

Bitcoin Community Accountability in Indonesia (Findings and Construction of the Value)

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Abstract:- Accountability, in general, means responsibility. The accountability of non-profit organizations varies widely according to the type of organization because accountability is a volatile concept. Generally, non-profit organizations have a non-materialist value because its type and orientation that do not pursue profits. The research aims to explore the values that exist in the accountability of the Bitcoin community in Indonesia. In addition, this study also constructs the value of accountability based on the concept of Shariate Enterprise Theory (SET). The Shariate Enterprise Theory accountability concept is an ideal concept that can be in line with the type and orientation of the non-profit organization. A qualitative approach is used in this study. The data collection use observation, interviews and documentation. The collected data were analyzed and interpreted then the construction process is carried out. The results show that the value findings vary and different from one informant to another. There is one value, namely the value of trust in community accountability which is part of the construction. So that the values contained in the community accountability model based on SET are fairness, rightness, honesty, amanah/trustworthiness, responsibility and trust. This research contributes to enrich non-profit organizational accountability literature that having results of empirical findings not only from the literature review.

Keywords:- Accountability; Non-profit organization; Community; Value; Shariate Enterprise Theory.

I. INTRODUCTION

The general meaning of accountability is responsibility. Accountability can be defined as the obligation to report to other parties to explain, to present, to answer questions about how resources have been used and what the impact is. So that basically accountability involves two parties, namely those involved with operations and parties who need information for accountability.

Accountability cannot be separated from values. Because the concept of accountability is not a value-free concept (Habibaty, 2018). Research by Sinclair (1995) states that accountability changes: it exists in many forms and is sustained and given extra dimensions of meaning by its context. Sinclair's research is in line with Mashaw's (2006)

statement that accountability is a protean concept or a concept that is volatile.

Non-profit organizational accountability has a variety of forms according to the type of organization. In non-profit organizational accountability generally contains non-materialist value. This is due to the type and orientation that is not profit oriented. But it doesn't rule out the possibility that the accountability of non-profit organizations has different orientation and value because accountability is a concept that is easily changed as stated by Sinclair (1995) and Mashaw (2006).

Research on accountability and its values has been conducted by other researchers. For example, in the research of Randa, et al (2011). This research discusses spiritual accountability in church organizations which means that there is an individual relationship with the Creator and it is manifested in loyalty to carrying out religious activities, willingness to sacrifice for the continuity of church organization, an interest in living a consecrated life and serving wholeheartedly. Research by Randa et al. (2011) is basically an accountability study that is closely related to spiritual-religious values. Other research is a research by Siskawati, Ferdawati & Surya (2016). The research reveals that the accountability of the mosque lies in the public trust in the mosque management. So that mosque administrators try to uphold the value of honesty in mosque management. Other research related to accountability and value was also conducted by Habibaty (2018). The results states that the accountability values of village finances are practice, materialistic, egoistic and kinship. The findings of materialist value show that the results are somewhat contradictory to village finances which should be non-material because "village organizations" are still classified as non-profit organizations.

Shariate Enterprise Theory (SET) has an ideal accountability concept when compared to other theories (such as proprietary theory, entity theory and enterprise theory). The responsibility or accountability of SET is comprehensive, not only to humans but also to God and nature. Parties who are not directly involved with the entity (indirect participant) are also subject to accountability in the SET concept. In addition, SET-based accountability is not lacking in value and has a clear orientation. Slamet (2001) in Amerieska (2009) states that enterprise theory has values that are in line with sharia accounting. These values become the values of Shariate Enterprise Theory because Shariate Enterprise Theory is

formed from the process of formulating Enterprise Theory and internalizing the values of Tauhid (Triyuwono, 2015). These values are fairness, rightness, honesty, amanah/trustworthiness and responsibility. SET orientation is a divine orientation. According to Slamet (2001) in Triyuwono (2015) in SET, the most important axiom that must be the basis for determining the concept is Allah as the sole Creator and Owner. So it can be concluded that accountability based on SET indirectly has the values of fairness, rightness, honesty, amanah/trustworthiness and responsibility and has a divine orientation.

