Frame Value of Strategic Management Accounting Based on The Balance of Tri Kaya Parisudha

Made Susilawati[1]*, Unti Ludigdo[2], Gugus Irianto[3] and Zaki Baridwan[4]

[1]PGRI Nusa Tenggara Timur University, Frans Seda Street, 85111, Kupang, Indonesia
*Student of Doctoral Program at Brawijaya University, Veteran Street, 65145, Malang, Indonesia
[2,3,4]Brawijaya University, Veteran Street, 65145, Malang, Indonesia

ABSTRACT

Objective – Hinduism presupposes all life activities. This includes Strategic Management Accounting (SMA) which could maintain life's equilibrium by practising the goal of life suggested by the Tri Kaya Parisudha (TKP). In general, SMA does not have a framework of reference for accountants to manage functions and to contribute to decision making. In that regard, this paper aims to develop a frame value for SMA based on the cooperatives noted in the Hindu orientation of the TKP.

Methodology/Technique – The method employed to analyze data is the combined development of grounded theory(GT) and intersubjective analysis. The frame value for SMA consists of three elements of *manacika* (center of strategic thinking) followed by *wacika* and *kayika* as noted in the dharma of the TKP.

Findings – The findings show that the synergy of the framework is based on mind control (*manacika*) which impacts on *wacika* and *kayika* in SMA. This synergy impacts on the equilibrium between materials (*sekala*) and non-materials (*niskala*) in the dharma for the purpose of reaching the goal synergy.

Novelty – The combination of the intersubjective approach and the GT approach helps to uncover the correlation patterns of the core category noted in the establishment of the SMA's value framework. This is derived from the TKP's equilibrium through the story line.

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1. Introduction

The world of practice demands for a strategic contribution of management accounting in decision making. Strategic Management Accounting (SMA) developed through the influence of conventional management accounting which ignores strategic thoughts (Shah et al., 2011). This indicates that SMA shares the same root as management accounting. In this study, SMA is not applied as the instrument but as a learning value which leads to SMA to an advanced stage.

Bromwich states that SMA plays several roles: analyzer, controller and provider of financial information, cost structure, and as the strategy of firms and competitors (Belkaoui, 2002). SMA should function as an effective controller system of management; it should be able to improve organizational performance through its management (Al-Mawali & Amoush, 2013; Shank, 2006). This signifies that SMA needs to restructure the role of accounting in its management and strategic decision making processes which can help it to reach economic success (Belkaoui, 2002). A critical part of this study is that SMA does not have a conceptual framework as a fundamental reference to operate on. The conceptual framework, if developed, can serve as a guidance for the development of managerial accounting concepts, now a need for management accounting (Belkaoui, 2002). On the other hand, accounting cannot be separated from the values enabling it to activate the vital role of SMA and this includes religious values. Accordingly, this study aims to build a conceptual framework for SMA by taking the religious values as a base.

Financial accounting has its own conceptual framework but the difference in goals between financial accounting and SMA has brought some distinguished conceptual frameworks into view. Financial accounting intends to provide information for capital owners (Kieso et al., 2008) whereas SMA aims to provide information for management in decision making. Information provision and participation in the management process consist of planning, evaluating, controlling, maintaining organizational assets and communicating with all concerned parties (Belkaoui, 2002).

Currently, the conceptual framework used in accounting still refers to the conceptual framework of financial accounting. Nonetheless, the conceptual framework used in the current study would not be using the framework of financial accounting because of dissimilar goals and interests. The current conceptual framework aims to develop an understanding in solving problems, thus the framework of values is applied. This is because SMA serves as the knowledge provider of information sharing and it contributes to the vibration value which can ultimately shape performance and learning.

Values applied in the said framework are illustrated in the goals which have been developed from a range of basic concepts. This will act as a guide for the SMA information provider that assists the management in planning and making decisions in achieving their goals. These goals are a reference of thoughts and a basic system that is equipped with developing concepts used mainly for SMA. Nonetheless, these concepts should be able to cope with the organization conflict of interest (Belkaoui, 2006). In total, this means that value-based goals of a range of basic concepts should function as the foundation in the value framework developed for SMA.

