

The Role of Accounting in the Golden Age of Ayudhya Kingdom

Antonio Andrew Imanuel¹, Iwan Triyuwono², Ali Djamhuri³

¹*Postgraduate Program, Faculty of Economic and Business, University of Brawijaya. Malang-Indonesia*

²*Faculty of Economic and Business, University of Brawijaya. Malang-Indonesia*

³*Faculty of Economic and Business, University of Brawijaya. Malang-Indonesia*

Abstract: *The purpose of this study was to gain an understanding of the role of accounting in the golden age of the Ayudhya Kingdom in the 17th century. At that time, Ayudhya was recognized by European countries as a super power in Southeast Asia and even surpassing London and Paris. In order to pay its soldiers, maintaining building, architects, and public officials, Ayudhya needed resources. It encourages author to find out the role of accounting in Ayudhya particularly from the military golden age during the reign of King Naresuan the Great up to the literature golden age during the reign of King Narai the Great. This interpretive case study tries to get a clear configuration of how accounting was posited and practiced in the Ayudhya Kingdom. Most of the research data used in this study are associated with sociology, politics, economics, and also religious beliefs obtained from the publications, such as international journals, reports, relevant researches, magazines, photos, and poetry. Researcher also considered the context and culture to get the full picture of the Ayudhya accounting and tried to interpret the facts with focusing on Ayudhya accounting role and practices in Ayudhya. This research conclude that accounting had plays an important role in the golden age of Ayudhya. Accounting has assisted the development of culture and literature as well as spiritual aspect. Thus it was associated with the development and advancement of Ayudhya in achieving its own golden age in the 17th century and become a new powerful force in Southeast Asia and to have well recognized from European countries at that time.*

Keywords: *Ayudhya, study of text, the role of accounting*

I. Introduction

In the last three decades, there has been an emerging awareness of the importance of accounting in a broader context. Awareness of the importance of a broader context in accounting research is based on the dissatisfaction of the results of existing accounting studies that tends to focus only to the technical aspects and calculative perspective of accounting (Sukoharsono, 1995a, 1995b).

Accounting is believed by accounting historians to play a critical role in the formation of society both in traditional and modern as mentioned by Burchell, Clubb & Hopwood (1985):

“Accounting is coming to be seen as a social rather than a purely technical phenomenon. The social contexts of the accounting craft are starting to be both recognized and made more problematic ... accounting both emerges from and itself gives rise to the wider contexts ... Accounting ... also has come to be more actively and explicitly recognized as an instrument for social management and change.”

Furthermore, Miller, Hopper and Laughlin (1991) highlight the social aspects of accounting, especially accounting history.

Several studies had investigated accounting in its wider context such as research by Mashayekh & Mashayekhi (2008) that tried to study accounting in Iran in 500 BC in the Achaemenid era. According to the study, revenues and expenditures had been well understood and even been recorded and evaluated, especially during the reign of Darius the Great and was used to fulfill the needs of people from all strata. Stark & Allen (1998) discussed the historical transition in Southeast Asia. This study provides an explanation of the influence of western countries towards the development in Southeast Asia. Sukoharsono (1995a) discussed the history of Indonesian accounting in the Dutch colonization era, specifically the era of East India Company (VOC). The study concludes that accounting in Indonesia did not come into being suddenly, but through a long process and with the influence of various aspects. Sukoharsono (1995b) also discusses the Indonesia's accounting during the Dutch colonization. This study explains that accounting played an important role on Dutch's dominance in Indonesia. Chutintaranond (1990) discusses the political system in the Middle-Ages in Southeast Asia. The study discusses Ayudhya policy and guidance on trade which was called the law of Palatine. This study concludes that the Ayudhya kings continually strived to encourage and educate people with Palatine law in order to guard and secure themselves during the medieval political instability in Southeast Asia.

Historically, Southeast Asia has had contributed significantly in the development of agriculture and international trade since the 8th century. The agricultural technologies in Southeast Asia have driven good crops production both in its volume and quality that have attracted to foster international trading. The development in metallurgy also increased agricultural outputs and makes trading smoother (Stark & Allen, 1998). Political and spiritual history of Southeast Asia in general began since the 8th century (kingdom era) until the 19th century

(colonization era). Ayudhya kingdom was the center of economic, political, cultural, and spiritual in Southeast Asia (Dellios, 2003, Weiss, & Shu 2011, 2012). Ayudhya was established as a small trading nation. Ayudhya expanded to the north and took over the city of Sukhothai to fully incorporated all regions of the Sukhothai kingdom and making all of them fall into the influence of Ayudhya (Wyatt, 1984:63-65, Thongsin 2002 & Stratch, 2004).

