Virtual World Solidarity: How Social Solidarity is Built on the Crowdfunding Platform Kitabisa.com

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Abstract

This research examines how social solidarity is formed in cyberspace virtually through the crowdfunding platform Kitabisa.com. This research was conducted using qualitative descriptive methods. The research was carried out through two stages, namely analyzing web content, and after that, a phenomenological stage was carried out to discover how the social solidarity of funders was formed in the crowdfunding of Kitabisa.com. The results of the study found that the development of the crowdfunding movement in Indonesia was on a good track in accordance with the values of social solidarity which involved the community to help each other in the form of social participation based on information and communication technology innovation that was linked through social networking and interactivity in cyberspace. Social solidarity formed through crowdfunding platforms is organic social solidarity. The more modern society is, the more the form of social solidarity produced will be more organic and tend to leave mechanical solidarity.

Keywords

Social Solidarity, Social Construction, Social Media, Digital Era, Platform Crowdfunding.

Introduction

The 2018 World Giving Index published by Low (2018) in a survey conducted in 140 countries around the world shows that Indonesia is the most generous country in the world, beating Australia, New Zealand and the United States in the next rank. The research found that 78 per cent of Indonesians had donated money to charity work. Not

only donating money but also involved in social volunteer activities with the largest percentage in the world, amounting to 53 per cent. These statistics indicate that the Indonesian people are not only actively contributing money but are also actively involved in social empowerment activities.

The high number of social philanthropy in Indonesia is one of them hallucinated by the existence of new technologies or platforms that facilitate social philanthropic activities or which are now more popularly referred to as crowdfunding (Anggara & Cao, 2019). The term crowdfunding itself is derived from the term crowdsourcing which has already been popular (Hemer, 2011; Lam & law, 2016). Through social networking, potential crowdfunding for charitable organizations and NGOs (Wojciechowski, 2009). Conceptually, crowdfunding is a situation that places a number of people (hereinafter referred to as a crowd) who financially support a project by giving an amount of money to get a reward, as a donation, or who have the potential to receive rewards in the form of equity (Wicks, 2013; Letaifa et al., 2016).

Crowdfunding, which is a new phenomenon in the world, is technology-based fundraising to help finance various activities, both business and social activities (Gerber et al., 2012; Meteab et al., 2020). Crowdfunding is believed to be able to fund various activities which are difficult to be carried out by conventional funding access, such as banks and investors whose processes require various requirements and through a long bureaucracy (Bhawika, 2017). Based on the results to be obtained by funders for their contribution, Bradford (2012) divides the crowdfunding model into 5 models, namely the donation model, the award model, the pre-purchase model, the loan model and the equity model.

In the donation model, donors do not get any return for the funds that have been donated to the owner of the program/project, the donations are based on sympathy for the people they help. While in the award model, the project owner will offer a number of reward rewards to funders for his contribution even though it is not in the form of profits from the project. The pre-purchase model has a concept that is almost the same as the award model, only the rewards that will be received by the funder are in the form of production from the project. The implementation of the loan model is that the funders only temporarily lend their money for the development of certain projects, then the funders will get a refund from the funds they have donated, and usually, the funders also get interested on the funds lent. Whereas in the equity model the funders expect compensation in the form of equity or interest on the projects they fund.

The concept of crowdfunding can be implemented today because of several factors, namely: 1). More and more people trust online payment methods. 2). Social networks increasingly allow people to communicate with each other easily. 3). Current technology allows online payments to be made safely. 4). Communities and online crowds can easily meet together online to initiate a particular project. 5). More and more success stories related to projects/initiatives funded by crowdfunding (Risdahl, 2011).

In practice, according to Nurhadi & Irwansyah (2018), utilizing a crowdfunding platform is relatively easy because it is online-based so that it can be accessed by many people, anytime and anywhere. Its use is quite simple: a person or business unit that needs a donation or funding in the project will submit a campaign (program/proposal) along with the number of funds and deadline they need to run the program through the crowdfunding management website. The community (users) of website users will see the program, and if the program is considered attractive then they (potential donors) will donate or deposit capital to fund the program (Natalia, 2018; Intyaswati, 2016; Andriani, 2017).

