A Contrastive Study on Indonesian and English Question Words

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ABSTRACT

Interrogative sentences constitute one of the most important modes of sentences in any world language. By this type of sentence, the language speakers can get information regarding everything they do not know, something they hesitate, or anything that the hearer wants to agree with. As such, this mode of sentence should be mastered by all language learners. However, like any other mode of sentences, interrogative sentences are also differently structured across languages, bringing serious difficulties for all second language learners. Moreover, languages do not belong to the same family group, like Indonesian, which belongs to the Austronesian family group, and English, which belongs to the Indo-German family group. Concerning this matter, this research paper will briefly describe the differences in the use of Indonesian question words *apa*, *siapa*, *berapa, di mana, bagaimana,and kapan* and its English contrast with *what, who, how many/much, where* and *when.* By contrasting Indonesian interrogative sentences containing *apa*, *siapa, berapa, di mana, bagaimana,* and *kapan,* and how they are expressed in English, it is found that not all these Indonesian question words can be directly and translated into *what, who, how many/much, where* and *when*. These differences will hopefully enhanche awareness of all language learners about the individualities or peculiarities owned by any language to ease their learning processes.
Key Terms: contrastive analysis, interrogative, and translation

1. Introduction

Nowadays, in line with the issues of Indonesian or Malay will be chosen as the official language of the Association of South East Asian Nations Countries (ASEAN), the spirit of efforts to develop Indonesian to be a language possessing a more important role in the world is increasing drastically. Indonesian Language Development and Training Agency (Badan Pengembangan dan Pembinaan Bahasa), considered the most authoritative institution, has done various language diplomacy to achieve this goal. This choice is based on different facts, the largest Indonesian region and the number of Indonesian speakers compared to other areas and language speakers of ASEAN countries. As such, Indonesian does not merely function as a communicative tool but also as a political one (Effendi, 2016). Regarding language diplomacies, three strategies have already been carried out: 1. The establishment of Indonesian culture and language centres with the inclusion of the programs, 2. Development of cooperation with education institutions, such as universities to open Indonesian program under the Centres of Asian studies, and 3. Strengthening of Indonesian position in economic and political affairs. Meanwhile, regarding the second strategy implementation, Indonesian, which more than 240 million speakers now speak, and 5 million live overseas, according to Muliastuti (2017) constitutes the fifth most significant language in the world. This language is taught in not less than 45 countries either as a compulsory or voluntary subject in secondary or tertiary education (See also (Wijana, 2022c). Among those countries are Australia, United States of America, Canada, Vietnam, Rusia, Korea, Japan, Germany, etc. Even in Australia, Indonesian is the fourth most popular foreign language.

Meanwhile, English is nowadays undoubtedly an International language spoken by nearly all educated people in the world, either as a native or a non-native language. As an International language and the widest word lingua franca, English is studied by all people for various purposes to

enable them to communicate with others, especially those who do not share the same means of verbal communication. More narrowly speaking, Indonesian people need to have good English proficiency mainly for job and career pursuit and a better understanding of science and technology development because most of the information on them is contained in textbooks using an English medium. Therefore, English education at all levels is essential in realizing the quality of English mastery for Indonesian people. On the other side, with Indonesia's increasingly crucial socioeconomic role, more and more people need to master Indonesian. The number of Indonesian universities offering an Indonesian program for foreign learners and the number of Indonesian scholarship (Darmasiswa) fellows increases yearly (Muliastuti, 2017). Despite learning Indonesian, foreign learners also study Indonesian cultures through various immersion programs to better understand Indonesian customs, traditions, and social life. Because Indonesian and English have a lot of structural and systemic differences, the learners of both languages will experience a lot of difficulties in their endeavour to master them. To help the learners cope with those several challenges, this brief paper will try to describe differences and similarities in using some question words in both languages. Those question words are Indonesian *apa, siapa,berapa, di mana/ke mana, mengapa, kapan,* dan *mengapa* and their very complicated variations if these words want to be translated into *what, who, how many* or *how much, where, how, when,* and *why* in English. For example, sentences (1) to (6) below show the translation complexities of Indonesian words *apa* and *siapa* into *what* and *who in* English.