Communication between Ayudhya officials and western countries had formally been active since 1511, while Ayudhya kingdom was led by King Ramathibodi II in 1491-1529 (Campos, 1940, 1983). The role of Ayudhya in international trade was growing due to the expansion of Ayudhya's territory. Ayudhya had the widest sphere of influence during the reign of King Naresuan the Great which was referred to as the golden age of Ayudhya in the military context. Trade with western countries brought prosperity to Ayudhya that made Ayudhya enjoyed rapid growth. Ayudhya entered a golden era in culture and literature (civilization) during the reign of King Narai the Great who ruled Ayudhya from 1656 until 1688. The peak achievement of prosperity, trade and diplomacy is often referred to as the golden age of Ayudhya in the literature context in which literature and art are at the peak of its achievement (Chumsriphan, 1990 & Chairatudomkul, 2008).

It has been mentioned earlier that accounting played an important role in various aspects of human life. Accounting has been used to determine how much tax to be imposed (Farag, 2009). Accounting was also used to support the imperial system, later colonization. With the implementation of accounting, western European countries have long been able to grow so rapidly and eventually become the leader of the colonization system (Wijewardena & Yapa, 1998 Sukoharsono 2005, & Jones, 2010). Based on the background described earlier, the research question of this study can be formulated: "What is the role of accounting in the golden age of Ayudhya kingdom in the 17th century?". The scope of this study is the role of accounting in Ayudhya golden age in the 17th century with a focus on: the role of accounting in culture and literature and; the role of accounting in spiritual aspect. It is expected that this study could contribute a wider understanding about accounting, specifically in its historical and social contexts. In so doing, it is also expected to foster current development of accounting research in its broader context in Indonesia, especially historical and social context in general.

II. Research Method

2.1 Descriptive Qualitative Research and Data Used

Kirk and Miller (1986:9) define qualitative research as a particular tradition in social science that fundamentally depends on human observations. Descriptive study attempts to describe, explain, and interpret the condition. The purpose of descriptive study is to examine the phenomena that occur at a particular time and place (Suyanto & Sutinah, 2006). Interpretive paradigms have a base thought that the rules that apply to the natural sciences cannot be applied to the social sciences. The emphasis on the interpretive paradigm is to know what the accounting numbers imply (Chua, 1986; Morgan, 1988; & Muawanah, 2010).

Data used in this research is mostly associated with sociology, politics, economics and religious beliefs. Data used in the accounting history of Ayudhya is mostly from international journals. It also uses reports, related researches, magazines, photos and poetry. In addition, author also visited universities libraries and learns the context and culture which is supported by the cultural centers and sites. This research was expected to answer the research question as to determine the role of accounting in the golden age of Ayudhya kingdom.

2.2 Definition of Accounting in This Research

American Institute of Accountants through Committee on Accounting Procedure (1940) defines accounting as:

"Accounting is the art of recording, classifying and summarizing in a significant manner and in terms of money, transactions and events which are, in part at least, of a financial character, and the results thereof."

Furthermore, the American Accounting Association (1966:1) provides an accounting definition as:

"[As] the process of identifying, measuring, and communicating economic information to permit informed judgments and decisions by users of the information."

In the context of the definition of accounting in Indonesia, Suwardjono (2005:10) defines:

"Akuntansi sebagai seperangkat pengetahuan yang mempelajari perekonomian penyediaan jasa berupa informasi keuangan kuantitatif unit-unit organisasi dalam suatu lingkungan wilayah tertentu dan cara penyampaian informasi tersebut kepada pihak yang berkepentingan untuk dijadikan dasar dalam pengambilan keputusan ekonomik."

Accounting definitions above are very narrow in understanding and tend to view accounting as a technical phenomenon which is not influenced by environmental factors (Dillard, 1991 & Dillard & Ruchala, 2005).

Conventional accounting analysis ignores the issues involved in an attempt to gain an understanding of the social accounting activities. Accounting activities have changed along with the birth of new phenomenon. This new phenomena sees human interests influence the accounting activities. That gives scope to examine the

relationship between accounting with various organizational interests and social interests (Loft, 1986, Hopwood, 1987, 1990 & Bryer, 1991). Awareness of the importance of accounting in its social aspects is put forward by Burchell, Clubb & Hopwood (1985). Furthermore, Miller, Hopper and Laughlin (1991) highlight the social aspects of accounting, especially the history of accounting. Accounting practices have been performed since ancient Egyptian times as pointed out by Farag (2009):

“[The] obligations were converted into levies or taxes. [The] tax assessors and collectors (scribes) met with the village chief ... to negotiate the tax ... in the name of the king.”

