Local Community Entrepreneurship in Mount Agung Trekking

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Abstract. Since its last major eruption in 1963, Mount Agung in Selat District, Karangasem Regency, the highest mountain in Bali Province began to be visited by tourists climbers. Because of the informal obligation that every climbing/trekking should be guided by local guides, since the 1990s, there have been initiatives from a number of local community members to serve climbing tourists who were keen to climb the volcano/mountain. This study was conducted to understand and describe the entrepreneurial practices which appeared in the local surrounding community. Specifically, Selat Village, in guiding the climbing/trekking. This study used qualitative data analysis and its theories were adapted to data needed in the field.

The results of study showed that Mount Agung was considered attractive by climbing tourists not only because of the exotic beauty and challenges of difficulty (as well as the level of danger) to conquer it, but also because it kept certain myths from its status as a holy/sacred mountain to Balinese Hindus. In fact, a number of tourists who did the climbing/trekking without being guided very often got lost, harmed in an accident, or fell to their death. As a direct result, all climbing activities require guidance. Especially guides from local community organizations who really understand the intricacies of climbing and the curvature of the mountain. The entrepreneurial practices of Selat Village community had arisen not only to serve usual climbing activities, but also to preserve the environment of the mountain and the safety of the climbing tourists with the many taboos related to the climb. These facts could be seen clearly from descriptions of local experts and local climbing guides who have been doing their work for years. As a form of entrepreneurship, they basically did their work for the main purpose of seeking livelihoods (or making money) but their responsibility as local people made them commit to guarding the sanctity of the mountain. This was what distinguished these locals and their unique sense of entrepreneurialism from climbing/trekking entrepreneurship on many other mountains and regions.

Keywords: entrepreneurship, climbing/trekking guide, tourism, Mount Agung.

1. Background

Mount Agung, with an altitude of 3,142 meters from sea level in Selat District, Karangasem Regency, is a beautiful and exotic volcano. Mount Agung is located at the coordinates of 8°02'27" S 115°03'12" E, and circulates along 105 kilometers (65 miles). The mount which is called Toh Langkir in the past is the highest mountain in the tourist destination of Bali. It is still active until now, and has erupted several times.

Since its last major eruption in 1963 which is imprinted on the memory of the Balinese people as causing many casualties, a international and domestic adventurers and/or trekking tourists, climb the mountain. It is a kind of mountain which is very hard to be conquered/climbed. That’s why, in 1970-1980s, a lot of climbers and/or tourists/climbers have gone missing, lost, fallen, and even died while doing the...
trekking/climbing. Since the 1990s, as the number of international and domestic trekkers and/or tourists have continued to grow as Bali's tourism industry evolves, there is awareness among members of the community in Selat Village, Selat Sub-district, Karangasem Regency, to initiate providing guidance to climb Mount Agung. This is because climbing through the village (the Southern Track or Jalur Selatan) is the most popular among trekkers to Mount Agung.

Mount Agung volcano tracks are more than just a matter of climbing that provides beauty, exoticism, and human satisfaction to conquer its peak while enjoying its sunrise. Such kind of attractions are common to those who climb usual, ordinary mountains. This mountain, however, is regarded sacred in Bali. In the vicinity of the mountain there are some important honorable pura (Balinese Hindu sacred temples). In the middle of this sacred mountain there is Pasar Agung Temple and at its feet stands Besakih Temple, the largest temple (mother of temples) in Bali. Together with people living in its surrounding, Pasar Agung Temple even became a victim of natural malignancy during the eruption of the mountain in 1963. Since about 1980s the temple was slowly rebuilt until it stood back and can be witnessed as it exists today. Even at the peak of the mountain, there is a special place for performing a religious ceremony called Puser Tasik (puser = centre, tasik = salt) where Balinese people used to give sacred offerings. Puser Tasik is believed to relate to the sea. Therefore, the temple is called tasik (salt) according to the concept of nyegara-gunung (nyegara or segara = sea, gunung = mountain). Along the tracks to the peak of the mountain there are some places providing holy water where Balinese use the water at a sacrificing festival but cannot be used freely by the climbers/trekkers.