> (1) Ini   buku apa?
>   This book what
>   'What book is this?'
> (2) Siapa nama ayahmu?
>   Who name father you
>   'What is your father's name?
> (3) Kamu membeli apa?
>   You   by   what
>   'What did you buy'
> (4) Apakah kamu membeli buku?
>   What   you   buy   book
>   'Did you buy a book?'
> (5) Siapa nama anjingnya?
>   Who name dog   his
>   'What is his dog's name'
> (6) Kamu melihat siapa?
>   You   see   who
>   'Who did you see'

From the free glosses, it can be explained that Indonesian word *apa* can be translated into *what* in (1) and (3), and does not necessarily to be translated in (4). Conversely, the Indonesian word *siapa* can correspond with *what* in (2) and (5), and *who* in (6). Similar phenomena happen to the use of *berapa* which is so far suspected to correspond to *how many* or *how much* in English. In example (7) below *berapa* is translated into *what* in English, and impossible into *how many*, such as shown by the ungrammatical (8):

> (7) Kamu tinggal di RT berapa?
>   You   live   at RT how many
>   'What RT do you live?'
> (8) *How many RT do you live?

Based on the facts above, this paper will try to reveal corresponding rules of the use of Indonesian question words *apa, siapa,berapa, di mana/ke mana, mengapa, and kapan,* which seem simply to correspond to *what, who, how many* or *how much, where, how, when,* and *why* in English. The constructivists have not profoundly studied these problems.

1.1. Previous Studies

To better understand differences between thought patterns of one culture and another reflected in languages, contrastive studies that try to compare the structure and system of one language with another are considered very important. Accordingly, many experts try to compare various linguistic aspects considered different and exciting. Several studies seem necessary to mention this matter. A study by (Kaplan, 1966) compares differences in rhetoric style found in 5 different languages in paragraphing their essay writing. He found that each language showed considerable differences. English speakers use straight-line patterns of thought, Arabic in a zigzag fashion, Oriental in a spiralling manner, and Russian and Roman are digressional see also (Wenguo & Mun, 2007). At the micro level, there are also several important studies to consider. (Gundel, 2008) studies the use of cleft sentences found in J.K. Rowling's novel, Harry Potter and The Philosopher's Stone, and their translations in Norwegian and Spanish. Cleft sentences are more frequently found in the Norwegian translation and are less commonly done in the Spanish translation, and it is somewhere in between in its English version. These facts are caused by the influence of Celtic Languages (especially Irish), which strongly prefer using cleft structures. (Magnus, 2008) focuses his study on the different positions of adverbs and their pragmatic consequence in Dutch and French. Because of the specific characteristics of negation particles in French, the adverbial constituents in this language cannot distribute in all positions.

Meanwhile, to focus attention, adverbial elements in Dutch can be placed or occur more freely. The study on semantic contrast is found in Amfo & Fretheim (2008), which tries to compare the meaning of words and semantically related terms in several European languages and their equivalent concepts found in Akan, a language used in Ghana. Both European languages and Akan have the concepts of "abroad" that can be used anaphorically and deictically to mean 'a way from the subject referent' and 'a way from the speaker's or writer's country'. Akan has some terms, such as *aburokyry,* which are very hard to correspond to abroad and other terms in European languages because they refer to 'parts of the world that white people dominate'. Meanwhile, the English concepts referred by *abroad* correspond to another term *ammanon*.

As far as English and Indonesian contrastive studies are concerned, many studies are found as efforts to synchronize various internal aspects of English and Indonesian structures. However, the results tend to be very general and superficial. (Kusumawati, 2019) survey concerns the differences and similarities found in Indonesian and English declarative sentences. This study is similar to one by Utami (2009) concerning the differences and similarities of English Indonesian basic sentence patterns. Because verbs must fill all English predicates, while not all Indonesian predicates must be done by verbs, the verbal clauses of Indonesian and English tend to be similar, but not to be so of the nominal, numeral, prepositional, and adverbial ones. Uktolseja et al (2019) state that the significant structural differences between English and Indonesian will cause a high rate of errors made by Indonesian learners. They did it when constructing various types of English sentences, such as declarative, negative, interrogative, and exclamatory. Still, it will be much lesser when they are constructing imperative sentences. Because the imperative sentence types in both languages are structurally quite similar. The errors arising from the lack of tenses and their possibility to be replaced by adverbials of time are the focus research done by Humaira (2015). The structural differences between English and Indonesian noun phrases will also cause many problems, especially in translation, as Fajri (2012)proved in investigating a chemistry textbook for senior high school students. Without any clear purpose, Hutahaean's study (2019) compares the affixes found in Hirata's novel "Laskar Pelangi" and its English translation entitled "The Rainbow Troops". A bit wider is the research done by Mena & Saputri (2018), which concerns Indonesian and English suffixes and prefixes found in the textual description of students' textbooks. Meanwhile, Sulaiman (2018) focuses his study on the similarities and dissimilarities use of English and Indonesian pronominals which cause difficulties to the learners who are native in both languages. Indonesian learners will find a lot of problems in mastering the third person singular of non-personal *it* when it

