

Comparison of 'Opinion' in 'Alani Hapogoso' and 'The Pursuit of Happiness' Movie

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Abstract: *This study was about the Comparison of 'Opinion' in 'Alani Hapogoso' and 'The Pursuit of Happiness' Movie which was aimed to compare how to give Opinion in Batak and English language. In addition, to see whether there is a cultural influence in communicating give Opinion Batak and English language since talking about how to communicate really cannot be separated from the culture, rules and norms of each speaker. Some theories about speech are used to discuss about the opinion, and some theories are also used to classify and analyze the data which concerns to the Social Level System of Batak Society and the The Kinship System (Dalihan Natolu). The methodology which was used in this study was qualitative research. The research findings show there were some differences and similarities of giving opinion in Batak and English language. In giving opinion, the older gave with a soft language, nurturing and polite and greatly maintain the feelings of younger people (who became his partner in conversation). In giving opinion to the elder, the younger person uses a polite and respectful language. Acknowledgments and thanking are always spoken by the younger ones after receiving opinions from the elder. In general sentence form of giving is in the form of statement. The expressions of "ah" and "eh" at the beginning of the speech act of giving an opinion, indicating that the opinion contains an opinion which states and denotes the disagreement of something related to what the previous speaker has said. In giving opinions in English, delivered directly, not long-winded, not complicated, sometimes less polite and short. And all of this appears in almost every condition of speech acts of giving opinion. There is a linguistic marker that appears when conveying an opinion in English which is "I said" and "I think". Beside, Culture does affect how the language is used in giving opinions in Batak language and in English.*

Keywords: *Illocutionary, Locutionary, Opinion, Perlocutionary, Speech act.*

I. Introduction

Giving opinion is one form of communication used by language users in expressing their thoughts and feelings about a thing. In a communication, speakers and hearers mostly give opinion in a speech act. In The ways of giving this opinion can certainly be influenced by Chaer culture (1995: 217). As it is known that language is influenced by culture. Language is a tool for expressing human thoughts and feelings, both oral and written. We can only know what other people feel and feel when they are expressed in the language of both verbal and nonverbal language. While culture is a system of habitual behavior patterns of a structured society that can affect how the society expresses its thoughts and feelings with language. Language and culture are two forms of human thought. Many scholars have put forward his theory of the connection between language and culture, one of which is Humboldt who believes that every language in the world must be the embodiment of the culture of its speaker society.

Thus, the view held by a particular language society will be reflected or manifested in its language. Language is a cultural product. Language is the container and reflection of the culture of the community of its owner. Koentjoroningrat in Chaer (1995: 217) states that culture is only owned by humans and grows with the development of society.

Language is the cultural result of a complex and active society. Language is said to be complex because it contains the collective thoughts and all things that a society has. Language is said to be active because language is constantly changing according to the development of society. Because of its nature, language is the most important aspect in learning a life and culture of society. Koentjaraningrat in his book *Sociolinguistics* (1985), language is part of the culture. That is, the position of the language is subordinate to the position of culture, but it is closely related. Although, some other opinions say that the relationship between language and culture is a relationship that is coordinated, equal and equal high.

From the social point of view, it is indeed the language and culture of two sides of the coin, language and cultural relationships can be traced from different perspectives. According to Koentjoroningrat, in Mustafa (2008), culture is defined as the totality of the behavior patterns of art, beliefs, works and the fruit of human reasoning. The significance of language lies in the fact that language plays an important role as a means of transmitting culture from one generation to the next.

When using language in communicating, we are also faced with various choices like what to say, how to deliver, word choice, and media used. So in the variety of language used by the community, will be reflected how the cultural values adopted by the community. This cultural difference affects how one expresses one's feelings and thoughts; such as giving Opinion, Advice, Request, Order, Banning, Feedback and others.

