

## The Meaning of Verba Omou (思 ㇿ) As Polysemia In Japanese Sentences

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### Abstract

This study investigates the polysemy of the Japanese verb *omou* (思 ㇿ) by addressing the following research questions: (1) What are the basic and extended meaning of the verb *omou* (思 ㇿ) and (2) How do language styles influence the expansion of its meanings? The data was collected by collecting sentences containing *omou* (思 ㇿ) verbs from NHK Easy News Web news articles. The data was analyzed by determining the classification of the meaning of *omou* (思 ㇿ) verbs. Examples of data to be analyzed based on the purpose are classified based on the type of meaning. Then, the relationship between the meanings possessed by *omou* (思 ㇿ) verbs is described by analyzing the language styles that affect the expansion of their meanings. From the data sources obtained, it is concluded that there are 5 meanings of *omou* (思 ㇿ) verbs, namely 1) thinking; 2) assuming; guessing; imagining; 3) feeling; 4) expecting; wanting; and 5) determining; deciding. The expansion of meaning that occurs is influenced by 2 language styles, namely metaphor and metonymy.

**Keywords:** *Omou, polysemy, verb, basic meaning, expanded meaning.*

### A. Introduction

In Japanese, many words have more than one meaning, a phenomenon known as polysemy (多義語, *tagigo*). When a polysemous Japanese word is translated into Indonesian, it may correspond to several different words. Polysemy includes two important concepts: basic meaning and extended meaning. Basic meaning (基本義 *kihon-gi*) refers to the original meaning of a word, while extended meaning (転義 *ten-gi*) refers to meanings that develop through the expansion of the basic meaning. This semantic expansion may cause Japanese language learners to have difficulty understanding polysemous words, as with the verb *omou* (思 ㇿ). In its use, the verb *omou* has various meanings, for example:

(1) 仕事で来る人もいるので、1 日 5000 人では足りないと思います。

*Shigoto de kuru hito mo iru node, ichi nichi 5000 nin de wa tarinai to omoimasu.*

'I think that 5,000 people per day is not sufficient, as there are also people who come to work'.

(NHK News Web Easy, 20 Februari 2022,  
18:37)

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- (2) 野中のさんは、静かで幸せな生活が1日で壊れる怖さをみんなに伝えたいと  
思いました。

*Nakano san wa, shizuka de shiawase na seikatsu ga ichi nichi de kowareru kowasa o minna ni tsutaetai to omoimashita.*

‘Nakano intended to convey that a happy, peaceful life could turn into destruction and fear in a single day’.

(NHK News Web Easy, 22 Februari 2022,

14:46) The meaning “to think” in example (1) represents the basic meaning of the verb *omou*.

Thinking refers to the act of considering or solving something by using reason. In the context of sentence (1), the subject considers how many people will come each day. After this consideration, the subject concludes

that 5,000 people per day will not be sufficient.

The meaning “to decide” in example (2) shares semantic characteristics with the basic meaning of the verb *omou* (思う). In this sentence, the verb *omou* (思う) is lexically translated as “to intend.” The term “to intend” refers to having a purpose or objective behind an action. In this context, it indicates that the subject has decided to take action for a specific purpose: to inform others about a world characterized by destruction and fear.

The expressions “to think” and “to decide” have a common semantic property: cognitive processes or deliberations influence a person’s attitude or behavior in the pursuit of a particular goal. The difference between these two meanings is caused by semantic extension with the help of figurative language, especially metaphor. A metaphor is a figure of speech used to describe an idea or concept by comparing it to another idea or concept on the grounds of shared attributes or similarities.

In the context of example (2), the event observed by the subject becomes an object of thought, which subsequently gives rise to a desire to communicate it to others. This is indicated by the *-tai* form (～たい) attached to the verb *tsutaeru* (伝える), meaning “to want to convey” or “to want to communicate.” The occurrence of *tsutaeru-tai* followed by *omou* (思う) suggests that this desire emerges from a deliberate intention or purpose to inform others about a particular situation. Therefore, the meaning “to decide” can be understood as an extended meaning derived from the basic meaning “to think,” through a metaphorical process in which cognitive consideration develops into a purposeful intention to act.