One of the crowdfunding models in the form of donations in Indonesia is Kitabisa.com. Kitabisa.com is a platform to raise funds and donate online. The platform, which was established in 2013, applies an open platform policy, whereby everyone is free to make proposals for fundraising initiatives while completing the requirements for identity verification and does not violate Indonesian law. Kitabisa.com is a social-based platform, where the incoming campaign is purely aimed at social interests (Bhawika, 2017; Sari, 2019).

Kitabisa.com was launched in July 2013, became an official foundation in 2014, and in 2015 the new Kitabisa.com team actually worked full-time developing this platform by establishing PT. We Can Indonesia. Adopting Indonesian culture, Kitabisa.com promotes mutual values and norms through online platforms. Through this platform, everyone does anything with mutual cooperation. This is in line with the psychographic nature of the Indonesian people who are united, communal, collective and fond of mutual assistance (Sitanggang, 2018; Gea, 2016).

Crowdfunding is a new phenomenon, it is not surprising that the previous literature was very limited (Belleflamme, et al., 2013). Discussions on the phenomenon of crowdfunding in Indonesia are still limited to communication and economic approaches while the sociological aspects are rarely discussed. The crowdfunding discussion in this research will focus on the donation model, namely how social solidarity is built digitally through crowdfunding platforms by taking a case study on the Kitabisa.com website.

Literature Review

Social Solidarity

According to Emile Durkheim, social solidarity is a state of mutual trust between members of a group or community (Lawang, 1985). If people trust each other they will become one or become friends, become mutual respect, become mutually responsible to help each other in meeting the needs of each other.

Durkheim, dividing solidarity into two, namely organic solidarity and mechanical solidarity, which is meant by organic solidarity is solidarity based on differences, this solidarity arises due to the emergence of a greater division of labour, this solidarity is based on a very high level of dependency. Whereas what is meant by mechanical solidarity is that this solidarity is based on a high level of homogeneity in trust, sentiment and so on (Irfan, 2017).

Crowdfunding

Crowdfunding is a new phenomenon of online fundraising in the last decade. This fundraising practice is an attempt to gather the role or contribution of the wider community to realize or produce a particular program or project that is usually done online. Crowdfunding is also often referred to as an alternative financing model that appears outside the traditional financial system (Kocer, 2015). Because the fundraising system with crowdfunding mechanism is built on the basis of motivation, mental attitude and commitment from a community or community that will support a program or project.
In some existing academic literature, there are many variations in defining crowdfunding. Davies (2014), said that in viewing crowdfunding, it must be seen from various activities and try to analyze it based on its size as a potential market, its basic pattern and structure, its efficiency as a funding mechanism and its ability to predict success.

Ordanini et al. (2011), defines crowdfunding as a collective effort by people who are connected and collect their money together, usually through the internet, to invest and support efforts initiated by other people or organizations. In this definition view crowdfunding from an investment or commercial background as well as from the background of donations or assistance raised through the internet to the public.

According to Belleflame et al. (2014), said that Crowdfunding involves an open call, essentially through the Internet, for the provision of financial resources either in the form of donations (without rewards) or in exchange for some form of reward and/or voting

rights in order to support initiatives for specific purposes. This definition states that crowdfunding involves open bidding over the internet to provide financial resources either in the form of donations or exchanges for assets (indent purchases) or certain forms of appreciation and/or the right to vote to support various initiatives for special purposes. This concept implies that the funds generated from the crowdfunding project can be used for various purposes.

At least from the two definitions above, in general, crowdfunding can be interpreted as a fundraising mechanism to support a program or project where the business is carried out through online activities, relying on the trust, motivation and mental attitude of a community or community in a social network marked by the same interests, ideas, ideas and desires by showing the potential of resources through a collection of funds from small to medium amounts so as to produce an adequate amount initiated by individuals, groups and organizations by optimizing the resources, assets, knowledge, and expertise they have (Kocer, 2011; Davies, 2014; Ordanini et al., 2011; Hemer, 2011).