Having a relatively large and deep crater that often emits smoke and water vapor, Mount Agung is a monoconic strato type volcano and by most sources it is said to have erupted four times since the 1800s, namely 1808, 1821, 1843, and lastly 1963. It stands within in the Pacific Ring of Fire area where, of the approximately 130 mountains in the Pacific Ring of Fire in Indonesia, Mount Merapi, Mount Sinabung, Mount Raung, and Mount Rinjani, have erupted. The Pacific Ring of Fire is a horseshoe-shaped area that encircles the Pacific Ocean with an area reaching 40,000 km2. The majority of earthquakes and volcanic activity are on the Ring of Fire.

The last eruption of Mount Agung, which lasted almost a year, from February 12, 1963 to January 26, 1964, resulted in the deaths of 1,148 people and 296 injuries (Radar Bali/Jawa Pos, Thursday, September 14, 2017, pp. 1 and 11) While in the report of the Head of Volcanology of the Directorate of Geology Djajadi Hadikusumo to Unesco, the death toll of 1,549 people, damage (destruction) 700 homes, lost 225,000 jobs, and the evacuation of 100,000 people from the danger zone.

Mount Agung is a special tourist attraction for those who love nature adventures. From the records in Sogra Sub-village, Sebudi Village, Selat Sub-district, from 12 February 2017 to 03 August 2017 there have been 4,459 tourists climbers. Most are foreign tourists. The figure shows an average of 630 people per month or about 20 people per day. Even up to Thursday, September 14, 2017, when the status of the mountain was increased to Level II (Waspada or Wary), according to a number of climbing guides, it turns out the interest is still relatively high. Only when that status rose to Level III (Siaga or Alert) on Monday, September 18, 2017, the climb became unadvisable, especially when the eruptions (after the big 1963 eruption) became more visible with the enactment of Level IV (Awas or Careful) on Friday, September 22, 2017. The volcano is to difficult to analyze. The prediction is very often inadequate. Because it slightly stabilised, the Indonesia vulcanology department then changed the Level IV into Level III in 29 October 2017. However, as can be seen in some social media during October 2017, there are only one or two tourists or climbers because of the great desire to conquer the mountain. In addition, in these media also uploaded, there are some local people who escaped to climb in order to perform a sacred ceremony call for the purpose of avoiding eruption and the purpose of human and natural salvation.

This paper discusses the practices of guiding/trekking services to Mount Agung provided by Selat Village community. In general this study is, in some respects, a way of developing entrepreneurship in the
field of tourism that is growing in the local society, so it is expected to have an economic impact on the subject of study (i.e the local community) in Selat Village. The purpose of this writing is to know the tourism attractions of Mount Agung and the entrepreneurial practices done by the local community in Selat Village as trekking guides. So in a pragmatic way, it is also to participate in developing entrepreneurship of the mountain tourism in rural areas where the entrepreneurship is hoped to bear smart, resilient, and successful human resources in the local communities who can positively respond to the interest of domestic and foreign market (tourists) to enjoy the beauty and exoticism of the mountain.

2. Research Method

The methods used in the achieve the purpose of this study are qualitative. In this case, qualitative methods are to explain the complexity and depth of entrepreneurial issues to mountain climbing/trekking guides, especially in terms of entrepreneurial pioneering in Selat Village. The data are collected through interviews, observation, and documentary studies. Then they were analysed by qualitative data analysis covering data reduction, data presentation, and conclusion, as recommended by Miles and Huberman (1992: 15-19).

Informants in this study include climbing/trekking guides, especially some of the main characters, who are the most experienced ones in providing Mount Agung climbing/trekking services. In terms of research, the informant’s experience must be considered. Sudikan (2001) explains, three fundamental aspects of human experience that are considered, they are what they do, what they know, and what objects they make and use in doing their daily activities.

