

Comparison of 'Advice' in Alani Hapogosan' and the Pursuit of Happiness' Film

Christina Natalina Saragi

Faculty of English Education

Nommensen HKBP University, Pematangsiantar, Indonesia

Abstract: *In this research, the writer used qualitative comparison as research design, and the source of data is put from the dialogue of Alani Hapogosan and The Pursuit of Happiness Film.,the writer stated the problem, how to distinguish the speech act in advising Batak language and English language?, whereas these two tribes have different languages and cultures, and,How was power speakers in telling speech acts of advising so heard by the hearer ,Was there any influences of culture toward language of advising speech ? Writer found some differences were: Distance, naming system of titles, figurative meanings, whereas in English they use proverb to describe their advice. The similarities are All language delivered clearly, firmly, not convoluted, using figurative language, directly. Social status did not affect a person's right to give advice, but returns to age, Suggestions of advice delivered sounded painful but not considered heartbreaking. In terms of sentence form the statement but imperative. From the analysis can be concluded. The higher age of a person, the more visible power in the delivery of speech advice will be. However, in English language power is influenced by the position of the speaker, the higher the position of someone then the more visible power speakers in speaking utterances of advice. The choice of speech that is spoken when conveying advice is strongly influenced by culture, especially within the Batak. The polite words that come out when acting out to advise the elderly are due to cultural factors, as well as the naming system that is said when giving advice is also influenced by culture. Moreover in English delivery of direct advice, not distant, to do points, not convoluted is due to individualistic British culture and do not like to be too emotionally involved in the interests or problems of others. Then it can be concluded that culture influences speakers in giving advice.*

Keywords: *Advising, culture, directive, illocutionary, language, speech act*

I. INTRODUCTION

Language is often separated from Culture (culture), and some even assume that language has nothing to do with culture. Chaer in suwarno et al (2003: 32) defines language as an arbitrary sound symbol system used by social groups to cooperate, communicate and identify. As a system, language at the same time is systematic. This means language is organized according to a pattern, not randomly arranged, in other words, it is not a single system, but from subsystems, such as phonology, morphology, syntax and semantics. While arbitrary means there is no obligatory relationship between the symbol of the language (the tangible sound) with the concept or definition referred to the symbol.

According to the Canadian Commission for UNESCO as quoted by Nur Syam said culture is a dynamic value system of learning elements that contain assumptions, agreements,

beliefs and ordinances that allow group members to connect with others and establish communication and building their creative potential.

It is clearly understood that the distinction between language and culture, Koentjaraningrat, adds in his book *Sociolinguistics* (1985) that language is part of culture. That is, the position of the language is subordinate to the position of culture, but it is closely related. Different cultures will operate differently (Leech, 193: 15) Therefore, there needs to be an effort to understand inter-ethnic cultures. Understanding of culture according to the theory of ethnomethodology (Rihards, 198: 97) is possible because of the shared knowledge (Shared knowledge) between cultural stakeholders.

The procedure of communicating or speaking between a group of people with different cultures would result in different communication patterns or speeches. Cultural phenomenon between a tribe with other ethnic groups is certainly not the same. The uniqueness and local uniqueness are the things that color every culture. The uniqueness and uniqueness of course will also imply to the language because language is part of the culture. As is the case with the Batak community and British society, based on the above theories it is said that cultural and linguistic differences will produce different patterns of communication, it can be proven. Simanjuntak (2001: 16) said that in general the communication procedure of Batak society is identical with "rough", because the voice of the Batak people is hard because of geographical influence, the location of the tribe of Batak people who make the Batak people's voice is loud, so to reveal what whether or not he is polite or not with a loud voice, then not "convoluted or polite", "yes" yes, "no say no", while in British society in general (Anna wierzbicka, 2003) , when they say it sounds "very polite", for example to say "ask for help" they must say the word "please", for example, could you help me, please, and so when "refused," politely uttered, for example, no, thanks sir. "Likewise in expressing feelings, such as advising, apologizing, giving opinions, suggestions, rejecting, banning, etc. may have a difference, it's similarity or similarity.