is used in nominative cases because this pronoun is not expressed. On the other side, the learners of English native are difficult to master the second person pronouns either plural and singular, nominative or accusative because they are expressed with different pronominals. Pravitasari's quantitative study concerns various errors made by fourth-semester students of STMIK Surakarta found in their essay writing (Pravitasari, 2022). Most of the errors tend to be influenced by the structure of the student's mother tongue with which they are more fluent.

The same reason is also indicated by Wijana's study (2022a) concerning how both English and Indonesian express time. Inspired by Dardjowidjojo's study (1986), Wijana (2022b) proves that the different perspectives of second language learners may also cause the errors. English native learners tend to have an active perspective, while Indonesian native learners do a passive perspective. As such, English Learners find it very difficult to construct a passive sentence like *Buku itu telah saya baca.* Influenced by their active perspective, they tend to yield *Buku itu saya telah membaca.* In contrast, Indonesian learners will feel strange when *I cut my finger.* Because of their passive perspective, they will be much easier to comprehend *My finger was cut*.

A contrastive analysis of the morphological system between local languages in Indonesia and Indonesian, i.e. Indonesian, Javanese, and Balinese, has also been carried out by Wijana (2021). He found that the Indonesian, rooted from Malay as the oldest member of the language family group, has the most complicated system compared to the two other members. This seems in line with the principle of ease of articulation in which the morphological rules of the three genetically related languages tend to be simpler in the course of time.

All these facts clearly show that up till now there is no study found to focus its attention for revealing the rules underlying the differences use of Indonesian *apa, siapa, berapa, di mana, ke mana, bagaimana, kapan,* and *mengapa* and their English equivalents *what, who, how many* or *how much, where, how, when,* and *why* that will become the attention focus of this research paper.

1.2. Theoretical Frame Work

According to Sapir, every culture has individuality (Duranti, 1997). As a part of the sociocultural entity, the language system will never be the same. The differences within various aspects of languages reflect how their speakers classify the word and life experiences (Whorf, 2012). Both English and Indonesian are genetically derived from different language families. English belongs to Indo-German, while Indonesian belongs to the Austronesian family group. Consequently, both languages show many differences at all structural and systemic levels. These facts, in turn, will cause a lot of difficulties for the learners of both sides in trying to master the linguistic rules of each language. The learners will tend to perform negative transfers in which they apply the rules of their mother tongue in learning the second or the target language. These negative transfers are commonly called interference because the more mastered rules of the native tongue interfere with the less mastered ones of the language the learners want to master (Richards et al., 1985). And the form of language yielded from this phenomenon is called interlanguage. Even though it is impossible to wipe out the interlanguage from the learners' verbal performance, its existence can be reduced to a minimum. As such, the contrastive studies which concern with endeavours of comparing synchronically the structures of languages of either belong to the same or different genetically family group, will be very beneficial to lessen the existence of the systematic errors of the learners in their efforts to master the rules of the target language. These differences can also bring significant impacts on translation matters. A literal translation is generally regarded as the most substantial procedure because its results constitute inputs for the whole process of translation (Machali, 2000). However, because each language has its individuality, the literal translation often brings unsatisfactory results due to internal and sociocultural factors, and several other procedures must be carried out. According to Newmark (1988), at least 14 approaches are needed by translators in any translation process. However, according to Machali (2000), there are five translation procedures considered most relevant concerning the translation involving Indonesian either as the source or target language. Those procedures are transposition (formal shifting), modulation

(semantic shifting), adaptation, contextual equivalence, and annotated equivalence. More narrowly speaking, there are big gaps, especially concerning transposition and modulation, concerning the use of interrogative markers between Indonesian and English. Accordingly, this paper will try to reveal the rules which underlie the similarities and the differences in the use of several Indonesian question words *apa, siapa, berapa, di mana, ke mana, bagaimana, kapan,* and *mengapa* and their English possible equivalents *what, who, how many* or *how much, where, how, when,* and *why.* The contrastivists and translation experts have not so far seriously studied this matter.