3. Discussion

Mountain occupies an important position and role in various religions. There are religions that believe that mountain is a place for the expression of religious teachings, or the place where the teacher/founder of their religion descends from heaven. Other religions regard the mountain as a symbol of spiritual ascent. Therefore, the followers of the religion make the mountain as a holy place and as the goal of dharma yatra (pilgrimage). Mount Kaliasa (Kailash) in India, for instance, is seen as a holy place by four religions, namely Hinduism, Buddhism, Jain, and Bon. In Indonesia, there are some mountains considered as sacred places, such as Mount Agung, Mount Batur, Mount Batukaru, Mount Semeru, Mount Lawu, Mount Merapi, and Mount Salak. Status as a sacred place keeps the mountain protected and avoided from destruction and pollution. Therefore, the holy mountain is also guaranteed as a very important source of water for agriculture in particular and general life (Media Hindu, 159th Edition, May 2017, p.1).

From the story of a number of elderly residents in Selat Village, Mount Agung is believed to be a physical shard of Mount Semeru (another holy/sacred mountain on the island of Java). According to a growing legend, once Bali was often shaken by disaster in the form of an earthquake. To overcome this, God took some physical parts of Mount Semeru and moved them to Bali. The point is, the fraction is expected to create a balance (between the islands of Java and Bali), so that Bali is no longer shaken by the earthquakes. In legend, Mount Agung and Mount Semeru are related to each other. In Media Hindu (159th Edition, May 2017, p. 1), as mentioned earlier, the mountains are expressed as two of the few holy mountains that exist.

Because Mount Agung is not an ordinary mountain but a mountain that is really considered holy/sacred by the Balinese people where Ida Bathara (the supreme God as creator) melinggih (resides). In the vicinity there are some sacred temples, so that in a philosophical language, climbing Mount Agung is experiencing spirituality. To enjoy it is to seek the peace of nature created by the Creator. So there is an aura of spirituality that is hard to describe with words while climbing the mountain. Many of the climbing/trekking guides, many climbing tourists say so even though they are not Balinese and are not
Hindus. The unique vibes of such spirituality can only be really felt by those who have already climbed them, especially those who climb with a sincere heart. It is a more added value and meaning for those who climb Mount Agung.

Selat Village is located on southern part of the mountain. Climbing/trekking through this village is then continued to Pasar Agung Temple in Sogra Sub-village, Sebudi Village, before leaving for the peak of the mount. The climbers/trekkers who are Hindus will pray for a moment in this temple hoping for the safety of the trekking to the sacred mount. The pemangku (priest) of the temple will bring them holy water for prayer. For those climbers/trekkers (tourists) who are not Hindus, it is enough to praying in silence according to their own beliefs as the praying is represented by their trekking guides. In this context, it is true that all trekkers/tourists should use any trekking guide, especially the local one. It means that it is regarded as risky to do trekking to the mount without any trekking guides, especially for those who are not Hindus.

Selat Village itself is one of the villages around the mountain which was greatly harmed by the volcano when the eruption happened in 1963. But now, the eruption which is a catastrophe (bencana) becomes a kind of benediction (berkah). Selat Village has become an agricultural one where rice paddies and plantation grow well. Behind the eruption’s existence is a thriving agricultural area created by the most phenomenal volcanic eruption in Bali. Selat Village was later known to produce a number of entrepreneurs in the form of Mount Agung climbing/trekking guides. This signifies the ability of a certain number of members of the local community to respond to the great interest in the Balinese tourism market in which, in the context of Bourdieu's theory (1990; see also Takwin, 2009), they have practiced, as subjects actively creating their own culture. There are quite a lot of trekkers/tourists who try out Mount Agung with the guides from this village. Of course, the development of entrepreneurship is relevant to the ideals of nature preservation and efforts to maintain the holiness/sacredness of the mountain because of its being sacred/holy.

The entrepreneurship of Mount Agung climbing in Selat Village began in the 1990s when a number of local people took the initiative to provide climbing services to enthusiasts or climbers or anyone intending to climb Mount Agung. When the initial decades of the decade began to make people more interested in doing it, a number of small signboards that read "volcano trekking" and its variants adorned a number of village sides indicating the installer provided a climbing guide service.