The difference in meaning between the two examples shows that a lack of understanding of polysemous words can cause misinterpretation and communication difficulties when interacting with native speakers. This issue warrants further study because few Indonesian-language textbooks and dictionaries explain polysemy in Japanese in detail and comprehensively. Based on this background, the objectives of this research are as follows. First, the research aims to identify and describe the basic and extended meanings of the verb *omou* (思う). Second, it aims to analyze and describe the semantic relationship between the basic meanings and the extended meanings of *omou* (思う).

In this study, the author adopts a semantic approach. Semantics is a field of linguistics that studies meaning in language (Chaer, 2009, p. 2). Sutedi (2011, p. 127) states that semantics (意味論 *imiron*) is one branch of linguistics (言語学 *gengogaku*) that examines meaning.

Semantics plays an important role in language because communication aims to convey

meaning. The objects of semantic study include word meaning (語の意味 /*go no imi*), meaning relations between one word and another (語の意味関係/*go no imi kankei*), phrase meaning (句の意味/*ku no imi*), and sentence meaning (文の意味/*bun no imi*). Polysemy is one type of meaning relation examined in semantic studies.

Several previous studies have discussed the polysemy of Japanese verbs. The first study is an undergraduate thesis entitled “Relasi Makna Verba *Hiraku* sebagai Polisemi dalam Kalimat Bahasa Jepang,” written by Nabila in 2020 (Nabila, 2020). The findings show that the verb *hiraku* has one basic meaning and nine extended meanings. The basic meaning of *hiraku* is “to open.” Its extended meanings include the following: (1) the meaning “to open” extends to “to move away,” “farther,” “difference,” “different,” and “gap”; (2) the meaning “to open” extends to “to begin”; (3) the meaning “to open” extends to “to begin”; (4) the meaning “to open” extends to “to manage,” “to determine,” “to enter,” “to begin,” and “to establish”; (5) the meaning “to open” extends to “to hold,” “to be held,” “to organize,” “to be organized,” and “to begin”; (6) the meaning “to open” extends to “to be made into,” “to establish,” and “to clean”; (7) the meaning “to open” extends to “to search”; (8) the meaning “to open” extends to “to give” and “to obtain”; and (9) the meaning “to open” extends to “to establish.”

The second study is an undergraduate thesis entitled “Analisis Makna Verba *Dasu* (出す) sebagai Polisemi Bahasa Jepang” written by Retnoningrum in 2015 (Retnoningrum, 2015). The findings show that the verb *dasu* (出す) has one basic meaning and thirteen extended meanings. The basic meaning of *dasu* (出す) is “to move something from the inside to the outside.” Its extended meanings include: (1) to move a part of the body forward; (2) to serve guests or customers food or drinks; (3) to pay; (4) to send something by post; (5) to submit documents; (6) to appear in front of people; (7) to show a hidden characteristic; (8) to announce; (9) to sell or publish; (10) to open a new store; (11) to give an order or instruction; (12) to provide a definite answer; and (13) to cause an unfavourable event to occur.

In addition, there is a conceptual gap because previous studies mainly focused on identifying basic and extended meanings, but did not provide a detailed explanation of the semantic relationship between those meanings through figurative language, such as metaphor and metonymy. This study attempts to fill this gap by analyzing how the meaning of *omou* (思う) develops from the basic meaning “to think” into extended meanings such as “to assume”, “to feel”, “to hope”, and “to decide”.

A polysemous relation refers to a word that has more than one meaning. In polysemy, the first meaning, which is usually listed in a dictionary, is generally regarded as the lexical, denotative, or conceptual meaning, commonly referred to as the basic meaning. Meanwhile, the other meanings arise from one of the semantic components of the word or utterance unit and are commonly referred to as extended meanings (Chaer, 2014, p. 297).

According to (2011, p. 132) basic meaning (基本技/ *kihon-gi*) refers to the original meaning possessed by a word. In general, the basic meaning in a dictionary is the meaning that appears first. However, in Japanese, not all dictionaries can be used as references for determining basic meaning. Sutedi (2011, p. 166) states that dictionaries considered to meet the criteria for determining basic meaning include *Sanseido Kokugo Jiten* and *Kamus Dasar Bahasa Jepang-Indonesia*.

Extended meaning (転義 *ten-gi*) refers to the meaning that emerges as a result of the extension of the basic meaning. Semantic extension in polysemous words is influenced by figurative language. According to Momiyama, as cited in Sutedi (2011, p. 167) meaning relations in polysemy can be represented by three types of figurative language: metaphor, metonymy, and synecdoche.