2. Methodology

This research constitutes a contrastive study which compares the synchronous similarities and differences in the use of English and Indonesian question words. Theoretically, without denying the central roles of external factors in influencing the success of learning activities, the structural similarities of the first language mastered by the learners will help and facilitates them to master the second language they are learning. Conversely, the structural differences will interfere with them to do so (Brown, 1980). The writer collects all data presented in this paper through the intuitive method as an Indonesian native. This is done by creating Indonesian sentences consisting of Indonesian question words such as *apa* 'what', *siapa* 'who', and *berapa* 'how many, how much' which grammaticality and acceptability are empirically tested with other native speakers. Further, those Indonesian sentences are compared with their possible English translation equivalents. Finally, through these contrasting efforts, the rules of the similarity and different use of the question words in both languages can be discovered. In what contexts the Indonesian word *apa* can be translated into *what,* and in what contexts *apa* has no translation equivalent, etc. In what context Indonesian words *siapa* can be translated into *who*, and in what contexts these words have translation equivalents, *what* or *whose*, etc. In what context *berapa* can be translated into *how many*, *how much*, or *what*. All Indonesian data are presented through three stages of glossing, i.e. Indonesian data, word-to-word translation, and free translation.

For example, to prove that *siapa* in Indonesian can be or cannot be replaced by *who* in English, the following (9) to (13) instances are used.

    (9) Siapa yang duduk di sana
       Who that sit   there
       'Who is sitting there'
    (10) Siapa ayahmu?
        Who father you
        'Who is your father'
    (11) Buku siapa ini?
        Book who this
        'Whose book is this'
    (12) Siapa namamu
        What name you
        'What is your name'
    (13) Dengan siapa kamu berbicara?
        With   who you   talk
        'With whom do you talk?

Examples (9) and (10) prove that siapa can be replaced by who asks a human. Human constituent, which fills genitive modifier, must be replaced by *whose* (11). *Siapa,* which refers to a personal name, cannot be asked by *who* in English, but *what* (12). In accusative cases, *siapa* corresponds to *whom* (13). Finally, the knowledge of these similarities and differences will be very fruitful in Indonesian and English learning processes.

3. Result and Discussion

Before moving to further discussions, it is better, to begin with types of interrogative sentences commonly found across languages. An interrogative sentence can distinct into two categories. i.e. yes-no questions and information questions. The former is any question that should be answered with *yes* or *no*, while the latter should be done with information relevant to the locution context. Based on these criteria, Indonesian sentences (14) and (15) are yes-no and information questions, respectively, the same as English sentences (16) and (17). The former is yes- no, while the latter is information one:

    (14) Apakah Anda sudah   belajar?
        What   you   already studied
        'Have you already studied?'
    (15) Di mana rumahmu?
        Where   house you
         'Where is your house?'
    (16) Did you do it at home?
    (17) Where do you live?

In formal styles, yes-no questions in Indonesian can be constructed using the question particle *apakah* 'what' (14). In contrast, English uses verbal marker movement for this purpose (16). For constructing information questions, both Indonesian and English use question words. Because a verb must not always fill Indonesian predicates and has no grammatical markers for tenses, the Indonesian question words should not be followed by verbs compatible with their time location (16). This is entirely different from English, in which the question words must always be followed by verbal marker movement (17). Using this simple characteristic, in the following sections, I will consecutively describe my research findings concerning the similarities and differences use of English and Indonesian question words.

3.1 *Apa* and *What*

Indonesian question word *apa* can be used to construct information interrogative sentences. Consider (18) to (20) below:

    (18) Buku apa   ini?
         Book   what this
         'What book is this?'
    (19) Ia membeli apa?
         He buy   what
        'What did he buy?'
    (20) Apa   saja yang kamu peroleh?
         What just that   you   get
         'What things did you get?'

Sentences (18) to (20) are information questions for they must be answered with information, such as (21), (22), and (23), and will be impossible to be responded with (24), (25), and (26).