Ascending Mount Agung is currently one of the tourism products that can add to the repertoire of tourism business in Bali. For a long time, Bali tourism is oriented to the sea (meaning coastal or coastal) with its sea-sand-sun (3’S). The activities of a number of community members in Selat Village suggest that mountain climbing, in this case Mount Agung, deserves to be developed as a community-based tourism product in the real sense, or more precisely "mountain-based, community-based tourism" Where this one type is related to nature tourism, sustainable tourism (green tourism), alternative tourism, and rural tourism. The entrepreneurial activity of Selat Village community can be said to be a pioneer and the largest in Bali considering Mount Agung is the highest mountain in Bali. Selat Village Path is also the busiest path compared to all other routes on this mountain.

One of the main objectives of tourism business activities, whatever their form, is to improve the lives and welfare of the people. Therefore, entrepreneurship becomes crucial when the stretch of tourism and the number of tourist visits in the tourist destination show positive development. The entrepreneurship practices in tourism are intended to reduce or minimize poverty in society, especially rural communities. Zhao and Ritchie (2007) stated that poverty eradication has been a top priority by the United Nations World Tourism Organization (UNWTO) itself, as evidenced by the issuance of the concept of ST-EP (Sustainable Tourism as an effective tool for Eliminating Poverty). With this in mind, it is generally understood that the poor Indonesians are mostly those of whom reside in rural areas.

The concept of nyegara-gunung (nyegara/segara = sea, gunung = mountain), can be borrowed and transformed into tourism discourse, where the classical sea-sand-sun (i.e tourist off-shore activities) is
balanced and/or perfected by mountain trekking/climbing to high areas. Moreover, in the service of climbing/trekking, the element of society as the perpetrator of tourism, which becomes the guide of climbing tourists, looks real compared to sea-sand-sun mass tourism that tends to be capitalistic or more profitable for big investors.

Entrepreneurship, as stated by Hisrich and Peters (1995) and Siagian (1995), including tourism activities guiding the climb of Mount Agung in Selat Village, is inseparable from community discourse, linked to the desire to improve life to a better level and quality. Entrepreneurship guides climbing Mount Agung in line with the principles of the importance of community entities (as a stakeholder) in the development of community-based tourism as proposed by Dengnoy (2003). Moreover Selat is a village whose society is apt to take advantage of the tourism appeal of Mount Agung for the improvement of life as it is one of the closest mountain villages.

The most important goal of tourism entrepreneurship by being a guide climbing Mount Agung is to improve the standard of living and welfare of the community. This is evident in Selat Village itself which can be seen from the socio-economic life of the climbing guides, who increased after living life as a guide. Improving the welfare of the local community becomes a major point in the development of alternative tourism entrepreneurship and rural tourism in Selat Village.

The characters of Mount Agung's guides in this study have consciously (or in consciousness) tried to make what Bourdieu (1990) calls *habitus*. This is of course a positive and productive habit, as a business opportunity as stated by Bourdieu (1990) as the field along with the capital owned culture, in this case the knowledge of the secrets of nature on Mount Agung along with mythological and spiritual aspects. Moreover, among lovers of climbing Mount Agung there is a kind of adagium that if climbing it, like or dislike, tourists should be escorted a local guide because as a local guide the person really understands the terrain, the situation and conditions and especially other things that are spiritual-religious about the region.

The conclusion of this study is the fact that, as entrepreneurship is worth developing in Selat Village in relation to Mount Agung alongside the existence of Bali as a very popular international tourist destination. The reasons for this are as follows.

First, Mount Agung has its own appeal, both its natural and cultural appeal and/or supernatural-spirituality-religiosity in which Selat Village is the most strategic departure point before heading for the ascent through Sogra Sub-village/Pasar Agung Temple. The appeal of supernatural-spirituality-religiosity is also related to the marketing practices of Karangasem Regency through the slogan "Karangasem Spirit of Bali" which has deep meaning. Moreover Karangasem "owns" Besakih Temple which is the biggest temple and the mother of temple in Bali and located at the foot of this mountain, so it is really "the soul of Bali".

