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Planning of the Pontianak Cultural Heritage City Tour Package

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Abstract

This study aims to develop a cultural heritage–based tourism package in Pontianak City to optimize the potential of its historical and cultural assets. Pontianak possesses rich heritage resources, including the legacy of the Malay Sultanate, Dutch colonial architecture, and Chinese cultural traditions that reflect its multicultural identity. The research employed a descriptive–qualitative approach using the 4-D development model (Define, Design, Develop, dan Disseminate) through field observation, in-depth interviews, and document analysis from cultural heritage institutions. The findings identified and classified heritage sites into three main clusters: the Sultanate Cluster, the Dutch Colonial Architecture Cluster, and the Chinese Heritage Cluster, as well as an additional cluster, the Pontianak City Heritage Street Corridor. Based on the 6A Tourism Model (Buhalis, 2000), two thematic tour packages were developed: The Colonial Heritage and City Story Trail and The Kapuas River Trail, both designed to offer educational, interpretive, and sustainable cultural experiences. As a continuation, this study recommends developing a Heritage City Tour Catalog as an interpretive and promotional medium. The research provides a model for urban cultural heritage tourism that strengthens local identity and supports community-based creative economies.

Keywords: Heritage, Tour Package, City Tour, Pontianak.

Introduction

Old buildings and traditional rituals represent the wealth of cultural heritage that forms a region's identity. This diversity has long been a magnet for tourists, as seen in iconic examples such as Borobudur Temple and the traditional customs of Bali, both of which have become strong symbols of culture-based tourism in their respective regions. The growing interest in cultural heritage is unsurprising, as heritage tourism has become one of the fastest-growing segments of the tourism industry worldwide. This phenomenon is driven by increasing awareness of the importance of preserving local identity a mid globalization. Heritage tourism not only offers meaningful and educational travel experiences but also contributes to cultural preservation and local economic empowerment. In Indonesia, the development of heritage tourism has been prioritized in national policy, as outlined in the Regulation of the Minister of Tourism and Creative Economy No.

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11 of 2022 concerning the Strategic Plan of the Ministry of Tourism and Creative Economy for 2020–2024, (2022)

According to Grand View Research (2024), the global heritage tourism market size is projected to reach USD 604.38 billion in 2024 and is expected to grow at a CAGR of 4.5% from 2025 to 2030. This growth is driven by the rising interest of tourists in cultural preservation and authentic historical experiences that enrich their travel encounters. This trend is particularly evident among younger generations who seek immersive cultural experiences beyond mere leisure, fostering deeper appreciation of global heritage and creating a continuously expanding market.

In Indonesia, data from the Ministry of Tourism and Creative Economy (Kemenparekra, 2024) show that the tourism sector's contribution to GDP rose to 4.01% in the first quarter of 2024, compared to 3.9% in the same period in 2023. Moreover, there has been a recorded 58.97% increase in interest in cultural immersion experiences, reflecting the evolving aspirations of contemporary tourists who prioritize meaningful, authentic engagement with local cultures.

Pontianak City, the capital of West Kalimantan Province, possesses unique geographical and historical characteristics. Founded in 1771 by Sultan Syarif Abdurrahman Alkadrie, Pontianak is the oldest city in West Kalimantan and is located at the confluence of the Kapuas River, making it a meeting point for diverse cultural influences Malay, Dayak, Chinese, Arab, and Dutch colonial. This multicultural blend is reflected in its tangible heritage, such as the Qadariah Palace and colonial-era architecture, as well as intangible heritage, including traditional customs and culinary culture. Another distinctive feature is its location directly on the equator, symbolized by the Equator Monument, which has become the city's landmark and a major tourist attraction.

Despite its potential and strategic position as a heritage tourism destination, Pontianak faces a significant gap between its cultural assets and their practical development. Ideally, with its historical roots as a sultanate city, geographic uniqueness, and ethnic diversity, Pontianak could offer a comprehensive and immersive cultural tourism experience. However, several key challenges remain.