In communicating, giving opinion is one of the most frequent and often used speech acts. According to Melati (2012) found in research about express opinion in newspaper that in general, in expressing its opinion, Indonesian people express it by directness (directness). Her opinion is clearly expressed and is seen in writings made on the language of the Newspaper. In particular, the author of this scientific paper will discuss about how the Batak people express their opinions and compare it with giving opinions in English. In Batak communication habits, speech acts provide opinions often found / encountered in everyday communication. Like how the Bataks and the English give opinions or Opinions, which may have similarities or differences, depending on how their culture influences how to express it. According to Nayono (2013), in expressing his opinion, Westerners use the to-the-point language. They used to talk expressively to express emotions. People with this type of communication are known as *zakelijk* or to-the-point people. In non-verbal considerations, eye contact (western cultures prefer us to look them in the eye when it is speaking because it shows the seriousness in expressing their opinions) also characterize them while communicating.

Meanwhile, according to the writer (as speaker of Batak language), in expressing his/her opinion Batak people basically impressed firmly and directly. Although at certain moments, especially in formal times, Batak people are very concerned about several factors such as who he was talking, whether in public or private, whether to peers or not, because the Batak people highly uphold the customs that affect the way Batak people express their opinions to others. In addition to these

factors, Nayono (2013) also added that in expressing opinions, volume and tone of voice also greatly affect the success of communication. High voice tone of voice can signal firmness, which is weak means less assertive. High voice tone is generally considered angry and so forth. While the authors realized, as speakers of Batak language and live in the Batak language speakers, found that Batak people have a loud volume of voice that shows the firmness in giving opinions. In more detail, this will be discussed in the next discussion in Chapter II.

This form of giving opinion will be shown through two films using Batak and English in the next film. The first film is another "Alani Hapogosan (Due to Poverty)". This 1.30 minute movie tells the story of a child with his mother who struggles to continue school. While the next film is "The Pursuit of Happiness (Achieving Happiness)" which tells about a father's life struggle to maintain the life of his family, especially to fight for his son. Both of these films were chosen for several reasons: 1) Both of these films contain many dialogues that express opinions. 2) Both films show how Batak and British people express opinions. 3) Both of these films have similar story content, which is about how parents maintain family life. From these two films, it is expected that data will be obtained that can represent how Batak and Western people express their opinions. The purpose of this research is to be able to compare how to give Opinion in Batak and English language. In addition, to see whether there is a cultural influence in communicating give Opinion Batak and English language. Talking about how to communicate really cannot be separated from the culture, rules and norms of each speaker. This paper can give some contribution to speech act theory especially in speech act of giving opinion that there are many sense of meaning when a speaker gives opinion. Opinion can be said as a frame of illocutionary. Even that some researchers argued about whether an opinion is an illocutionary act, but by comparing the definition of opinion to the speech act, then 'opinion' is classified as a representative in illocutionary act. In common, by understanding the communication between cultures, as discussed in this research, can overcome cultural barriers to communicate with others so that it is more effective in expressing various needs.

II. THEORETICAL REVIEW

2.1 Opinions

Meaning of "opinion" according to Indonesian Dictionary (Kamus Besar Bahasa Indonesia: KBBI) is mind and establishment. Opinion is an idea or a thought to explain a particular tendency or preference for the ideologies but is not objective because it has not yet been assured or tested, nor can it be a statement of something that applies to the future and its truth or error and cannot be directly determined for example by indication by induction. Opinion is not a fact, but if it can be proven or verified in the future it will turn into a fact or a fact.

In today's development, there are many things, problems, and materials and issues that allow people to give opinions. Access to give his opinion was already his various ways, can be verbal or through writing. Giving opinion or current opinion is even facilitated by the social media, which allows people to give their opinions without fear of being criticized, rejected or accepted opinion.

In daily communication in Indonesian, forms of opinion can take place or are done as follows (quoted from various sources):

- a. Opinions are uttered in the form of statements.
Example:
 - “Maaf, Saudara Amin, usul Anda sebenarnya menarik, tetapi perlu diingat bahwa kita tidak mempunyai dana yang cukup” (in bahasa Indonesia). (Sorry, Brother Amin, your proposal is actually interesting, but keep in mind that we do not have sufficient funds.
 - Your English is Good
 - Yakin do au, boi do ikarejoi ho sukkun-sukun i. (Batak language). (I'm sure you can do that)
- b. In formal cases, opinions are submitted indirectly.
- c. In informal cases, opinion is delivered in a long-winded and not to the point because it is too keep the feelings of the opponent said, especially if the opinion is intended to criticize a thing. (Septiansya, 2014)
- d. Opinions conveyed are usually considered first, prioritizing the public interest, conveying politely, not offending SARA (Tribe, Religion and Race), not imposing opinions, not interrupting the other;s utterances (Nugraha, 2017).