In this case ,the writer stated the problem into three parts, the first how to distinguish the speech act in advising Batak language and English language?, whereas these two tribes have different languages and cultures, and , the second was ,How was power speakers in telling speech acts of advising so heard by the hearer ?, the third was, was there any influences of culture toward language of advising speech ?

Based on the previous work that has been discussed by Ahmad Kaffi (2014), he did a research about *The Use of Teachers' Advice to The Students in SMA Negeri 1 Tebing-Tinggi* . The researcher found that, there was the positive influence of teachers' advice to the student in SMA Negeri 1 Tebing Tinggi, another research also did by Trisna M.M Sondakh (2014). In her research found that the kinds and functions of the illocutionary act were found in the film "The Change-Up". It is classified into five categories, those are assertive: stating, suggesting, vowing and reporting; directives: ordering, commending, requesting, and advising; commissives: promising and offering; expressive: thanking, praising, and blaming; declarations: naming, suspending, and declaring.

The writer also decided to choose the two films in order to distinguish how the speech act in advised Batak people with English people, whereas these two tribes have different languages and cultures, How strong or power speakers in telling speech acts advice so heard by the partners said, To know that there is a cultural influence of a speaker in giving a advice view of the

language spoken by the speaker to his or her partner. whether there are similarities between them, the following will be explained in more depth.

The writer hoped, this research can give contribution to grand theory of this study, which is speech act. The contributions are language as a product of culture, involved in generating rules speech act, the rule has meaning that is when selecting words in the locutionary act that impacts the illocutionary and perlocutionary and to enrich sense of meaning in advising speech act.

II. THEORETICAL REVIEW

2.1 Speech Acts

An utterance not only has an explicit meaning but also an implicit meaning. The implicit meaning can be known from the actions one performs when he speaks (then called speech acts). From there came the theory of speech acts. Austin (1962) states that speech acts are actions that appear when you say something.

Austin distinguishes speech acts analysis into three parts:

1. Locutionary, namely the act of saying things with words or sentences according to the meaning contained in the dictionary and in accordance with the rules of syntax

2. Illocutionary, acts of speech that contain intent; relating to who speaks, to whom, when, and where the act of speech is done

3. Perlocutionary, namely acts of speech that intended to influence partners

According to Yan Huang (2007:27) Directives are those kinds of speech act that represent attempts by the speaker to get the addressee to do something. They express the speaker's desire/wish for the addressee to do something. Paradigmatic cases included advice, commands, orders, questions, and request.

2.2 Advice

Humans are social beings that cannot be separated from or without interaction with the surrounding. The reflection of a human being as a social being can be seen from how one can or live in society, he chooses a place of society as a place to make him a social being. In society, we cannot be separated from the name of interaction or communication, which communication will run smoothly in a community when communicated in language. Language as a communication tool used to exchange information in different types of speech acts is highly recognized

Talking about speech acts, acts of advising speech, is a speech act that is directing a person to the good and true direction. According to prayitno(2011) advice is a clue that contains lessons and good picked from the speaker who can be used as a reference or reason for the partners said to do something. Advice is liked a book used as a references by humans to help solve Sesutu that we do not know, with the reference then whatever we do must be finished or successful, because the advice that can be said in the form of instructions

While the definition of advice according to the language and terms that mean smooth, pure, and clean which is the opposite of the word dirty or cheating. Thus, the words of advice must be far from the form of cheating or dirty motivation. While the definition of advice according to the term is a word that expresses a form of desire, goodness to the object given

advice. Based on the above explanation it can be concluded that the advice is an expression in which the words spoken must be fine, clean and expected to direct us to properly direction

While the definition of advice in counseling is a direction that is given by the counselor through the words of an honest, smooth, good and full of motivation to someone who is in the guidance.

So it can be concluded the advice is a phrase that is said through words which are subtle, polite, clean, honest, good, and full motivation to be made by the partner said as a reference or guidance in running his life

2.3 Compare forms of "Advice" in Batak and English (Looking for Similarities and Differences)

2.3.1 Advice in Batak Language

The term 'Poda', is a familiar word in the civilization of Batak tribe. Poda is an advice, a teaching, a mandate given to people. The form of advising speech is a form of communication which must be considered in order to be understood by speakers and partners said. In Batak society, culture advice it is a common thing in use in every circulation communications. This circumstance encompasses every aspect of Batak society in formal and informal activities, large and small events, acts of advising are often used, for example in weddings, death rituals, entering new homes, formal baptisms, while informal ones include communication parents to their children, communication between friends with friends both age and age difference.