The Bitcoin community is one of the non-profit organizations in Indonesia. This community is an organization that has an interest in bitcoin as both a cryptocurrency and a digital asset. The characteristics of the bitcoin community can be said to be quite unique and different. As a community, the organization has no formal ties (not having a legal entity). In addition, the Indonesian bitcoin community usually meets in cyberspace forums. These online meetings usually lead to meetings in the real world. Communities that have a virtual world basis fall into the category of cyber communities or virtual communities. Virtual communities are communities that are mediated by technology. Virtual communities are more similar to postmodern communities where a new form of individualism appears in impermanent realities and divides social relationships (Delanty, 2009).

Because of the uniqueness of these characteristics, this study is different when compared to other existing accountability studies. This study seeks to explore the values contained in community accountability. Apart from extracting value, this research also conducted value construction. Data collection and construction of the accountability values are based on the accountability concept of the Shariate Entity Theory (SET).

II. METHOD

Qualitative approach is used in this research. According to Creswell (2015:59) qualitative research begins with assumptions and the use of an interpretive/theoretical framework that shapes or influences the study of research problems related to the meaning by individuals or groups of social or human problems. This research tries to find the values in community accountability so qualitative approach is the appropriate methodology.

Data collection that used in this research are observation, interviews and documentation. The data that gathered from observation is community activities, online and offline. The interviews conducted to several persons that involve in cryptocurrency especially bitcoin. The informant in this research is obtained with the snowball sampling technique. The interviews are semi-structured. Semi-structured interviews have a list of questions but the interviewer has the flexibility to expand them. Documentation method is useful for recording or 'capturing' the findings in observation and interview.

This research has two stages. First, find the values in community accountability. Second, constructing the community accountability values based on Shariate Enterprise Theory. The first stage is carried out through data collection. After the data collected, they were analyzed and interpreted. The second stage uses the result from the previous stage for construction.

III. RESULTS AND DISCUSSION

A. Findings of Community Accountability Values

In the first stage, the value findings in community accountability were obtained from the data collection process. Before searching for values, the researcher tried to find the community orientation. According to researcher's observation, the accountability that implemented by the community does not have any basis and orientation of divinity. This accountability is carried out by the community with the intention and purpose of increasing public and state trust in Bitcoin. The orientation is not materialistic, but it is lacking in spirituality / religiosity due to the absence of a divine orientation.

In the process of tracing values, during observations and interviews, researcher using the concept of values (fairness, rightness, honesty, amanah/trustworthiness and responsibility) that exist in Shariate Enterprise Theory as a guide to ease the process of analysis and interpretation. From the perspective of community accountability, these values are found from donation activities carried out on behalf of the community. The donation activity is carried out through a website page that provides facilities for fundraising (fairness, amanah/trustworthiness, responsibility). The fundraising website shows a record of the nominal value of the donation and the name of the donor (rightness, honesty). This activity is clearly informed via the blog.bitcoin.co.id website (fairness, responsibility). However, if we look at it further, there is no accountability to God in the community so that the context of these values is only 'horizontal' or in other word 'for the sake of human trust'.

From 'the enthusiast' point of view, these values are found to be different for each individual. RAF, the first interviewee, has the value of rightness, honesty, amanah/trustworthiness and responsibility. The value of rightness and honesty emerge when RAF revealed the openness of Bitcoin technology:

"Eeh, I think this is because of this mining trading technology, bitcoin is based on openness, so accountability is transparency, so bitcoin is actually openness technology, so for example, almost all bitcoin users know how much a person's bitcoin is worth by knowing the address. each wallet, so eeh, almost all transactions were tracked to whom and for whom it is known, but for us, some might say that it's not vulnerable, right? Because this is too open, right? Well, the good thing is that bitcoin has a lot of safe guards. The security is pretty good from email, there is also a Google Authenticator..." (RAF, personal communication, 28 September 2018)

Meanwhile, the value of amanah/trustworthiness and responsibility can be seen in the information notification activities by the RAF to all members who join the sub-community and donation activities.