2.2 Opinion as Typology of Speech Act

Speech act is the basic unit of linguistic communication (Searle, 1969:16). It means that speech act is the production of what is said within performance of speech act. It is the way people act through their speech. To speak is the perform speech act using system of constitutive rules. To express themselves, people do not only produce utterances containing grammatical structures but also perform actions through there utterances. Thus, actions which are performed via utterances are generally called speech acts. Austin (1995) stated that speech act consists of three components: Locution (actual words of the message), Illocution (what speaker means to convey) and perlocution (hearer's reaction to the speaker's message verbally or nonverbally).

Three facts of speech act (Huang 2007:102) (i) Locutionary act: the production of a meaningful linguistic expression. (ii) Illocutionary act: the action intended to be performed by a speaker in uttering a linguistic expression, by virtue of the conventional force associated with it, either explicitly or implicitly. (iii) Perlocutionary act: the bringing about of consequences or effects on the audience through the uttering of a linguistic expression, such consequences or effects being special to the circumstances of the utterances. A locutionary act is the basic act of speaking. When someone says something, s/he usually says it with some purpose ini mind, this is the illocutionary act. In other words, an illocutionary act refers to the type of function the speaker intends to fulfil, or the type of action the speaker intends to accomplish in the course of producing an utterance. Perlocutionary act concerns the effect an utterance may have on the addressee.

Opinion is one of the speech act' classification which is rerepresentative (or assertive; the constatives in the original Austinian performative/constative dichotomy) are those kinds of speech act that commit the speaker to the truth of the expressed proposition, and thus carry a truth value. In performing this type of speech act, the speaker represents the world as she or he believes it is, thus making the world of belief. (Huang 2007: 106)The point The point or purpose of a description is that it is a representation (true or false, accurate or inaccurate) of how something is (Searle,

1976:2). But (Atelsek in Szuchewycz 1983) claimed that, in the case of opinions, it is often impossible to literally characterize the opinion as true or false and there appears to be no single direction to fit, they do not meet the requirements and cannot be considered members of the class of representatives. But if opinions are indeed a type of basic illocutionary act it seems that their position within Searle's taxonomy would be as a subset of representatives which is belong to the realm of the subjective; they are expressions or statements of personal belief.

This phenomenon can be used as a description of how the ways one gives his opinion and how the form of communication. One of them is the description of how the Batak people express their opinions and compared with the people in English.

2.3 Comparing the 'Opinion' in Batak and English Language (Finding Out Similarities and Differences)

2.3.1 Opinion in Batak Language

There are several things from Batak's culture that influence how Batak people to communicate. In giving opinion, Batak people need to pay attention to whom he speaks, in what activities, and for whom the opinion is given. The things that affect it include:

a. Social Level System of Batak Society

Tinambunan (2010) said that the social level of Batak people in everyday life can be divided into four principles, namely: 1) age difference. Namely, the social stratification system of Batak Toba society based on the different age levels can be seen in the custom system. In traditional festivals/parties, older people of higher age will speak more or be called kings of the parties. 2) Differences of rank and position is a system of social coating based on differences in rank and position can also be seen on the differences of property and expertise that is on the descendants of kings, shamans, musicians (pargonsi/drummer) and also good in arts such as iron, weaving and other. 3) Marital status is a system of social coating based on marital status can be seen in everyday life that is in Batak people who have married. They already have the authority to follow the customary event or speak in the family environment. And usually Batak people who have married will maintain its prestige in custom or in communicating in everyday life.

b. The Kinship System (Dalihan Natolu)

This is a fairly sacred principle for the Batak tribe because in every custom and Batak event these words must always be spoken. Dalihan Natolu means three main rules that must be obeyed as Batak people, namely Somba Marhula-hula (Respect to wife's family), Elek Marboru (should be able to protect women), Manat Mardongan Tubu (be careful to friends with same family name). Without Dalihan natolu, the life of the Batak people would not have such a close kinship today. Dalihan natolu as well as the fundamentalism of life that is actually in harmony with the life of the nation and state that is governed by the Pancasila as the basis of Indonesian state. Here is an explanatory figure about Dalihan Na Tolu.

