1. INTRODUCTION:

Corruption is one of the most serious issues that many countries in the world have to face, including Indonesia. This phenomenon can be a representation of the weakening of the character of the nation, therefore character and moral education becomes a very important thing to be taught to the successor of the nation, so that the paradigm about education is not only seen to satisfy the cognitive (thought, reason and logic) taking into account and integrating the moral and moral issues in it.

Corruption is a social problem that seriously disrupts development in Indonesia. Corruption has penetrated all aspects of Indonesian life today. Corruption is like a chronic disease that continues to destroy all aspects of the nation’s life. Starting from state officials to regional officials trying to get the wealth wrong and harm the people. Worse yet, corruption is considered an ordinary act and corruptors do not feel guilty to the people and neither do they feel guilty to God. Yet corruption is a crime that can damage the nation. The eradication of corruption is not an easy issue in Indonesia because corruption has become a deeply embedded culture within Indonesian society (Azra, 2002: 31-36).

In addition to political and legal approaches, corruption can also be eradicated by cultural approaches. Even this approach is considered more effective because it involves public participation. Responding to the phenomenon of corruption, the poets in Indonesia do not remain silent. They are fighting against corruption through the movement of “Puisi Menolak Korupsi” (PMK).

In addition to publishing anthology books, the movement also conducts roadshows in various cities in Indonesia. Until the end of 2017, the movement has conducted roadshows as much as 45 times, also several times have been dissected by literary experts and academics. One of them by Taufik Ismail in the Corruption Eradication Commission building in 2013 ago.

Based on the problems that have been discussed, researchers intend to conduct research by title Structural Study in "Puisi Menolak Korupsi" by Indonesian Poets.

2. MATERIALS AND METHOD:

This research uses qualitative approach with content analysis method. Content analysis is generally interpreted as a method that includes all analyses of text content, but on the other hand content analysis is also used to describe a special analytical approach. This method is closely related to hermeneutika and interpretation in general. Both approaches are basically an attempt to explain and understand the things or problems found in the research.

At the stage of analysis, there is a process of real understanding. At the stage of analysis of various exposures about the object of research found references, associated with various social backgrounds mengahasliakannya, resulting in a meaningful relationship between the various components of the study. In other words Palmer (in Ratna, 2010: 338) at the time of the analysis appeared all the more real hidden meanings than the one uttered. The task of the content analysis method is to find hidden meanings in a literary text.

In the first stage, poetry analyzed the elements of the builder, then the elements are examined as a relationship. After that, poetry is analyzed by the study of sociology of literature to get information about social problems namely social criticism in the poems. After that, the results of research will be used as an alternative teaching materials with reference to the criteria of how the preparation of good teaching materials.

3. RESULT AND DISCUSSION:

An anthology “Puisi Menolak Korupsi” born out of the anxiety as well as social criticism of the poets. This anthology book has been published as many as six volumes, with different special themes on each volume. One of them is the theme in the sixth volume, namely Dissecting the Corruption of the Regional Head. In the anthology books, poets from various regions in Indonesia try to dissect cases of corruption committed by their regional head.

The first study conducted in this study is to examine the structure of poetry in an effort to dissect the elements of the builders and the relationship between elements in the poems. The structural approach used is the approach of poetic structure according to Jan Van Luxemburg.
Phrase “Bunga harapan menguning” selected poet to describe the hope that almost no longer exists. In addition, coupled with the phrase in the next stanza that is, “Kecewa terus mampir” and the “Duka kabarkan airmata” the complementary expression of disappointment of the poet is expected to the conditions that occur.

2. Figure of Speech:
   a. Personification figure of speech
      Major personification in the poem "Di Papua Kami Menangis" is in the first and second stanzas of the first and second verses:
      Kegersangan melanda dalam kecewa terus mampir
      Suara-suara jiwa terbungkam kenyataan membisu
      In the array there is a picture of inanimate objects, in this case the kecewa and kenyataan, can do the human traits, terbungkam and membisu.
   b. Figure of speech hyperbole
      The hyperbole in poetry "Di Papua Kami Menangis" is found in the first line of the first verse:
      Airmata yang membanjir
      The sentence uses an exaggerated word choice (hyperbole), because as much as the tears spilled will not make the flood.

3. Rhythm
   The repetition of sounds in the final verse is in the first, third, and fifth stanzas.
   Bunga harapan menguning di atas pusara takdir
   Kelopak kenyataan terpeluk keheningan tanpa akhir
   Kegersangan melanda dalam kecewa terus mampir
   Setiap duka kabarkan airmata yang membanjir
   In the first verse above there is a repetition of the consonant r in each array.
   Then on the third stanza:
   Aura kemiskinan memperlihatkan kegetiran menyayat tragis
   Terpampang jelas di cermin mata yang menangis
   Rakyat polos terlunta-lunta laksana pengemis
   Di antara busuk penderitaan yang amis
   In the third verse above there is a repetition of consonant s in each array.
   And the last one is in the fifth stanza:
   Cinta, masih adakah seberkas senyum yang tersisa
   Di antara sapta tawar penghias mants pala
   Rindu, di manakah kebahagiaan agar getir tak berputus asa
   Teraniayalah duka kepal yang menjangkau rasa
   In the third verse above there is a repetition of vowel a in each array.

4. Imagery
   a. Visual imagery
      The vision image of the poem "Di Papua Kami Menangis" is found in the first stanza of the first line:
      Bunga harapan menguning di atas pusara takdir
      Second stanza of the first line:
      Wajah-wajah gelisah marung di khaki kubur
      And also on the first stanza of the first and second arrays:
      Aura kemiskinan memperlihatkan kegetiran menyayat tragis
      Terpampang jelas di cermin mata yang menangis
   b. Auditory imagery:
      The hearing image of the poem "Di Papua Kami Menangis" is found in the second stanza of the 3rd array:
      Suara-suara jiwa terbungkam kenyataan membisu

5. CONCLUSIONS:
   Poems in the anthology “Puisi Menolak Korupsi” born out of anxiety as well as protest form from Indonesian poets over corruption cases that continue to spread. Based on the results of the analysis of one example of poetry in the book can be concluded that the poem shows the resistance against the increasingly powerful corruption practices in Indonesia. Corruption must be fought because corruption has caused disaster, destruction, suffering and poverty for Indonesia.

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