    (21) Ini   buku cerita.
         This   book story
         'This is a story book.'
    (22) Dia membeli kue   lapis
         He buy   cake layer
         'He bought layer cakes.'
    (23) Yang saya peroleh hanya majalah
         That I   get   only magazine
         'What I got is only magazine'

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    (24) *Ya/tidak/bukan
        Yes/no/not
    (25) *Ya/tidak/bukan
        *Yes/no/not
    (26) *Ya/tidak/bukan
        *Yes/no/not

The Indonesian question word *apa* in information question corresponds to the question word *what* in English because (18), (19), (20) are respectively equivalent to (18a), (19a), and (20a) below:
    (18a) What book is this?
    (19a) What did he buy?
    (20a) What things did you get?

Indonesian word *apa* and its formal equivalent *apakah* can also be used to construct yes-no question sentences, such as in (27) and (28) below:
    (27) Apa(kah) anda membeli buku?
        What   You buy   book
        'Did you buy a book?'
    (28) Apa(kah) kamu ada di rumah nanti sore?
        What   you be at home next evening
        'Are you at home this evening?'

Both (27) and (28) are yes-no questions. They respectively can be answered with (29), (30) and (31), and (32) below:
    (29) Ya, saya membeli buku.
        Yes, I   buy   book.
        'Yes I bought a book'
    (30) Tidak saya tidak membeli buku.
        No, I   not buy   book
        No, I did not buy a book'
    (31) Ya, saya ada di rumah nanti sore.
        Yes, I be at home next evening
        'Yes, I am home this evening'
    (32) Tidak, saya tidak ada di rumah nanti sore.
        No, I   not be at home next evening
        'No, I am not at home this evening'

Apa or *apakah* in (27) and (28) which function as interrogative yes or no question markers, do not correspond with *what* in English. English expresses these sentences by moving the verb markers to the front of the sentences, such as seen in (27a) and (28a) below:
    (27a) Did you buy a book?
    (28a) Are you at home this evening?

Indonesian yes-no questions can also be constructed without *apa* or *apakah* used for informal speech situations. So, (27) and (28) can be modified as (33) and (34):
    (33) Anda membeli buku?
        You buy   book
        'Did you buy a book?'
    (34) Kamu ada di rumah nanti sore?
        You be at home next evening
        'Are you at home this evening?'

For this matter, *apa(kah)* for forming a yes-no question is often treated as a question particle distinct from the word apa(kah) used to construct information questions.

For asking the speaker's condition Indonesian word *apa* does not correspond to English *what* but *how*. Consider the following (35):
    (35) Apa   kabar?

What news
'How are you?'

The English expression of (35) is (35a) below instead of (35b):

(35a) How are you?

(35b) *What news?

Sentence (35b) is acceptable in seeking the news the speakers want. Consider dialogue (36) below:

(36) + What News?

    - It was Badminton news.

Indonesian question word *apa* can be preceded by *naik,* and *dengan* means 'climb' and 'with' to ask how the interlocutor does something being questioned. For this matter, the Indonesian *apa* corresponds to *how.* See (37) and (38) below:

(37) Naik   apa   kamu ke Sana?

    Climb what you   to   there

    'How did you go there?'

(38) Dengan apa   kamu datang ke sini?

    With   what you   come   to here

    'How did you come here?'

The English equivalents for (37) and (38) are (37a and (38a) below:

(37a) How did you go there?

(38a) How did you come here?

Apa in context (37) and (38) do not correspond to English *what* because (39) and (40) below are unacceptable in English.

(34) *By what did you go there?

(35) *With what you came here?

Conversely, (37a) and (38a) are often clumsily translated into (39) and (40) below by the Indonesian learners:

(39) Bagaimana kamu pergi ke sana?

    How   you   go   there

    'How did you go there?'

(40) Bagaimana kamu datang kemari?

    How   you   come   here

    'How did you come here?'

3.2 *Siapa* and *Who*

Words *Siapa* in Indonesian, which seek information about 'people', generally corresponds with 'who' in English. Consider (41) to (43) below:

(41) Siapa menemukan Benua Amerika?

    Who that find   continent America

    'Who found American continent?'

(42) Kamu bertemu dengan siapa?

    You   meet   with   who

    'Who did you meet?'

(43) Siapa itu?

    Who that

    'Who is that?'

The English equivalents for these last three sentences are (41a), (42a), and (43a) below:

(41a) Who found American continent?

(42a) Who did you meet?

(43a) Who is that?