First, there is no comprehensive inventory classifying Pontianak's cultural heritage assets, making it difficult to identify sites of historical significance that are suitable for tourism development. Second, the absence of structured and integrated heritage tour packages has led to fragmented and unorganized tourist visits, often lacking contextual understanding of the city's historical narrative. Third, the interpretation at heritage sites is limited informational boards, where available, tend to be simplistic and fail to convey deeper historical or social context, diminishing the educational value of the visitor experience. Fourth, there is still no comprehensive heritage catalog either in print or digital form that could serve as a reliable reference for tourists, guides, and tourism developers effort to document and safeguard Pontianak's cultural identity.

The urgency of this study stems from the growing trend of heritage tourism across Indonesian cities, which highlights the significant potential of sustainable urban tourism development. However, while cities like this study aligns with the Ministry of Tourism and Creative Economy Regulation No. 11 of 2022 (2022), emphasizing *Cultural Heritage Regeneration* as a strategic approach to diversifying tourism products and strengthening Pontianak's identity as a heritage city. Through the development of an integrated heritage tour package and a comprehensive heritage catalog, Pontianak can reposition itself from a transit destination into a primary tourism destination with distinctive cultural and historical character.

This diversification addresses Pontianak's current challenge as a sub-hub destination by enriching the tourist experience, extending visitor stays, and increasing the tourism sector's contribution to the local economy. Academically, this applied research proposes a replicable model for heritage tourism development adaptable to other historic cities in Indonesia, contributing to cultural preservation for future generations. The creation of a heritage catalog as a complementary interpretive and promotional tool also serves as a systematic Borobudur (Rinaldi, 2024), Bandung (Desmantyo et al., 2023), Jakarta (Wahyuningputri et al., 2023), Cirebon (Dhamayanty et al., 2022), Denpasar (Made, 2022), and Samarinda (Indriani et al., 2020) have advanced their heritage tourism through various approaches, Pontianak still faces challenges in planning and packaging its cultural assets into cohesive tourism products.

Previous research has attempted to identify Pontianak's heritage potential (Firmansyah, 2019), but the focus has largely been on educational rather than commercial tourism use. Moreover, no study has systematically integrated city tour planning with the creation of a heritage catalog as an interpretive and promotional medium. This creates a research gap in presenting visual and narrative heritage information that can enhance visitor experience and strengthen urban cultural identity.

Rinaldi (2024) proposed a niche diversification model in rural heritage tourism at Borobudur, while Desmantyo et al. (2023) focused on thematic packaging in Braga, Bandung without a deep interpretive approach. Wahyuningputri et al. (2023) emphasized storytelling in Jakarta's colonial tours but did not link it to an integrated city tour framework. Meanwhile, Dhamayanty et al. (2022) and Made (2022) contributed to travel pattern and transport innovation studies, yet lacked interpretive heritage catalog development. Indriani et al. (2020) identified pricing strategies for heritage tours but did not include structured heritage-based promotional media.

This study occupies a unique position by integrating two key elements previously unaddressed: the planning of a *Cultural Heritage City Tour* package and the development of a *heritage catalog* as interpretive, promotional, and educational tools. This dual approach not only fills the research gap in urban heritage tourism product development but also contributes theoretically by applying Buhalis's 6A Model (Attraction, Amenities, Ancillary services, Activities, Accessibility, Available Packages) within the context of Indonesian historic cities.

Practically, this research is grounded in legal frameworks such as Law No. 11 of 2010 on Cultural Heritage and West Kalimantan Regional Regulation No. 6 of 2019 on Cultural Heritage Preservation and Management. Hence, it provides a comprehensive and replicable model for developing heritage-based tourism packages and catalogs applicable to other historically rich cities in Indonesia.

Based on this background, the study titled "Planning of the Cultural Heritage City Tour Package of Pontianak" holds significant urgency in the context of Pontianak's tourism development. The findings are expected not only to produce

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practical outputs namely, a ready-to-implement heritage tour package and catalog but also to contribute conceptually to the advancement of heritage tourism strategies in other Indonesian cities. Ultimately, this study aims to demonstrate how heritage tourism can serve as a strategic pathway for cultural preservation and local community empowerment.