Accounting at the time of ancient Egyptians was used to determine and collect taxes imposed by the king. King also gained other incomes beside taxes as shown by Farag (2009):

“The king also collected royal gifts as a form of tribute from foreign populations ... This required the development of an elaborate accounting system ... [to] kept royal gifts separate from taxes.”

Other incomes received from tributes must be accounted separately outside tax revenues so an accounting system was used to accommodate it.

Based on above quotations, descriptions, and explanations, author concludes that accounting has long existed. Indeed, it has a broader meaning than the definitions of modern accounting nowadays that tend to be defined narrowly, no more than financial accounting (Sukoharsono 1995a:58). In this study, accounting is defined as: “Knowledge that is affected and affects various aspects of human life and calculation of economic and non-economic aspects, which may include but not limited to finance, trade, taxation, systems, instruments, and accountability in order to support decision making”. Accounting definitions used in this study is more inclined towards social aspect which refers to the thoughts of Farag (2009) which emphasizes aspects of the trade, taxation, systems and decision-making.

2.3 Mandala Political System

Mandala is a Sanskrit word meaning circle. The concept of Mandala was popularized by Oliver William Wolters, a British scholar and historian. Mandala is a model to describe the patterns of political power that is composed of Mueang ("city-state") in the early history of Southeast Asia. Mandala is used to show the traditional political formations in the Southeast Asian kingdoms and vassals under the centered dominations (Winichakul, 1994, Dellios 2003, Shu 2011, 2012).

Each city-state connected with hegemony system by giving tribute (tributaries system). Each city-states are influencing and being influenced by other nearby city-states (Chutintaranond, 1990 & Dellios, 2003). In Mandala, each leader trying to consolidate territory claims, compete with other city-states for some dispute areas while also maintaining political relations with the more dominant city-states in order to gain support and when being a target of the invasion (Chutintaranond, 1990). The expansion is not only done physically or territorial invasion but also through indoctrination through influence in culture, celebrations or ceremonies and also religious influences (Stuart- Fox, 1994). The main objective in Mandala was not to conquer and eliminate all city-states but became empire-state to gain recognition as the Overlord and get tribute as a symbol of submission (Wolters, 1982:27).

III. Trade as a Form of Ayudhya's Accounting Practice

3.1 Establishment of Ayudhya as a Trading Nation

Ayudhya was first established as a small trading nation. Charnvit Kasetsiri in 'The Rise of Ayutthaya' depicts the founding of Ayudhya (Wyatt, 1984:63-65 , Thongsin 2002 & Stratch, 2004). Ayudhya's position which was quite close to the river and the sea quickly became a center of economic activities. Rice was usually exchanged for luxury goods and weapons from western nations. Trade with Europe was growing rapidly in the 17th century. Goods were sold to European traders, among others: sappan wood, deerskin, rice, salt, dried fish, wine, and vegetables. They were exchanged for modern weapons from Europe, such as rifles and cannons. King imposed taxes on every item traded (Jumsai, 2001:14).

According to Jumsai (2001:14), natural products owned and sold by Ayudhya were very abundant, among others:

“Trees, fruits, garlic, potatoes, radish, cucumbers, oranges, lemons, citrons, pomegranates, figs, bananas, guavas, jackfruits, durians, mangoes, mangosteens, tamarinds, pineapples, coconuts, pepper, sugar cane, wood and bamboo. Among animal were oxen, buffaloes, sheep, goats, deer, hogs, wild fowl, small birds, peacocks and parrots. Among the mineral were gold mines and loadstones near Louvo and Junk Ceylon.”

Ayudhya's trading partners were Kedah, Pegu, Bengal, Gujirat, Ceylon, Ava, Chiang Mai, Luang Prabang, China, and Coromandel. Ayudhya also had four factories, one of which was located in Japan (Jumsai, 2001:14).

External trade or exports was made under the authority of the court or under a license granted by the King. The duty of Crown is to collect taxes based on the trade. With this way, the king build a taxation and levy system that used for financing the expense for the palace, war and public works such as building temples, forts,

roads and canals (Chumsriphan, 1990). Sitting on the shores of an estuary, Ayudhya was busy delivering people and goods. Ayudhya, being traversed by three large rivers: the Bang Pakong river, the Chao Phraya river, and the Suphanburi river, earning the nickname 'Venice of the East' by Fernão Mendes Pinto, a Portuguese worker (Stratch, 2004) as noted by Iria (1982) and confirmed by Day (1991:68).