Siapa in Indonesian is used to ask for someone's and pet's names. See (44) and (45) below:

(44) Siapa nama ayahnya?
     Who name ayah his
     'What is his father's name?'
(45) Siapa nama anjingnya?
     Who name dog his
     'What is his dog's name?'

The English expressions for (44) and (45) are (44a) and (45a) below:

(44a) What is his father's name?
(45a) What is his dog's name?

What in (44a) and (45a) can not be replaced by *who* because (46) and (47) are unacceptable in English.

(46) *Who is his father's name.
(47) *Who is his dog's name'

Siapa in Indonesian is translated into *who* and *what* in English if it occurs in nominative cases, such as in (48) to (49) and their English equivalents.

(48) Siapa mensponsori Anda?
     Who   sponsores   you
     'Who sponsores you?'
(49) Siapa nama kucing itu?
     Who name cat   that
     'What is the cat's name?'
(48a) Who sponsores you?'
(49a) What is the cat's name?

However, in the genitive and accusative cases, *siapa* corresponds to *whose* and *whom.* See (50) to (51) and their English equivalents (50a) and (51a) below:

(50) Buku   siapa ini?
      Book who this
      'Whose book is this?'
(51) Dengan siapa kamu pergi semalam
      With   who you   go   last night
      'With whom did you go last night'
(50a) Whose book is this?
(51a) With whom did you go last night

Siapa cannot be substituted with who in (50) and (51). Consider (52) and (53) below:

(52) *Who book is this?
(53) * With who did you go last night?

For asking predicate, Indonesian can construct interrogative questions using relativizes *yang* 'that'. See (54) to (57) below.

(54) Siapa yang membeli buku itu.
     Who that buy   book that
     'Who bought that book'
(55) Siapa yang dipukul oleh polisi itu?
     Who that hit   by   police that
     'Who was hit by the police'
(56) Siapa yang kamu panggil?
     Who that you   call
      'Who did you call'
(57) Siapa yang tahu?
     Who that know
      'Who knows?'

Sentences (54), (55), (56), and (57) are expressed differently in English. See (54a), (55a), (56a) and

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(57a) below:

> (54a) Who bought that book?
> (55a) Who was hit by the police?
> (56a) Who did you call?
> (57a) Who knows?

Sentences (54) to (57) can be answered with (58) to (61) below:

> (58) Yang membeli buku saya
>   That buy   book I
>   'It was I who buy a book'
> (59) Yang dipukul   polisi   orang itu
>   that was hit   police person that
>   'It was that person who was hit by the police'
> (60) Yang saya panggil dia.
>   That I   call   he
>   'It was he who I called'
> (61) Yang tahu   dia
>   That know dia
>   'It was he who knows'

The English equivalents for (58) to (61) are (58a), (59a), (60a), and (61a) below:

> (58a) It was I who buy a book.
> (59a) It was that person who was hit by the police.
> (60a) It was he who I called
> (61a) It was he who knows

3.3 *Berapa* and *How Many/Much*

All things related to the number in Indonesian can be questioned with *berapa.* See (62) to (66) below:

> (62) Berapa   mobilmu?
>   How many car you
>   'How many cars do you have?'
> (63) Jam berapa   kamu bangun setiap pagi?
>   o'clock how many you   awake every morning
>   'What time do you get up every morning?'
> (64) Berapa   jam   kamu tidur   setiap hari?
>   How many o'cklock   you   sleep every day
>   'How many hours you   sleep every morning?'
> (65) Berapa   kali anda makan setiap hari?
>   How many times you eat   every day?
>   'How many times do you eat every day?'
> (66) Rumahmu nomor   berapa?
>   House you number   how many
>   'What number is you house?'

Sentences (62) to (66) correspond to (62a) to (66a) below:

> (62a) How many cars do you have?
> (63a) What time do you get up every morning?
> (64a) How many hours you   sleep every morning?
> (65a) How many times do you eat every day?
> (66a) What number is you house?

In English, the amount or quantity of time, length, frequency, distance, thing, substance, etc. can be questioned with *how many, how long, how far,* and *how much* in which the former for a countable noun and the later for countable one. See (67) and (71) below:

(67) How many times do you have salad every day?
(68) How long will you stay here for?
(69) How far is your house from here?
(70) How much salt do you need?
(71) How much sugar is left in the kitchen?

