


# Anti-Corruption Culture: *Maren* and *Yelim*'s Perspective on Kei Society

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## Abstract

**Introduction:** Controlling corruption by relying too much on a legal approach cannot always be implemented, but what needs to be made effective and efficient is non-law-based prevention efforts through local wisdom approaches.

**Purposes of the Research:** This research is focused on exploring anti-corruption cultural values in the Kei community as an internalization of efforts to prevent corruption where so far similar research has been minimal.

**Methods of the Research:** The type of normative juridical research is then analyzed using qualitative research methods that are oriented towards a value approach and a policy approach. Data were taken from journal literature studies and other scientific works.

**Results of the Research:** The results of the study show that the *Maren* and/or *Yelim* praxis can become a forum for togetherness for the Kei people as a fundamental basis for eradicating corrupt behaviour as well as an effort to realize and build anti-corruption integrity values, including, honesty, caring, independence, discipline, responsibility, hard work, modest, brave, and fair.

## 1. INTRODUCTION

The crime of corruption contains a very broad dimension. Corruption does not solely contain an economic dimension (ie harming state finances/the state economy and enriching oneself/another person/a corporation), but also position corruption, power corruption, political corruption, corruption of democratic values, moral corruption, and so on. Given such a broad dimension, it is often stated that corruption includes/is also related to "economic crime", "money laundering", "white collar crime", "organized crime", and even called "top hat crime" (or "crime of politicians in office") which can be interpreted as

political crimes or crimes related to/committed by public officials<sup>12</sup>. This destructive correlation between corruption and power was also expressed by Lord Acton, “power tends to corrupt, and absolute power corrupts absolutely”<sup>3</sup>.

Corruption today affects people all over the world<sup>4</sup> and is no exception in Indonesia. This effect is demonstrated, for example by Transparency International (TI). The annual Corruption Perceptions Index shows that corruption is endemic<sup>5</sup> in society which places Indonesia at number 96 out of 180 with the label of a corrupt country<sup>6</sup>. Most worrying is the fact that almost all forces or ‘elite’ in this country, including legislative, executive and judicial institutions, from the centre to remote parts of the country/village, have contributed greatly to crime/corrupt behaviour<sup>7</sup>. A paradox when reflecting on the Rational Animal postulate<sup>8</sup>. The corrupt ‘elite’ incarnates worse/lower than animals, -animals steal because they are hungry-, while -the elite steal when they are full-. This situation is antithetical to the aim of realizing justice and social welfare.

Over the last 65 years, the Indonesian nation has worked to fight corruption and the problems associated with it. However, this policy framework is still trapped in the “law reform/law enforcement” strategy or mere enforcement efforts. Although such a strategy is seen as good it is more fragmentary, partial, symptomatic and repressive, because it seems as if it only sees one factor/condition of negating the effect. When viewed from the point of view of the basic crime prevention strategy policy (“the basic crime prevention strategy”) it should be directed at efforts to eliminate (eliminate) or overcome and improve the overall causes/causes and conditions that are criminogenic factors for the occurrence of crime (corruption)<sup>9</sup>.

So, an approach/strategy is needed in the sense that it is not only limited to symptomatic and repressive countermeasures either through reform and law enforcement, but also causative and preventive countermeasures or in other words not only carrying out “law reform/law enforcement”, but also “social, economic, political, administrative reform, moral, cultural/local wisdom” where this preventive approach is considered more comprehensive/holistic<sup>10</sup>. Such a strategy is needed because the causes and conditions can become opportunities for corruption to arise which are very complex, so the problem of

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<sup>1</sup> Marie J dela Rama, Michael E Lester, and Warren Staples, “The Challenges of Political Corruption in Australia, the Proposed Commonwealth Integrity Commission Bill (2020) and the Application of the APUNCAC,” *Laws*, 2022.

<sup>2</sup> Emanuela Ceva and Michele Bocchiola, “Theories of Whistleblowing,” *Philosophy Compass* 15, no. 1 (2020): e12642.

<sup>3</sup> Jan Venter, “‘Power Tends to Corrupt, and Absolute Power Corrupts Absolutely’: South Africa 2015,” *Word and Action= Woord en Daad* 54, no. 428 (2015): 19–22.

<sup>4</sup> Mikkel J Christensen, “Legal Mobilization and the Internationalization of Anticorruption Enforcement,” *Laws*, 2021.

<sup>5</sup> Novitasari Novitasari, “Upaya Menciptakan Budaya Anti Korupsi Melalui Tradisi Banjar,” *Sospol: Jurnal Sosial Politik* 5, no. 1 (2019): 1–20.