Things to be considered by batak speakers in giving advice, in Batak culture (Pasaribu, 2004) are;

- Advice given is open or direct, especially in the family environment
- The advice given is not complicated, clear, easy to understand and does not offend the partner said
- Convey the content of the advice clearly
- The advice of the Batak people is for the good. Although it sometimes makes the listener hurt, but basically leads to a positive direction
- Batak people's advice generally uses parables
- A person's age affects how a person gives advice
- Batak people's advice generally uses figurative meaning

2.3.2 Advice in English Language

Things that should be considered by the British community in giving advice (Wierzbicka, 2003: 25) are:

- Inaudible distance (distance) between speakers with partners said to communicate, between family or boss,
- Direct sound (Directness)
- No convoluted and very clear express his speech,
- The presence of eye contact

For a much stronger advice, be able to use have to or must.

For example: - You must see the principal. (You must meet the principal.)

- You have to listen what the teacher will

- You can also use imperatives to give advice. Imperative is a sentence used to give a command or a clue. One of the cirri of the imperative sentence is not to use subject (you)
for example: Stop drinking too much
Do not open the door

2.4 Movies

2.4.1 Film Alani Hapogosan

Stories of film "Alani Hapogosan" whose script is written with Bonardo Sinaga. Bonardo Sinaga, director of the alumni of one of the film study centers in Italy and Switzerland is sure, not just lift the story with the setting of Lake Toba and a number of beautiful places in North Sumatra but emphasizes the local wisdom factor. This film is played by several characters, among others, the Sahat and Mrs. Sahat, Sonadang and Mrs. sondang (neighbor of the sahat), Ingot (friend of the sahat), Amani Lesta and Nai Lesta (Uncle and aunty of Sahat) who live in the city of Medan, Lesta and Maria (cousin of the Sahat), simanjuntak (Ingot's uncle), Some of Sahat's teachers

This film tells about the struggle of Sahat, an orphan who lived below the poverty line who lived in a hut that almost broken in a village, precisely on the edge of Lake Toba who wanted to continue his education to high school level, hi uncle provided assistance to him to continue school in Field. The struggle be ginned when Sahat arrived at his uncle residence in Medan, Sahat may continue his studies as long as he wanted to be a maid, Sahat undertakes it by working as a maid in his uncle's house, one day sahat is accused of stealing his aunt's bracelet, but he did not claim because he feel did not do that, finally he was told to go from home, and sahat went out because sahat thought, that he would not be able to continue school again, well at that time the Sahat joined with the Ingot and worked as a drug courier, the life of the shat is destroyed, up to when he in fight by bandits and finally Ingot's uncle came to rescue him, short story Sahat continued his studies and became successful and finally married and returned to his bone home to excuse as about to marry the girl of his heart, Sondang.

2.4.2 Pursuit of Happyness

The story begins in 1981 in San Francisco, California. Linda and Chris Gardner live in a small apartment with their 5-year-old Christopher. Chris is a salesman who spends all the family savings on buying a franchise to sell portable bone density scanners. This scanner is capable of producing images better than X-ray, but most doctors met Chris assume that the price is too expensive. Linda, his wife, works as a laborer in a laundry. The little family started to break up when they realized they could not afford the rent and the bills that were accumulating. Circumstances worsened by the habit of parked his car carelessly. Unable to pay a ticket, Chris's car was eventually confiscated. At its peak, Linda leaves Chris and goes to New York City. Initially he wanted to bring with Christopher, but failed at Chris's request.

In a state of despair, Chris accidentally met someone who brought a red Ferrari. Chris asks the man what work he does to buy a luxury car? The person replied that he was a stockbroker. From then on Chris decided to make a career as a stockbroker.

Chris accepted an unpaid internship offer at a brokerage firm Dean Witter Reynolds that promised work for the best interns. In that unpaid internship, Chris started to run out of money.