Literature Review

Tourism Products

According to Suswantoro in Octaviany (2016), a tourism product is the entirety of services obtained, experienced, and enjoyed by tourists from the time they leave their homes until they reach their chosen destination and return home. Furthermore, Suryadana in Nurhayati (2017) defines a tourism product as a combination of tangible and intangible elements, packaged into a single travel experience that provides satisfaction and meaningful experiences for travelers. Medlik and Middleton in Al-Ababneh (2013) describe a tourism product more comprehensively as "an amalgam of three main components: attractions, facilities at the destination, and accessibility of the destination."

Sugiyanto in Amirudin (2011) states that a tourism product consists of three components: attractions, accessibility, and amenities. Similarly, Middleton in Martina & Purnama (2013) identifies attractions, amenities, and accessibility as the main components. However, this study adopts Cooper's model (in Kurniansah, 2016), which includes an additional component ancillary resulting in the "4A" framework: attraction, amenities, accessibility, and ancillary services. According to Cooper in Andrianto & Sugiama (2016), a tourism destination must be supported by these four key elements to be effective and competitive.

Attraction

A tourist attraction is an element that draws visitors and leaves a lasting impression through satisfaction, comfort, and enjoyment. Attractions may include natural, cultural, or man-made elements. Suwena et al. (2010) argue that attractions are a crucial component for attracting visitors to a destination because they represent unique tourism resources that cannot be easily replicated elsewhere. Each destination possesses its own distinctive features that make it appealing.

In conclusion, attractions encompass everything that draws tourists nature, culture, events, recreation, and entertainment that makes a destination appealing and enjoyable.

Accessibility

Accessibility refers to the means and infrastructure that provide convenience for tourists to reach a destination. A destination must be easy to access, with safe and comfortable transportation and adequate facilities. Accessibility is a critical factor that facilitates the movement of people from one place to another whether over short, medium, or long distances depending on tourist motivation, available time, and economic capacity.

According to Prasiasa (2013), various transportation modes serve as important drivers for tourism destination development. However, good road access alone is not sufficient without reliable transportation services. For independent travelers, public transportation is essential, as they often plan their trips without travel agency assistance and rely heavily on public facilities. In summary, accessibility refers to the ease with which tourists can reach destinations, including transportation systems, terminals, and road infrastructure.

Amenities

Amenities refer to the facilities available to meet tourists' needs during their visits, such as accommodations, restaurants, entertainment venues, local transportation, banking, and health services. Sugiama in Wanda & Pangestuti (2018) explains that amenities are all supporting facilities that fulfill tourists' needs at a destination, including accommodation, food and beverage providers, entertainment, and shopping areas. French in Sunaryo (2013) notes that "amenities are basic facilities required by tourists. They do not usually attract tourists by themselves, but the lack of amenities might cause tourists to avoid a particular destination."

In essence, amenities are not direct attractions but play a crucial role in ensuring tourist comfort. Essential amenities include lodging, restaurants, public toilets, rest areas, parking spaces, health clinics, and places of worship, depending on the destination's context and visitor needs.

In conclusion, amenities are all facilities within a destination that support tourists' activities and enjoyment.

Ancillary Services

Ancillary services refer to supplementary or supporting services available at a tourism destination, such as local guides, massage services, and equipment rentals. Sugiama in Wanda & Pangestuti (2018) defines ancillary services as the presence of organizations and institutions that facilitate and promote the development and marketing of a tourism destination, including government tourism offices, hotel associations, travel agencies, and guide organizations.

Suwena et al. (2010) emphasize that local governments should provide additional services such as trained guides who not only deliver information but also raise tourists' awareness to respect local culture and the environment.

In conclusion, ancillary services are additional supports for tourists and tourism providers, including banks, telecommunication offices, postal services, news agencies, tour guides, and hospitals.

