<i>Erat</i> [tight]
	体が硬いこと	Otot kram pasti terasa keras saat dipegang.	<i>Kaku (sulit digerakkan)</i> [stiff (difficult to move)]
Other than the 5 senses (character)	あたし、頭かたいんですよ	sifat keras kepala	<i>Tidak mau menurut</i> [stubborn, not willing to obey]
	固い覚悟を抱いている	keras memegang prinsip	<i>Teguh pendirian</i> [strong determination]

Based on table 1, it can be seen that the similarities in the use of the meanings of the words katai in Japanese and keras in Indonesian are spread in all contexts of the human senses, except in the context of the sense of smell. The following explains the discussion of each distribution equivalent of the meaning of the word katai and keras.

1. Sense of Sight

In the sense of sight, there are two similarities in the meaning of *katai* in Japanese and *keras* in Indonesian, which means *canggung*/ awkward and *keras*/ hard. The following is an example of the use of the words *katai* and *keras* in the sense of sight which is represented by the expansion meaning of *canggung*/ awkward found in data 1 in Japanese and data 2 in Indonesian.

Data 1.

*Sutera wa **katai** hyoujou wo ukabe, odorimashita.*

(shonagon.ninjal.ac.jp, 2001)

Stella had an **awkward** expression and began to dance.

Data 2.

*Kulitnya gelap dan wajahnya **keras** tidak menjanjikan.*

(korpusindonesia.kemdikbud.go.id, B20SR094.txt, 2020)

His skin was dark and his face was **awkward** and unpromising.

The word *katai* in data 1 is interpreted as *canggung*/ awkward in Indonesian because it has a context where Stella as the subject does dance activities which allows it to be something she has never done before so the facial expression shown is an awkward or nervous face. Furthermore, the word *keras* in data 2 also shows a condition where someone who shows an awkward face makes other people who look at him feel uncomfortable. This awkward meaning is in accordance with the description put forward by Takahashi (2017) the word *katai* in data 1 has an awkward meaning seen from a person's mental condition in a tense state resulting in uncomfortable body movements.

2. Sense of Hearing

In the sense of hearing, there are two similarities in the meaning of the words *katai* in Japanese and *keras* in Indonesian, namely *nyaring*/ loud and *berisik*/ noisy. The following is an example of the use of the word *katai* and *keras* in the sense of hearing which is represented by the expansion meaning of *nyaring*/ loud in data 3 in Japanese and data 4 in Indonesian.

Data 3.

*Azuki baba wa, gotsutto **katai** koe de tsugeta.*

(shonagon.ninjal.ac.jp, 2004)

Aunt Azuki talks in a **loud** voice.

Data 4.

*"Qifya akhi... berhenti semua!" suara **keras** mengguntur membuat kami terpaku kaget.*

(korpusindonesia.kemdikbud.go.id, B20SR094.txt, 2020)

"*Qifya akhi... stop everyone!*" a **loud** thundering sound made us freeze in shock.

Based on Syahrani's research (2017) on the topic of *katai* and *keras* as polysemy, it was found that *katai* and *keras* have the expansion meaning of *nyaring*/ loud in Japanese and Indonesian if the context of the sentence is related to voice or sound. Therefore, the word *katai* in data 3 has the expansion meaning of *nyaring*/ loud because it describes the shrill voice of a person, and the word *keras* in data 4 describes a sound that makes the whole listening room respond with surprised faces. In addition, Momiya (2016) stated that the phrase *katai koe* is a marker for the use of hearing-based *katai* because the word *koe* itself has a sound meaning where it describes in data 3.

3. Sense of Taste

In the sense of taste, there is one similarity in the meaning of the words *katai* in Japanese and *keras* in Indonesian, which means *keras/ hard*. The following examples of its use are found in data 5 in Japanese and data 6 in Indonesian.

Data 5.

“Katai kara kamanaide ne. Sono mama shabututte iru to tokeru kara”.

(shonagon.ninjal.ac.jp, 2003)

"Don't chew because it's **hard**. If you suck it as it is, it will melt."

Data 6.