Eventually he was expelled from his rented house and became homeless. For several days he slept in public places, but later he decided to sleep in a Glide Memorial Church shelter home. Due to space limitations, they had to queue up to get rooms. Sometimes they succeed, sometimes fail and are forced to sleep outside. This poverty and homelessness further encouraged Chris's determination to carry out his duties diligently and got a job at Dean Witter Reynolds.

At the end of the story, Chris managed to become the best participant and accepted to work there. A few years later, he founded his own brokerage firm, Gardner Rich. In 2006, he sold a small portion of his stake and managed to earn millions of dollars

III. RESEARCH METHODOLOGY

3.1 Research Design

The design of this research was qualitative comparison.

3.2 Sources of Data

The data used in this scientific work is taken from two films each titled "Alani Hapogosan" and "The Pursuit of Happiness" which tells about the struggle of parents for the sake of family and child. Both films were chosen because both of them have similar genres and story content. Each of these two films contained a dialogue containing the advice given. This tutorial is used as data that is processed and analyzed.

3.3 The Procedure of Collecting Data

The data collection procedure conducted in this study are as follows :

1. Listening carefully to the film "Alani Hapogosan and The Pursuit of Happiness as a whole.
2. Record a dialogue with the meaning of giving advice in the film "Alani Hapogosan and The Pursuit of Happiness" carefully by using transcript and reflective notes.
3. Classify speech data based on the aspects to be studied ie advise.
4. After classifying the dialogue that has been ditrankrip, then analyzed based on the form and its meaning
5. Collected data is documented to be used as a source of information in the work of researchers

3.4 Data Analysis

The data has been collected and classified, then analyzed based on the theories of Pasaribu, (2004) for Batak language, and Based on English language (Wierzbicka, 2003: 25)

IV. DATA ANALYSIS AND FINDING

4.1 Data Analysis

4.1.1 Comparison of Advice in Batak and English

Comparison of Advice in Batak and English Language has been obtained from the dialogue or speeches in the film 'Alani Hapogosan' (Because Poverty) with the film 'The Pursuit of Happiness' (Reaching Kebahagiaaan). The comparison of this advice can be seen from the

differences and similarities of the two languages when used in advising. Differences and similarities can be seen from the data that has been classified based on things that should be considered by the speakers of Batak language in giving advice, in Batak culture (Pasaribu, 2004) is; Open or direct, not complicated, clear, easy to understand and do not offend the partner said, firm, Batak Advice the purpose for good. Although it sometimes makes the listener hurt, but basically leads to the positive, Batak people's advice generally use proverb. Age owned by someone affects the way a person gives advice (Old to Old, Old to Young, Young to Old, and Young to young), and Advice Batak people generally use the meaning of figures. In English Things to consider by the British community in giving advice (anna wierzbicka, 2003: 25) are: Not heard there is Distance (Distance), Directly heard (Directness), No convoluted, and very firmly express his speech, The eye contact, using have to or must, you can also use imperative to give advice. The classified data (can be seen in appendix) will then be analyzed by looking at the differences and their similarities. The following is an analysis of the Differences and their similarities:

4.1.1.2 Advice Analysis in Movies "ALANI HAPOGOSON"

Things to be considered by batak speakers in giving advice, in Batak culture (Pasaribu, 2004) are:

Advice given is open or direct, based on this data "**Toe ma Eda, Sabar ma edaku, Martangiang hita, anggiat muba ito I**" (**Okay, your patience, never saturated Praying us, hopefully repent brother was**). The form of sentence, advice in the language batak expressed in the form of statements, in terms of its pragmatic meaning, the advice is imperative, **Toe ma Eda, Sabar ma edaku, Martangiang hita (Okay, your patience, never saturated Praying us), which means enjoining prayer**, has a system of naming or kinship titles with speakers with partners. The mention of the title of kinship must be involved, speakers or partners because it is abstinence in the speech of batak language without using title to mention the opponent of his speech, for example: the word eda is used as a fellow woman title at the same age or the same relative or designation for the wife of the younger or brother of Ito's brother, while for and the word "**ito**" (**Brother/sister**) is mentioned to call a brother with a sister or a woman with a man, the election of a word, by a speaker who advises to sound polite because of the influence of the family tree