The reasons for wanting to develop the value framework for SMA are several. First, SMA needs a value reference for its process of thinking and this value reference can act as the guidance for management accounting. Second, the conceptual framework of accounting is still oriented on secular and materialistic aspects. This implies that accounting is unable to distinguish from the secular-materialistic aspects and the non-materialistic aspects as an essence of life. Indeed, the conceptual framework (framework of value) used in doing analysis and for interpreting data so as to reach the essential meaning of life (Denzin & Lincoln, 2009) is necessary. It has been proven that the essence of life has not been internalized in the ethic codes of guidance for managerial accountants (Molisa, 2011). The separation of these values can be potentially hazardous to moral acts. Values preserved in the conceptual framework will positively contribute to SMA materially (*sekala*) and non-materially (*niskala*). A supporting point of view is that the conceptual framework needs to integrate accounting, organization, behavior, and relevant techniques (Belkaoui, 2002). This integration should be an objective-based goal. In this context, SMA merely insists on management improvement by material orientation. The framework of value intended for this study will be developed through coherent primary concepts based on the goal (Belkaoui, 2006; Kieso, et al., 2008). This goal must be able to drive improvement and commitment of activities and behaviors. This goal differs from others in that it focuses on the goal of all activities of human as a synergy with a balanced goal of life, materially and non-materially. The said goal can be accomplished through the *Tri Kaya Parisudha* (TKP) as a reference. The TKP is a conceptual framework of ethics noted in Hinduism and it covers three good deeds: good thoughts, good words, and good acts. These

three elements of TKP are also the elements covered for SMA which does not seem to consider life equilibrium between SMA goals and the goals of life. The determination of goals through religion-based implementations is for it to be accepted by all interests of groups. It should avoid conflicts of interest of ethics orienting on materialism and individualism. This is because of the implementation of religious teachings in the value framework which has the ability to distribute the values as principles and norms of references (Mathras et al., 2015). In this regard, religion gives the biggest influence and becomes the behavior controller (Mathras et al., 2015). In other words, religion necessitates the internalization of ethics and goals thus, serving as a value framework for SMA. Third, the scope of SMA is multidimensional (Belkaoui, 2002) such that awareness and commitment becomes necessary for a multidimensional learning. Fourth, financial accounting has a rigid standard while SMA has a flexible standard based on the need of each entity. Thus, the value-based framework can be applied

The focus of this study is the development of a value framework for SMA by using the TKP as a reference. This is done by providing and communicating strategic information which is in balance with material and non-material lives through synergizing SMA goals and the goals of life. It is believed that this can benefit the equilibrium value of life.

2. Frame Value in Theory Conceptualization

The value framework is used as a base for the operational process and as an interconnected system for SMA management accounting behaviors. It is expected to be the foundation that enriches the knowledge of management, the provider of problem solving assistance, the developer of concepts, the guide for strategy implementation, the bridge between material and non-material issues and also the facilitating instrument for different interests and further development of research (Chen et al., 2015). All these imply that the value framework has an important role to play in the enrichment of values in SMA. The values referred to are integrated life equilibrium values and behavior. Life equilibrium values will be stronger as a foundation when taken from the religious aspect. This is because religion often provides a uniqueness of behavior that is constructed based on understanding and belief, rituals, values, and community (belief construction) (Mathras, et al., 2015). The value framework thus intended is aimed at motivating its users towards the way to secure harmony of the users' goals and the entities' goals (Belkaoui, 2002).

The value framework is first broken into its basic concepts of the social theory and practice before turning it into a practical theory (Lewelyn, 2003). According to Strauss (1978), theory is the interpretation which may fail and be retreated or rejected partially by temporal means (Denzin & Lincoln, 2009). To achieve data accuracy, a comparative analysis is necessary. The comparative analysis process forms the substantive theory while the formal theory is categorized as middle range theories (Kamayanti, 2016). Substantive theory aims to study empirical data (SMA and TKP in practice) while the formal theory analyzes the formal concepts (TKP in interpretation, internalization, and reflection). Strauss and Corbin state that substantive theory is a substantive study of the conceptual-theoretical level without theorization for the purpose of developing a theory that can stimulate emerging new ideas (Denzin & Lincoln, 2009). Therefore, it is necessary for a theory to be developed in terms of value enrichment through orienting new ideas based on motivation, internalization and innovation for quality improvement of life activities. In general, these values are still limited to material values so they may not accommodate non-material values as seen in religion teaching which aims to develop a conceptual theorization.