*Anak yang mengalami karies gigi akan kesulitan dalam mengunyah makanan yang sedikit **keras** dan merasa ngilu memakan makanan atau minuman dingin dikarenakan gigi yang tidak sehat.*

(korpusindonesia.kemdikbud.go.id, H020334.txt, 2020)

Children who have dental caries will have difficulty chewing food that is a little **hard** and feel pain eating cold food or drinks due to unhealthy teeth.

In addition to recognizing the taste of food, Kumbuyono (2013) states that the sense of taste also functions to feel the texture of food, such as crunchy, tenderness, and hardness of food. In data 5 and 6, it can be seen that the sense organs that function to recognize the texture of food are teeth because apart from the tongue, teeth are also part of the body whose position is in the mouth. Therefore, the sentences in data 5 and 6 are descriptions of the use of the words *katai* and *keras* with the meaning of *keras/ hard* when the context is recognizing the texture of food by chewing with the teeth.

4. Sense of Touch

In the sense of touch, there are two similarities in the expansion meaning of *katai* in Japanese and *keras* in Indonesian, which are *erat/ tight* and *kaku/ stiff* (difficult to move). The following is an example of the use of *katai* and *keras* in the sense of touch which is represented by the expansion meaning of *erat/ tight*, which is found in data 7 in Japanese and data 8 in Indonesian.

Data 7.

*Kimura wa, menbaa no hitori hitori ni, negirai no kotoba wo kake nagara, **katai** akushu wo kawashita.*

(shonagon.ninjal.ac.jp, 2004)

Kimura does a **tight** handshake with each of the members, saying a word of gratitude.

Data 8.

*Genggaman mereka pun semakin **keras**.*

(korpusindonesia.kemdikbud.go.id, B20SR042.txt, 2020)

Their grip got even **tighter**.

Takahashi (2017) in his research states that the word *katai* has the expansion meaning of *micchaku* in Japanese or in Indonesian, it means *lekat/ sticky* and *erat/ tight*. This meaning describes that there are two objects that cannot be separated or touch each other. Therefore, based on that research, data 7 and 8 have a context where the subject shake hands and hold each other's hands which makes the two hands touch each other tightly.

3.2.2. The phenomenon of *Shinki* and *Ketsujo* in the Meaning of *Katai* and *Keras*

After the description and analysis of the *icchi* phenomenon or the similarity of the meanings of the word *katai* in Japanese and *keras* in Indonesian, the next section discusses the description and analysis of the different meanings of the *katai* and *keras* or incompatible words (*shinki* and *ketsujo* phenomena) based

on the classification theory of Kunihiro (1989). The overall data of the meanings that do not equivalent are listed in table 2.

Table 2. Classification of the Shinki and Ketsujo Phenomenon (Difference in Meaning) of the Word Katai in Japanese and Keras in Indonesian Based on Kunihiro's Theory (1989)

Semantic Area (Kunihiro's Theory)	Expansion Meaning	
	かたい (Japanese) (shinki phenomenon)	Keras (Indonesia) (ketsujo phenomenon)
Sense of Sight	<i>Tidak Lentur</i> [not flexible]	-
	<i>Kuat</i> [strong]	-
	<i>Rapat (menjaga rahasia)</i> [tight]	-
Sense of Hearing	-	<i>Bersahut-sahutan</i> [sound artelnately]
Sense of Smell	-	<i>Tajam (menyengat)</i> [harsh (stinging)]
Sense of Taste	-	<i>Dosis tinggi</i> [high dose]
	-	<i>Memabukkan</i> [intoxicating]
Sense of Touch	<i>Tebal</i> [thick]	<i>Peringatan</i> [warning]
	<i>Tegang</i> [tense]	<i>Berbahaya (merusak)</i> [dangerous]
		<i>Kasar</i> [rough]
Other than the 5 Senses	-	<i>Teguh</i> [firm]
	-	<i>Payah (menderita)</i> [lousy (suffering)]
	-	<i>Kuat</i> [strong]

3.2.1.1. The Phenomenon of Shinki in the Meaning of Katai Words

The shinki phenomenon is the result of the equivalent technique, where there is a linguistic aspect in the form of an expanded meaning that is only found in Japanese, but does not exist and is not compatible with Indonesian. Based on table 2, it can be seen that the meaning of the word katai expansion in Japanese is only found in the classification of the senses of Sight, Taste, and Touch which is explained in the following section.