Momiyama, as cited in Sutedi (2011, p. 167) states that the relationship between meanings in polysemy can be described through three types of figurative language:

(1). Metaphor (隠喩 *in-yu*) refers to a figure of speech used to express an idea or matter by comparing it with another idea or matter based on shared similarities or characteristics.

Example:

君は僕の太陽だ。

*Kimi wa boku no taiyou da.*

“You are my sun.”

This sentence is an example of a metaphor because the word “sun” and the word “you” share similar characteristics. For instance, both may be regarded as something highly necessary or important.

(2). Metonymy (換喩 *kan-yu*) refers to a figure of speech used to express an idea or matter by associating it with another idea or matter based on closeness or a contextual relationship between the two.

Example:

鍋が煮える。

*Nabe ga*

*nieru.* “The

pot is boiling.”

This sentence is an example of metonymy because what is actually boiling is the water, not the pot. Water and pot are two entities that are spatially related.

(3). Synecdoche (提喩 *tei-yu*) refers to a figure of speech used to express a general idea through a specific one, or conversely, to express a specific idea through a general one.

Example:

花見

*Hanami*

“Viewing cherry blossoms.”

The word *hana*, meaning “flower,” in *hanami* is an example of synecdoche. In this case, *hana*, which generally means “flower,” is used more specifically to refer to “cherry blossoms.”

According to Matsumura in *Kokugo Jiten Kawasou Kaitei Shinpan* (1987, p. 159), the verb *omou*

(思う) has the following meanings:

1. 考える

*Kangaeru*

“To think”

Example:

私はそう思います。

*Watashi wa sou omoimasu.*

“I think so.”

2. おしはかる。推量する。想像する。

*Oshihakaru. Suiryō suru. Souzō suru.*

“To assume; to infer; to imagine”

Example:

彼は君が思っているようなわるい人ではない。

*Kare wa kimi ga omotteiru youna warui hito dewanai.*

“He is not as bad a person as you assume.”

3. 感じる

*Kanjiru*

“To feel”

Example:

思っていることを言う。

*Omotteiru koto o iu.*

“To say what one feels in one’s heart.”

4. 心にかけて気づかう

*Kokoro ni kakete kizukau*

“To worry about; to care about”

Example:

彼は病気ではないかと思えます。

*Kare wa byōki dewanai ka to omoimasu.*

“I worry that he may be ill.”

5. 回想する

*Kaisou suru*

“To recall”

Example:

昔を思います。

*Mukashi o omoimasu.*

“To recall the past.”

6. 望む。願う。

*Nozomu. Negau.*

“To hope; to wish”

Example:

思うように動けない。

*Omou you ni ugokenai.*

“One cannot move as freely as one wishes.”

7. 決心する。決意する。

*Kesshin suru. Ketsui suru.*

“To determine; to decide”

Example:

必ずやろうと思えます。

*Kanarazu yarou to omoimasu.*

“I have decided that I will definitely do it.”

8. かわいがる。いつくしむ。

*Kawaigaru.*

*Itsukushimu.*

“To love; to cherish”

Example:

親心は子を思います。

*Oyagokoro wa ko o omoimasu.*

“Parents cherish their children.”

9. 慕う

*Shitau*

“To long for”

Example:

恋人を思います。

*Koibito o omoimasu.*

“To long for one’s lover.”

10. 恋する

*Koi suru*

“To love”

Example:

妻を思います。

*Tsuma o omoimasu.*

“To love one’s wife.”

11. (「……か」とを受けて)……するとすぐ

(“... *ka to*” *o ukete*) ... *suru to sugu*

“Used in the pattern ‘... *ka to omou to*’ to indicate that one action occurs immediately after another”

Example:

勉強するかと思うと、もうやめる。

*Benkyou suru ka to omou to, mou yameru.*

“No sooner does he seem to start studying than he stops.”

## B. Methods

This study employs a descriptive qualitative research method. According to Sugiyono (2018, p. 15) descriptive qualitative research is a method based on postpositivist philosophy. It is commonly used to examine natural object conditions, in which the researcher serves as the key instrument and describes a condition objectively based on visible facts.