The advice of the Batak people is for the good. Although it sometimes makes the listener hurt, but basically leads to a positive direction. Based on this theory, the authors found the data, "**e, to ho do I lae, minum ma hita, molo inang- inang ko songon nai Leasta I, nga hu tukar tambahanon, nunga unang pola be pikiri I**" (**have a drink, you need not think about it, if my wife like nai lesta, I will find new wife**). The author also adds in his analysis that the meaning of pragmatic is imperative, the more familiar friendship of the speaker to the said partner, the less formally the utterances are uttered and usually it will not cause hurt among the speakers and partners said

The advice is not complicated, clear, easy to understand and not offensive to his partners, this statement fits with the data "**nga tum loja au mandokkon tu ho, sian na hu tanda ho, unang ulahon mu na martiga-tiga narkoba I**" (**I have been repeatedly advising you ever since you've known me, do not be a drug messenger**). The author finds that in speech advise,

the pragmatic meaning is imperative, speakers directly speak utterances to speakers, there is no distance between speakers with partners said.

Conveying the contents of the advice with a firm, materialized from the data **Sada nai” ikkon ingottonmu, ima martangiang jala ikkon tong-tong laho ho tu gareja, sahali pe sotung hea itinggalho ho amang. Ingot da amang, biar mida Jahowa do mula ni hapistaran, ala I halak na oto mandaisi hapistaran dohot pangajaran** “(One more thing to remember, to pray and to go to church, do not ever leave it. Remember ya son; Fearing God is the beginning of knowledge, but fools insult wisdom and upbringing). The author finds the pragmatic meaning used in batak language advice is imperative **”martangiang, jala ikkon tong-tong laho ho tu gareja, sahali pe sotung hea itinggalho ho amang”(One more thing to remember, to pray and to go to church, do not ever leave it)** which means never forget to church. Parent’ advice in batak content often pressed the contents of the verse Bibles that require the companion to obey His command firmly, in prove with the word **”ikkon ingoton mu, sahali pe sotung (One more thing to remember), .**

A person's age affects the way a person gives advice (Old to Old, Old to Young, Young to Old, Young to Young). (a) **Old Data to the Old ”Nungga ma eda patulus ma roham, asa borhat denggan ibana tu parjalangan eda”(Sift your heart eda, let smoothly our child's departure to the overseas)**. Based on the content of advice given between the Old to the old can be seen that the language in use is very nurturing, shown from the spoken language, speakers seem caring the partner said, his language still contains the meaning of pragmatic imperative and directing in a good direction and positive (b) **Old to Young Data “alai sahat, burju- burju ma ho da amang di huta. Asa tandaho nah hea sikkola I parsikkola ta on. Ingot da sahat, rikkon hian do na marsikkola on. Age pe di huta sarupa doi da amang”(But sahat, be good in the village. Let people know you've been to school. Remember that Sahat is so important that school is. Even in the village, it's the same)**. The meaning of Pragmatic, the advice spoken by the speaker to the spoken partner is imperative, the utterance spoken by the speaker is also nurturing, subtle, to be noticed by the partner, and then directly, there is no distance between the speakers and the partners. (C) **Young Data to the Old ”Mary: Dang boi songoni mak, I dope ibana mulak ”(Don’t do like that mom, he just come back)**. The pragmatic meaning of the expression of the advice conveyed by the speaker to the speaker is imperative, but in the informal situation the spoken counterpart does not listen to the utterance of the advice spoken by the speaker because the spokesman assumes it is inappropriate to remember the speaker is young, (d) **Young Data to Young ”molo di kota on, inkon malo-malo do hita mangolu, tu aha hita mangusande tu asing, agape pe pamili ta I”(If in this city, we are smart, we live, what is dependent on others, even though it is our family)**. The author finds that based on the advice spoken by the speaker to his or her partners, the pragmatic meaning is imperative, then immediately uttered, but the advice uttered by a person of the same age, young to young does not consider the future impact, merely expressing a moment's emotion attachment)

Batak people's advice generally uses figurative meaning. The data is **”“Pos do rohakku tu ho hasianku, “tampuk ni pusu-pusuku”, na so jadi ulahononmu angka na so denggan, ikkon burju ho marsiajar ula –ulaonmu i jabu ni tullang mu. Bereng ma ngolutta on, “Makkais martdduk do hita on”, di manogot, diallang botari”** (Mother trusts you, you are my favorite child the only one you should never do negative thing. Diligently learn and work in your uncle home. Look at our life if the feet do not scavenge mouth not set, if not

work morning, afternoon no cooking), the authors find some analysis that is Based: The form of sentence, the advice in Batak language expressed in the form of statement and pragmatic meaning, is imperative, unfortunately the speaker speaks to the partner by saying "hasian which means my dear", using a figurative meaning to describe how the speaker cries to the partner, "my ni pussy" which means the heart of my heart or the beloved child.