1. Sense of Sight

In the sense of sight there are three meanings of expansion that only exist in Japanese, which are kurang lentur/ not flexible, kuat/ strong, and rapat/ tight. The following data on the use of the word katai represented by the meaning of a strong expansion is found in data 11.

Data 11

*Kono shurui wa karada no **katai** kabutomushi rui desu ga, aite ni seme rarete mo, hotondo teikou shinaide, jitto sono ba ni todomatte taeru no desu.*

(shonagon.ninjal.ac.jp, 2005)

This type of beetle is a **hard** beetle, but even if it is attacked by an opponent, it hardly resists and stays still and endures it.

Takahashi (2017) states that the use of katai has an expansion meaning related to the addition of endurance or body strength so that it has expansion meaning, namely kuat/ strong. Therefore, the word katai in data 11 has a expansion meaning 'strong', because it describes a condition in which the beetle as the topic in the sentence seems to have good strength so that it is still able to survive even though it is in a state of silence even being attacked by its opponent.

2. Sense of Touch

In the sense of touch, the use of the word *Katai* has the expansion meaning of *tebal/ thick* and *tegang/ tense*. An example of its use is represented by the expansion meaning of *tebal/ thick* in data 13.

Data 13

Raimu no kawa wa remon no kawa ni kurabete, nigakute katai tame, ni-kai yuderu de nigami wo tori, yawarakaku suru.

(shonagon.ninjal.ac.jp, 2002)

Lime peel is bitter and **harder** than lemon peel, so boil it twice to remove the bitterness and soften it.

The word *katai* in data 13 has the meaning of *tebal/ thick* expansion because the context of the sentence states the thickness of an object. The noun that becomes the main topic in the sentence is the lime peel which has a thickness greater than the lemon peel if we touch and feel it. In addition, the next sentence which acts as an explanation also explains the condition that if you want to soften the lime peel, it must be boiled twice.

3.2.1.2. The Phenomenon of Ketsujo in the Meaning of Keras Words

The *ketsujo* phenomenon is the result of the equivalent technique, where the linguistic aspect in the form of expanded meaning is only found in Indonesian and not in Japanese. In this case, data on the *ketsujo* phenomenon were found on the senses of hearing, smell, taste, touch, and other than 5 senses.

1. Sense of Hearing

In the context of the sense of hearing, the word *keras* has the expansion meaning *bersahut-sahutan/ sound alternately*. Examples of its use can be found in the following data 14.

Data 14.

Sejurus kemudian terdengarlah pula bunyi yang sangat nyaring, mersik, dan keras, yaitu suara orang azan di mesjid muaddin berseru kepada sekalian hamba Allah agar supaya bangun dan sembahyang subuh.

(korpusindonesia.kemdikbud.go.id, B20SR004.txt, 2020)

A moment later, a very loud, sweet, and **sound alternately** was heard, namely *Azan*, the voice of the call to prayer in the Muaddin mosque calling on all the servants of Allah to wake up and pray at dawn.

In Septiani's (2020) research, states that the sense of hearing is a word, phrase, or sentence that can be expressed or imagined in the presence of sounds and voice. In the data 14 sounds or voice that become the main topic in the sentence is the sound of *Azan/ the call to prayer*. The word *keras* has the meaning of expanding in response because the call to prayer sounds simultaneously, so that it sounds loud enough and is possible to wake up people who are still asleep because the purpose of the call to prayer is to perform the dawn prayer.

2. Sense of Smell

In the sense of smell, the word *keras* has the expansion meaning of *tajam (menyengat)/ harsh (stinging)*, and *memabukkan/ intoxicating*. The following examples of the use of loud words are represented by *tajam (menyengat)/ harsh (stinging)* contained in data 15.

Data 15.

Jika akan menggunakan produk pembersih yang keras, pastikan membuka jendela sebelum mulai membersihkannya sehingga ruangan bias mendapatkan udara segar.

(www.kompas.com, 2022)

If you're going to use a **harsh** cleaning product, make sure to open the windows before you start cleaning so the room can get some fresh air.