<sup>6</sup> Wawan Heru Suyatniko, “Memaknai Turunnya Skor Indeks Persepsi Korupsi Indonesia Tahun 2020,” *Integritas: Jurnal Antikorupsi* 7, no. 1 (2021): 161–178.

<sup>7</sup> Firman Firdausi and Asih Widi Lestari, “Eksistensi ‘White Collar Crime’ Di Indonesia: Kajian Kriminologi Menemukan Upaya Preventif,” *Reformasi* 6, no. 1 (2016).

<sup>8</sup> Azizah Aryati, “Memahami Manusia Melalui Dimensi Filsafat (Upaya Memahami Eksistensi Manusia),” *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 7, no. 2 (2018): 79–94.

<sup>9</sup> Barda Nawawi Arief, *Masalah Penegakan Hukum Dan Kebijakan Hukum Pidana Dalam Penanggulangan Kejahatan* (Prenada Media, 2018).

<sup>10</sup> Dhevy Setya Wibawa, Murniati Agustian, and M Tri Warmiyati, “Pendidikan Anti Korupsi Sebagai Tindakan Preventif Perilaku Koruptif,” *Muqoddima Jurnal Pemikiran dan Riset Sosiologi* 2, no. 1 (2021): 1–18.

corruption is loaded with various complexities of problems, one of the references is through the approach/strengthening of local wisdom (local wisdom/local culture) as part of the values that live and develop in society as well as local wisdom is a step to reject/counteract the notion that corruption in Indonesia is part of the manifestation of “culture” so that it can easy to tolerate corrupt practices. Therefore, it is not surprising that “a culture of corruption” is a reflection of dishonesty and manipulation of noble values, especially in the Indonesian nation<sup>11</sup>.

Talking about the spirit of anti-corruption, as if in the future there is corruption or the potential for corruption to occur. Therefore it is important in the present and in the future to eradicate corruption as an integral part of serious crimes, adequate and serious weapons are needed in handling it. Corruption suppression by relying too much on a legal approach cannot always be applied, but what needs to be made more effective and efficient is prevention efforts based on a cultural (non-legal) approach<sup>12</sup>. Many experts, such as Ignas Kleden, on various occasions, try to prevent negative behaviour and ward off the temptation of corrupt behaviour<sup>13</sup>. Such an approach in the Indonesian context is very much in line where this nation has local wisdom values that can be used as a source of building national character. Conceptually, local wisdom is part of the culture, traditional elements that are rooted, grow, and live together in social life.

Therefore, Indonesia should implement local wisdom optimally. Planting and revitalizing local wisdom values to prevent corruption can be obtained from various sources such as fairy tales/folklore, proverbs, *wewarah*, rhymes, and norms. In Minangkabau custom, for example, there is a saying that once means to act dishonestly such as lying, stealing, or being dishonest, then as a social law for the rest of your life people will not trust you. In Java, we know the *luhur pitutur* or Javanese advice with the phrase being rich without wealth. The Kajang tribe is famous for its “terrible” ritual of holding a crowbar that has been burned until it turns red hot as a vessel to test the honesty of its people. Meanwhile, in Bugis-Makassar, the *siri'na pace* culture is known, as a manifestation of the culture of shame, guilt, and honesty that is embraced by society.

Among the various local pearls of wisdom spread across Indonesia, the local wisdom of the people of the Kei Islands is one whose values can be internalized in the context of preventing corruption. Given the fact that the local wisdom of the people of the Kei Islands still exists, lives grow and develop while knowledge regarding this matter is still minimal. Thus, this research is focused on efforts to create or at least internalize an anti-corruption culture through the local wisdom of the Kei people<sup>14</sup>.

## 2. METHOD

There are several approaches commonly used to solve legal problems in legal research, namely the statute approach, case approach, historical approach, comparative approach,

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<sup>11</sup> Raden Mas Jerry Indrawan and Bayu Widiyanto, “Korupsi Sebagai Bagian Dari Perang Proxy: Upaya Untuk Memberantas Bahaya Korupsi Di Indonesia (Corruption As Part Of Proxy War: Effort To Eradicate The Danger Of Corruption In Indonesia),” *Jurnal Pertahanan & Bela Negara* 7, no. 1 (2017): 21–38.