Secondly, available human resources are available in Selat Village are more than capable enough to develop entrepreneurship.

Third, it is clear that Bali has popularity as a tourist destination that sees record numbers of tourists land. It is the world's best and the development of a tourist market of climbers (nature) that show great affection for the climbing tours of Mount Agung.

Fourth, there is a great amount of tourist attraction in and around the area of Selat Village.

Fifth, there is the development of tourism entrepreneurship climbing Mount Agung through the efforts of maximizing digital technology (internet and social media) so as not to limit (isolate) the existence of Selat Village which is geographically quite remote and relatively far from the tourism centers (tourist spots) in Bali.

In general, the development of entrepreneurship to guide Mount Agung climbing tourism is clearly a community-based tourism developed by taking into account the interests of various stakeholders, namely government, private sectors, and especially the community. From entrepreneurial actors, ie climbing guides, as embodied in Sukra, Kari, Gung Bawa, and Tegteg, the basic principles of entrepreneurship have
been appropriately satisfied. With their individual confidence and risk-taking courage, they are constantly seeking and serving more and better, creating and providing more useful products and applying more efficient ways of working through creativity, innovation and management capabilities, at least in simple management.

It is also important to note that the above entrepreneurial practices are consistent with sustained/sustainable development paradigms, particularly sustained/sustainable tourism or green tourism, which always prioritizes ecological sustainability (in this case the Mount Agung physical environment), economic sustainability (with the economic benefits of entrepreneurship involved), and socio-cultural sustainability (in the form of respect for society and culture, namely the holy/sacred belief system of Mount Agung. These three things are not too far away from local knowledge about Balinese harmony that is very well known, namely tri hita karana: parhyangan (God), pawongan (human), and palemahan (environment).

There are four guide figures who deserve to be commended for their initiatives who pioneered the entrepreneurship of climbing Mount Agung in Selat Village. They are I Wayan Sukra (46), I Nengah Kari (45), Gung Bawa (Anak Agung Ngurah Wibawa) (43), and I Wayan Tegteg (63). They function as mountain tour guides, in addition to serving safeguarding climbing tourists.

I Wayan Sukra (46 years old), a graduate of Diploma-1 Tourism, from Dusun / Banjar Selat Kelod was originally a trader in his village. When climbing Mount Agung tourism began to grow in his village, on the sidelines of trading time, if there is a job offer, Sukra will give priority to guide the climb. No matter how the effort to take guests to climb the income is much more profitable than trading activities especially if he is able to speak English even if not well. He at least earns Rp. 400,000 for each climb. That is why, he is ready to leave his trading job for a while if there are tourists climbers order who order his services. He still does trading work to date because climbing is seasonal. The seasons in tourism and in the actual or denotative sense. Climbing is restricted by weather conditions. In addition, the climb should not be done three days before up to four days after the (pujawali) ceremony in Pura Pasar Agung on each Buddha Wage Ukir and three days before to eleven days after the fifth full moon (Purnama Kelima) and 10th full moon (Purnama Kedasa). In accordance with the prevailing local rules, if there is such a series of ceremonies, there can be no climb so that the place is not cemer/leteh (dirty). Local guides like Sukra are very understanding and believe in these conditions.

Same with Sukra, I Nengah Kari (45 years) from Dusun/Banjar Selat Kaja is a graduate of Diploma 1 Tourism. He is a leader in his village because he is formally the head of a hamlet in Dusun (Banjar) Kaja. As a villager who needs extra income, he also works as a guide climbing outside his busy life as the head of the village. His work as a guide doesn’t overly disturb his job as head of the hamlet. Moreover, the climb always begins afternoon or evening and finishes the following morning (before noon) is back (down). Like Sukra, he uses social media, like Facebook, and is able to communicate with foreign climbers in English though not very fluently.