Methodology

This research was conducted using qualitative descriptive methods (Patton, 1990; Lambert & Lambert, 2012; Esterberg, 2002). Descriptive research methods describe situations, social conditions, or relationships in detail (Rahayu, 2013) and describe phenomena without manipulating them and not testing hypotheses or predictions (Savitri et al., 2016). The first step taken was to analyze web content, after which a phenomenological stage was carried out to discover how the social solidarity of funders was formed in the crowdfunding of Kitabisa.com. Web content analysis is analyzing the body/contents/appearance of the website. This method is used to find out the entire contents of the message/meaning that is available on the Kitabisa.com crowdfunding platform. The results of this website content analysis will be used in compiling a list of questions in the phenomenology stage. This indicates that there is a connection between each stage of the research. Each question is made from the results of a website content analysis research. This concept is called triangulation of data sources that are digging up certain information through various methods and sources of data acquisition. Researchers conduct website content analysis which will then provide insights in conducting the phenomenological stage. Phenomenological studies describe the general meanings of a number of individuals on their life experiences related to concepts or phenomena.

The research subject in this research is the Kitabisa.com crowdfunding platform to find out the in-depth mechanism of the Kitabisa.com crowdfunding platform, then in the

phenomenological stage, the research subjects are men or women who know the Kitabisa.com platform and have done funding at least 2 times in social campaigns in Kitabisa.com.

The first stage of data collection technique is to do web content analysis. The Kitabisa.com crowdfunding platform itself has various features which will be analyzed one by one to find out the in-depth mechanism of the website. Each content in accordance with the concept of crowdfunding will be analyzed and dissected to find conclusions from research in accordance with the facts displayed by the website. In the second stage or phenomenology stage, data collection techniques are in-depth interviews. In-depth interviews try to explore what is hidden in someone's mind, whether it concerns the past, present, or future. The purpose of conducting interviews, among others, is constructing people, events, organizations, feelings, motivations, demands, concerns and others (Moleong, 2007).

Analysis and Interpretation of Data, at the first stage of website content analysis by dissecting/analyzing messages, signs, content, and various things conveyed by the Kitabisa.com platform. In web content analysis grouped into several categories/indicators to facilitate analysis. In accordance with the concept of crowdfunding indicators that are analyzed more deeply about crowdfunding websites. In the second stage, the phenomenology stage, after analyzing the website content, then the analysis of the data used is phenomenological analysis as a method to find out the motivation of investors (people who provide funds). After finding the results of the analysis of Website content and the results of the essence of phenomenology, the researchers compiled the essence of crowdfunding Kitabisa.com. This essence is formed from the combination of the results of website content analysis and the essence of informant experience in donating which can then be concluded how social solidarity is formed.

Results

Kitabisa.com Website

In Indonesia, a crowdfunding platform that is quite popular for fundraising models is the Kitabisa.com website which was founded in July 2013. From the Kitabisa.com page, it is said to be an online technology provider for individuals, communities, organizations and companies called the #OrangBaik tagline. Kitabisa.com provides online-based services for the wider community who want to raise funds by creating an online donation page (referred to as a campaign page) for a variety of social, personal, and creative purposes. In

addition, Kitabisa.com makes it easy for anyone to donate anytime online to campaigns in Kitabisa.com according to the category or organization he wants.

Kitabisa.com implements an open platform policy, which allows anyone in a matter of minutes to create a campaign on Kitabisa.com as long as they complete the requirements of identity verification and do not violate laws in Indonesia. As a social enterprise startup, Kitabisa.com charges an administration fee of 5% of the total donations in a campaign, with the exception of natural disasters and zakat campaigns (0% administration fee).

Kitabisa.com also provides social media facilities through Facebook, Twitter and Google Talk. Kitabisa fundraising is crowdfunding (fundraising from the public), where the fund is donated by donors to people or institutions that need it. The Main Menu if we open the Kitabisa.com website is a menu choice that must be chosen, whether we as people or institutions that need donations and will campaign (fundraising) or we as people who will make donations (donations). There are two language options that can be used, namely Indonesian and English. In addition, the latest data on the number of campaigns funded, total donations collected, and the number of active users was also informed.

Social Solidarity in Crowdfunding Platform Kitabisa.com

The attitude of social solidarity is a manifestation of the soul of altruism that leaves self-interest to meet the interests of others. Social solidarity is well developed through the rise of people who make donations in various ways, one of which is a digital donation. The phenomenon of digital donations that are rife is actually an explanation of the concept of virtual Conspicuous Donation Behavior (CDB). CDB is a phenomenon that is promoted through social media, especially among young people. This concept is absorbed in tandem with their trends and lifestyles in the world of information technology.