In this study, the author collects Japanese sentences containing the verb *omou* (思う), examines the meanings contained in the verb, and describes the relationship between its basic meaning and extended meanings. The data objects in this study are Japanese sentences containing the verb *omou* (思う) found in the data source, namely the Japanese news website NHK News Web Easy. The news articles selected as data sources were published from January

to June 2022, as they were considered up to date and close to the year in which this study was conducted.

The data collection procedure used in this study consists of the observation method and note-taking technique. Sudaryanto (2015, p. 203) states that the observation method is used in language research by observing language use in the object being studied. Mahsun (2012, p. 3) explains that the note-taking technique is a follow-up technique applied when using the observation method. The data were selected and collected by observing news articles published on NHK News Web Easy ([www3.nhk.or.jp/news.easy](http://www3.nhk.or.jp/news.easy)) from January to June 2022. The author then took notes on sentences containing the verb *omou* (思う) found in those articles.

This study uses the translational identity method, which consists of the determining element sorting technique as the basic technique and the comparative linking technique as the advanced technique. According to Sudaryanto (1993, p. 15) the translational identity method is a method used to determine linguistic rules in the data analysis stage, with another language serving as the determining tool.

Based on its application stages, techniques in the identity method are divided into two types: basic techniques and advanced techniques. The basic technique must be applied before the advanced technique. The basic technique used in this study is the determining element sorting technique, which identifies the object of the study, namely the verb *omou* (思う), by using translational competence in the form of Indonesian translations of *omou* (思う) as the determining tool. This is followed by the comparative linking technique, which compares all relevant determining elements with the selected data elements.

The author analyzes the data by comparing the basic meaning and extended meanings of *omou* based on Matsumura's theory in *Kokugo Jiten Kawasou Kaitei Shinpan* (1987, p. 159). The author then describes the relationship between the basic meaning and extended meanings based on Momiyama's theory of figurative language, as cited in Sutedi (2011, p. 167).

## C. Findings and Discussion

The results and discussion section of this study describes the basic and extended meanings of the verb *omou* (思う), as well as the relationship between the basic meaning and its extended meanings.

### 1. Basic and Extended Meanings of the Verb *Omou* (思う)

#### 1.1 Basic Meaning of the Verb *Omou* (思う)

- (1). 東京農工大学の人は「ウミガメは何でも口に入れて飲んでしまうので、マスクを食べ物と間違えたのだと思います。不織布のマスクにもプラスチックが入っています。動物が食べたりしないように正しく片づけることが大事です」と話しています。

*Toukyou noukou daigaku no hito wa "umigame wa nandemo kuchi ni irete nondeshimaunode, masuku o tabemono to machigaetanoda to omoimasu. Fushokufu no masuku ni mo purasuchikku ga haitteimasu. Doubutsu ga tabetari shinai you ni tadashiku katadzukeru koto ga daiji desu".*

‘A researcher from Tokyo University of Agriculture and Technology stated, ‘I **think** turtles mistake masks for food because they are general feeders. Non-woven masks also contain plastic. Therefore, proper disposal is important to prevent animals from ingesting them.’

(NHK Easy News Web, 2022h)

In Data (1), the verb omou (思う) carried the meaning “to think.” In general, the word “to think” was described as an expression used to state an opinion or a mental judgment. In this context, the verb omou (思う) expressed the opinion of a university student regarding turtles. The student argued that turtles mistook masks for food because they perceived masks as edible objects. This assumption was supported by the fact that turtles tended to eat almost anything. After considering this fact, the subject concluded that turtles consumed masks because they misidentified them as food. As a result, according to Matsumura's argument in *Kokugo Jiten Kawasou Kaitei Shinpan* (1987, p. 159), the verb omou (思う) in Data (6) was understood to mean **to think** or *kangaeru* which refers to the cognitive process of thinking about something that results in the construction of an opinion.

- (2). 日本人の女性は「早く平和になることを、世界中の人が願っていると伝えることが大事だと思います」と話していました。

*Nipponjin no josei wa “Hayaku heiwa ni naru koto o, sekaijuu no hito ga negatteiru to tsutaeru koto ga daiji da to omoimasu” to hanashiteimasu.*

‘A Japanese woman stated, “I **think** it is important to communicate that people around the world wish for peace to be achieved as soon as possible”.’