Ayudhya began to expand by conquering northern city-states namely Sukhothai, Kamphaeng Phet, and Phitsanulok (Chumsriphan, 1990 & Chutintaranond, 1992). Ayudhya maintained stability in politics and spirituality as well. One of the efforts in spirituality was by depicting the image of the king as a Buddha since King Borommatrailokkanath (1448-1488) had proclaimed himself a Buddha/Ongphutthangkun Borombophit and a God/Tepmanut/Divine Being (Poopongpan, 2007).

3.2 King Naresuan the Great (1555-1605; Reigned 1590-1605)

King Naresuan the Great played a major role in the expansion of Ayudhya. He ruled Ayudhya in 1590-1605 as described by Wyatt (1984:100):

“It is difficult to imagine that the history of Ayutthaya would have been the same without King Naresuan, for he is one of those rare figures in Siamese history who by virtue of dynamic leadership, personal courage and decisive character, succeeded in Herculean tasks that have daunted others before him.”

King Naresuan the Great was also highly respected due to the liberation of Ayudhya from Burma, which was its main rival, as described by Winichakul (1994:62):

“Siam and Burma had been arch-rivals ... As both sides launched periodic attacks against each other, the towns between the two kingdoms ... became crucial for both sides ... From time to time, people and towns came under the control of one side to cultivate food for the troops while they were at the same time the targets of destruction from the other.”

In the reign of King Naresuan the Great carried a lot of expansion. At the peak of its military under King Naresuan the Great, Ayudhya controlled the territory of Lan Na, Lan Xang, Sukhothai, Khmer, Pegu and the entire Malaysia peninsula. None can be match to the power of Ayudhya at that time (Jumsai, 2001:12) which as the widest sphere of influence that referred to as the golden age of Ayudhya in the military context. It makes Ayudhya be the strongest kingdom in the Southeast Asian that were taken into account by European countries (Thongsin, 2002, Dellios 2003, Weiss, & Shu 2011, 2012).

3.3 King Narai the Great (1633-1688; Reigned 1656-1688)

King Narai the Great ascended the throne in 1656 and ruled until 1688 to inherit a large and powerful empire in the middle of mainland Southeast Asia (Hodges, 1999). Due to the good climate and the absence of flooding, King Narai the Great prefers to live in Lop Buri. Eastern region of Lop Buri is full of wild animals such as elephants and tigers. People have a close relationship with the elephant. Elephants are used as vehicles in the war as well as for work. Elephants are important so it was being captured and brought to the palace. Elephants are then trained to be able to live in harmony with humans. King Narai the Great is also instructs 30,000 to 40,000 workers to hunt elephants to be exported to India. At that time the elephant is an important export commodity (Chairatudomkul, 2008 & Kit, 2012).

The reign of King Narai the Great had brought Ayudhya to the golden age of literature. The reign of King Narai the Great has been recognized in the history of Ayudhya, as described by Chumsriphan (1990:28):

“After winning the throne in 1656, Narai crowned himself as king of Siam (1656-1688). This is perhaps one of the most eventful reigns of Siamese history. His reign has been one of the most glorious.”

3.4 Ayudhya's Trading System

Ayudhya is well known as a trading city because of its strategic location. There are local products for export such as rice, tin, deer's leather, rhino's horn and elephants. The elephant trading is monopolized by the King. Royal family in India prefers elephants from Ayudhya as it was bigger than the elephants of Ceylon, and it worth as a benzoin (resin from tree to therapeutic) and a wooden eagle. Traders from the east stopped in Ayudhya to get profit by buying from Ayudhya and reselling these items. Ayudhya and Lop Buri has become the important trading post in Southeast Asia during his reign (Chairatudomkul, 2008).

Ayudhya earn income from existing trade. Exports performed taxed at 6.7%, while for imports, the merchants from China are required to pay a tax of 16.7%, which is lower than the merchants from other countries which are 22.2% (Breazeale, 1999:16). Applicable tax rates have changed over to the size of trade at Ayudhya. Existing tax rates lowered gradually in line with increased trading volume. At the end of Ayudhya, the applicable tax rate is based on the width of transport ships, amounting to 6 baht (equivalent to 90 grams of silver) per meter of width of the ship to the countries which frequently trade at Ayudhya and have a good relationship with Ayudhya, while for the other countries are 10 baht per meter of width transports (Breazeale, 1999:17).

3.5 Ayudhya's Trade with European Powers

First Portuguese arrival to Ayudhya was in 1430 to Locac, an area in the southern part of Ayudhya that noted that many gold, elephants and wood were found. Nicolo Conti come to Tanasserim called Mergui during the reign of King Borommara II (1424-1448) (Campos, 1940, Campos, 1983 & Jumsai, 2001:12-13). Duarte Babosa, the Portuguese Crown in India for the year 1500-1517 explained that the Tenasserim (Mergui), Kedah, Pattani and Selangor are parts of Ayudhya (Campos, 1940, Villiers, 1998 & Stratch, 2004). Alfonso de Albuquerque describe that Ayudhya is a powerful kingdom which is noted by Matos (1982).