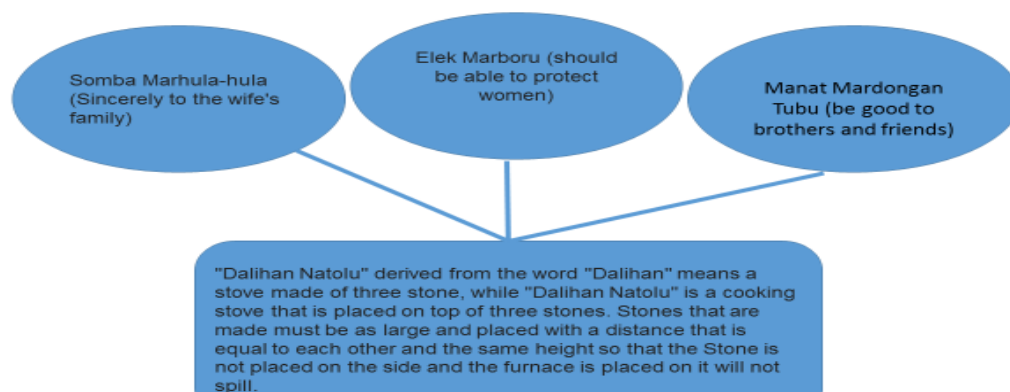


Figure 2.1 The Kinship System of Dalihan Na Tolu

These principles become the biggest factor that can influence Batak people in communicating, not least in communicating of opinion to other speakers. In giving his opinion, Batak people seem more careful because they have to pay attention to whom he speaks; whether to an older person, whether his position in Dalihan Natolu and other principles as discussed earlier. The use of the word 'Sattabi' (meaning similar to 'excuse me') is often used to initiate the act of giving opinion. Example 'Sattabi Tulang', dang pas bajui tu Tulang "(Uncle, the clothes are not suitable for uncle). On the contrary, direct and to the point, characterize the Batak people in giving opinions when expressed to peers or at the same level in terms of the kinship system.

2.2.2 Opinions in English

Whereas in English, the disclosure of opinion is straightforward to almost everyone. There is no strong cultural influence that influences people giving their opinions. In Batak language the forms of vocabulary used in giving opinions are not too varied. Unlike the more varied English such as: Some ways/phrases that can be used to convey opinions, including: 1. "In my opinion" (in my opinion). 2. According to me ... (in my opinion). 3. "Personally, I think that .." (personally, I think that) 4. I'd say that ... (I want to say that) 5. "As far as I am concerned" (as far as I'm concerned) 6 As far as I know, 7. Some people say that ... (some people say that) 8. I'm sure that ... (I'm sure that) 9. From my point of view, ... (from my point of view) .10. I'm (absolutely) convinced that ... (I'm really sure that). This vocabulary is used in giving opinions regardless of who the other person is talking about, just as in the case of Batak communications.

2.4 Alani Hapogosan Movie

'Alani Hapogosan' literally means 'because of poverty', explores the local wisdom of Batak brought by artist who is familiar with Toba Batak philosophy. The cast in this film are: Sahat, Ibu Sahat, Sondang and Mrs. Sondang (neighbor of Sahat), Ingot (a friend of Sahat), Uncle Sahat who lives in Medan City, wife of Uncle Sahat (Nai Lenta) and two of the children Uncle Sahat. This film tells the story of a child from a poor family named Sahat who intend to continue to high school level. But because of inadequate finances, Sahat threatened to drop out of school. Until finally his uncle who lived in the city of Medan suggested Sahat to continue his study in Medan which the cost will be financed by his uncle. Arriving in Medan, Sahat experienced a very heavy thing that he got from his Uncle's wife. He is often told and ordered to do many things,

even accused of stealing by his aunt (wife of Sahat's uncle). He was also invited by his friend, Ingot, to sell drugs that culminate in a raid by a drug gang. Until finally Sahat can be separated from all the problems, and can graduate from his study and married with Sondang, his girlfriend.