In Indonesian, the question words that need to use in translating (67) to (71) are *berapa kali, berapa lama, berapa jauh,* and *berapa banyak,* such as shown by (72) to (76) below:

(72) Berapa   kali   anda makan salad setiap hari?
     How many times   you   eat   salad every day
     'How many times do you have salad every day?'
(73) Berapa lama anda akan tinggal di sini?
     How   long you will live   here
      'How long you will you live here?'
(74) Berapa jauh rumahmu dari   sini?
      How   far   house you from here
     How far is your house from here'
(75) Berapa banyak garam yang anda butuhkan?
     How   many   salt   that you   need
      'How   much salt do you need'
(76) Berapa banyak garam yang tersisa di dapur?
      How   many   salt   that rest   in kitchen
     How much salat left in the kitchen'

Sentences (70) and (71) are impossible to express into (77) and (78), and this indicates the difference between countable and uncountable matter.

(77) *How many salt do you need?
(78) *How many sugar is left in the kitchen?

If *berapa* has no relation with number, quantity and amount, it will correspond to *what* in English. See (77) to (79) below:

(77) Jam   berapa   besok   kamu berangkat
     o'clock how many tomorrow you   depart
     'What time will you depart tomorrow?'
(78) Nomor   berapa kursimu?
      number   how many chair you
      'What number is your seat?'
(79) Tahun berapa   kamu di sana?
      Year how many You   there
      'What year were you there'

The English expressions for (77), (78), and (79) above are (77a), (78a), and (79a) below:

(77a) What time will you depart tomorrow?
(78a) What number is your seat?
(79a) What year were you there?

Berapa in the last three examples cannot be corresponded to *how many* in English because (80), (81), and (82) are not grammatical:

(80) *How many times will you depart tomorrow?'
(81) *How many numbers is your seat?
(82) *How many years were you there?

3.4 *Di mana* and *Where*

For asking everything concerning a place or places, Indonesian uses the question word *di*

mana, such as seen in (83) to (85) below:

> (83) Di mana kamu tinggal?
>   Where   you   stay
>   'Where do you live?'
> (84) Di mana kamu taruh kaca matamu?
>   Where   you   put   glass eye you
>   'Where did you leave your glasses'
> (85) Di mana saya dapat membeli novel   berbahasa   Inggris?
>   Where   I   can   buy   novel use language   English
>   'Where can I buy English novels?

The Indonesian question word *di mana* in (83), (84), and (85) corresponds to *where* in English, such as seen in (83a), (84a), and (85a) below:

> (83a) Where do you live?
> (84a) Where did you leave your glasses?
> (85a) Where can I buy English novels?

Indonesian differentiates between question words for asking static places and one for expressing goal or destiny to where the interlocutor wants to go. The former Indonesian speakers use *di mana,* and during the use *ke mana* the latter. Compare (83), (84), and (85), which are static, too (86), (87), and (88) below, which are dynamic:

> (86) Kemana   kamu pergi?
>   To where you   go
>   'Where will you go?'
> (87) Ke mana kamu semalam?
>   To where you last night
>   'Where were you last night?'
> (88) Ke mana   kita harus mencarinya?
>   To where we   must   search it
>   'Where must we find it?'

The English equivalent of (86), (87), and (88) are (86a), (87a), and (88a).

> (86a) Where will you go?
> (87a) Where were you last night?
> (88a) Where must we find it?

These facts indicate that both Indonesian *di mana* and *ke mana* are translated into *where* English. In Indonesian *di mana* in (83) and (84) are impossible to be substituted with *ke mana.* In Indonesia, sentences (89) and (90) are considered strange.

> (89) *Ke mana kamu tinggal?
> (90) *Ke mana kamu taruh kaca matamu?

> *Yang mana* is an Indonesian interrogative expression containing *mana* used to ask for an alternative of entities. The expression is *yang mana.* In English, these interrogative phrases correspond to different expression, i.e. *which one*, such as shown by the following (91), (92) and their English equivalents (91a) and (92a).

> (91) Yang   mana   kepunyaanmu?
>   Which where possesion you
>   'Which one is yours?'
> (92) Yang   mana   akan   kamu pilih?
>   Which where   will   you   choose
>   'Which one would you choose?'
> (91a) Wich one is yours?
> (92a) Which one would you choose?

3.5 *Bagaimana* and *How*

Indonesian question word *bagaimana* generally corresponds to the English *how*. This word is used for questions about state and way of doing something, such as shown by (93) to (95) below:

(93) Bagaimana dengan hasil   ujian saya?
      How   with   result test I
      'How about my test result?'