Tourist Movement Patterns

Tourist movement patterns refer to the travel routes or flows undertaken by tourists during their trips from one attraction to another. According to Auliya (2022), several factors influence tourist movement patterns, including the length of stay, travel planning (independent or organized), choice of attractions, transportation, and accommodation location. Lew and McKercher (2006) identify six types of tourist movement patterns: (1) single point, (2) base site, (3) stopover, (4) chain loop or circle trip, (5) destination region loop, and (6) complex neighborhood.

Heritage

According to UNESCO in Aidin (2022), heritage refers to cultural legacies from the past that are lived in the present and passed on to future generations. Heritage represents objects and values that must be preserved as part of a nation's identity. I did in Aidin (2022) further states that heritage possesses intrinsic importance and must be protected because it contributes to the identity and character of a place.

1. **Cultural Heritage (Cagar Budaya)**

According to Law No. 11 of 2010 concerning Cultural Heritage, cultural heritage is defined as tangible cultural heritage objects,

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buildings, structures, sites, and areas on land or water that must be preserved for their historical, scientific, educational, religious, or cultural significance.

A building may be classified as a heritage building if it meets the following criteria:

a. At least 50 years old,
b. Represents a historical or architectural style at least 50 years old,
c. Has special significance for history, science, education, religion, or culture,
d. Holds cultural value for strengthening national identity,
e. May consist of a single or multiple elements, and/or
f. Stands independently or is integrated with the natural environment.

2. Cultural Legacy (Warisan Budaya)

According to Mangolo in Aidin (2022), cultural legacy refers to the entirety of learned and patterned behaviors of a community inherited from previous generations, modified over time, and passed down to future generations. Ardika in Aidin (2022) adds that cultural legacy can be tangible (such as buildings, artifacts, and sites) or intangible (such as behaviors, practices, and expressions) that possess significant value and must be protected.

Article I of *The World Heritage Convention* classifies cultural heritage into three categories:

a. **Monuments:** Architectural works, monumental sculptures or paintings, archaeological structures, inscriptions, or combinations of features of outstanding universal value from the standpoint of history, art, or science.
b. **Groups of Buildings:** Separate or connected groups of buildings that, due to their architecture, homogeneity, or place in the landscape, hold outstanding universal value from the historical, artistic, or scientific point of view.
c. **Sites:** Works of humans or combined works of nature and humans, including archaeological sites, which hold outstanding universal value from historical, aesthetic, ethnological, or anthropological perspectives.

Life Cycle Assessment (LCA)

Growing environmental awareness has increased the need for methods to evaluate the environmental impacts associated with products, both during production and consumption. One such method is Life Cycle Assessment (LCA). According to ISO 14040, LCA is defined as the compilation and evaluation of inputs, outputs, and environmental impacts of a product system throughout its life cycle. LCA studies can be conducted for different decision-making purposesranging from internal corporate use to public comparison sdepending on data availability and information requirements.

Figure 1. Decision-Making Categories

Global exploration of options	The LCA study is performed to get a first impression of the environmental effect of certain options.
Company-internal innovation	The LCA study is performed to assess the environmental impact of company-internal product improvements, product development or technical innovations.
Sector-driven innovation	Similar to the above, except that it is sector-oriented (in a formal organisation representing a branch of chain of companies, it can be regarded as an internal activity).
Strategic planning	The LCA study is performed to assess the environmental impact of strategic scenarios.
Comparison	The LCA study is performed to assess whether a product or system meets certain environmental standards, or whether it is environmentally sounder than another product or system.
Comparative assertion disclosed to the public	The LCA study aims to provide an environmental claim regarding the superiority or equivalence of one product versus a competing product which performs the same function.

(Source: Guinee, 2002)

Life Cycle Assessment (LCA) is a method used to evaluate the entire life cycle of a product from resource extraction, material production, and product manufacturing to post-consumer waste management. The term "product" here refers to both goods and services. The LCA method is quantitative and employs a holistic approach. Its main applications include analyzing the root causes of issues related to specific products, designing or developing new products, comparing product variants, and selecting among comparable products. In practice, LCA is applied to complex strategies that intersect with government regulations, particularly regarding product consumption and societal lifestyle choices. Examples include waste management systems in various cities, the use of renewable and non-renewable energy, and similar applications.