The conceptual theorization in the value framework is a reference for studying an organization because it is linked to the practices of locality for the purpose of achieving an understanding about reality (Lewelyn, 2003). Conceptualization is claimed to be the "highest" theorization, and the unit of analysis used is the agent engaged in the structure of social practices (Lewelyn, 2003). The value framework is the starting point of the accounting theory which serves as the social practices that have led to the theory of correlation between accounting and organization (Lewelyn, 2003). In that regard, this study emphasizes on values involving material and non-materials and it employs the value framework as the theoretical instrument by joining

organization and structure. This signifies that the value framework is high as it seeks to theorize the theory development which is composed of components that would enhance the creation of new methods and non-material value internalization which orientates on religious virtues. In the context of this study, locality refers to the internalization of Hinduism ethics (TKP) in SMA activities. Locality values, through interaction and reflection, may create a conceptualization that is "solidly-conceptualized" and that carries with it deep meanings and enriched values.

3. Paradigms to Uncover Frame Value of SMA

Human beings and their behaviour are governed by religion, the strongest social power that can get the inherence of humans, as mentioned in *homo religious* (Emmons, 2005). This is a reality that can be viewed from the aspects of religiosity. Homo religious becomes the basis of ontology, epistemology, methodology, and axiology in the context of the current study. Here, the researcher takes the view that reality is not free from the state of homo religious which leads to religiosity paradigm, under Hinduism, which says that the goal of life must synergize with life's activities in the equilibrium of minds, words and acts. In the current study, the researcher employs the religiosity paradigm as the viewpoint of self-nature in interpreting and constructing SMA's development reality. The awareness of self-nature involves minds (Triyuwono, 2006) which have the ability to actuate human acts. In this case, minds are synergized with strategies.

From the perspective of ontology, it can be said that this study of *moksartham jagaditha ya ca iti dharma* can remind human beings of the material and non-material equilibrium for achieving the goal of life which is based on love to God as the genesis and goal of life (Madrasuta, 2012). This demand of religion is provided so as to guide human beings towards achieving the goal of life. The perspective of the goal of life in the equilibrium of material and non-material equilibrium influences the researcher's point of view in constructing social reality. Here, the SMA value framework used is Hinduism. The human attachment, as homo religious, becomes the basis for the researcher to use the critical thinking approach in realising it by constructing the SMA value framework to achieve the goal.

The epistemology of reality affects the methodology applied to this study. Epistemology was developed by integrating the interaction between the researcher and the informants and the reflection of the researcher toward data collected. In epistemology, life's equilibrium of the material and non-material cannot be separated. The SMA value framework was thus formed through the epistemology basis of the TKP where minds, words, and acts are *dharma*-based. The researcher uses the basis of this epistemology as the approach to acquire knowledge.

TKP is the ethics of Hinduism which seek to apply self-control in one's daily life under *dharma* (Sarasamuscaya sloka 72). Based on Sarasamuscay sloka, 73-75% of data and 157 of all life activities should be in good minds, good words, and good acts. Good minds (*manacika*) as the desire controller (Sarasamuscaya, sloka 74) covers: (1) no want and no envy for others' possession; (2) affection for all creatures; and (3) believe in karmaphala (all acts imply consequences). The words to avoid (Sarasamuscaya, sloka 75) consist of: (1) malicious words; (2) vulgarity which needs to reduce violence content; (3) slandering words; (4) lies (untrusted). The acts of *kayika* that should be avoided are: (1) murdering; (2) stealing; and (3) adultery or conspiracy, as noted in Sarasamuscaya (sloka 76).

Human minds are the root of desire which generates the words and the acts (Sarasamuscaya, sloka 80). If the human mind can be controlled, there can come happiness (Sarasamuscaya, sloka 81). The right/good mind (strategy) as the sacrifice to God (*yadnya*) becomes the basic of the expression (words/utterance) and the act (performance). The mind is the source of the good and bad deeds so that the mind should be controlled (Sarsamuscaya, sloka 80). This desire control (*karmaphala*) needs to be implemented in a good mind (*manacika*), good words (*wacika*), and good acts (*kayika*) (Sarasamuscaya, sloka 73).