4.1.1.2 Analyze Advice in The Film "The Pursuit of Happiness"

Some things to consider by the public or English speakers in giving advice (anna wierzbicka, 2003: 25) are not heard there is a distance (Distance), it is proved by data, "Hey, wait a second.Wait a second.Listen. Look, Linda. Relax.We're gonna come out of this.Everything is gonna be fine, all right? ".

Advice spoken by speakers is usually firmly, in the film The Pursuit of Happiness found data "**(1) Do not ever let somebody tell you ... do something.Not even me. The word "Do not ever let somebody"**", has a strict meaning, as there is a warning that do not biarka people say anything ", the meaning of affirmation.

No convoluted, based on the above theory, this theory can analyze the following data, **You got a dream ... you gotta protect it. People can not do something themselves, they wanna tell you, you can not do it. If you want something, go get it.** The meaning above data can be understood easily, because speakers do not convoluted deliver the speech

The contents of his Advice tends to be direct and build and encourage to keep fighting, it is seen from the data "**Some of you guys are here because you know somebody. Some of you are here because you think you're somebody. But there's one guy in here who's gonna be somebody.That person's gonna be the guy ... who can turn this into this. Eight hundred thousandin commission dollars**

The contents of the data, "**Do not do that. You can get hurt "**", the pragmatic meaning of the content of the above counsel is imperative.

Using the concept of parables while advising, it is seen from the conversation between Chris and the priest "**The important thing about that freedom train is, it's got to climb mountains. We have mountains that go way up and mountains that go deep and low.** The proverb was very clearly used, in describing life.

4.1.1.3 Equation Providing Advice in Movies "Alani Hapogosan and The Pursuit of Happiness "

In addition to its differences, giving advice in Batak and English can also be compared on the basis of the following equation.Based on the speech In Batak language, the utterance of the advice is all spoken using the pragmatic meaning "imperative", as well as in English (Attachment). The assertiveness of the speech of a counsel is also possessed by English utterances of "Do not ever let somebody tell you" and the Batak language "Sada nai" ikkon ingottonmu. Equally there is no distance in advised speech in English and Batak language, because the concept of parental language is the parent who is considered appropriate to give advice, as well as in England. Directly (Directness) in telling speech advices (attachment). The concept is not convoluted is also an equation in telling speech advices in English and Batak (Appendix)

4.1.2 Effect of Speaker's Power in Advising speech Act

How Strong (Power) Speaker in Speaking Speech Tutoring Advise So heard By Mitra Tuter In The Movie "Alani Hapogosan and The Pursuit of Happyness. Based on the data obtained by the authors of the two films, the authors found that, the speakers showed their power when telling the advice to the partners said in both films, whether it's Alani HApogosan or The Pursuit of Happyness. In the movie "Alanai Hapogosan can be seen that the speakers who have power in giving advice, this finding is written by the author because all the data prove. For example, the author takes a complete sample of data, to represent all data.

"Amangboru Si Ingot and his members came to see Geng Raden named Lamhot (lamhot is quite famous for being cruel, rich, powerful and well respected in the Gengster Circle), to save the Sahat, it turns out that Lamhot is known by amangboru Si Ingot, because lamhot is his nephew, and he advises that Lamhot do not sell drugs anymore, because it is detrimental to the lives of many people, and in the end Si Lamhot listened to his advice and apologized to Amangboru the Ingot, Lamhot was embarrassed and shy because it was His uncle(Abang from ibunya) "

Amangboru Si Ingot :Boasa gebe songon no ho? Suruh jo so akka anggota mon.Lamhot paso ma ula- ulaon mi,pos rohaku molo muba ho, muba do sude halakon, sian keluarga na burju do ho. (Why are you so like this ?, lamhot, no more do you do something like this, I'm sure if you repent, they will even repent. I am) from your nice family

