Article

Personified Language Style in Poetry Collections and Their Relevance in Indonesian Language Learning in Junior High School

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ABSTRACT

The personified language style is the target in this research, which is to describe how the language style personified by Boy Candra, especially the meaning of the personified language style in the poem by Boy Chandra in the book Ku Ajak Kau Ke Hutan and Tersesat Berdua. The problems answered in this study include avoiding excessive impressions, maintaining balance, difficulty creating personifications between the original and clichés in identifying and classifying personifications consistently, especially the use of ambiguous language. The purpose of describing the language style personified in the poem by Boy Chandra in the books Ku Ajak Kau Ke Hutan and Tersesat Berdua. The approach used, namely a descriptive method, was used to analyze the personified language style in the poem by Boy Chandra in the books Ku Ajak Kau Ke Hutan dan Tersesat Berdua and its relevance in learning Indonesian Language & Literature in junior high school. Then it is analyzed using the technique of watching and taking notes, interviews, observations and documentation. Then it is analyzed using data reduction techniques, presentation of conclusive data. This study concluded that several personified language styles were found used by Boy Chandra in the books Ku Ajak Kau Ke Hutan and Tersesat Berdua. Personification is very relevant in poetry learning in junior high school because it helps students understand and understand the meaning of poetry more deeply, develops their creativity in language, and makes poetry feel more alive and interesting. This style of language teaches students to see inanimate objects as if they were alive, which can increase their empathy and imagination, as well as make learning poetry richer and less monotonous.

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INTRODUCTION

Language style is the use of a certain variety of purposes to get certain effects that will make a literary work more lively. According to Rahayu, the style of language is included in the scope of stylistics. This stylistics can be interpreted as the science of the Risky Language style, (2019:13). Meanwhile, according to Gorys Keraf, in general, style is an effort to express oneself, both through language, behavior, dress, and others. But in terms of language, language style is a way of using language. Language style can be used to assess the personality, disposition or ability of a person who uses the Keraf language, (2009:113). The language style is used by poetry writers with the aim of beautifying the word so that it is interesting to read. The style of language is expressed in a distinctive way, so that the intended purpose can be achieved to the maximum. Language style can also help readers to distinguish the work of each author, because each author has its own characteristics in conveying their work.

The style of comparative language is used to show the difference between two things that are often considered similar. There are ten types of comparative language styles, namely simile, metaphor, personification, depersonification, allegory, antithesis, pleonasm, periphrasis, anticipation or prolepsis, and correction or epnortosis. Of the ten types, the author chooses to focus on the personified language style because it is able to help the reader imagine something more vivid and clear. By giving human qualities to inanimate objects,

personification makes poetry more attractive and strengthens the meaning and image that is to be conveyed.

Personification language style means one of the figurative language styles that describe inanimate objects or inanimate objects as if they possess human traits. According to Hermawan, in Titik Hartati et al, (2022: 23) that the personification language style or prosopopoeia is "a type of comparative language style that compares inanimate objects as if they have human-like properties". According to Amalia in Ester Mariam Silaban, (2023:93) states that the style of personified language is "a style of language that likens inanimate objects or abstract concepts as if they have human qualities, such as being able to think, feel, or act". Based on experts, it can be concluded that the personified language style is a language style that mimics inanimate objects as if they have human nature, such as being able to think or act.

In the context of education, literature is in the form of poetry. Most Junior High School students are between the ages of 12-15 who enter early adolescence. Poetry is a literary work that contains expressions of the heart using beautiful language and words. Junior high school students begin to enter a period of physical change such as puberty, where their emotional development is unstable. They began to include their feelings in facing life and had known love. Poetry is a work that can be used to channel or express all forms of feelings. especially junior high school, understanding language styles such as personification is very important. In addition to supporting the achievement of basic competencies in the curriculum, language learning also helps students develop literary appreciation skills as well as more expressive and active writing skills such as poetry by Boy Candra.

Based on the results of the initial observation conducted on December 24, 2024, several problems were found from the results of interviews conducted with Indonesian teachers, namely that students still do not understand in terms of using language styles to write poetry. The low interest of students also affects writing poetry with various types of language styles. Limited learning resources, such as access to literary books, library conditions, and other supporting materials at school are factors that hinder the poetry learning process. In addition, another problem is that teachers have never used a collection of poems in learning poetry and during the learning process teachers still use monotonous or less creative teaching methods.