(NHK Easy News Web, 2022g)

In Data (2), the verb omou (思う) expressed the opinion of a Japanese woman regarding the global desire for peace. In this context, the subject observed the unstable situation in the world, which had created fear among people. Thus, in accordance with Matsumura's theory in *Kokugo Jiten Kawasou Kaitei Shinpan* (1987, p. 159), the Japanese woman's subjective belief that people all over the world wanted peace as a means of easing their fear led to the interpretation that the verb omou (思う) in this sentence conveyed the meaning *kangaeru* **to think**.

## 2. Extended Meanings of the Omou (思う)

### a. To Determine / To Decide

- (3). 間垣親方は「皆さんの応援のおかげです。これからは、ギネス世界記録をつくることのできる力士を育てていきたいと思います」と話していました。

*Magaki oyakata wa “Minasan no ouen no okage desu. Kore kara wa, ginesu sekai kiroku o tsukuru koto ga dekiru rikishi o sodateteikitai to omoimasu.” to hanashiteimashita.*

‘Mr. Magaki stated, ‘I would like to express my gratitude for everyone’s support. From now on, I **intend** to train sumo wrestlers who are capable of breaking a Guinness World Record.’

(NHK Easy News Web, n.d.)

In Data (3), the verb *omou* (思う) conveyed the meaning “to intend.” In this sentence, the subject expressed a goal that he intended to achieve, namely breaking a Guinness World Record in the sport of wrestling. To accomplish this objective, the subject decided to train strong and skilled sumo wrestlers who would not be easily defeated. This decision arose from a specific intention and a strong desire to achieve that goal. This choice resulted from the subject's goal or intention. As a result, according to Matsumura's argument in *Kokugo Jiten Kawasou Kaitei Shinpan* (1987, p. 159), the verb *omou* (思う) in Data (3) was understood to indicate ‘to determine’ or *kesshin suru* or ‘to decide’ or ‘*ketsui suru*’ or “to determine.” Lexically, it was interpreted as “to intend”, which also means to **make a decision**.

- (4). 会社の方は「働くロボットを見たお客さんから意見をもらって、ロボットができることを多くしていきたいと思います」と話しています。

*Kaisha no hito wa “Hataraku robotto o mita okyakusan kara iken o moratte, robotto ga dekiru koto o ooku shite ikitai to omoimasu” to hanashiteimasu.*

‘A person from a company said, ‘I **intend** to make this robot capable of doing more things in order to obtain feedback from customers who see the robot in operation.’

(NHK Easy News Web, 2022f)

In Data (4), the verb *omou* (思う) signified ‘to intend’. The subject clarified his goal to enable the robot to carry out additional jobs in this sentence. This was meant to allow the topic to get feedback or assessments about the robot from consumers. In order to accomplish this, the subject made the decision to alter the robot so that it could assist people with a variety of chores and draw clients to offer their opinions. As a result, according to Matsumura's theory in *Kokugo Jiten Kawasou Kaitei Shinpan* (1987, p. 159), the verb *omou* (思う) in Data (4) was understood to signify ‘to determine’ or *kesshin suru* or ‘to decide’ or *ketsui suru* or ‘to determine’. Lexically, it was interpreted as “to intend,” which also meant to **make a decision**.

b. To Feel

- (5). ウクライナ人の女性は「国にいる家族や友だちは不安に思っています。戦争を止めるために、日本人できることをしてほしいです」と話はなしていました。

*Ukrainajin no josei wa “Kuni ni iru kazoku ya tomodachi wa fuan ni omotteimasu. Sensou o tomeru tameni, nipponjin dekiru koto o shite hoshii desu” to hanashiteimashita.*

‘A Ukrainian woman said, ‘I **feel** worried about my family and friends in this country. I want Japan to do everything it can to stop the war.’

(NHK Easy News Web, 2022g)

The verb *omou* (思う) in Data (5) conveyed the meaning “to feel.” According to the Kamus Besar Bahasa Indonesia (KBBI) Online, *merasa* ‘to feel’ refers to the experience of a stimulus perceived through the senses, such as the skin, tongue, or body. In this sentence, the subject observed the unfavorable situation in Ukraine, which gave rise to feelings of concern for his family and friends living in the country. These feelings subsequently led to the hope that the Japanese government would take action to help end the war. Therefore, based on Matsumura’s theory in *Kokugo Jiten Kawasou Kaitei Shinpan* (1987, p. 159), the verb *omou* (思う) in Data

(5) was interpreted as conveying the meaning *kanjiru* ‘to feel’, as it expressed the subject’s feelings and desire for Japan to help restore the situation in Ukraine.