Research Method

This study employed a qualitative approach, which is appropriate for exploring cultural and social meanings in the development of heritage-based tourism in Pontianak City. According to Auerbach and Silverstein (2003) in Sugiyono (2016), qualitative research focuses on the analysis and interpretation of texts and interview data to uncover the meanings of phenomena.

The research was conducted from May to September 2025 in Pontianak City. Data were collected through observation, interviews, and documentation. Observations were carried out at cultural heritage sites, while interviews were conducted with tourism managers, the Tourism Office, and the Education and Culture Office of Pontianak City. Documentation, including photos, field notes, and official records, was used to support field findings. Informants were selected using a purposive sampling technique, considering their direct involvement in heritage tourism management.

Data were analyzed using the interactive model of Miles and Huberman (2014) in Sugiyono (2023:133), which consists of four stages: data collection, data condensation, data display, and conclusion drawing. This process was iterative until data saturation was achieved. The results were presented narratively to describe the potential, challenges, and development direction of the Cultural Heritage City Tour in Pontianak comprehensively and contextually.

Results and Discussion

Identification and Classification of Pontianak's Heritage

This study found that Pontianak City possesses a rich cultural heritage reflecting a long history of interaction among various ethnic groups and ruling powers. Based on field observations and interviews with local government officials and cultural

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preservation communities, four main heritage clusters were identified: the Sultanate Cluster, the Dutch Colonial Architecture Cluster, the Chinese Heritage Cluster, and the Historical Streets Cluster.

The Sultanate Cluster represents the origins of Pontianak and serves as the center of Malay-Islamic identity. Key sites such as *Kadriyah Palace* and *Jami' Sultan Syarif Abdurrahman Mosque* symbolize both political and spiritual authority and remain actively used for cultural and religious events, including the annual *Maulid Nabi* celebration and the Sultan's pilgrimage rituals.

The Dutch Colonial Architecture Cluster showcases the remnants of the colonial era, which continue to function as part of the city's modern urban structure. Buildings such as the Post Office, the Regional Development Planning Agency (Bappeda) Building, and SDN 14 Pontianak exemplify the enduring aesthetics and resilience of colonial architecture. Their continued use highlights this cluster as a living heritage that adapts to contemporary urban development.

The Chinese Heritage Cluster, located primarily in the Pontianak City and Pontianak Selatan areas, is characterized by a strong cultural identity evident in temples, old shop houses, and traditional marketplaces. The *Bodhisattva Karaniya Metta Temple* stands as an important site reflecting the spiritual and social continuity of the Chinese community. Ongoing religious and commercial activities demonstrate this community's vital contribution to the city's economic and cultural history.

In addition to these three main clusters, there is an additional Historical Streets Cluster, which functions as the connective network among the heritage sites. Streets such as Uray Bawadi, Rahadi Usman, and Merdeka hold significant historical value as main urban corridors from the Sultanate period to the modern era. These routes have strong potential to be developed as thematic cultural tourism paths that link the city's entire heritage narrative.

Overall, the identification results indicate that the four heritage clusters possess interconnected historical, social, and cultural values. Each cluster represents a distinct developmental phase of Pontianak, collectively shaping its identity as a multicultural city with a living historical legacy.

Analysis of Heritage Tourism Product Components in Pontianak City

Analysis of field observations and interviews reveals that each heritage cluster in Pontianak City holds distinct potential for development into cultural tourism products. The analysis is based on six main components commonly used in tourism studies: attraction, accessibility, supporting facilities, auxiliary services, tourism activities, and potential for integrated tour packages.

From the attraction perspective, each cluster exhibits unique characteristics. The Sultanate Cluster emphasizes historical and spiritual significance, the Colonial Cluster highlights preserved classical architectural aesthetics, while the Chinese Cluster showcases active cultural and religious practices. The historical street routes act as unifying elements, enabling tourists to experience cross-cultural journeys within a single thematic route.