Poetry is an expression of the poet's feelings through beautiful words and is assembled to convey the feelings of the writer. In poetry, beautiful words are assembled into a short, dense form that represents the poet's feelings and contains beauty. Poetry is also an expression of the poet's inner experience (soul) about human life, nature, God, the creator, through the medium of aesthetic language in a compact and complete form of text.

One of the Poetry data uses the personification language style: GBP1
"The cold lamp in my house"

The use of personified language in the phrase "the cold lamp in my house" has the meaning of creating a strong image of a house that not only feels quiet, but also cold and fragile. These seemingly "cold" lights seem to absorb and reflect the quiet atmosphere in the house, which may be caused by the absence of occupants or because of the very cold weather. More than just a means of illumination, the lamp in this context becomes a symbol of loneliness and fragility, as if it also feels the cold of the house and emits the same feelings felt by its occupants. This style of personified language not only gives the impression of life to inanimate objects, but also deepens the meaning of poetry by conveying the emotions and atmosphere that the poet wants to express. There are several relevant studies in this study, namely First, a research conducted by (Febriyani Dwi Rachmadani, 2017) Yogyakarta State University (UNY) with the title "Analysis of the Use of Language Style in Poetry by High School Students in Yogyakarta".

The poetry collection Ku Ajak Kau ke Hutan dan Tersesat Berdua is a book that contains a collection of poems with beautiful and meaningful language, not bound by rhythm, rhyme and arrangement of stanzas and lines. A modern poetic literary work from the legend who settled in Padang, West Sumatra. The poems in the books Ku Ajak Kau ke Hutan and Tersesat Berdua are often shared by Boy Candra through his Instagram. A collection of poems with a simple vocabulary, but very deep and full of flavor. There are no words and feelings

that are too difficult to understand in each of his poems. Even the content is not only sad and longing. Like the poems out there, the metaphor of taste is not only on one side, but we are carried away to new things about taste that has been reluctant to move from long days and nights. Carried away happily with love stories, drifting away in every sad story, that's the plot we get in this book. Considering that the poems by Boy Candra in the book Ku Ajak Kau ke Hutan and Tersesat Berdua use light diction and straightforward language, it is very good if these poems can be part of poetry learning in junior high school.

This research chose the books Ku ajak Kau Ke Hutan and Tersesat Berdua as research material because the poems contained in the book are modern poems that use light diction and are easy to understand by readers and there are many language styles. The references and research carried out only focus on the style of personified language. Based on this description, research in the form of "Analysis of Personified Language Style in Boy Candra's Poetry Collection and Its Relevance to Indonesian Language and Literature Learning in Junior High School" needs to be conducted.

METHOD

This type of research is qualitative-descriptive research. The purpose of this research is to examine and describe the style of personified language about the meaning of personification contained in Boy Candra's poems. The data of this study was collected using observation, interviews, listening and documentation. In order to obtain adequate data in this study, three data collection methods are determined, namely (1) the observation method (observation, observation), (2) the capable method (interview) and (method) introspection (Mahsun, 2012:92) and the nature of these methods will be explained.

> *The See-Through Method is a method used to obtain data by scanning or reading a collection of poems by Boy Candra to obtain data on the personification language style.*
> *Note-taking technique This note-taking technique is an advanced technique that is carried out when applying the follow-up method, which is to record data obtained from readings or simming into a data card.*
> *Cakap/Interview Method This method is called the cakap method because the method taken in data collection is to have conversations with resource persons at school. The cakap method has a basic technique in the form of a fishing technique followed by an advanced technique, namely the face-to-face cakap technique. In this face-to-face skill technique, the researcher directly conducts a conversation with the teacher as a resource person with a source on a prepared hook (in the form of a list of questions) or spontaneously. This means that fishing rods can appear in the middle of a conversation. There are several techniques that the researcher uses in fishing for expected data and information, namely (1) Advanced technique of subordinate loss, in its implementation, this technique requires the presence of a form of fishing. Then, from that form, a new form was tried to be developed by eliminating the elements that were the object of the research. The data that emerges from this technique is in the form of parallel data from the initial data that appears as foothold data. So, in essence, this is if the initial data is available and the initial data has emerged due to the researcher's question or unconsciously emerged from the informant. (2) Advanced Techniques for Subordinates Substitution This substitution technique is intended as one of the data provisions that are carried out by provoking the creativity of informants unconsciously or provoking researchers. The use of this technique is intended to provide data on the rate of equality. (3) Advanced Techniques for Subordinates Expand This technique, like the two previous techniques, only the difference is that this technique is mainly used to provide data on the analysis of forms, functions and meanings that are the target objects. The trick, based on the initial data,*

the researcher asked the resource person to find the same form of function and meaning or informant as the form of sanding.