2.5 The Pursuit of Happiness Movie

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 shares and managed to earn millions of dollars from the sale.

III. RESEARCH METHODOLOGY

3.1 Research Design

This research was conducted in qualitative research. A research about to compare the speech act of giving opinion in Batak and English language.

3.2 Source of Data

The data used in study was taken from two films each titled "Alani Hapogon" and "The Pursuit of Happiness" which tells about the struggle of parents for the sake of family and children. Both films were chosen because both of them have similar genres and story content. Each of these two films has a dialogue containing speech giving opinion. This utterance is used as data that is processed and analyzed.

3.3 The Procedure of Collecting Data

The procedures are as follows:

- a. Listening and selecting opinion data
- b. Classify data by shape and type (based on the theories that have been described in the previous chapter by classifying them by taking into account the factors that follow in the opinion)
- c. Analysis per address

3.4 Data Analysis

The data has been compiled and classified, then analyzed based on the theory of social system of society consisting of age, position and marital status. The next one is the Kinship system (Marga / Dalihan Na Tolu) (Tinambunan 2010). Analysis of this data should be able to answer the purpose of this study in order to draw findings and conclusions.

IV. DATA ANALYSIS

V.

5.1 Comparison of Opinions in Batak and English

Comparisons of Opinions in Batak and English have been derived from the dialogue or speeches in the film 'Alani Hapogosan' (Due to Poverty) with The Pursuit of Happiness movie. The comparison of giving this opinion can be seen from the differences and similarities of the two languages when used in giving opinions. These differences and similarities can be seen from the data that has been classified based on factors influencing the language in conveying opinions such as the Social System of Batak Community (Age factor, Position and Marriage System) and Kinship System (System Marga (family name)/Dalihan Na Tolu) . In English the data are also classified by age and also by looking at the use of certain phrases as described in the previous chapter. 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:

5.1.1 Differences Giving Opinions

4.1.1.1 Differences Giving Opinions Based on Age Factors

Based on the age factor, there is a significant difference when the opinion is conveyed from the elderly to the younger and the younger to the older. However, the delivery of opinion at the same age, has a similar form of speech analysis (later to be discussed on the point of 'Similarities'). These differences include; 1) In the speech act of giving opinion between the old to the younger, In Batak language spoken speech is not directly to the content of opinion. There is an introduction first, such as "Molo binege nege turi-turi ni Jolma amang diharibur..." (If heard by the person said there in city, my son ...) not directly into the contents of opinion. 2) The older person, using the title "amang" (my son) at the end of the sentence when giving an opinion. And 3) In return for opinions given by parents, the opponent said 'thank you'. It can be concluded that at an earlier time in conveying opinion to the younger, the contents of his opinion

must be submitted with understanding, not wanting to hurt the feelings of his hearer. And the younger ones are very respectful of the opinions of older people, as evidenced by the gratitude for opinions that have been given by older people.

This is very different from what happens in the delivery of opinion in English. The existence of the principle of adequity (equality) makes no attention to the age factor in giving opinions, among others: 1) Directly go the core of his opinion and opinions are presented in a logical and detailed. 2) No mention of name for his or her child. In contrast to the Batak language which is labeled "amang". However, there are special linguistic markers used when giving opinions. such as "I said ..." "I said maybe we're going to the game. And "I think ..." "I think I should make a list. When a child speaks with a parent, the language used when giving his opinion is to the point (directly to the point). In addition, the form of opinion given its content is short and pragmatically satisfies the maxim of quantity (give needed answer only). Conversation that contains utterance of giving this opinion indicates that, there is no use of words that lead to politeness, conversations between father and child is impressed as giving opinion among friends. This is because that in English culture the father and son are indeed like friends, it is not even impolite if the child calls his father's name while communicating. According to them it is a common thing.