Through the nose as part of the sense of smell, humans can detect and distinguish, even remember thousands of different smells (Agapakis, 2012). The smell that is usually detected by the human nose is usually a fragrant, pleasant smell, or even a foul smell. In the data 15, the use of *keras* words describes the kind of smell of room cleaners which usually contains carbolic acid. According to the KBBI, carbolic acid is a white liquid, foamy, and smells good which is used to kill germs. Because the carbolic acid is a different fragrance from the usual fragrances, the word *keras* in data 15 means a *tajam* (menyengat)/ *harsh* (stinging) smell because it describes an excessive smell.

3. Sense of Taste

In the sense of taste, the word *keras* has the meaning of *expanding dosis tinggi/ high dose* with examples of its use in the data 16.

Data 16.

*"Kalau obat keras hanya dapat diperoleh dengan disertai resep dokter, faktanya kenapa masih ada obat **keras** yang dijual tanpa resep dokter, bahkan dijual bebas secara online?"*

(www.kompas.com, 2022)

"If hard drugs can only be obtained with a doctor's prescription, the fact is why are there still **hard** drugs that are sold without a doctor's prescription, even sold freely online?"

Reported from itjen. kemdikbud, *obat keras* are drugs that cannot be bought freely at pharmacies without a doctor's prescription, even though they are sold legally in pharmacies. If it is not used under the supervision of a doctor, it is feared that it will worsen the disease, poison the body, and even risk death. One reason is because the dose of the hard drug is quite high. Therefore, in data 16, the word *keras* has the expansion meaning into *dosis tinggi/ high dose* because hard drugs which are the main topic have a high dose context when taken, and need supervision from a doctor if they want to take the drug.

4. Sense of Touch

In the sense of touch, the word *keras* has quite a broad meaning. There were 4 meanings found, including *peringatan/ warning*, *bahaya/ dangerous* (damaging), *berdebar/ pounding*, and *kasar/ rough*. An example of its use is represented by the meaning of the expansion of the warning contained in the data 17.

Data 17.

*Tragedi Kekalahan Timnas Wanita Indonesia di Tangan Australia, Bak Tamparan **Keras** untuk PSSI.*

(www.tribunnews.com, 2022)

The tragedy of the defeat of the Indonesian Women's National Team in the hands of Australia, was like a **hard** slap to PSSI.

The word *keras* in data 17 describes where a slap is usually carried out by a member of the body in the form of a human hand by slapping other body parts. However, the word *keras* in the phrase *slap keras* in data 17 has a contextual meaning in the form of a warning as a lesson for future improvement.

5. Other than the 5 senses

In contexts other than the 5 senses, the word *keras* has the expansion meaning, *teguh/ firm*, *payah* (menderita)/ *lousy* (suffering), and *kuat/ strong* with the type of sentence that states conditions or circumstances. An example of its use is represented by the *kuat/ strong* expansion meaning contained in data 18.

Data 18.

*"Kekuatan gempa M6.2 apalagi di darat pasti terasa **keras** guncangannya,..."*

(www.pikiran-rakyat.com, 2022)

"The strength of the M6.2 earthquake, especially on land, must have felt a **strong** shock..."

In data 18, the use of the word *keras* refers to objects in the form of shocks caused by a very strong earthquake. Therefore, the use of the word *keras* has the meaning of a strong expansion which describes a condition and condition of feeling a great shock when an earthquake occurs. This meaning is in line with Takahashi (2017) who states that *katai* which means *keras* in Indonesian has an expansion meaning of *kuat/ strong* because of the context of the sentence that describes the strength of the main topic of the sentence. Therefore, the earthquake which is the main topic in data 18 has the context of a very large earthquake strength, so the word *keras* means *kuat/ strong* to describe the strength of an earthquake.

After describing the findings in the form of similarities (*icchi* phenomena) and differences (*shinki* and *ketsujo* phenomena) in the meaning of *katai* and *keras* words, there are several things that can be compared with previous research, especially on data on the meaning of expansion that experienced the *icchi* phenomenon. In the *icchi* phenomenon, there are several meanings of the word *katai* and *keras* that are equivalent, namely *canggung/ awkward* (found in the classification of the sense of sight), *nyaring/ loud* (hearing sense), *keras/ hard* (taste sense), *erat/ tight* (touch sense), and *tidak mau menurut/ stubborn, not willing to obey* (other than the 5 senses). The meaning of *canggung/ awkward* in the use of the words *katai* and *keras* expresses the context in which a person feels nervous when doing something that he has never done before, causing discomfort. This strengthens the previous research conducted by Momiyama (2016) where the meaning of *awkward* has a context because of the tense state that is seen psychologically from a person's facial expression, causing movements that look awkward.