The values that can be found in FRN accountability are rightness, honesty, amanah/trustworthiness and responsibility. The rightness value appears in the profit and loss statements that FRN makes to its investors. The value of honesty was explicitly expressed by the FRN at the time of the interview:

"The first is to be honest with our self, if we have been honest with our self, it will be sure we will do that to other people too" (FRN, personal communication, 04 October 2018)

Apart from being explicit, the value of honesty can also be seen in the application of open communication to partners and families:

"(He) knows. because he is also a trader" (FRN, personal communication, October 4, 2018)

"I'll just tell them in general terms, for my family as long as this is not-- what is the name... I'm responsible for that, no problem whatsoever" (FRN, personal communication, October 4, 2018)

Meanwhile, the value of trust and responsibility can be seen in donation activities and educational activities for the public.

"Yes for sure. There is eeh... There's something like that too. well, even investors also sometimes give... what is the name... the profit, they in one... what is the name... one week, are donated too, because if there is an event like that we also give information to everyone like that" (FRN, personal communication, 04 October 2018)

In the accountability carried out by ABN, the values found are honesty and accountability. The value of honesty can be seen in the awareness that educational activities are carried out openly and the process of establishing open communication with all family members. In addition, the value of honesty can also be seen in technological transparency.

"Yes, if bitcoins we made the wallet, 'ooh earlier there were people A and B who had transactions worth 0.1 bitcoins', we were seen, sorry, we can see the address, we can see it there like that, I think it's transparent" (ABN, personal communication, October 4, 2018)

Meanwhile, the value of accountability can be seen in the donation program implemented to other parties.

The accountability carried out by YK contains honesty and responsibility values. The value of honesty appears in providing pricing information in accordance with the information listed on the website and providing a true explanation for anyone who wants to know about Bitcoin. Meanwhile, the value of accountability can be seen in the activity of giving donations on behalf of the community with members in one (sub) group.

The value that contained in the accountability carried out by Bd90 is honesty that is seen in open communication activities to families and providing information to anyone who wants to know about Bitcoin.

"They (family) know. Yes, just in general..." (Bd90, personal communication, 30 November 2018)

"Yes, but it is not like we invite everyone to study (about Bitcoin), no, if someone ask (about Bitcoin), we will answer it" (Bd90, personal communication, 30 November 2018)

The accountability at the level of 'Indonesian community', the researchers have not found any new values. But at the individual level (Bitcoin enthusiast) the researchers found there was a value of trust among these enthusiasts. This value appears as a form of awareness from the enthusiast about the impact if they are not accountable.

"Yes, so there is no... what is it, the sense of trust from other people will definitely decrease. Like that... So, it is not the same as what we explained right from the start, like that" (FRN, personal communication, October 4, 2018)

"So... if there is no transparency, then this community will not develop, right? Once people don't believe it, it'll spread by word of mouth..." (YK, personal communication, October 4, 2018)

"Not being blacklisted, what is the name (tsk) beaten up for sure, definitely beaten up (by masses), not just (missing) a good name, but what is it, surely the government has criticized me if I am not transparent if I am not open, but Thank God, what is it, until now there was no problem, for four years it was fine..." (ABN, personal communication, October 4, 2018)

The value of trust that these enthusiasts try to maintain arises because of the values of honesty, amanah/trustworthiness and responsibility that held/applied by these enthusiasts in their accountability activities:

"Not yet, so we just exchanged photos haha, so it's like just exchanging photos or video calls, it's normal, for example, if there is something happen, he will call right away, he won't solve the problem alone, he will definitely get me involved" (RAF, personal communication, 28 September 2018)

"...moreover the community trusts each other" (YK, personal communication, October 4 2018)

In addition, trust is also a value, that is realized or not, that become one of the foundation that make enthusiast stick together. As in the RAF's confession about how she could trust people that she had never met physically as well as in YK who explicitly expressed the 'mutual trust' among enthusiast.

B. Value Construction Based on Shariate Enterprise Theory

Accountability cannot be separated from the theory that become its foundation. The values contained in enterprise theory and in line with the principles of Islamic accounting are the values of fairness, rightness, honesty, amanah/trustworthiness and responsibility. These values

according to Slamet (2001) in accordance with the formulation from Triyuwono (2015) about the characteristics of sharia accounting where accounting as a form of management accountability to the owners and to the stakeholders and the God. In the context of non-profit organizations, communities in particular, accountability is carried out by members or enthusiasts to other parties.