4.1.1.2 Differences Giving Opinions Based on Job Factors

Based on these factors can also be seen differences in how to give opinions in Batak and English. In Batak the person of low position or power will give a more polite and persuasive utterance. Whereas on the contrary, a person of is higher position, will give his opinion with no further politeness. Not afraid of offending his opponent. In addition, it will also show a slightly rough speech act. Can be seen in the speech between a boss with one of his member of a gang. While in English does not pay attention or consider position when giving opinion that is straight and direct.

4.1.1.3 Differences Giving Opinions Based on Marital Status Factors

From this factor can be seen how Husband convey his opinion to the wife or vice versa and how fellow wife express her opinion. In Batak language culture, Talks between two married women, surely the situation is always not formal. It is rare for married wives to talk to each other in formal situations. In giving opinion also both of them must immediately look familiar, keep each other's feeling. Not infrequently also even lowered the existing situation on their opponent/hearer when they said an opinion. The form of the sentence must be a statement. While giving an opinion between husband to wife form of opinion sentence will be preceded by the sentence in the form of example "Ah, unang idokkon ho songoni" (Ah, do not talk like that) ([see appendix p. 14](#)), then proceed with giving his opinion that actually Sahat's mother is a smart person, but his fate is less fortunate. Expressions "eh" and "ah" are often used in giving opinions whose purpose is to dismiss the talk of the other person before. Or to object to another person before. Basically, Husband appreciates his wife. While in English, there is no politeness, the word used is rude. No distance. There is no mutual respect. And sentence form: Question, But the meaning of his sentence is to give an opinion sarcastically.

4.1.1.4 Differences Giving Opinion Based on the Kinship System (Dalihan Na Tolu)

This principle consists of Elek marboru (good at protecting younger brother/sister) in this speech is very clear. Younger brother is very polite and persuasive, keeping the feelings to avoid offense. This is shown from the data when Sahat's uncle communicate and gives opinion to Mrs. Sahat who is the brother of Sahat's uncle. The principle of Elek marboru (good to nurture younger sister/older sister) in this utterance can be seen clearly. The younger brother is very polite / polite and persuasive, Maintain feelings not to be offended. While in English, do not consider this system as a factor affecting how to convey opinions.

4.1.2 Similarities of Giving Opinion in Batak and English Language

In addition to its differences, giving opinions in Batak and English can also be compared on the basis of the following factors of similarities.

4.1.2.1 Equation Gives Opinion to the Same Age

The similarity of giving opinions in Batak and English appears at the time the speech was delivered by two speaking partners at the same age and/or with friends. A little rough, straight and no convoluted, as what it is like a conversation with a friend. Sometimes not very polite but not to hurt the feelings of the opponent firm and straightforward. The same thing happens in English that when giving an opinion is direct and not convoluted. Rude utterance in fact is also seen in the speech act of giving opinion when the conversation takes place between husband and wife.

4.1.2.2 Equations Giving Opinions of the Sentence Form

In giving Opinion, the form of the sentence in English and Batak is in the form of statement and there are in the form of question but its meaning gives opinion sarcastically. Examples contained in the data in the movie "Alani Hapogoso" Ingot (a friend of Sahat) gave an opinion, that according to Ingot, Sahat can not continue his studies to Medan, but delivered in the form of question. "Sian dia do dalanna boi ho sikkola tu Medan?" (How can you go to Medan to continue your study, how come?). Question, however the meaning of his sentence is to give an opinion with sarcastic. Example (see [appendix p. 14](#)): Linda: Stockbroker? Gardner: Yeah. Linda: Not an astronaut? In this case Linda argues that being a Stockbroker is not a job that can help their family finances, and assumes that the job is very strange. So Linda yield on Gardner by saying the opinion of 'why not be an astronaut'.

4.1.3 Some Characteristics of Giving Opinions in Batak Language

Based on the data that has been analyzed there are some things that are found as the characteristic of Batak people in giving opinion using Batak language because this pattern appears the same in several utterances:

- a. In giving opinion, the older gave advice with a soft language, nurturing and polite and greatly maintain the feelings of younger people (who became his partner in conversation).
- b. In giving opinion to the elder, the younger person uses a polite and respectful language.
- c. Acknowledgments and thanking are always spoken by the younger ones after receiving opinions from the elder.