<sup>12</sup> Kartika Winkar Setya, “KEARIFAN LOKAL CABLAKA SEBAGAI UPAYA PEMBERANTASAN KORUPSI SECARA NON PENAL,” *Economics, Social, and Humanities Journal (Esochum)* 1, no. 2 (2022): 67–82.

<sup>13</sup> Unti Ludigdo, *Memotret Potensi Korupsi Di Kalangan Mahasiswa* (Universitas Brawijaya Press, 2021).

<sup>14</sup> Rudini Hasyim Rado, “Customary Institutions in the Kei Indigenous Community Against Criminal Case Resolution,” *Musamus Law Review* 3, no. 1 (2020): 26–35.

conceptual approach<sup>15</sup>, value approach and policy approach<sup>16</sup>. Including, using a qualitative research approach, this research can be referred to as normative legal research or literature study, which focuses on a value approach and a policy approach. The value approach is intended so that the local cultural values of the Kei people can be internalized in building an anti-corruption culture, while the policy approach is intended so that the application of an anti-corruption culture *mutatis mutandis* can become/input in the context of preventing and eradicating corruption.

### 3. RESULTS AND DISCUSSION

#### 3.1 Praxis of Maren and Yelim Culture Values in the Kei Community in Corruption Prevention

In eastern Indonesia, there is Maluku which is known as the “Country of a Thousand Islands”. One of the island groups in it is the Kei Islands<sup>17</sup>. The locals call these islands *Nuhu Evav*. It can be explained that *Nuhu* (island), *Evav* comes from the words “*e*” (land) and “*vav*” (below) so *Evav* means land below or in the south but is widely known as Kei or *Kai*<sup>18</sup>.

Various kinds of literature describe how the customs of the Kei people are shrouded in a kinship culture. Families have broad dimensions and are not simply interpreted as biological kinship. The basis of kinship and brotherhood in local culture/local wisdom is called *Ain ni Ain*<sup>19</sup>. If further interpreted, this is equivalent in meaning to “unity” or the third precept of Pancasila, as well as being the fabric of society for the Kei people. *Ain* means “one”, but does not mean singular, while *Ni* means “to have or have”. Thus *Ain ni Ain* means “one has one”. A person or a group of people places/views other people as brothers and sisters<sup>20</sup>.

This concept of local culture *Ain ni Ain* can be found in practical actions that are maintained, lived, grown, and even relevant to this day which is manifested in the form of cultural values of the Kei people, namely *Maren* and *Yelim*<sup>21</sup>. *Maren* is synonymous with *gotong royong* as a means for the Kei community to express solidarity and social cooperation<sup>22</sup>. In the concept of cooperation or helping in a family manner, this is done voluntarily/spontaneously without giving wages or being paid. Generally, before the *Maren* is carried out, the party who needs to prepare in advance what things will be carried out when the *Maren* takes place begins to invite people to work, the tools used and

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<sup>15</sup> Mahmud Marzuki, *Penelitian Hukum: Edisi Revisi* (Prenada Media, 2017).

<sup>16</sup> Rudini Hasyim Rado and Marlyn Jane Alputila, “Relevansi Hukum Adat Kei Larvul Ngabal Dalam Pembaharuan Hukum Pidana Nasional,” *Jurnal Hukum IUS QUIA IUSTUM* 29, no. 3 (2022): 591–610.

<sup>17</sup> J.P. Rahail, *Larvul Ngabal* (Jakarta: Yayasan Sejati, 1993).

<sup>18</sup> Johan Pattiasina, “Tev-Tev Komin (Tumbuk-Tumbuk Serbuk Embal) Permainan Tradisional Masyarakat Kei Dan Kehidupan Sosial Di Ohoi Ohoiel Kabupaten Maluku Tenggara,” *Jurnal Bimbingan dan Konseling Terapan* 3, no. 1 (2019): 105–119.

<sup>19</sup> Rudini Hasyim Rado, Barda Nawawi Arief, and Eko Soponyono, “Kebijakan Mediasi Penal Terhadap Penyelesaian Konflik Sara Di Kepulauan Kei Dalam Upaya Pembaharuan Hukum Pidana Nasional,” *Law Reform* 12, no. 2 (2016): 266–276.

<sup>20</sup> Elly Esra Kudubun, “Ain Ni Ain: Kajian Sosio-Kultural Masyarakat Kei Tentang Konsep Hidup Bersama Dalam Perbedaan,” *Cakrawala Jurnal Penelitian Sosial* 5, no. 2 (2016).