The first construction that needs to be done is the orientation construction. Community accountability needs to have a divine orientation. This is based on the axiom that God is the sole creator and owner. Humans are only users of existing resources. The existence of this orientation provides consciousness and direction to the community and its enthusiast.

Furthermore, as explained in the findings section, it is known that there is one value found with SET as an analysis tool, namely the value of trust. Trust is a value mentioned by community enthusiast as an important thing that must exist when establishing relationships with other people, both as fellow enthusiasts and from enthusiasts to other people who are related to activities or have transactions with community enthusiasts.

In accountability to God, or the vertical accountability, the values that should exist are rightness, honesty, amanah/trustworthiness and responsibility. The vertical accountability can be made through oral report (a prayer). The value of rightness and honesty will encourage the community and the enthusiast to report their activities in accordance with the reality. Neither fact is overstated or lessen, exactly as it is. The oral report will flow as it is because they are conscious that God knows best what they say even before the oral report is delivered. The value of amanah/trustworthiness and responsibility makes the community and the enthusiasts more responsible for all activities that carried out. There will be consciousness within the community and enthusiast that the oral reports they carry out are a manifestation of their responsibility for their position as servants of God and khalifah fil ard.

On the other hand, horizontal accountability carried out by communities and enthusiasts towards nature and fellow humans also needs values that can strengthen forms of accountability. The horizontal accountability can be in the form of donations for natural disasters and the poor, sharing knowledge, and so on.

There is a value of responsibility in donation activities carried out in the context of preserving nature (animals, plants and so on). The community and enthusiasts are supposed to care and take part in caring for the earth and all the creatures that live in it, either directly or indirectly. The donation activity is an indirect manifestation of the value of responsibility towards nature.

In horizontal accountability to fellow humans, the values that need to exist include fairness, rightness, honesty, amanah/trustworthiness and responsibility. The value of fairness is manifested in donation activities carried out by the

community or enthusiasts to people in need such as sick people and breadwinner with poor background etc. Donation is a form of social fairness that can be done by the community and enthusiasts. The rightness value is manifested in the form of financial reports prepared by enthusiasts to investors. As much as possible, the activist will present the correct numbers without manipulation of the numbers. In addition to financial reports, the presentation of prices in accordance with market prices by enthusiasts is also a representation of rightness value. The value of honesty is embedded in how enthusiasts present financial reports and reports regarding donations. The values of honesty and rightness are two values that are closely related to each other. Reports with correct numbers are a form of honesty. The manifestation of the amanah/trustworthiness value can be seen when enthusiasts are serious about managing the funds deposited by investors and consistently providing reports. The value of amanah/trustworthiness can be manifested in the activities of enthusiasts who has positions as administrator in one of the existing sub-groups by regularly reporting the distribution of results to the members of the sub-group. The value of accountability can be seen in the educational activities carried out by the community and enthusiasts to the general public as well as in donation activities either carried out by the community or enthusiasts to people in need.

The values that appear or are embodied in activities within the horizontal accountability framework ultimately receive feedback in the form of trust values from stakeholders. However, whether we realize it or not, basically, the value of trust has a relationship with other values. The relationship between trust value and amanah/trustworthiness value appears when a transaction or activity occurs. For example, the enthusiasts are entrusted with managing funds from investors. Then the enthusiasts carry out the amanah based on trust. Trust comes from both sides. Investors put their trust in and the enthusiasts maintain trust. Without trust from investors, the transaction (mandate/amanah to provide a certain amount of funds to be managed) will not occur and if the enthusiasts as fund managers do not maintain trust, investors will turn to inform the public that these enthusiasts cannot be trusted.