4. TKP in Frame Value of SMA

The SMA is needed in solving the stigma of small and medium enterprises. This is because the SMA needs to play a central role in providing the relevant information which can impact on the decision making process of the cooperations. However, in reality, the SMA tends to be corporate-oriented and it pursues economic welfare. This is in total contradiction to the *Bhagawad Gita (II.48)* which emphasizes on balancing human responsibility. It also agrees to a statement which states that the atmosphere of accounting resonances with the positive values for life. Thus, it can be said to be exposed through a balanced awareness between values and orientation (Hines, 1992). This study orientates on the equilibrium of material and non-material values in the SMA's function operation.

Other studies which seem to support the fact that the practical change of the SMA was influenced by the economic and cultural changes currently happening (Alleyne & Weekes-Marshall, 2011). Basically, the SMA in the local entity is affected by the presence of traditional people being attached to beliefs and religion and not just merely rationality (Nishimura, 2005). It appears that the practical perspective of the SMA covers the economic approach (business-oriented) and non-economic approach (evaluation-oriented) (Waweru, 2010). It also denotes that accounting (including SMA) was formed and is shaping the organization of the environment (Moll et al., as cited in Hoque, 2006; Zaitul, 1988). This seems acceptable in society when viewed from the social norms structure. This also indicates that the SMA needs to adapt to a multitasking activities environment (Waweru, 2010). In its adaptation to the environment, it is noted that every organization carries different SMA practices (Alleyne & Weekes-Marshall, 2011). It is also customized to the needs of the cooperation. This means that the SMA applied in corporations should adapt to the specific cultures and environment, including religious-based values.

Therefore, the SMA is in demand for being the right knowledge supplier and as the value agent (Kozarkiewicz & Lada, 2014), thereby creating the truth and awareness. Science and conviction under the ultimate truth is essentially, a *dharma* awareness (goodness and truth in Hinduism) (Sarasamuscaya, sloka 34). Thus, *dharma* awareness in TKP, has a significant role in the development of the SMA as the goodness/virtue value agent has values which are tied to the religious teachings. This seems inseparable from daily life practices including ethics culture (Orsi, 2003). This ethics culture internalizes the religious as being a social power that can effectively direct and drive to the development of responsibility (Orsi, 2003). The ethics culture implies that the teachings of Hinduism will help to shape the ethics culture in activities.

Religious teaching creates individuals and it collects a collective culture which will contribute to the SMA when it is used to stimulate virtue value practices. The religious teaching contained universal philosophy principles and the ethics system to grow virtue that is related to physical and psychological prosperity (Emmons, 2005) in the life activities. This shows that life activities in the material world are collectively done with the non-material world in *dharma* as the effort to achieve the goal life in religious basis.

The religious teachings inherent in Balinese culture was brought by Hinduism-Balinese when moving out of Bali to other places. The inherence of Hinduism in the Bali culture influences the activities of the followers of Hinduism in Indonesia which includes community cooperation because it is being formed through individual awareness and similar goals. Being cooperative is beneficial to the collected informants existing in the structure of the cooperative management with Hinduism understanding and existing culture. The culture meant here is the Balinese culture which has been internalized in the teaching of Hinduism, as the form of life's equilibrium in TKP. To bring about the *dharma*, the equilibrium of / *artha* (material) and *kama* (non-material) actualized in TKP should be maintained.

The harmony of religion, tradition, culture, and art in Bali shows a forging of lifestyle with strong creativity of minds and love to God and humans. The religious teaching is internalized through the culture, tradition, and art. It ends with the effort to achieve the goal life through life's equilibrium made up of material and non-material goods. The God-centered awareness of life's equilibrium can positively imply this when applied in the SMA.

The SMA in the cooperative should be based on the goal of life as self-control. This is because of if an individual is tied to the goal of life in Hinduism; "*moksartham jagaditha ya ca iti dharma*" means achieving the physical prosperity and spiritual happiness, related to *catur purusa artha* (*dharma, artha, kama*, and *moksa*) (Sarasamuscaya, sloka 1) will act as the basic activator for human beings run life activities. Artha and kama attributed to humans activities by acting as Bridging medium to the level of *moksa*. *Dharma* which becomes guidance to achieve their own *kama*, *artha*, and *moksa* (Sarasamuscaya, sloka 15). This is realy *artha* and *kama* should be gained , based on *dharma* and benefited for *dharma*.