- (6). 三笥薫選手は「力を全部出しました。チームの全員の力で勝つことができたと思えます」とうれしい気持ちを話しました。

*Mitomakaoru senshu wa “Chikara o zenbu dashimashita. Chiim no zenin no chikara de katsukoto dekita to omoimasu” to ureshii kimochi o hanashimashita.*

‘Kaoru Mitoma stated, “I gave everything I had. I **feel that** I was able to win thanks to the strength of everyone on the team”.’

(NHK Easy News Web, 2022d)

The verb *omou* (思う) in Data (6) conveyed the meaning “to feel.” According to the Kamus Besar Bahasa Indonesia (KBBI) Online, ‘merasa’ *to feel* refers to experiencing an emotion or feeling within one’s heart or mind. In this sentence, the subject experienced a strong inner feeling that he would win. Therefore, based on Matsumura’s theory in *Kokugo Jiten Kawasou Kaitei Shinpan* (1987, p. 159), the verb *omou* (思う) in Data (6) was interpreted as conveying the meaning *kanjiru* ‘to feel’ as it expressed the subject’s inner conviction regarding the victory that he believed he would achieve.

c. To Assume; To Guess; To Imagine

- (7). 鹿児島神宮は「刀は戻ってこないと思っていたので、驚きました」と話しています。

*Kagoshima jinguu wa “Katana wa modottekonaito omotteita node, odorokimashita” to hanashiteimasu.*

‘Kagoshima Jingu stated, “I was surprised because I **assumed** that the sword would not be returned”.’

(NHK Easy News Web, 2022a)

The verb *omou* (思う) in Data (7) conveyed the meaning “to assume”. According to the Kamus Besar Bahasa Indonesia (KBBI) Online, ‘to assume’ refers to an opinion formed solely on the basis of conjecture or personal feeling rather than factual evidence. In this sentence, the subject formed an opinion based not on objective facts or reality, but on speculation, which caused him to be surprised by something he had not expected. Therefore, based on Matsumura’s theory in *Kokugo Jiten Kawasou Kaitei Shinpan* (1987, p. 159), the verb *omou* (思う) in Data (7) was interpreted as conveying the meanings *oshihakaruru* ‘to infer’, *suiryō suru* ‘to guess’ and *sōzō suru* ‘to imagine’. Lexically, it was translated as ‘to assume’, which conveyed the meaning of **making a conjecture**.

- (8). 男性の客は「30年ぐらい持っていた金を売りに来ました。こんなに高くなると思っていませんでした」と話していました。

*Dansei no kyaku wa “30 nen gurai motteita kin o uri ni kimashita. Konna ni takakunaru to omotteimasendeshita” to hanashiteimashita.*

‘A male customer stated, “I came to sell the money I had kept for around 30 years. I **did not imagine** that it would become so valuable”.’

(NHK Easy News Web, 2022b)

The verb *omou* (思う) in Data (8) conveyed the meaning “not to expect”. In this sentence, the subject formed an opinion based not on objective facts or reality, but on speculation. As a result, he was surprised by something he had not expected. The subject had assumed that the money he had kept for approximately 30 years had little market value because it was old. However, his assumption proved to be incorrect, as the money turned out to be highly valuable. Therefore, based on Matsumura’s theory in *Kokugo Jiten Kawasou Kaitei Shinpan* (1987, p. 159), the verb *omou* (思う) in Data (8) was interpreted as conveying the meanings *oshihakaru* ‘to infer’, *suiryō suru* ‘to guess’ and *sōzō suru* ‘to imagine’. Lexically, it was translated as “not to expect,” which conveyed the meaning of **making an incorrect assumption** or **failing to anticipate something**.

d. To Hope; To Wish

- (9). 長友さんは「駅が今よりも使いやすくなってほしいと思います」と話しました。

*Nagatomo san wa “Eki ga ima yorimo tsukai yasukunatte hoshii to omoimasu” to hanashimashita.*

‘Nagatomo stated, “I **wish** that this station will be easier to use than it is at present”.’