<sup>21</sup> Sabara Sabara et al., “Concepts and Practices of Religious Moderation in Kei Local Wisdom,” in *9th Asbam International Conference (Archeology, History, & Culture In The Nature of Malay)*(ASBAM 2021) (Atlantis Press, 2022), 680–686.

<sup>22</sup> Ignasius Samson Sudirman Refo and Ancelina Fenanlampir, “BUDAYA MAREN (GOTONG-ROYONG) SEBAGAI WUJUD TOLERANSI BERAGAMA MASYARAKAT MALUKU TENGGARA,” *Jurnal Logos* 2, no. 2 (2022): 1–13.



determines the day for the *Maren* to be held. If everything is available then *Maren* is carried out, the implementation of *Maren* itself is called *Hamaren*.

*Hamaren* consists of 3 syllables namely, “*Ham*” means to divide, “*Ar*” means to separate, time, and work, “*En*” means finished. So *Hamaren* is the work to be completed must be divided in such a way to the executors/participants who will work on it so that this work can be completed together according to the allotted time<sup>23</sup>. *Maren*’s culture and traditions are then used as a gathering place for doing work belonging to one family, then the same thing will happen to other families.

Through its historical journey, currently, the *Maren* tradition has spread to almost all aspects of activity, but the most frequently used are the forms of events/activities in the Kei community, including (1) *Maren Dad/Fal, Tirat Rahan*, namely cooperation to work on or build a house; (2) *Maren Dad Ve’e Yab*, namely cooperation in making gardens; (3) *Maren Dad Afa Ohoi Nuhu*, namely cooperation in working on public facilities such as houses of worship, roads, village halls, and so on<sup>24</sup>.

*Maren* and/or *Hamaren* are carried out to those who have an interest in both happy and sad situations. Interestingly, the meaning of *Maren* itself stands for *Melme* and *Renren*, namely come, sit together and talk to each other and then work together. Because in the culture of the Kei people, trouble for younger siblings (*Melme*) is also difficult for older siblings (*Renren*). *Maren* is interpreted as a place to strengthen brotherhood in the life of the Kei people. The act of volunteering to help is in principle carried out for the sake of maintaining relationships with other people. Thus, there is a feeling of obligation to help others<sup>25</sup>.

While *Yelim* is a tradition that is carried out simultaneously with the *Maren* tradition. *Yelim* is taken from the word *Yead Limad Tutu* which means toe and toe<sup>26</sup>. The meaning of *Yelim*’s meaning is when disaster and trouble come suddenly, then the feet that walk looking for hands find makeshift help that is collected and brought to help people who are in trouble and suffering<sup>27</sup>. *Yelim* is a “customary obligation” to make voluntary contributions to people who are experiencing distress. *Yelim* becomes a customary obligation because the Kei people realize that happiness and safety are a shared responsibility, and therefore they voluntarily, without needing to be advised or reminded, when they hear the news, if a relative is in trouble, they are fully aware of collecting money/material donations or similar assistance to those in need. Based on the wisdom of *Ain ni Ain*, which means that everything is one, both in joy and sorrow. All are united in brotherhood, one family, one tribe, and one ancestor, as well as one customary law that binds and is practised in the life of the Kei people.

When there is an activity or event from one of the families, all dependents are not the responsibility of the family but are a shared burden from other families. *Yelim*’s culture and traditions are not limited to family events but can also be seen when there are activities in

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<sup>23</sup> Ibid.

<sup>24</sup> CoretanZone, “Budaya Masyarakat Suku Kei Maren, Yelim, Dan Sdov,” 2021, <https://www.coretanzone.id/2021/05/budaya-masyarakat-suku-kei-maren-yelim-dan-sdov.html>.

<sup>25</sup> Elly Esra Kudubun, “Agama Dan Budaya Lokal Masyarakat Kei,” *Wordpress*, 2011, <https://ellykudubun.wordpress.com/2011/03/18/agama-dan-budaya-lokal-masyarakat-kei/>.

<sup>26</sup> CoretanZone, “Budaya Masyarakat Suku Kei Maren, Yelim, Dan Sdov.”

<sup>27</sup> Agustinusa Ufie, Agus Mulyanab, and Samuel Patra Ritauw, “The Implementation of Local Wisdom Values of Maren Culture in Kei Community as Resource of History Learning,” *Online International Interdisciplinary Research Journal* 7 (2017): 43–53.

the village. All the needs of the activity, are a joint responsibility. This looks very positive for survival together. In the tradition of *Maren* and *Yelim*, it can be concluded that *Maren* culture places more emphasis on physical cooperation, while *Yelim* focuses more on financial cooperation.