Ayudhya is active in trading with the Portuguese after the Portuguese conquered Malacca in 1511 followed by trading with Dutch in 1592 while still maintain trading with China and Ceylon with using Bangkok and Junk Ceylon as trading centers (Day, 1991:8 & Kit, 2012). Diplomatic relation with the Portuguese is continue, recorded in 1518, D. Aleixo de Menezes, person in-charge for the region of Malacca by the Portuguese sending Duarte Coelho to King Ramathibodi II with a letter and gifts from King Manoel of Portugal. The gifts are for reply to King Ramathibodi II by King Manoel through the Portuguese ambassador, Antonio Miranda de Azevedo. The arrival of Duarte Coelho is also to conduct a peace agreement in the Malacca Strait, and as a substitute, the Portuguese will supply Ayudhya with guns and ammunitions. Through this agreement, trade centers in Ayudhya are enabled for sending and receiving merchandise from the waterway and to Lisbon, Portugal. Goods being trade are such as rice, salt, dried fish, vegetables, wood, tin, copper, silver, gold, ivory and clothing (Campos, 1940, 1983 & Villiers, 1998).

Dutch East India Company also do trade by acting as a middleman by buying from Ayudhya and sell back to Japan which primarily deer skin to make a jacket, gloves, gun, armor, tabi socks and also to cover coating box (Campos, 1940). The most sought after products from outside by Ayudhya are gun and cannon from Europe (Chairatodomkul, 2008 & Wade, 2009). Dutch do trade by using Pattani as Ayudhya's trading post along with China. Ayudhya do trade with Dutch to get supply of weapons and ammunition. With the technological advances in the fields of military, Ayudhya could maintain security and politics amid in the competition and confrontation with the Khmer, Burmese and its rivals in the northern regions of Ayudhya (Hoefler, Warren & Rangsit, 1991:28, Jumsai, 2001:14 & Stratch, 2004).

In 17th century, the French sent the ambassador, La Loubere, to King Narai the Great as a symbol of good relations both parties and to strengthen the cooperation. King Narai the Great is also has trade with European countries. To minimize the risk of being attacked by the Dutch, Ayudhya strengthen relations with the UK, also with French who was trying to convert Thai population to Catholicism (Campos, 1940, Hoefler, Warren & Rangsit, 1991:28 & Hodges, 1999). The traders were friendly greeted by Ayudhya, both merchants from China, Japan, Portugal, Spain and the Netherlands. Ayudhya maintains commercial relationships with many of the merchants to protect against the excessive influence of a single force in Ayudhya (Rego, 1982). Trading with various European powers helps Ayudhya from the excessive influence of a single force as described by Fisher (1943:679-688):

“King Narai had turned to the French in the hope of using them to counteract the Dutch influence in Siam ... since the Dutch and the French were enemies in Europe and fought the Franco-Dutch war of 1672-1678, the war of the league of Augsburg 1689-1697.”

IV. The Role Of Accounting In The Golden Age Of Ayudhya

Accounting cannot be understood only as an economic transaction or a transaction of trade. Accounting in Ayudhya has been born as a discipline that cannot be separated from the various aspects of life such as the life of their communities in Ayudhya in the Chao Phraya lowlands with fertile soil to grow rice that produces good development of rice cultivation. The elephant trade relationship is based the synergy between humans and elephants, which is then followed by the training of elephants in order to live together with humans and elephants which ultimately encourages the cultivation of interest in the elephant trade as one of the important export commodities.

The emerging economy makes Ayudhya grows rapidly. Through accounting, Ayudhya became known as a new force in Southeast Asia at that time as described by Herbert (1638:316-317):

“Siam is famous for power, wealth and many sorts of excellencies ... in rich stones, as Dyamonds, Chrysolites, Onix stones, Magnets, Bezars, Benjamin, Cotton, and Mynes of Gold, Silver, Iron, Copper.”

Jumsai (2001:12) attempts to compare Ayutthaya by the European powers at the time:

“At zenith of power, under Naresuan the Great ... There were never a rich and strong country rivaling the power of Ayudhya during those days ... Compare with London or Paris at the time ... Ayudhya was much greater.”