In order to maintain trust values, honesty is needed in the process of implementing a mandate/amanah. Without honesty from community members as the fund manager, the trust that has been given by investors can easily disappear. Apart from honesty, the accuracy or rightness of information when reporting to investors also affects trust. If the information is correct, the trust of investors will increase. If the information is incorrect then of course the opposite will happen. Accountability to investors is also an important thing for the enthusiast (especially for the fund manager, trader). If accountability is carried out routinely in the form of reports as well as in the form of activities or actions, then investor trust in the enthusiast of the community will be maintained even if there are unexpected things happen. This is consistent with the statement of Tomkins (2001) in Hyndman & Mc Conville (2018) that providing information and building trust are two things that are 'related and inevitable'.

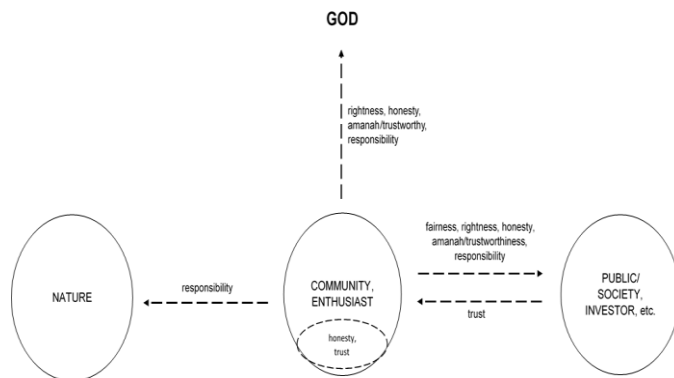


Fig. 1. Bitcoin Community Accountability: Value Construction Based on SET

In Figure 1, in the middle circle of communities and enthusiasts there are two values, namely trust and honesty. Trust, apart from being an important value in horizontal accountability, is also an important thing in relationships between members or between enthusiasts in the community. Without trust between members there will be no bonds. In addition, without trust, a community has the potential to easily dissolve. This is because the community is an informal organization that has no legal foundation. The community is more based on kinship, familiarity and common interests in the Bitcoin or cryptocurrency. So that trust becomes an important foundation in their relationship. Plus, the Indonesian Bitcoin community is a virtual community.

In a virtual community that has similarities with the postmodern community, trust is vital. Even though the enthusiasts of the community only interact through virtual media, that does not make they have no trust in one another. A technology-mediated community does not mean that it has no morality (Delanty, 2009). Therefore, trust values need to exist and maintained in the organization, especially when the organization carries out its accountability. Trust needs to always exist and be practiced in every activity in the community both by individuals and organizations. Trust is not the behavior or choice, but it is a fundamental psychological conditions which can be a cause or a result of these actions (Rousseau, Sitkin, Burt and Camerer, 1998).

The value of honesty, inside the middle circle (figure 1), is a value that needs to be upheld firmly by the community, especially by each of its enthusiasts, as is the case with FRN which makes honesty an important value that needs to be inside herself. The existence of honesty in oneself makes an individual honest with God. As also expressed by FRN during the interview, for her, honesty is a form of accountability to God.

IV. CONCLUSION

In general, accountability is responsibility. The accountability of non-profit organizations varies according to the type of organization. This diversity is due to the volatile concept of accountability. Accountability organization is also not free from values. These values should be in line with the non-materialist orientation of a non-profit organization.

Accountability that based on Shariate Enterprise Theory (SET) is an ideal concept because its comprehensiveness (God, Man, Nature). Shariate Enterprise Theory accountability is divinely oriented and has values of fairness, rightness, honesty, amanah/trustworthiness and responsibility.

The orientation of the bitcoin community in Indonesia is indeed non-materialist, but when examined further using the point of view of the SET concept, this orientation is still lack of the value of spirituality/religiosity. The divine orientation construction in community accountability provides direction and consciousness for humans as executors of mandates. Findings of value on accountability from the point of view of the community and enthusiast. In the process of collecting data using the value concept of Shariate Enterprise Theory (SET), it can be said that the values that exist in the community are not intact. The trust value is a new value that is found during the value search process. The trust value is constructed into the accountability model of the Indonesian Bitcoin community. So that the values contained in the community accountability model based on SET are fairness, rightness, honesty, amanah/trustworthiness, responsibility and trust.

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