In terms of accessibility, most heritage areas are easily reachable due to their central location. However, certain sites, such as Kampung Beting, require improved road infrastructure and environmental arrangements to enhance visitor comfort. Regarding supporting facilities, the Colonial Cluster is relatively well-equipped, while the Sultanate and Chinese Clusters need better public amenities, rest areas, and visitor information centers.

Auxiliary services are available through collaboration between the local government, cultural communities, and religious site managers, though coordination among these actors remains limited. Most tourism activities observed are occasional, including Malay cultural festivals, *Cap Go Meh* parades, and religious tourism around the Sultanate area. These events demonstrate significant potential to be developed into structured annual tourism programs.

Currently, there are no official integrated tour packages combining all four heritage clusters. However, interviews indicate strong enthusiasm from both the community and tourism stakeholders to develop a *Pontianak Cultural Heritage City Tour* aimed at presenting a comprehensive narrative of the city's history. This initiative is expected to enhance not only the economic value of heritage sites but also the community's sense of ownership and cultural pride.

The findings emphasize that developing heritage tourism in Pontianak holds substantial potential if implemented through a collaborative approach involving the government, local communities, and the private sector. Synergy among these stakeholders is essential to preserve cultural values while ensuring sustainable economic benefits for surrounding communities.

Design of the Cultural Heritage City Tour Packages in Pontianak

The study produced two main thematic heritage tourism packages: The Colonial Heritage and City Story Trail and The Kapuas River Trail. These packages were designed to strengthen the historical tourism appeal of Pontianak through educational experiences, cultural interactions, and a renewed interpretation of the city's multiethnic and historical identity.

The design was developed based on field observations, interviews with local communities, tourism stakeholders, and local government representatives, as well as spatial analysis of Pontianak's heritage areas. Each package integrates elements of history, architecture, local traditions, and social life into a coherent and thematic travel route.

Tour Package 1: Tracing the Colonial Footprints of Pontianak (The Colonial Heritage and City Story Trail)

This package highlights the charm of colonial architecture and the city's historical evolution under the concept of urban heritage tourism. The route begins at Rumah Radakng, then continues through the colonial zones along Jalan Alianyang, Jalan Merdeka, and Jalan Rahadi Usman, which feature prominent Dutch East Indies–style buildings.

The tour is designed as a heritage walking experience, guided by local tour leaders who share narratives about the city's history, colonial architecture, and the social transformation of Pontianak from the era of the sultanate to modern colonial administration.

Field observations reveal that the colonial district retains high historical value, reflecting the transformation of urban space and identity. Many heritage buildings remain functionally adaptive, serving as offices, shops, or residences while preserving their architectural integrity.

The educational value of this package lies in enhancing visitors' understanding of the city's identity formation through its

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architectural heritage. Activities such as photography documentation, historical discussions, and culinary exploration in heritage districts enrich the experiential aspect of the tour.

Economically, the package is estimated to cost between IDR 200,000 and IDR 210,000 per participant, with a duration of approximately four hours. The target market includes domestic tourists, students, and heritage enthusiasts. Beyond recreation, this package serves as a public education platform to raise awareness of the importance of preserving Pontianak's historical architecture.

Tour Package 2: Exploring the Chinese and Malay Heritage Along the Kapuas River (The Kapuas River Trail)

The second package adopts a river-based heritage tourism concept, combining historical exploration with cultural experiences along the Kapuas River. The route starts at Pontianak's Public Service Mall (MPP), continues to Chinese heritage sites such as Vihara Bodhisatwa Karaniya Metta and Yayasan Kuning Agung, and proceeds via a Galaherang river cruise to the Pontianak Sultanate Palace area.

This package showcases the harmony and long-standing social interactions between the Chinese and Malay communities that have shaped Pontianak's cultural identity for centuries. Through cultural storytelling at each stop, visitors gain insights into the dynamics of riverine life, interethnic trade relations, and the Kapuas River's historical role as an economic and social axis.

The itinerary includes cultural storytelling sessions, visits to religious sites, and a sunset cruise at the end of the tour. The river journey offers a visually rich experience that blends natural scenery with the daily life of riverside communities.