Accounting has been practiced at that time, moreover it had an important role in encouraging the growth of Ayudhya from a small trading nation become a centre of Southeast Asia that well known by European countries. The following discussion with describes the role of accounting in the golden age of Ayudhya Kingdom in two sub-topics: the role of accounting in the culture and literature as well as the role of accounting in spiritual aspect.

4.1 The Role of the Accounting in Culture and Literature

Language and literature in the era of King Narai the Great recorded on paper and palm leaves. Book in Thai language was first written during this period (Chumsriphan, 1990:29). In the 18th century, has been found some notes and work from King Narai the Great's era, including 'Jindamani', a Thai language first textbook that written in 1672, also the 'Luang Prasoet of Ayutthaya' formally known as 'Phraratchaphongsawadan Krung Si Ayuthaya Chabap Luang Prasoet Aksonit' that written 1679-1680, which is a first documentation of Ayudhya that written by Phra Horathibodi/court's expert in solar (Hodges, 1999).

Ayudhya's golden age of literature has been known by European countries. This fact can be seen from the inclusion of Ayudhya in the world map at the time that was begin to be popularized by European cartographers, as described by Sternstein (1964). In the development of cartography, Ayudhya is included in the popular world map, that being confirmed by Winichakul (1994:113):

"Thereafter Siam was well recognized by prominent mapmakers ... The French envoys and cartographers of the court of Louis XIV published many maps of Siam and passed their knowledge to other European mapmakers ... from then on, Siam was prominent on all maps of the region by European mapmakers."

4.2 The Role of the Accounting in Spiritual Aspect

Spanish and Portuguese was eager to spread Catholicism in Southeast Asia, especially in Ayudhya and Khmer. It was done by Spain in the Philippines and in Ayudhya by the Portuguese (Campos, 1940 & Villiers, 1998). Portuguese put many bishops to settle in Ayudhya in order to convert Thai to Catholicism. Matos (1982) documenting the letter written by the King of Portugal, Dom Manuel to Pope Leo X on June 6, 1513:

"Having known this, the King of Siam who is very powerful in East both in vassals and in land and to whom it was believed Malacca rightly belonged but had been taken from him by the Moors, sent an emissary to our Governor [Alfonso de Albuquerque] ... We do not doubt that this will be greatly favoured by God and will result in the expansion of the Catholic Faith."

Ayudhya respects the religious tolerance. King Narai the Great is recorded to support the development of Islam with mosques for Muslim people. There is a letter written by Portuguese traders in Malacca in 1554 after do trades with Ayudhya. It a report to Portuguese in order to delivery missionaries to Ayudhya (Iria, 1982):

"I went to the city of Ayuthia ... In this city of Siam there are seven mosques which are used by the Turks and Arabs and there are about thirty thousand Moorish homesteads ... These Moors are continuously preaching the Koran of Mahomet. The King allows each one to do as he pleases and to be a Moor or Gentile." Jumsai (2001:14) added:

"Religious toleration and freedom ... has been the policy of Thai kings during the Ayudhya period ... Thus King Narai even granted lands and assisted the French missionaries with materials and laborers to build their church in Ayudhya. Such generosity and freedom never existed anywhere else."

V. Conclusion

From the review of the text in this study, it was concluded that the accounting has plays an important role in the golden age of Ayudhya, which can generally be divided into two aspects:

1. The role of accounting in culture and literature through the engineering and architectural styles, fashions as well as writing the first book that made in Ayudhya period. Through accounting, Ayudhya was recognized by foreign countries as a new central in Southeast Asia both by countries in Asia and Europe.
2. The role of accounting in spiritual aspect through religious tolerance that is in Ayudhya, which also can be seen from the building of the churches for the Christians and mosques for the Moslems that was the religions exist besides Hinduism and Buddhism.

Based on the role through trading of Ayudhya's accounting described above, it can be seen that accounting has a focal role. Accounting that has been exist has an important role in the development of culture and literature as well as spiritual aspect. Accounting has plyas a vital role in the development and advancement of Ayudhya to achieve golden age in the 17th century. Accounting that exist widened Ayudhya and has brought new powerful force in Southeast Asia which received recognition from European countries at that time.

References

- [1]. B. S. Yamey, Notes on Double-Entry Bookkeeping and Economic Progress (New York, USA: Anno Press, 1978).
- [2]. B. S. Yamey, Pacioli's De Scripturis, Spanish Journal of Accounting History, 1, 2004, 142-154.
- [3]. E. G. Sukoharsono & M. J. R. Gaffikin, The Genesis of Accounting in Indonesia The International Journal of Accounting and Business Society, 1(1), 1993, 4-26.
- [4]. E. G. Sukoharsono, A Power and Knowledge Analysis of Indonesian Accounting History, doctoral diss., University of Wollongong, Wollongong, New Zealand, Australia, 1995a.
- [5]. S. M. Farag, The Accounting Profession in Egypt, The International Journal of Accounting, 44, 2009, 403-414.