*Maren* and *Yelim*'s ideas and cultural values are a realization of the *Ain ni Ain* praxis, which does not exist in space, this principle is thought of and implemented as a control mechanism to knit together relationships. The presence of local cultural values that uphold togetherness, honesty, brotherhood, and justice in this practice contributes to and forms a fundamental basis for reviving an anti-corruption/corruptive behaviour culture during life that demands greed and selfishness today.

### 3.2 Building *Maren* and *Yelim* Culture-Based Anti-Corruption Values in the Kei Community

The stability of the local cultural values of the Kei people departs from several basic ideas in common, namely collective life attitudes, solidarity, harmony, and prioritizing brotherhood/kinship which is bound in *Ain ni Ain*. This basis inspires everyone to help each other and consider others as part of their own family. All are bound in family relations without distinguishing differences<sup>28</sup>. In interpreting the spirit of *Ain ni Ain*, efforts are reflected in building anti-corruption values.

*First*, the value of honesty is reflected, for example, in the implementation of *Maren* where each guest or villager (who comes) will directly take the equipment that he brought himself or has provided. Here the owner of the *hajat* participates in working together with other villagers according to a predetermined hour. Uniquely when the hour (time) of work ends. All equipment lent by villagers by the owner of the intention is returned to its original place before returning to their respective homes/villages. That is the mechanism (value) of honesty that the Kei people have.

In addition, honesty is an attitude of being straight-hearted, not lying, not cheating and sincerity is included in giving help in any form that is driven by a sense of belonging, to lighten the burden on others<sup>29</sup>. Here, the burden of one family becomes the burden of one village. The values of honesty and sincerity are highly valued in this practice. Someone with the value of honesty in his heart will never be corrupt because this action is a form of lying and crime. So that people become honest and fair because they are worried that it will have an impact not only on state law (sanctions) but what they are most afraid of is the impact of customs and "natural sanctions from the ancestors and *Duad* (=God)" in the form of illness, disaster, not being able to have children, not being able to marry and even died unnaturally and so on when not being honest.

*Second*, this value concern is reflected in the definition of *Ain ni Ain*, which is further manifested in the form of *Maren* and/or *Yelim* which are synonymous with commitment, concern, and action to help each other as a form of kinship without needing to be advised or reminded, when hearing news when there are villagers in distress than with full awareness to collect money/material donations or similar assistance to those in need without distinguishing any background. This is a family commitment which means that all are one in joy and sorrow. *Third*, the value of this independence can be seen when, for example, when organizing *Maren* to work on/build a house, the owner of the event (host)

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<sup>28</sup> Yong Ohoitumur, "Hukum Adat Dan Sikap Hidup Orang Kei," *Seri Mitra*,(1) (1996): 1-38.

<sup>29</sup> Ni Luh Gede Hadriani, "Nilai-Nilai Pendidikan Anti Korupsi Dalam Kearifan Lokal Masyarakat Bali," *Purwadita: Jurnal Agama dan Budaya* 6, no. 1 (2022): 23-32.

still fulfils all needs for the work, from materials to food dishes. Specifically for the help of ideas and energy assisted by villagers in cooperation. This shows the independent character of the owner to carry out his duties and responsibilities<sup>30</sup>.

*Fourth*, this discipline is closely related to the mental attitude to do the right things at the right time and appreciate the time. This character is seen when summons or invitations to organize *Maren* and/or *Yelim*. Villagers who carry out cooperation/cooperation will come at the appointed time and day as a form of commitment to villagers to the owner of the *hajaj*. *Sixth*, the value of responsibility is closely related to discipline. This is also what is done in the Kei community, when the implementation of *Maren* and/or *Yelim* has been attended by villagers (guests), the next steps taken are regarding the division of roles, tasks and work. This division of tasks is situational, it can be done before the implementation day or still on the implementation day just before carrying out the activity. Responsibilities for the work can be assigned based on the eye of the household or based on the clan. This can also be done, for example, by dividing roles, namely men doing work outside the home while women take part in work related to things inside the home.

*Sixth*, hard work this value is based on will. The word “will” evokes associations with determination, perseverance, endurance, clear goals, and so on<sup>31</sup>. Here, starting from the preparations to the *Maren* and/or *Yelim* processions, they are held. The owner of the *hajaj* tries his best to serve and provide the best for the villagers who help, and vice versa the villagers who come to help the owner of the *hajaj* make a real impact and contribution in lightening the burden on the *hajaj* owner. The success of organizing *Maren* and/or *Yelim* is realized by the hard work and willingness of every party involved. There are no villagers who come solely orientated to satisfy hunger and thirst without doing a task/job that has been determined and completed.