Lamhot : na uli do na di dok mi tulang, hu olo I pe I tulang, alai unang pasahat hami tu Polisi da, sahali nai minta maaf ma au tu ho da tulang, maila hian au, hu do na hupasangapi di portibi on tulang. (It's true that you say, I do it anyway, but do not bludgeon our deeds to the police, apologize me uncle, embarrassed me, only you that I honor in this world, excuse me uncle)

Based on the above data, the speaker as a counselor, shows his power through the utterance of advice told to his partner, his speech advises the speaker but the pragmatic meaning is imperative, that is to repent, do not sell drugs anymore, then, the speaker's power is confirmed again by the answer of the speaking partner who approves the speaker's advice. This power occurs because in the tradition of batak parents who are considered appropriate in memeberikan advice, because it has a lot of experience

So also in British society culture, which has power is the speaker, can be proven from the data. The author provides an example of data to support his findings: "Chris Gardner is in a tired state because of the many problems that come insistently, including because his wife just left him to New York. then he invites his son to play basketball in the hope of loosening a little tired. On the sidelines of playing, Chris Gardner advises his son not to give up, do not experience what he is currently experiencing. He said that whatever our dreams, it must be achieved any way. "

Chris Gardner : You got a dream ... you gotta protect it. People can not do it yourself, they wanna tell you you can not do it. If you want something, go got it.

Christopher : Alright

Based on the above data, the authors found that this data can be used as a supporter, for the writer to state that the author has the power to be able to give advice, the power can be seen

from how firmly the speaker speaks the advice, and it is by his partner, "Allright" implies, that the partner speaks, is subject to the words of the speaker

4.1.3 Cultural Influence Giving Advice in Batak and English Language

The author finds that there is indeed influence from the culture of giving advice in Batak and English language in the film "Alani Hapogosan and The Pursuit of Happiness". It can be proved from the data obtained by the author (appendix) shows that the content of the tututran advice in Batak language is spoken with, not convoluted, firmly though sometimes offensive to those around him, usually this speech is spoken with a high volume of sound, with a large volume of sound is caused by the minds of Batak people, if not big or high voice in delivering the advice will not be heard, but that would direct the direction of good, Directness, no distance, although certain conditions there is distance, even when the speakers of parents to young people, this is caused, that in the tradition of batak only parents who are considered appropriate in giving advice, not only that, the concept of intimacy that was included in the Batak culture, the more familiar friendship the more rude in giving advice, and usually speaking hearer will not be offended. Likewise, some of the speeches of advice spoken by speakers use allegories, it is also a cultural influence.

Similarly in English, the speakers in teaching the advice, also influenced the culture, it is seen from their direct conveying advice, there is no distance or distance either from old to old, young to young, or boss to subordinates in all acts of advice attachment), in some utterances, the English also make a parable, to explain the picture of life, it is their culture. As we know the culture of the English community is open minded or open and direct, not paying attention to the distance when being communicated

4.2 Findings

After conducting an analysis of advice in the film "Alani Hapogosan in Batak and the film The Pursuit of Happiness" in English is obtained some conclusions findings that characterize in giving advice both in the language of hobo and English Batak language:

- All of speech act uttered in Batak language are presented clearly, firmly, non-convoluted, using figurative language, directly in words,
- Distance is visible when the advice is spoken by the old to the young, it is caused because in the old Batak culture is considered appropriate to give advice to his young because the old is considered to have a lot of life experience from the young, but the distance is not visible when speech advice is said from the old to the old, young to old, young to young
- Social status, such as education, employment and occupation, does not affect a person's right to give advice, but returns to age and rope, for example, even if someone is rich, has power, has a position but he should not advise an elder although he is poor
- The system of naming the title when calling a person is in the language by name, because in the Batak culture is not appropriate for a young person to name the old
- Speech advice given, although it sounds painful but not considered heartbreaking to the partners

- Factor of intimacy leads to less formal speaking utterances spoken by speakers to partners
- In terms of sentence form the statement but the meaning imperative

English language:

Suggestions of advice are spoken expressly, clearly, no convoluted, no distance, be it between the young to the young, young to old, old to young and even old to old. The existence of a parable utterance that the speaker said to the partner said in giving advice.