- d. In general sentence form of giving is in the form of statement.
- e. The expressions of "ah" and "eh" at the beginning of the speech act of giving an opinion, indicating that the opinion contains an opinion which states and denotes the disagreement of something related to what the previous speaker has said.

4.1.4 Some Characteristics of Giving Opinions in English

- a. In giving opinions in English, delivered directly, not long-winded, not complicated, sometimes less polite and short. And all of this appears in almost every condition of speech acts of giving opinion. There is no cultural influence in the executing opinion in English.
- b. There is a linguistic marker that appears when conveying an opinion in English which is "I said ..." and "I think ...".

VI. CONCLUSIONS

After analyzing the data obtained from the movie of "Alani Hapogosan" (Due to Poverty) and The Pursuit of Happiness taking into account from the explanation in Chapter II, the conclusion of the comparison in giving Opinion in Batak and Bahasa English can finally be found. The conclusions of this study are divided into two parts based on what is the goal from the beginning. Namely the conclusions that show the comparison of opinions in Batak and English, and the second is a conclusion that shows the influence of culture in the delivery of opinions Batak language and English.

5.1 Comparison of Opinions in Batak and English

There are differences and similarities giving Opinions in Batak and English. This is obtained based on data analysis by utilizing the consideration of community social system and Batak community kinship system.

The differences in giving opinions include several factors such as age factor, Position/job factor, marital status factor and kinship factor of the clan system. The Batak language used in conveying opinion is chosen based on these factors. A polite language is used when talking to an older person. A gentle and nurturing language is used by older people to the younger. The language used when giving opinions in different positions or ranks will inevitably result in a different language election when giving opinions to friends of the same age.

In the context of giving opinions between parents and children, there is a significant difference between the Batak language and English. Where the Batak people are very concerned about the status of social level and its position in "Dalihan na Tolu" (whether it is at the level of boru / women, or level of *dongan tubu* / peers or hula-hula / the most respected). While in English, there is no such consideration in giving his opinion, in fact very short, not long-winded and straight.

But apart from these differences, also found some similarities of giving opinions in Batak and English language that is in terms of the form of his sentence that is in the form of statements and there are in the form of questions, but its goal is to provide opinions for sarcasm. In addition, the similarity in terms of language selection is used when the context of his or her partner is a peer. In Batak language, when giving opinions to people of the same age and to friends, has in common with how to give

opinions in English in general. That is both direct, not complicated and directly at the core of his opinion.

5.2 Cultural Influence on Giving Opinions in Batak and English

Culture does affect how the language is used in giving opinions in Batak language and in English. In Batak language, it is obviously concluded that there is a cultural influence on the delivery of opinion to his or her opponent. In Batak language, when giving opinions, the speaker is very considerate and pay attention to whom he is talking, under what conditions, who opponents said, which in the Batak culture is called the social system of society and kinship system. This system influences how speakers give opinions in Batak. Because there are cultural elements then makes the speakers choose the appropriate language used when giving opinions in Batak language which is polite, respectful and keep hearer from being hurt by the speaker's utterance. Although under certain conditions and by certain factors, it was found that the language is to the point (directly at the core of the opinion) and some are a little rough.

The culture of the individualist and independent (Wierzbicka 2003) plus the principle of Equidity (equal) produces a language that does not care to the age of the hearer of the utterance, the position or power of the speaker's partner (hearer) and social status of the hearer. That is why when giving opinions in English becomes direct, it is not complicated, sometimes tend to be short. And in certain circumstances, the speech giving opinion is conveyed with a rough language.

5.3 Discussion

This conclusion still cannot be generalized into all speech acts. Because the authors still have not seen how the results of the analysis of speech acts of giving opinions viewed from differences in educational background. Research with a model like this can be done by looking at different factors that is by paying attention to educational background, for example, what happened at school or university, will the speech of giving opinion delivered in English also be straightforward, uncomplicated, rather crude and short-sighted? Like what the writer found when the opinion is uttered based on a cultural background.

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