Introspection Method Another method in addition to the observation and proficiency method used in providing data is the introspection method. Sudaryanto (in Mahsun, 2012: 102) clarifies this method as a data analysis method, or what is referred to as a reflexive-introspective method, which is an effort to involve or make full use of the role of the researcher as a language speaker without diluting the role of the research. The introspection method is a method of providing data by utilizing the linguistic intuition of the language of expertise researchers. To provide the necessary data for the analysis in accordance with the purpose of the researcher. This method is used to check the validity of the source data.

Data Analysis Techniques In data analysis uses data indicators that are made based on the problem and purpose of the research. This is done to assist in the interpretation and interpretation of research data. This is in accordance with the qualitative research design that is descriptive. In this data analysis technique, methods will be used in referential and translational techniques as well as the distribution method of interruption techniques (insertion). Referential techniques are used in an effort to explain the meaning of the language style used by the author. At the stage of data analysis, data or information collection, data analysis and conclusion drawing have been carried out by the researcher. In this stage, the researcher analyzes the data obtained by analyzing the object being studied by collecting data, namely in the form of personification language style in Boy Chandra's poems repeatedly and then recorded.

FINDINGS AND DISCUSSION

The Meaning of Personification Language Style (MGBP) in Boy Chandra's Poem in the Book I Invite You to the Forest and Lost Two

In the text excerpt of the poem "Tell Me; Rindu Is More Bitter Than Bile" with the MGBP data code. "because of the distance we can't sweep" (MGBP1). The data above contains a personified language style contained on page 2, the 3rd line, the line "because of the distance we cannot sweep" which has a meaning as an expression of helplessness in facing the distance between two people who love each other. As personification majas, it is a language style that likens inanimate objects or abstract things as if they have human-like traits and abilities. According to the Great Dictionary of the Indonesian Language (KBBI), "distance" means the space between two objects or places. While "swept away" means something that has been cleaned by sweeping. In this case, "distance" as something abstract is described as if it can be "swept away", like dirt that can be cleaned by humans. The word "broom" itself is a human action that is generally used to clean something. Its function Removing limitations: Helps to eliminate the boundary between humans and other inanimate objects, so that students can better appreciate and appreciate the work.

In the excerpt of the poem text "If love is a shackle" with the MGBP data code. Line: "Don't ignore the stormy wind" (MGBP2). The data above has a personification language style that is contained on page 18, the 13th line, the line "Don't ignore the stormy wind" which has the meaning of atmosphere that indicates that the weather is windy. The poem also describes commotion, problems, or external pressures (it can be in the form of conflict, criticism, or mental and emotional disorders). As majas personifies as a language style that resembles an inanimate object as if it has human-like nature. In this case, the "wind" seems to have a "mouth" like a human who is talking or shouting in a loud voice and does not stop. Its function Provides a more vivid image: To depict inanimate objects, animals, plants, or abstract concepts as if they could speak, move, and feel like humans. So that students are able to express and be able to describe the situation to themselves when reading poetry

In the text excerpt of the poem "Rain that Misses You" with the MGBP data code. Array "Rainwater that often stops on the roof" (MGBP3). The data above has a personification language style which is contained on page 19, the 6th line, the line "Rainwater that often stops on the roof" which has the meaning that rain never stays long, but its presence always leaves a good trace. As majas personifies as a language style that resembles an inanimate object as if it has human-like nature. In this case, "rainwater" seems to be a "stopover" for human audiences who stop by or guest somewhere. Though logically, rainwater doesn't really "stop", it just falls or flows. Its function Removing limitations: Helping to eliminate the boundary between humans and inanimate objects, so that students as readers can better appreciate and appreciate the work.