- [6]. E. G. Sukoharsono, Accounting, Colonial Capitalists, and Liberal Order, *The International Journal of Accounting and Business Society*, 3(1), 1995b, 1-28.
- [7]. E. G. Sukoharsono, A Critical Perspective Analysis of Indonesian Accounting Thought, *The International Journal of Accounting and Business Society*, 13(1), 2005, 69-89.
- [8]. H. Wijewardena & S. Yapa, Colonialism and Accounting Education in Developing Countries, *The International Journal of Accounting*, 33(2), 1998, 269-281.
- [9]. S. S. K. Davie, A Colonial "Social Experiment", *Accounting Forum*, 37, 2007, 255-276.
- [10]. B. Mashayekhi & S. Mashayekh, Development of Accounting in Iran, *The International Journal of Accounting*, 43, 2008, 66-86.
- [11]. S. Burchell, C. Clubb & A. G. Hopwood, Accounting in Its Social Context, *Accounting, Organizations and Society*, 10(4), 1985, 381-413.
- [12]. P. Miller, T. Hopper & R. Laughlin, The New Accounting History, *Accounting, Organizations and Society*, 16, 1991, 195-403.
- [13]. M. T. Stark & S. J. Allen, Transition to History in Southeast Asia, *International Journal of Historical Archeology*, 2(3), 1998, 163-174.
- [14]. S. Chutintaranond, "Mandala", "Segmentary State" and Politics of Centralization in Medieval Ayudhya, *The Journal of the Siam Society*, 78, 1990, 88-100.
- [15]. R. Dellios, Mandala: From Sacred Origins to Sovereign Affairs in Traditional Southeast Asia, *Centre for East-West Cultural and Economic Studies*, 8(10), 2003.
- [16]. C. Weiss, Science, Technology and International Relations, *Technology in Society*, 27, 2005, 295-313.
- [17]. M. Shu, Hegemon and Instability: Pre-Colonial Southeast Asia under the Tribute System, *Advanced Studies Bulletin*, 4, 2011, 45-62.
- [18]. M. Shu, Balancing in a Hierarchical System: Pre-colonial Southeast Asia and the Tribute System, *Waseda Global Forum*, 8, 2012, 227-256.
- [19]. D. K. Wyatt, *Thailand A Short History* (Chiang Mai, Thailand: Silkworm Books, 1984).
- [20]. A. Thongsin, The Kra Canal and Thai Security, master theses, Naval Postgraduate School, Monterey, California, USA, 2002.
- [21]. W. J. Stratch, Constantine Phaulkon and Somdet Phra Narai, master theses, University of Hawaii, Honolulu, Hawaii, USA, 2004.
- [22]. J. de Campos, Early Portuguese Account of Thailand, *The Journal of the Siam Society*, 32, 1940, 1-27.
- [23]. J. de Campos, *Early Portuguese Accounts of Thailand - Antigos Relatos da Tailandia* (Lisbon, Portugal, 1983).
- [24]. H. R. H. P. D. Rajanubhap, *A Biography of Naresuan the Great* (Bangkok, Thailand: Toyota Thailand Foundation, (1950) 2008).
- [25]. S. Chutintaranond, The Image of the Burmese Enemy in Thai Perceptions and Historical Writings, *The Journal of the Siam Society*, 80, 1992, 89-103.
- [26]. S. Chumsriphan, The Great Role of Jean-Louis Vey, Apostolic Vicar of Siam (1875-1909), in the Church History of Thailand during the Reformation Period of King Rama V, the Great (1868-1910), doctoral diss., Facultate Historiae Ecclesiasticae, Pontificiae Universitatis Gregoriana, Rome, Italy, 1990.
- [27]. S. Chairatudomkul, Cultural Routes as Heritage in Thailand, doctoral diss., Silpakorn University, Bangkok, Thailand, 2008.
- [28]. M. J. Jones, Sources of Power and Infrastructural Conditions in Medieval Governmental Accounting, *Accounting, Organizations and Society*, 35, 2010, 81-94.
- [29]. J. Kirk & M. L. Miller, *Reliability and Validity in Qualitative Research* (California, USA: Thousand Oaks, 1986).
- [30]. B. Suyanto & Sutinah, *Metode Penelitian Sosial* (Jakarta, Indonesia: Kencana, 2006).
- [31]. W. F. Chua, Radical Development in Accounting Thought, *The Accounting Review*, 61(4), 1986, 601-632.