*Seventh*, the value of simplicity is defined as behaviour that is not excessive, as it is, thrifty, humble and according to needs<sup>32</sup>. This value can be seen especially in the implementation of *Yelim*. For example, *Yelim* is for a wedding where the owner of the intention will not force the marriage to be excessive. This is adjusted to the needs even though the energy and ideas as well as some material assistance are supported by villagers who come to relieve the owner of the need. Here it can be seen that it is not the ceremonial that is prioritized but the essential. The practice of simplicity is a parameter of the Kei community in establishing relationships between people because this character will overcome problems of social inequality, envy, ego, and greed which are very synonymous with corruption.

*Eighth*, This value of courage is reflected in the behaviour of the villagers who come in droves to help the owner of the event who will carry out *Maren* and/or *Yelim*. Their arrival is evidenced by the courage to accept the mandate and carry out the duties assigned to the best of their ability. Even if carrying out the work is not as expected by the owner of the intention, the worker is required to have the courage to take risks to be responsible for mistakes while working. The courage of the owner of the wish was also seen when giving the mandate to every villager, including the courage to take risks if the work did not meet expectations.

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<sup>30</sup> Achmad Asfi Burhanuddin, “Strategi Penanaman Nilai-Nilai Anti Korupsi Pada Mahasiswa,” *Salimiya: Jurnal Studi Ilmu Keagamaan Islam* 2, no. 2 (2021): 54–72.

<sup>31</sup> Hadriani, “Nilai-Nilai Pendidikan Anti Korupsi Dalam Kearifan Lokal Masyarakat Bali.”

<sup>32</sup> fmiindo, “Kebijakan Anti Korupsi,” 2016, <http://fmiindo.com/index.php/id/corporate/index/slug/korupsi>.

And *ninth*, justice from the meaning of the word, a fair which means in the middle, honest, straight, and sincere. According to KBBI, fair means equal, and impartial<sup>33</sup>. In the Kei community, this fair character can be seen in the form of appreciation from *Maren* and/or *Yelim* given by the owner of the wish to the sincerity of the villagers who came to help. Appreciation is not only a matter of wages/money, but takes the form of blessings, prayers, and saying “*tet ya*”. This term *tet ya*, has a very deep meaning, meaning “because of your kindness, I place you in the depths of my heart so that you are close to me”<sup>34</sup>. So the essence of the Kei people’s gratitude is that the kindness of others needs to be reciprocated, as well as a means of building attitudes that strengthen social relations. This attitude is important because everyone is required to be impartial, impartial except to goodness and truth. This character will eventually prevent conflicts of interest which are one of the forerunners of corruption.

Finally, every implementation of the philosophy of *Ain ni Ain*, in the form of *Maren* and/or *Yelim* is not only bound to a group of people or based on ethnic background alone but to everyone who wants to join in and help each other. This activity was also carried out and even involved every villager both parents, men, women and children as a good tradition that should be maintained and preserved for generations. Therefore, this implementation is correlated and includes anti-corruption education even without a written curriculum. The application of these values has the potential to create an anti-corruption culture for the future of the nation and state. Therefore, the introduction of the integrity value of the Kei people in everyday life can inspire current and future anti-corruption culture.

#### 4. CONCLUSION

The Kei people, based on the family values *Ain ni Ain*, which are manifested in the *Maren* and/or *Yelim* practices, have indeed been ingrained and implemented to this day from generation to generation. An awareness to contribute and have a positive impact both in thought, energy and material as an effort to knit relationships, and uphold togetherness and harmony to inspire everyone, thereby negating corrupt behaviour that is only selfish. The local culture of *Maren* and/or *Yelim* has been realized to contain anti-corruption integrity values including honesty, caring, independence, discipline, responsibility, hard work, simplicity, courage and fairness. These values should always be passed on for generations as well as expanded so that the local culture of the Kei Community can have an impact on building an anti-corruption culture or corrupt behaviour.

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<sup>33</sup> ACLC, “Memahami 9 Nilai Integritas Untuk Mencegah Korupsi,” *Pusat Edukasi Anti Korupsi*, 2022, <https://aclc.kpk.go.id/action-information/lorem-ipsu/20220517-null>.

<sup>34</sup> Kudubun, “Agama Dan Budaya Lokal Masyarakat Kei.”



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