Dharma in the form of *artha* and *kama* is done through the TKP ending with a mind full of the goals of life awareness acquired through words and acts. This acts as the basis of awareness that had emerged from always working on the right track of the ultimate goal of life of humans activities including SMA. It appears that the TKP bears three foundations of ethics which teaching in Hinduism as self-control in daily life under *dharma* (Sarasamurcaya, sloka 72) in order to achieve the sanctity of life covering good minds (*manacika*), good words (*wacika*), and good acts (*kayika*) in which good minds will impact on good words (*wacika*) and good acts will impact (*kayika*) (Sarasamurcaya, sloka 73-76). The acts are considered as good and right in *dharma* when based on the goal of life. This is because of the obedience and love to God. Good minds will be the basis of the words (utterance) process and the acts (performance) in the SMA can lead to the values of material and non-material equilibrium. All minds, words, and acts in the SMA should apply *karmaphala* (outcomes) as the basis of *moksa* (oneness with God as the final goal). It is important to mind what to say and what to do in case of being in commitment and to also be consistent in words and acts. All these indicate the quality of the TKP awareness.

In the case of religiosity, the SMA is required to be internalized with the ultimate life so as to affirm that those who exist with no virtue are assumed to be people misguided from the *dharma* (Sarasamuscaya, sloka 9), and *artha* (material) and *kama* (desire) should be implemented under *dharma* (Sarasamuscaya, sloka 11). *Dharma* is a base of self-control in both the individual and collective contexts. Those who are able to do self-control from the desire are considered as virtuous people and exemplary in *dharma* (Sarasamuscaya, sloka 42). Self-control of life's equilibrium in the mind, words, and acts should base on the ethics value of the SMA in the religion dimension. This self-control then becomes the shield of SMA function practices.

Information generated by the SMA includes material/*artha* (financial information) and desires/*kama* (strategy and risk). In Hinduism, to produce *artha* and *kama* should be made based on *dharma* (Sarasamuscaya, sloka 11). In SMA activities, *dharma* actualized through TKP. TKP dan SMA have same elements that are mind (strategy), word (disclosure, information, communicating) and behavior (operational activities and SMA techniques). Currently, the SMA faces the absence of religious values in the SMA (indifference of good thoughts), the lack of information role SMA (indifference of kind word), and the lack of SMA actors perspective who contributed significantly (indifference of good behavior).

The mind has the ability to create an environment through a strategy (Belkaoui, 2002). Thus, in this study the good mind, based on *dharma,* synergized with the strategic thinking in SMA as a source of management motion of an entity. The SMA is influenced through rationality, trust and religion words in business and evaluation in decision making (Nishimura, 2005; Waweru, 2010). Simon argues that the rationality from decision-making of the individual is limited by the values, goals, knowledge, and information (Belkaoui, 2002). This shows that the SMA is formed and is forming the culture of the organizations (Moll, et al. cited in Hoque, 2006; Zaitul, 1988). This means the internalizing of the TKP of individuals and groups in the entities which forma strong involvement of the SMA functions. Value framework based on the TKP will guide the SMA activities.

The value framework is essential for explaining the efforts to improve the performance (Lewelyn, 2003). This is because the SMA should be a management controller that can improve management performance (Al-Mawali & Amoush, 2013; Shank 2006) and this includes the management of the cooperative. Thus, the value framework to serve as guidelines for positioning the role of management accounting (IAI-KAM, 2001: 01.4). In this regard, the value framework of the SMA is based on the TKP and it has the ability to achieve objectives

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in balancing the material and non-material. This shows that the SMA needs to have a value framework with thoughts that are consistent with the purpose of life.

5. Combination of Intersubjective and GT Method in the TKP Methodology

According to Strauss and Corbin (1994), each researcher basically develops and uses different methodologies which are adapted to the condition of the reality as an instrument to generate a theory that is conceptually "solid" (Denzin & Lincoln, 2009). Strauss and Corbin (1994) explain that a methodology can be utilized for the development of theoretical epistemology model (Denzin & Lincoln, 2009) which can be generated to become an analytical method.