Furthermore, the meaning of *nyaring/ loud* is also found in the *icchi* phenomenon contained in the classification of the sense of hearing. In accordance with Syahrani's research (2017) that *katai* and *keras* words have a loud polysemy if the context of the sentence expressed is related to sound. In line with that, the close meaning in the classification of the sense of touch also agrees with Takahashi (2017) who states that the meaning of expansion of the word *katai* in Japanese is related to *micchaku* (*glue/tight*) and in Indonesian also found the same meaning of expansion. In addition, it was also found that the idioms *atama katai* and *stubbornness* contained in the classification of meanings other than the 5 senses are idioms found in Japanese and Indonesian. In Yamane's research (2016) it is said that *atama katai* has the meaning of not wanting to obey, so it is also in line with Milawasri's research (2019) which says that *keras kepala* idioms have the meaning of being difficult to advise and not willing to obey.

Meanwhile, the *icchi* phenomenon in the *keras/ hard* meaning contained in the classification of the sense of taste was found to be different from previous research conducted by Minashima (2005). He explained that the sense of taste is the sense used by humans to feel and recognize the four basic tastes of food through the tongue, namely sweet, salty, sour, and bitter through a sensory device in the form of the tongue. However, in this study, it was found that the four basic tastes were not described at all because they had different contexts. The context is the role of sensory organs in the form of teeth contained in the sense of taste because teeth also play a role in feeling and recognizing the taste of food, especially in terms of recognizing the texture of food.

In addition to the *icchi* phenomenon, there are also findings in the form of a *kuat/ strong* similarity in the meaning of the expansion of the *shinki* and *ketsujo* phenomena, but the use of these meanings is different in terms of context. In the *shinki* phenomenon, the *kuat/ strong's* meaning in Japanese is found in the context of the sense of sight, meanwhile in the *ketsujo* phenomenon, the *kuat/ strong's* meaning in Indonesian is found in contexts other than the 5 senses. Although different in terms of context, this expansion meaning is still in line with Takahashi's (2017) opinion because both contain contexts that describe how much power the noun is the object of the sentence.

4. Conclusion

There are several conclusions after analyzing the similarities and differences in the meanings of *katai* and *keras* in Japanese and Indonesian. First, in the *icchi* phenomenon, there are similarities in the meanings of *katai* and *keras* in Japanese and Indonesian which strengthen and are in line with previous research. The meaning of this expansion is found in the context of the sense of sight (*canggung/ awkward*), the sense of hearing (*nyaring/ loud*), the sense of touch (*erat/ tight*), and in addition to the 5 senses (*tidak mau menurut/ not willing to obey*). Second, there are found the same meaning of expansion in the phenomena of *shinki* and *ketsujo* because they have the same context but differ in terms of classification of meaning. The meaning of this expansion is *kuat/ strong* where the *shinki* phenomenon is found in the context of the classification of the senses of sight, and meanwhile, in the *ketsujo* phenomenon it is found in classifications other than the 5 senses. And the third, there is a new finding in the form of *keras/ hard* meaning in the *icchi* phenomenon in the classification of the sense of taste because it has a sentence context in the form of recognizing the taste and texture of food not only using the senses such as the tongue but also using the senses of the teeth. This research is only discusses the contrastive analysis of *katai* and *keras* words in terms of semantic studies, whereas in Japanese *keras* words can be translated into *kibishii* and *kitsui*, and *katai* words in Indonesian can also be translated into *padat/ dense* and *ketat/ strict*. Therefore, it is necessary to do further research related to the contrastive analysis of words that state the meaning of *katai* in Japanese (*katai, kibishii, kitsui*) and *keras* in Indonesian (*keras, padat, ketat*) in terms of semantic and syntactic studies so that teachers and Japanese language learners can reduce errors in language and understand the meaning of the vocabulary according to the context of the sentence used.

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