The data in the text excerpt of the poem "I am who you are" with the data code MGBP Larik "I find you in longing that is body, growing, and whole" (MGBP4). In this line there is a personified language style which is contained on page 21, 2nd line, the line "I find you in longings that are body, growing, and whole". Just as majas is personified as a language style that likens an inanimate object to a human-like nature, "longing" is treated like a living entity that develops and becomes perfect. According to KBBI, "body" means physical form, "growing" means undergoing development, and "whole" means not divided or complete. So this line illustrates that the longing experienced by the "me" has become so real and rooted in him, growing into something whole, not just a vague feeling. Its function Provides a more vivid picture: Describes abstract concepts as if they could speak, move, and feel like a human. So that students are able to express and be able to describe the incident.

In the excerpt of the poem text "Waiting for the morning" with the MGBP data code. The line "my wooden body still loves you that fire" (MGBP5). The data above has a personification language style contained on page 22, line 7, which is the line "my wooden body still loves you the fire" has a firm and unshakable meaning of love, even though it risks bringing destruction. As majas personifies as a style of language that resembles an inanimate object as if it has a human nature. In this case, "wood" is depicted as having a body and the ability to love, while "fire" is described as a lovable figure, as if it were a living being that has emotional attraction and influence. Its function Builds imagination and reader involvement: Makes readers be able to imagine the atmosphere or object as if it were alive and has emotions, so that students are able to increase their connection with the text being read.

In the text excerpt of the poem "Frightened rain" with the MGBP data code. A line "when tears are no longer able to disguise themselves as laughter" (MGBP6). The data above has a personification language style contained on page 29, the 8th line, the line "when tears are no longer able to disguise themselves as laughter" which has the meaning of sadness that is felt is so deep, that it can no longer be hidden behind a smile or fake laughter. Just as personification is a style of language that gives human nature to inanimate objects or abstract things, so in this line, "tears" are given the nature of "unable to disguise", which is an ability that can only be done by humans who have intention and self-awareness. According to KBBI, 'disguise' means changing oneself so that it is not recognized or to appear like something else. Its function Improves message comprehension: Helps readers understand the message the author wants to convey so that students are able to communicate more easily and deeply through communication with human experience.

In the excerpt of the poem text "Until the skin is pale past" with the data code MGBP. Line: "in the longing for the rent," (MGBP7). The data above has a personified language style which is contained on page 33. The 5th line, namely the array "in the rented longing," which has the meaning that "longing" is described as having an age or physical condition like a human, namely "renta" and "old". Just as personification is a style of language that gives human nature to abstract things or inanimate objects, so in this line, "longing" is given the nature of "renta" which means very old and weakened, as if he has grown old and is exhausted. So this line depicts longing and intimacy that has been restrained for a long time, perhaps through a long time, and now present without pretense, without formality, only simple emotional honesty. Its function Explain the atmosphere in more detail: Help students describe the situation or atmosphere in a literary work in a more expressive and powerful way.

In the text excerpt of the poem "Finding a loss" with the MGBP data code. Larik "The feeling of loneliness often comes when you are alone when you are busy beating the silence." (MGBP8). The data above has a personification language style contained on page 40, the 4th line, which is the array "The feeling of loneliness often comes when it is alone even when it is crowded and lonely" which has the meaning that loneliness can appear at any time, even in the midst of a crowd. Just as personification majas is a style of language that gives human nature to inanimate objects or abstract things, in this line, "crowd" is described as if it can "beat the silence" of actions that humans usually do when playing musical instruments. In KBBI, beating means hitting so that it sounds, usually a musical instrument, while silent means silent or without sound. Its function is to beautify and enrich sentences: Provide a more flexible impression so as to help students not be rigid in the wording.

In the text excerpt of the poem "Memories to your city" with the MGBP data code. array of "questions that always press my head" (MGBP9). The data above is a personified language style that is contained on page 58, the 3rd line of the line "questions that always press my head", which describes the inner turmoil of the lyric character on his way to the city of someone he loves. Just as personification is a style of language that gives human nature to inanimate objects or abstract things, so in this array, "questions" are described as having the ability to "urge" the head of active actions that are usually only carried out by living beings. Its function is to build imagination and reader involvement: Make readers be able to imagine the atmosphere or object as if it were alive and has emotions, so that students have the ability to increase their connection with the text being read.