(NHK Easy News Web, 2022f)

The verb *omou* (思う) in Data (9) conveyed the meaning “to wish.” The verb *menginginkan* (“to wish”) refers to a feeling that arises within a person, expressing a wish for something to happen. In this sentence, the subject expressed a desire for the train station to become more convenient to use than it was at the time. This desire was based on the subject’s belief in the importance of providing greater convenience in the use of public transportation. Therefore, based on Matsumura’s theory in *Kokugo Jiten Kawasou Kaitei Shinpan* (1987, p. 159), the verb *omou* (思う) in Data (11) was interpreted as conveying the meanings *nozomu* (望む), “to hope,” and *negau* (願う), “to wish” or “to desire.” Lexically, it was translated as ‘**to wish**’, reflecting the subject’s wish for the station to become more user-friendly.

- (10). 日本に住む 40 歳ぐらいのロシア人の男性は「私が思っていたより話が短かったです。今の政府は自分たちに都合のいいことだけを話します」と言っていました。

*Nihon ni sumu 40-sai gurai no roshia hito no dansei wa “Watashi ga **omotteita** yori hanashi ga mijikatta desu. Ima no seifu wa jibun tachi ni tsugou no ii koto dake o hanashimasu itteimashita.*

‘A Russian man in his 40s living in Japan stated, ‘The discussion was shorter than I had wished. The current government only addresses matters that are convenient for them”.’

(NHK Easy News Web, 2022c)

The verb *omou* (思う) in Data (10) conveyed the meaning ‘to hope’. According to the *Kamus Besar Bahasa Indonesia (KBBI) Online*, ‘hope’ refers to a desire for something to happen. In this sentence, the subject expressed the expectation that the government should have done more than what it had done at that time. The subject believed that the government had only taken actions that were convenient for itself. In the subject’s view, those efforts were insufficient,

and he hoped for greater action from the government. Therefore, based on Matsumura's theory in *Kokugo Jiten Kawasou Kaitei Shinpan* (1987, p. 159), the verb *omou* (思う) in Data (10) was interpreted as conveying the meanings *nozomu* 'to hope' and *negau* 'to wish' or to desire'. Lexically, it was translated as "to hope," reflecting the subject's expectation that the government would take more substantial action.

### 3. The Relationship Between the Basic Meaning and the Extended Meanings of the Verb *Omou* (思う)

#### 1. To Decide and To Determine

- (11). 高知県の職員は「少しでも早くトンガの人たちを助けたいとおもいます」と話しています。

*Kouchiken no shokuin wa, "Sukoshi de mo hayaku tonga no hito tachi o tasuketai to omoimasu" to hanashiteimasu.*

'A staff member of Kochi Prefecture stated, "I intend to provide assistance to the people of Tonga as soon as possible, even if the support is limited".'

(NHK Easy News Web, n.d.)

Data (11) showed a decision made by the subject to help the people of Tonga, who were experiencing difficulties caused by a natural disaster, namely the volcanic eruption in Tonga. Upon observing this situation, the subject felt empathy for the people of Tonga, which gave rise to a desire to help them. A decision was made only after the subject had considered the circumstances underlying the action. In this sentence, the subject decided to assist the people of Tonga in an effort to alleviate their suffering. Based on the explanation above, a similarity was observed between the basic and extended meanings of the verb *omou* (思う) in Data (11), which was connected through metaphor. The word "to think" was described as an expression used to convey an opinion, consideration, or thought. Meanwhile, the word "to intend," which conveyed the meaning "to decide," was described as a decision made after considering several factors. This decision was based on the purpose or intention that the subject wanted to achieve.

Therefore, it was concluded that, metaphorically, the verb *omou* (思う) in Data (11) shared a semantic feature with its basic meaning in terms of the cognitive process of rational consideration, which ultimately led to the formation of a decision.

#### 2. To Feel

- (12). 参加した女性は「水の中にいるときはやめたいと思うぐらいつらかったですが、今は気持ちがいいです」と話していました。

*Sanka shitai josei wa, "Mizu no naka ni iru toki wa yametai to omougurai tsurakatta desuga, ima wa kimochi ga ii desu" to hanashiteimashita.*

'A female participant stated, "When I was in the water, it was somewhat painful, and I felt like stopping. However, I now feel comfortable".'