The sources of data taken for this qualitative study are observations, interviews, and documentation studies (about TKP in Hinduism, information about cooperative, and the SMA information). The site of the study is the cooperatives (especially for Hinduism membership) where awareness and commitment are held together. The choice of the sites in this study is based on members who are Hinduism followers (*semeton*) and can comprehensively understand the TKP. This kind of cooperative was established by the expectation of the Hinduism teaching implementation because the culture in the cooperative is such. The culture is internalized with the religious values which play a role in developing the performance values. The cooperative is the entrance for the researcher to gather the informants.

This study employs the combination of the intersubjective approach and grounded theory (GT) to analyse data. Due to the purpose of creating a new theory through the value framework, this study is thus categorized as a qualitative study. Strauss and Corbin say that qualitative data is useful for the verification process of proving or developing certain theories (Denzin & Lincoln, 2009). In contrast, the concept is formed by the social interactions illustrating the social interaction patterns and covering the formal concept (referring to physical fact aspects) and non-formal concept (non-physical fact aspects) (Belkaoui, 2006). In the qualitative empirical study, theory reflects meaning contestation which is correlated to the interaction of social agents in the social life and organization supported by the reflection of the researcher as a means of developing a theory (Lewelyn, 2003). The concept of theorization is done through the practical experience significance (meaning) connecting subjective aspects and objective aspects (Lewelyn, 2003). The type of value framework developed in this study is categorized as an observational concept which is characterized by the absence of the observed through intersubjectivity (Belkaoui, 2006) and the presence which indicates the empirical data and the absence which illustrates the perspective.

Intersubjectivity adopts the reflection perspective (Nielsen et al., 2014), inclusivity (Gillespie & Cornish, 2010) and retrospectivity data (Coad, 1996). Besides that, intersubjectivity involves nature and the material world participation (Duranti, 2010). Intersubjectivity becomes a core concept in understanding the social behavior (Gillespie & Cornish, 2010). Through the dialogic analysis of the social behavior, the intersubjectivity method studies about individuals in the group (self-reflection) and the group in individuals (Gillespie & Cornish, 2010). The intersubjective used in this study was selected by identifying its perspective capacity of the TKP in the SMA value framework based on Hinduism membership, regardless of whether it is the individual or the actor in the cooperative management, academics, or regulator.

Husserl states that intersubjectivity is formed by the foundation of human quality that is integrated with the inter-discipline of the social human through verbal and non-verbal communications based on the sense of belonging of the community (Duranti, 2010). Intersubjectivity covers natural world experiences which shapes a community, its natural attitude, participation, activity interaction, language awareness, and the human existence which becomes transformed in the world of culture (Duranti, 2010). In this case, the religiosity value has an influencing role in the SMA of the work culture.

The intersubjective analysis phases were collectively done through inclusivity, retrospectivity, and the researcher's reflection. This is because they are not separated from one another. The TKP approach is gradually done, from *manacika*, *wacika*, and *kayika*. The correlation of the *manacika*, *wacika*, and *kayika* was noted through the inclusive analysis. Inclusivity was conducted so as to integrate *manacika*, *wacika*, and

kayika in the SMA. Inclusivity engages the informants' perspective so as to understand the reality in self-awareness through interactions. The retrospectivity analysis was applied by searching for events to discover the link of causative factor and the impacts. The retrospective analysis was obtained by asking informants about past events so as to know the causative factors and the impacts that helped to uncover the basic concepts. The reflection indicates self-awareness as a constructive criticism, improvement of learning and development quality, and the goal evaluation in relation to understanding and response to past events, yet-to-come events, and future events. The reflection helps to make sense of the weakness, strength, potential, and challenge in order to control the acts of doing. .

The inclusivity approach was collectively done with the GT approach. The GT theory is different from the grand theory because GT provides abstract descriptions related to the process of a substantive theory based on the data. In contrast, the grand theory has a large scope of practices (application) (Creswell, 2015). Based on the interaction observed through GT, some patterns were formulated as the theory. These patterns were formed by conceptual relations. The GT approach emphasizes more on the facts (evidences) in the field so it does not rely on existing theories (Kamayanti, 2016). Nonetheless, researchers should have a basic concept of the field studied so as to understand the data needed.