In the excerpt of the poem text "Facing drought" with the MGBP data code. Array "Let the wind and rain reproach us" (MGBP10). The data above has a personification language style contained on page 61, the 8th line, the row "Let the wind and rain reproach us" which has the meaning of a couple who love each other. As personification majas is a style of personification language that likens an inanimate object as if it has a human-like nature. Where this is the case, "wind" and "rain" seem to be able to slander the human mouth that can slander. According to KBBI, slander is the verbal form of the word cerca which means reproach or harsh ridicule. Its function is to remove boundaries: Help eliminate the boundary between humans and inanimate objects or other living things, so that students as readers can better appreciate and appreciate the work.

In the text excerpt of the poem "The tired seeking" with the data code MGBP. Array "Clouds that are not good at becoming rain" (MGBP11). The data above has a personification language style which is contained on page 87, the 11th line, the row "Clouds that are not good at being rain" which has the meaning of someone who is not good at expressing his feelings. As majas personifies as a language style that resembles an inanimate object as if it has human-like nature. In this case, the "cloud" does not seem to be "smart" or smart to the audience of smart or intelligent humans. According to KBBI, the word smart means quickly grasping a lesson or understanding something, smart and intelligent. Its function is to remove boundaries: Help eliminate the boundary between humans and inanimate objects or other living things, so that students as readers can better appreciate and appreciate the work.

In the excerpt of the poem text "Still Will Yang Same" with the MGBP data code. The array "Time can take us everywhere" (MGBP12). The data above contains a personified language style contained on page 95, line 14, the array "Time can take us everywhere" which describes time as if it has human-like abilities, namely it can "carry" someone away or change places. Just as personification is a style of language that gives human nature to inanimate objects or abstract things, so in this array, "time" is given an active role as a driving force or control of the direction of human life. According to KBBI, time is the entire series of times when an act, event, or circumstance takes place, while carrying means moving something from one place to another. Its function Provides a more vivid picture: students are able to depict abstract concepts as if they could speak, move, and feel like a human.

In the text excerpt of the poem "Finding Rindu" with the MGBP data code. Line: "I find longing in the eyes of owls" (MGBP13). The data above has a personification language style that is contained on page 100, the 1st line, the line "I find longing in the eyes of an owl" which

has the meaning that the feeling of longing is described as if it can be seen or live in the eyes of an owl. Just as personification majas is a style of language that gives human nature to inanimate objects or other non-human beings, so in this array, the "owl eye" seems to be a place of longing to hide or to be present as a figure that can be "found". Its function is to eliminate limitations: Help eliminate the boundaries between humans and other living beings, so that students as readers can better appreciate and appreciate the work.

In the excerpt of the poem text "Accompany You to Be Sad" with MGBP data. Line: "I want my poem to hug your loneliness" (MGBP14). The data above has a personification language style contained on page 105, the 9th line, the line "I want my poem to hug your loneliness" which has the meaning of a person who wants to hug his lover in grief. As majas personifies as a language style that resembles an inanimate object as if it has human-like nature. In this case, "poetry" seems to be able to "embrace" the audience of human actions that can embrace someone or something with their hands. Its function Removing limitations: Helps to eliminate the boundary between humans and inanimate objects or other living things, so that students reading in class can better appreciate and appreciate the work.

In the text excerpt of the poem "Finding Us" with the MGBP data code. The line "twilight and the sea wind are the ones that pick up and gather" (MGBP15). The data above contains a personified language style which is contained on page 106, the 6th line, the line "twilight and the sea wind are the ones who pick and gather" which has a meaning after the two characters in the poem separate, they are reunited. As majas personifies as a language style that resembles an inanimate object as if it has human-like nature. In this case, "twilight and wind" seem to be able to "pick and gather" the human hands and teeth that can pick and pick up things. In KBBI the word pickup means taking something that is on the ground or on the floor while grabbing, in KBBI it means pecking or biting something. Its function Removing limitations: Helps to remove the boundary between humans and inanimate objects or other living things so that students reading in class can better appreciate and appreciate the work.

In the text excerpt of the poem "Consuming Embers" with the MGBP data code. Array "While desire and effort are just fuels that consume coal faster" (MGBP16). The data above has a personified language style contained on page 108, line 19, the array "While desire and effort are only fuels that consume coals faster" illustrates that although desire and effort are important, they can also accelerate fatigue or exhaustion of strength in the face of pain or struggle. Like majas personifies a style of language that likens an inanimate object as if it has a human nature. In this case, "desire" and "effort" are described as having an active role like fuel that is able to accelerate the process of depleting coal. According to KBBI, "fuel" is a substance used to produce energy through combustion, while "coal" is the rest of a fire that is still burning and producing heat. Its function Builds imagination and reader involvement: Makes students as readers in class able to imagine the atmosphere or object as if it were alive and has emotions, thus increasing the connection with the text being read.