- [32]. G. Morgan, Accounting as Reality Construction, *Accounting, Organization & Society*, 13(5), 1988, 477-458.
- [33]. U. Muawanah, Postmodern: (The Best) Paradigm?, *Jurnal Akuntansi Indonesia*, 6(1), 2010, 53-64.
- [34]. American Institute of Accountants, *Reports of Committee on Terminology* (New York, USA: Committee on Accounting Procedure, 1940).
- [35]. American Accounting Association, *A Statement of Basic Accounting Theory* (Illinois, USA: Evanston, 1966).
- [36]. Suwardjono, *Teori Akuntansi Perkayasaan Pelaporan Keuangan* (Yogyakarta, Indonesia: BPFE, 2005).
- [37]. J. F. Dillard, Accounting as a Critical Social Science, *Accounting, Auditing & Accountability Journal*, 4(1), 1991, 8-28.
- [38]. J. F. Dillard & L. Ruchala, The Rules are no Game, *Accounting, Auditing & Accountability Journal*, 18(5), 2005, 608-630.
- [39]. A. Loft, Towards a Critical Understanding of Accounting, *Accounting, Organizations and Society*, 11(2), 1986, 137-169.
- [40]. A. G. Hopwood, The Archaeology of Accounting Systems, *Accounting, Organizations and Society*, 12(3), 1987, 207-234.
- [41]. A. G. Hopwood, Accounting and Organisation Change, *Accounting, Auditing & Accountability Journal*, 3(1), 1990, 7-17.
- [42]. R. A. Bryer, Accounting for the Railway Mania of 1845, *Accounting, Organizations and Society*, 16, 1991.
- [43]. T. Winichakul, *Siam Mapped - History of the Geo-Body of a Nation* (Honolulu, Hawaii, USA: University of Hawaii Press, 1994).
- [44]. O. W. Wolters, *History, Culture and Region in Southeast Asian Perspectives* (Singapore: Institute of Southeast Asian Studies, 1982).
- [45]. M. Stuart-Fox, Conflicting Conceptions of the State: Siam, French and Vietnam in the Late Nineteenth Century, *The Journal of the Siam Society*, 82(2), 1994, 135-144.
- [46]. M. L. M. Jumsai, *History of Thailand and Cambodia* (Bangkok, Thailand: Chalermnit, 2001).
- [47]. A. Iria, *A Selection of Sixteenth Century Portuguese Texts on Siam, Thailand and Portugal - 470 Years of Friendship* (Lisbon, Portugal: Calouste Gulbenkian Foundation, 1982).
- [48]. D. Day, *Thailand and the Kingdoms of Siam* (Kuala Lumpur, Malaysia: Tropical Press, 1991).
- [49]. W. Poopongpan, Thai Kingship during the Ayutthaya Period, *Silpakorn University International Journal*, 7, 2007, 143-171.
- [50]. P. C. Chakrabongse, *Lords of Life* (London, England: Alvin Redman Limited, 1960).
- [51]. C. N. Y. Kit, Kra Canal (1824-1910), *Akademika*, 82(1), 2012, 71-80.
- [52]. K. Breazeale, *From Japan to Arabia* (Bangkok, Thailand: Toyota Thailand Foundation, 1999).
- [53]. J. Villiers, Portuguese and Spanish Sources for History of Ayutthaya in the Sixteenth Century, *The Journal of the Siam Society*, 86, 1998, 119-130.
- [54]. L. de Matos, *The First Portuguese Documents on Siam, Thailand and Portugal - 470 Years of Friendship* (Lisbon, Portugal: Calouste Gulbenkian Foundation, 1982).
- [55]. G. Wade, An Early Age of Commerce in Southeast Asia, *Journal of Southeast Asian Studies*, 40(2), 2009, 221-265.
- [56]. H. Hofer, W. Warren & M. R. P. Rangsit, *Insight Guides: Thailand* (Apa Productions, 1991).
- [57]. A. da S. Rego, *A Short Survey of Luso-Siamese Relations from 1511 to Modern Times, Thailand and Portugal - 470 Years of Friendship* (Lisbon, Portugal: Calouste Gulbenkian Foundation, 1982).
- [58]. H. A. L. Fisher, *A History of Europe - From the Earliest Times to 1713* (Ammanford, England: Watermill Books, 1943).
- [59]. T. Herbert, *Some Years Travels into Divers Parts of Asia and Afrique* (London, England, 1638).
- [60]. I. Hodges, Time in Transition, *The Journal of the Siam Society*, 87, 1999, 33-44.
- [61]. D. G. E. Hall, *A History of South-East Asia* (London, England: Macmillan, 1955).