One local social crowdfunding player, Kitabisa.com, has recorded various donation programs to cope with the Covid-19 pandemic. They are currently raising self-initiated funds. The project raised more than Rp. 21 billion and the project was not closed until this article was published. Other projects initiated by fundraisers from institutions or individuals also continue to take place through Kitabisa.

According to SimilarWeb, the Kitabisa site experienced a significant surge in traffic in March 2020 of 3.5 million visits. Compared to the previous month 2.1 million times. Interestingly the visit came directly (direct) as much as 47.28%, search engines (search) 25.24%, and social media 23.64%. Through direct search, the majority came organically

97.29%, inorganic (paid) 2.71%. When viewed from social media, Facebook became the main contributor of 45.38%, YouTube 22.23%, Twitter 19.3%, and Instagram 11.91%.

Startup Kitabisa.com is the biggest social crowdfunding player in Indonesia. Networked, Kitabisa expands its presence on various platforms on Gojek (for GoGive), Dana, LinkAja, Tokopedia, and Shopee. Even more affordable donations starting from Rp. 10 thousand only. Community participation in collaborating with digital donations is increasingly showing an increasing trend. Proven until 2019, more than 2.5 million people have used the Kitabisa platform to donate digitally.

Then how is it that virtual solidarity is formed? The formation of a social solidarity fundraising through the crowdfunding platform Kitabisa.com can be quickly gathered because users are facilitated in making donations because there is no standard social structure and there are no restrictions for supporters. One of the distinguishing features of structure in a networked society with the structure of a real-world society is that the structure of a networked society is at the technological level, which is built on the internet. All procedures in the Kitabisa.com website are technical mechanisms that are implemented in accordance with the logic of technology that makes it easy for fund donors. The structure that is built in a networked society is not like in the real world (offline) which is stratified (vertical) from top to bottom and vice versa. In a networked society, the structure that is built horizontally is intended to study the meaning of each unit or part of the structure (Kobis, 2017).

Solidarity is the representation of awareness and action in the social sphere. In solidarity, there is an awareness of the limitations as well as the attachment between humans. That awareness drives a joint action for a particular purpose or value. Emile Durkheim (1858-1917), presupposes that the more modern society is, the more solid the form of solidarity will be.

In the concept of Durkheim's solidarity, there are 2 (two) kinds of forms of solidarity in his journey, namely mechanical solidarity and organic solidarity. Mechanical solidarity is the equality of behaviour or attitudes of one individual with another individual, whereas organic solidarity is the nature of interdependence between social societies. This means that each individual is interdependent or need each other.

Modern rationality encourages humans to be instrumental, framing actions in systematically structured details. However, the opposite condition is precisely what we have witnessed in the case of today's virtual solidarity which turned out to be spontaneous

and momentary. People's awareness began to shift to virtual awareness that depends on internet technology. In this context, the building of solidarity has shifted from the real world to virtual world solidarity or virtual solidarity. Practical solidarity, spontaneous, minimal risk and temporary. At the same time, the virtual world and social networking have also succeeded in narrowing the distance between individuals who are far apart and keep individuals close together.

Conclusion

The values of social solidarity in Indonesian society are not lost or even dead but have undergone a shift in shape along with the development of information and communication technology. The development of ICT changes the model of interactivity between one another in certain community groups. The new culture of interactivity through the internet no longer limits space and time but is able to connect anyone anytime and anywhere. Associated with activities or collective social action aimed at social, humanitarian, disaster relief, helping someone in need, development of funding social entrepreneurship, education and many others can still be done with interactivity in the internet network.

The campaign on Kitabisa.com crowdfunding is able to move thousands of people in Indonesia to get involved in realizing the idea or to help someone or group in need. From the analysis of the website Kitabisa.com, it is concluded that the development of the crowdfunding movement in Indonesia has been on a good track in accordance with the values of social solidarity involving the community to help each other in the form of social participation based on information and communication technology innovation that is linked through social networks and interactivity in cyberspace. Social solidarity formed through crowdfunding platforms is organic social solidarity. The more modern society is, the more the form of social solidarity produced will be more organic and tend to leave mechanical solidarity.

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