(94) Bagaimana khabar ibumu?
      'How   news   mother you'
      'How is your mother?'

(95) Bagaimana kalau kita membuat kue   terang bulan?
      How   if   we   make   cake light moon
      'How if we make a pan cake?'

Bagaimana in sentences (93), (94), and (95) have English correspondences (93a), (94a), and (95a) below:

(93a) How about my test result?
(94a) How is your mother?
(95a) How if we make a pan cake?

Sentence (94) is a bit formal compared to one using *apa*. For more clearly, see (96) and (97). All of them correspond to *how*:

(96) Apa   khabar?
      What   news
      'How are you?

(97) Bagaimana Khabar?
      How   news
      'How are you?'

3.6 *Kapan* and *When*

Indonesian has two words for asking time. Those are *kapan* and   *bila*. *Kapan i*s more common than *bila,* which only appears in literary speech style. Meanwhile, English only have *when* to express it. See the following (98) and (99):

(98) Kapan kamu pulang?
      When you   go home
      When will   you go home?

(99) Bila   hal   itu   terjadi?
      When matter that happen
      'When did it happen?'

Through the glossing equivalents, both *kapan* and *bila* in Indonesian are equal to *when* in English.

3.7 *Mengapa* and *Why*

To ask about reasons underlying something or a state, the Indonesian speakers use the question words *mengapa* and *kenapa. Kenapa,* in this matter, is less formal than *mengapa.* See (100) and (101) in which both mengapa and kenapa correspond to the English question word *why*:

(100) Mengapa kamu masih di sini?
       Why   you   still   here
       'Why are you still here?'

(101) Kenapa kamu nggak ke sana?
       Why   you   not   there
       'Why don't you go there'

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Mengapa has informal equivalents, i.e, *ngapain.* This equivalent can be used as predicate of a clause for asking what the speaker is doing, such as seen in (102):

(102) Ngapain   kamu di sini?
      Doing what   you   here
      'What are you doing here?

Kenapa which functions as a predicate of clause is used for asking anything happened to the interlocutors, such as shown by the following (103):

(103) Kamu kenapa?
      You   what matter
      'What happen to you?'

Therefore, not all *kenapa*, and *mengapa* variations must be translated into *why.* In (102) and (103) above in which they are functioned as the predicate clause, they correspond to English question *what.*

4. Conclusion

Despite its function as means of communication, any language is used by its speakers to think of social phenomena that happen within their society. Because all social phenomena are a different reality, any language is essentially a reflection of another way of thinking possessed by each society. Accordingly, any language will have particularities in expressing cultural aspects of its speech community. These particularities are reflected in the structure and system of a language, and the use of question words such as *apa, siapa,* and *berapa* and its literal equivalent *what, who* and *how many/much*, is no exception. Not all Indonesian question words can be translated into their literal equivalents in English. The Indonesian question word apa can possibly correspond to what but apa or its more formal form apakah has no correspondence when used in yes-no question sentences. The Indonesian word *siapa* is used to seek information about humans, human names, or pet names. For asking questions about human and pet names, this world will correspond with *what* is in English. For genitive and accusative cases, the Indonesian question word *siapa* corresponds to English *whose* and *whom* instead of *who*. All matters related to numbers can be questioned using *berapa* in Indonesian. In English, only anything related wh quantity, number, or amount can be questioned using *how many* or *how much.* Using a number unrelated to the real number, quantity, or amount in Indonesian will correspond to *what*. Indonesian differentiates question words used for asking static place di *mana* and *ke mana* destined place, which in English are both questioned using *where*. For the alternative question, Indonesian uses the word *yang mana* which corresponds to *which one*. Indonesian has two question words for asking time of happening, i.e. *kapan* and its literary equivalent *bila*, which are expressed using *when* in English. *Mengapa* and *kenapa* are Indonesian questions for seeking reasons which correspond to English *why.* However, when they are used as clause predicates, they correspond to what the interlocutor(s) doing, which must be translated into what, such *as Ngapain Kamu?* which is equal to *What are you doing?* or *Kamu kenapa?* which is equal to *what happens to you?*.

Other researchers must follow up on this preliminary research supported by abundant evidence about the difficulties of both Indonesian and English learners in their efforts to master the usage rules of the question words in both languages.

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