After Sukra and Kari, another local is Gung Bawa who has the full name of Anak Agung Ngurah Wibawa (43 years old). Gung Bawa who graduated from Diploma 1 Food and Beverages at a tourism university called Dhyana Pura, Dalung, Badung, is experienced in serving Mount Agung climbing and, during his career, has been doing hundreds of activities safely and understands well the difficulty level. In acknowledgment of experience, abilities and seeing the overall appearance of a potential climber, he can advise the climbers on which tops should be reached and which route to take with a great deal of wisdom.

Gung Bawa, though younger than Sukra and Kari, recognizes the peculiarity and uniqueness of Mount Agung in regards to spirituality and religiosity. Of course the initial goal of the three (Gung Bawa as well as Sukra and Kari) as trekking guides is to earn income. The more often the guests take the climb, the more he feels and experiences the greatness of God over this mount. He is also very obedient to all written and unwritten provisions and taboos in terms of ascent. For example, climbers should not speak haphazardly
and are not allowed to bring food from beef because cows are animals that are considered sacred. In addition, prayer should be performed using holy water in advance prayer or at least ask the guide should be asked to do so.

As well as Sukra and Kari, Gung Bawa caters to climbing tourists with honesty of cultural capital. He possesses, the knowledge of the mountain. He has heard, knows, feels, and is naturally filled with stories of God's omnipotence which he himself firmly believes in. Gung Bawa's message is that Mount Agung is not about the joy of climbing, the satisfaction of conquering the mount peak, or the beauty of the sunrise seen from the top of the mount but about the greatness of God the Creator of Mount Agung and awareness of the signs of spirituality-religiosity while climbing even if these things are unbelievable by reason.

Gung Bawa often even handles climbing tourists who have many times climb this mount. For example, Ken of England has done it 10 times while Iway from Japan has been four times. Not surprisingly, he received praise from all over the world. This includes comments in Hawaii (downloaded June 19, 2017) and other digital media networks. To support his professionalism in the field of climbing, he also has a social media facebook page and blogspot, namely gb-trekking.blogspot.com (downloaded June 19, 2017). He is also known for his tag: “much more than just trekking”.

Since 2000 there has been another guide named I Wayan Tegteg. Although not a native of the local village, Tegteg currently shows his ability as a reliable guide and is preferred. His is no longer a young man because he has reached 63 years but his passion leads tourists to climb amazingly. Now a graduate of SPG (School of Education Teachers) of Klungkung Country, he is domiciled in Selat Village and happy to live in this village. He was born in Dawan village in 1954. He has a wife and two children. His first son worked as a civil servant in Denpasar City while his younger brother worked in Manggis Village, Karangasem. Tegteg occupies a plot of land that is strategically located in Selat Village, near the Selat Health Center, where he sets up a fairly crowded food stall. Next to a stall on the side of the road just beside Tukad (River) Kalangidi he manages fish ponds whose products he sells directly and the fish are also cooked and sold in stalls that his wife operates. After he became a teacher, he concentrated on being an escort for climbing because the job of taking care of the pond and the fish was not too difficult and his wife could handle the responsibility.

Having a great intention of being a climbing guide, Tegteg initially tried to hire people to find out the climb route. At that time he paid the person Rp. 50,000. Currently he can earn at least Rp. 500,000 for a single trekking with at most two or three climbers. His profile, activities, and accomplishments are clearly displayed on the social media he uses, like Facebook, Instagram, and blogs. What is interesting about Tegteg is his view in entrepreneurship related to Gunung Agung. For him to serve tourists climbers to this mountain is a living. In addition to this, he strives to get along and communicate with new people from around the world as well as to exercise the body and mind in order to stay healthy. A retired elementary school teacher’s income per month is not too prosperous even though both children are married, independent, and do not live with him anymore. Therefore he tried to pit his fortune on the climb.