This study applies Strauss and Corbin's (1994) GT by applying a systematic procedure based on the data for the purpose of generating a theory at the substantive level of the conceptual process. This can serve as an action or interaction (Creswell, 2015). As mentioned, GT aims to illustrate the process, develop the general abstractions linked to interaction and acts, and develop or modify the theory (Creswell, 2015). GT has a systematic procedure covering data analysis steps including open coding, axial coding, selective coding, and paradigm development from the theory generated (Creswell, 2015). Open coding identifies the category of data. Axial coding selects the categories and positioning them as the core phenomenon, and connecting it to other categories (Creswell, 2015). Other categories cover causal condition (the factors affecting the core phenomenon), strategy (the acts responding to the core phenomenon), contextual and intervening condition (situational factors in special and general influencing on the strategy) and consequence (Creswell, 2015). This phase illustrates a diagram of coding paradigm which map the interconnections of the causal condition, strategy, contextual and intervening condition, and consequence (Creswell, 2015). Selective coding creates a correlation among the categories of the axial coding result which is the description of the abstract correlation of the categories to generate theory (Creswell, 2015).

To gain the empirical data (material and non-material), Strauss and Corbin's GT which emphasizes on empirical data (analytical) is combined with Charmaz's version (constructivist approach) which emphasizes on the conceptual depth. Charmaz (1994, 2000, and 2006) explains that the constructivist approach emphasizes on the importance of the participant's role in bringing values, experience, and priority (Creswell, 2015). Because this study is aimed at developing a value framework, data upon analysis, were able to reveal a value framework which could be used to ease users' understanding. Unlike Charmaz who only relies on the data from the interview, this study provides data extracted from interviews, observations, memos, library research, and intersubjectivity elements.

The intersubjectivity data collection and analysed were transcribed in the invivo code or memo to develop labels and categories (theme) which were then paraphrased based on the meaning obtained in relation to the intersubjectivity thought for the category coded. Data taken from intersubjectivity were integrated with the GT of the Charmaz version (data from the informants' experience, the TKP teaching, and the researcher's interpretation and reflection) and then combined with the GT of Strauss and Corbin's version, thereby depicting the open coding phase. In addition, this study also followed the GT phases of Strauss and Corbin. The categorization of the axial coding encompass causal conditions, category or core phenomenon, contextual and intervening condition, strategy, and consequence which helped to connect the relations in the development of the SMA value framework based on the TKP equilibrium. Thus, the value framework is explained through a story line description.

6. Conclusion

The frame value developed for the SMA consist of three elements of the TKP in *dharma* with *manacika* as a center of strategic thinking followed by *wacika* and *kayika*. The synergy of *manacika* with strategic thoughts as the source of the operation of the SMA function was internalized in *wacika* (disclosure and information communicating) and *kayika* (motivation in learning and performing, information analysis, and SMA techniques). The synergy was based on mind control impacting on *wacika* and *kayika* in the SMA. This synergy is for the synergy of the goal of life and the goal of the SMA in the cooperative for the purpose of achieving the equilibrium of material (*sekala*) and non-material (*niskala*). The synergy can decrease secular and material interests which can be restricted by establishing the frame value of the SMA based on the TKP equilibrium. The TKP influences the SMA functions in *wacika* and *kayika* while the TKP equilibrium, by synergizing with *manacika*, *wacika*, and *kayika,* manages the SMA so that it can focus on the balanced goal (equilibrium) of material and non-material in the goal of activity and the goal of life. *Manacika,* as the main source of valuable concepts of the TKP equilibrium, is developed so that it forms the frame value of the SMA thereby, acting as the guidance of actors in running the SMA function. The value guidance will provide the vibration in the SMA information provision by fulfilling the elements of the equilibrium of the goal of activity and the goal of life.

The combination of the intersubjective approach and the GT approach helps to uncover the correlation patterns of the core category in the establishment of the SMA value framework based on the TKP equilibrium through the story line. In this regard, the value framework is hereby, asserted as useful for the SMA information provision in managing the cooperative as a means to achieve the usefulness of all members of the cooperative.

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