The Relevance of Boy Candra's Poems in the Book Ku Ajak Kau ke Hutan dan Tersesat Berdua in Indonesian Language & Literature Learning in Junior High School Based on the basic competencies of the Teaching Module for grade VII semester II (Even) in the Merdeka curriculum, Boy Candra's poems in the book Ku Ajak Kau ke Hutan dan Tersesat Berdua have a linkage/relevance to literary learning in junior high school. In the independent curriculum, one of the basic competencies that students must achieve is to understand and identify various majas, including personification. This is in accordance with the observation of an Indonesian language learning teacher named Siti Aisyah, S. Pd, who said that the persenofikasi language style is related to the Indonesian Language Module of the Independent Curriculum for grade 8 (eight) junior high school with competency standards in junior high school, namely in grade VIII Semester 2 with Chapter V; Creating Poetry, subchapter D; Defining the Personification Language Style in Poetry. So in this study, only the style of personified language is linked to the poetry of Boy Candra in the books Ku Ajak Kau ke Hutan and Tersesat Berdua.

The results of the analysis conducted on grade VIII junior high school students in understanding the personified language style, it was found that most of the students were able to identify and explain the use of this language style in the poem "Ku Ajak Kau ke Hutan dan

Tersesat Berdua" by Boy Chandra. Through evaluation activities, students can recognize the quotation of a poem as a form of personified language style, arguing that trees are given human nature, namely whispering. From student worksheets and brief interviews, data was obtained that more students appropriately defined and gave reasons for the use of the language style.

In addition, during the learning process, students showed high enthusiasm when Boy Chandra's poems were used as teaching materials. The language in poetry that is communicative and close to the experience of teenagers makes students feel more involved. The teacher also provides guidance by associating language style theory with direct examples in the poem, so that students can more easily understand and apply the concept of personified language style. The results of observations show that this approach increases students' activeness in discussing and expressing their opinions about the content and language style of poetry. So if you look at this assessment, the poem by Boy Candra in the book entitled Ajak Kau ke Hutan and Tersesat Berdua can be said to be suitable as teaching material.

In the results of this research, it can be concluded that there is a personification style used by the author in Boy Candra's poem in his collection of poems Ku Ajak Kau ke Hutan and Tersesat Berdua. The author tries to avoid excessive impressions, maintain a balance, it is difficult to create personifications between the original and the cliché in identifying and classifying personifications consistently, especially the use of ambiguous language. As the main function of the language style is the personification of several things obtained in this poem and its relevance in learning in class (1) Beautifying and enriching sentences: Giving a more flexible impression and helping students find a non-rigid word structure. (2) Build readers' imagination and involvement: Make students able to imagine the atmosphere or object as if it were alive and has emotions, thus increasing the connection with the text being read. (3) Provide a more vivid image: students are able to depict inanimate objects, animals, plants, or abstract concepts as if they could speak, move, and feel like humans. (4) Explain the atmosphere in more detail: Help students describe the situation or atmosphere in a literary work in a more expressive and powerful way. (6) Improve message comprehension: Help students understand the message the author wants to convey more easily and deeply through communication with human experience. (8) Removing boundaries: Helping to eliminate the boundary between humans and inanimate objects or other living things, so that students can better appreciate and appreciate the work.

CONCLUSIONS

Based on the results of research and discussion, it can be concluded that the poems by Boy Candra in the books Ku Ajak Kau ke Hutan and Tersesat Berdua consistently utilize the style of personified language to deepen meaning, build imagery, and liven up the emotional atmosphere in the poem. The use of personification not only embellishes diction, but also helps readers—especially junior high school students—understand the message of poetry in a more concrete and reflective way by relating it to human experience. The findings of the study show that the personification language style used is relevant to the competence of literary learning in the Independent Curriculum, especially in the identification and creation of poetry materials. In addition, the application of Boy Candra's poetry as a teaching material is able to increase students' interest, activeness, and literary appreciation ability, so that it can be stated that the work is feasible and effective to be used as a learning medium for Indonesian Language and Literature at the junior high school level.

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