Tegteg is quite moderate, especially since he was a science teacher and mathematics teacher. He honestly admits he practices spirituality-religiosity in his own way. While accompanying the ascent to Mount Agung, he does not often do formal forms of spiritual practice. This does not mean that he does not believe in the spirituality of the aura of the mount but rather does it in a simpler way, by simply placing a canang (small offering) while not forgetting to sing sincere prayers from the heart whose substance is asking for salvation and protection for oneself and that which he escorted as he guides to a better standard of his life.

Thus, all of Mount Agung's existing appeal makes entrepreneurship guiding climbs in Selat Village grow like this so it is thoroughly appreciated by all the perpetrators. As mountain tour guides, in addition to serving and safeguarding climbing tourists, Sukra, Kari, Gung Bawa, and Tegteg agree to maintain the preservation of Mount Agung and strongly disagree with the act of vandalism against whatever is on the
mountain. They are equally committed to maintaining the sacredness of this mountain. Moreover, they themselves have proved that this mountain has given them the opportunity to increase revenue through driving the climb.

Mount Agung tourism entrepreneurship in Selat Village often cooperates with its relation (associate guide climbing) in Dusun Sogra (Sebudi Village) which is a member of Kelompok Sadar Wisata Pendaki Gunung Agung or Mount Agung Trekking Guides’ Organization (both personal and institutional). This is because the starting point (or point of departure) actually is in Sogra Sub-village located near Pasar Agung Temple. This group, which was established in 2014 is led by I Wayan Widiasa (32 years old). Widiasa is a graduate of SMK Widya Wisata Graha Amlapura (Karangasem). The group consists of about 40 climbing guides from Sogra and surrounding sub-villages (Sogra, Sebun, Bukit Galah, and Amertha Buana).

4. Conclusion and Suggestion

There is now a tendency to go to alternative places, such as mountains, which are part of an alternative tourism related to the green tourism paradigm. This occurs very clearly in the case of the Mount Agung trekking in Bali’s tourist destination. Travel at this time is as diverse as the needs and desires of tourists are varied. Currently the tour does not only rely on places near the sea, which is called 3-S (sea, sand, sun) where visitors come in massive profits enjoyed by various tourism-related industries.

A number of factors in general have led to entrepreneurship development in Selat Village. Sukra, Kari, Gung Bawa, and Tegteg are proof. They have an entrepreneurial spirit, a semi-professional management system, resource settings, and so on. In this global era, they realize the importance of communication patterns through digital technology. With smartphones, they can connect with different types of diverse markets around the world. Even more than this entrepreneurial value, these guides are committed to preserving the mountainous environment and values of spirituality, supernaturality, and mountain religiosity.

For further development as trekking entrepreneurs, guides in the Selat Village community are on the right track and have a great sense of self-development in local community entrepreneurship on Mount Agung trekking, the political pillar and a great sense of balance in the tourism industry (economic pillars). According to Perlas (2000), there is a balance of three pillars (threefolding) among politics (government), economy (tourism industry), and culture (trekking guides as part of the society). Through this study, it is suggested as follows. Firstly, the entrepreneurial spirit of Mount Agung climbing guides in Selat Village should be encouraged by the readiness, responsibility and implementation of the government, especially the Karangasem regency government in its further development. The guides need training, support, input, and assistance, both in capital (finance), management and technical skills (climbing techniques, language, service mechanism, internet, knowledge on spirituality, etc.). Community activists, such as NGOs, should also be involved in real community development, especially with regard to entrepreneurship of Mount Agung climbing guides. Secondly, the tourism industry, especially the large ones, should share the moral responsibility to participate in developing the entrepreneurship of Mount Agung climbing guides in Selat Village by participating in promoting Mount Agung and entrepreneurship in Selat Village. With the many objects and attractions around Selat Village, as described in the discussion above, such as Besakih Temple, Salak agrotourism, rafting in Tukad Telaga Waja, traditional markets in Selat and Pesangkan, the government needs to initiate tourism-package tours and cultural events. In this case, mass media, both print and electronic, including internet media and social media, are suggested to promote both entrepreneurship of climbing guides and Mount Agung itself.

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