V. CONCLUSION

5.1 Comparison of Advising Speech Act between Batak Language and English Language

To compare speech acts advising in Batak language and English this can be seen through the differences and similarities. Differences in speech acts advising in Batak and English can be seen based on several things including: Distance visible when the advice was told by the old to the young, it is caused because in the old Batak culture is considered appropriate to give advice to partners who say young, because the elderly are considered to have much life experience from the young, but the distance is not visible when the expression of advice is said from the old to the old, young to old, young to young. While in English the distance is not a problem and not seen when spoken by speakers to partners said.

Another difference is that there is a naming system of titles when calling to a person in the language of hobo, for in a Batak culture it is inappropriate for a young person to call a name to an old one when he speaks. But again this is very different from the one in English, the use of "you" is generalizable to all speech partners without considering the naming system of the degree.

The difference is that Batak language uses figurative meanings in the utterance of speech when spoken by speakers to the speech partners, whereas in English they use parables to describe their advice.

After seeing the difference, the equations in telling speech acts also need attention to compare the delivery of advice in Batak and English. The first equation is All the speech acts that are spoken in the English language Batak and English delivered clearly, firmly, not convoluted, using figurative language, is directly said. Social status such as education, occupation, and position, does not affect a person's right to give advice, but returns to age and rope, for example, even if someone is rich, has power, has a position but he should not advise an older person he is poor. Suggestions of advice delivered, although sounded painful but not considered heartbreaking for partners said. Factor of intimacy leads to less formally speaking advice that is spoken by speakers to the partners said. In terms of sentence form the statement but the meaning imperative.

5.2 How Power Of Speaker in Telling Speech Acts Advise to Be Heard by the Hearer

From the analysis can be concluded that, the main thing that most influence a person's advice can be accepted and heard by speaker said is age. The higher the age of a person, the more visible power in the delivery of speech advice will be. However, in English language

power is influenced by the position of the speaker, the higher the position of someone then the more visible power speakers in speaking utterances of advice.

5.3 Culture Affects Speaker in Advice

The choice of speech that is spoken when conveying advice is strongly influenced by culture, especially within the Batak's culture. The polite words that come out when acting out to advise the elderly are due to cultural factors, as well as the naming system that is said when giving advice is also influenced by culture. It is very clear that culture is used as a very important benchmark and a major consideration in the delivery of such advice. Moreover in English delivery of direct advice, not distant, to do points, not convoluted is due to individualistic British culture and do not like to be too emotionally involved in the interests or problems of others. Then it can be concluded that culture influences speakers in giving advice.

REFERENCES

- [1] Gunarwan. (2004). Pragmatik, budaya dan pengajaran bahasa. Makalah Seminar Nasional Semantik Surakarta
- [2] Kaffi, Ahmad. (2014). *The use of teachers' advice to the students in SMA Negeri 1 Tebing-Tinggi*. Medan: Universitas Negeri Medan
- [3] Simanjuntak, BA. (2001). *Konflik status dan kekuasaan orang Batak Toba*. Yogyakarta: Kanisius
- [4] Sondakh Trisna, M.M. (2014). *Tindak ilokusi dalam film "The change-up" karya David Dobkin*. Manado: Universitas Sam Ratulangi Fakultas Ilmu Budaya.
- [5] Suwarno. (2016). *Strategi bertutur dalam budaya Jawa dan Batak: Analisis sosio-pragmatik*.
- [6] Oktavianus. (2006). Cerminan nilai budaya lintas budaya. *Volume II No. 2*
- [7] Wierzbicka, A. (2003). *Cross-cultural pragmatics*. Mouton de Gruyter: New York
- [8] http://dinus.ac.id/repository/docs/ajar/Memahami_Budaya_dan_komunikasi_13.pdf
- [9] <https://linguag3.wordpress.com/2014/11/29/antara-bahasa-dan-budaya/>
- [10] <http://anaksastra.blogspot.co.id/2009/05/hubungan-bahasa-dengan-budaya.html>
- [11] <http://www.definisimenurutparaahli.com/pengertian-nasihat>