(NHK News Web Easy, 22 Februari 2022, 20:36)

Data (12) showed a stimulus experienced by the subject, which was caused by water touching her skin. When the subject entered the pool and the water touched her skin, an uncomfortable feeling arose within her, making her want to get out of the pool. However, after enduring the sensation for some time, she gradually began to feel comfortable. Based on the explanation above, a relationship was observed between the basic and extended meanings of the

verb *omou* (思う) in Data (12), which was connected through metonymy. Metonymically, the verb *omou* (思う) in Data (12) underwent semantic extension from its basic meaning, “to think,” because a cause-and-effect relationship existed between the two meanings. The cause was the water touching the subject’s skin. When the water touched her skin, the sense of touch was stimulated, which gave rise to an uncomfortable feeling.

As the control center of the body, the brain received signals from the stimulated sense of touch and produced an internal judgment that the experience was uncomfortable. Therefore, the verb *omou* (思う) in this context conveyed the meaning “to feel,” as it referred to an emotional and physical response that arose from a sensory stimulus.

### 3. To Assume; To Guess; To Imagine

- (13). 24日、社員はかばんをなくしたかもしれないと思う場所を警官と一緒にさがしました。

*24-nichi, shain wa kaban o nakushita kamoshirenai to omou basho o keikan to issho ni sagashimashita.*

‘On the 24th, an employee, accompanied by police officers, searched a place that he assumed to be the location where he had lost his bag.’

(NHK Easy News Web, 2022e)

Data (13) showed the subject’s opinion regarding a place that he assumed was where he had lost his bag. His opinion was based not on actual facts or reality, but rather on assumptions or personal feelings. It was likely that the subject had forgotten where he had last placed his bag. Based on the explanation above, a similarity was observed between the basic and extended meanings of the verb *omou* (思う) in Data (13), which was connected through metaphor. The word “to think” was described as an expression used to convey an opinion or thought. Meanwhile, “to assume” or “to suppose” referred to an opinion formed on the basis of assumptions or personal feelings rather than concrete evidence.

Therefore, it was concluded that, metaphorically, the verb *omou* (思う) in Data (13) shared a semantic feature with its basic meaning in terms of the cognitive process of considering something, which resulted in the formation of an opinion based on either factual evidence or assumptions.

### 4. To Hope and To Wish

- (14). そして「安全なワクチンがあるため、サル痘が世界中に広がることは心配しなくていいと思います」と話しています。

*Soshite “Anzen na wakuchin ga aru tame, sarutou ga sekaijuu ni hirogaru koto wa shinpai shinakute ii omoimasu” to hanashiteimasu.*

‘He then stated, “We hope that there will be no need to worry about monkeypox spreading globally because the vaccine is safe”.’

(NHK Easy News Web, 2022i)

Data (14) showed the subject’s opinion regarding a vaccine that could prevent the transmission of monkeypox. The vaccine was considered safe to use; therefore, the subject hoped that people would not need to worry about monkeypox spreading throughout the world. Based

on the explanation above, a similarity was observed between the basic and extended meanings of the verb *omou* (思 ㏄), which were connected through metaphor. The word “to think” was also associated with imagination or aspiration, namely, a process of thinking influenced by hope. Meanwhile, “to hope” referred to a desire for something to happen.

Therefore, it was concluded that, metaphorically, the verb *omou* (思 ㏄) in Data (14) shared a semantic feature with its basic meaning in terms of a cognitive process influenced by the desire for something to become reality.

#### D. Conclusion

The study found five meanings of the verb *omou* (思 ㏄), namely: (1) to think; (2) to assume, to guess, and to imagine; (3) to feel; (4) to hope and to wish; and (5) to determine and to decide. Meanwhile, six meanings of the verb *omou* (思 ㏄) were not found in the data, namely: (1) to worry about and to care about; (2) to recall; (3) to cherish; (4) to long for; (5) to love; and (6) to indicate that one action occurs immediately after another when something comes to mind.

Based on the data obtained, three meanings were found to have metaphorical relationships, one meaning was found to have a metonymic relationship, and no synecdochic relationship was found. The metaphorical relationships occur because of shared characteristics or similarities, including: (1) to determine and to decide; (2) to assume, to guess, and to imagine; and (3) to hope and to wish. The metonymic relationship occurs because of a cause-and-effect relationship, namely, in the meaning “to feel.”

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