The educational value of this package lies in fostering understanding of tolerance, coexistence, and the preservation of Chinese–Malay heritage that characterizes Pontianak. Visitors not only enjoy scenic beauty but also gain a deeper appreciation of the social meanings embedded in each heritage site.

Economically, the package is priced between IDR 225,000 and IDR 235,000 per participant, with a duration of approximately 4.5 hours. The river-cruise component adds a distinctive visual and experiential dimension, distinguishing it from other urban city tour products in West Kalimantan.

Discussion

Identification and Classification of Pontianak's Heritage

The research identifying four main heritage clusters Sultanate, Dutch Colonial Architecture, Chinese, and Historical Streets demonstrates that Pontianak City is a tangible example of a multicultural urban landscape shaped through a long history of socio-ethnic interaction. These findings align with the concept of *integrated cultural resource management* proposed by Timothy & Boyd (2006), which emphasizes managing cultural heritage through an integrated system that combines physical, social, and symbolic elements while involving the local community.

The Sultanate Cluster, as the birth place of Pontianak, illustrates the significant role of Malay-Islamic heritage in shaping the city's cultural and spiritual identity. This supports Smith (2006) argument that cultural heritage is not merely a historical artifact but a social construct representing the collective values and identity of a community. Religious activities, traditional ceremonies, and preservation of the Sultanate sites demonstrate the continued symbolic relevance of this heritage in modern life.

The Dutch Colonial Architecture Cluster shows the continuity of function between colonial heritage and contemporary urban life. Colonial-era buildings that still serve public functions reflect the concept of *urban heritage* explained by Ashworth & Tunbridge (2000), in which historic urban landscapes possess dual values as aesthetic artifacts and as dynamic living spaces. Pontianak thus exemplifies how historical elements can be preserved without isolating them from modern urban activities.

The Chinese Heritage Cluster highlights the substantial contributions of the Chinese community to the city's economic, social, and cultural spheres. The coexistence of Malay, Chinese, and colonial cultures within the same spatial environment illustrates processes of acculturation and cultural hybridity, as described by Hall & Tucker (2004), where diversity itself becomes a resource for tourism identity. The ongoing ritual and commercial activities in this area represent *living heritage* form that continues to function and evolve a mid modernity.

The Historical Streets Cluster serves as the connective element that unifies the narratives of the other three clusters. The existence of old streets such as Uray Bawadi and Rahadi Usman indicates spatial interconnections among historical areas, aligning with Graham et al. (2016), who describe urban spaces as symbolic arenas where collective memory is manifested through physical structures and spatial patterns. These routes have the potential to be developed into *heritage trails* that not only introduce historic sites but also revive urban identity through narrative-based tourism experiences.

Conceptually, these four clusters indicate that heritage management in Pontianak has evolved toward an inclusive and participatory preservation paradigm. Each cluster does not stand alone but collectively forms a unified urban identity rooted in local history and multiculturalism. This finding reinforces the relevance of *sustainable cultural tourism* (Garrod & Fyall, 2000), where cultural preservation and tourism-driven economic growth complement one another within a socially sustainable framework.

Thus, the study confirms that heritage management in Pontianak is not limited to conservation efforts but also serves as a strategic approach to building a distinctive city image by utilizing historical values as the foundation for cultural tourism development. This approach strengthens Pontianak's position as a *Cultural Heritage City* that balances the preservation of local identity with sustainable tourism innovation.

Analysis of Heritage Tourism Products Based on the 6A Model

The analysis of Pontianak's heritage tourism products adopts (Buhalis, 2000) 6A Model, which includes *Attraction*, *Accessibility*, *Amenities*, *Ancillary Services*, *Activities*, and *Available Packages.* Field findings reveal that the main *attractions* lie in the historical and symbolic values of each cluster. Sites such as *Kadriyah Palace*, *Jami' Sultan Syarif Abdurrahman Mosque*, and the *Pontianak Post Office* possess both historical and aesthetic significance that can serve as cultural tourism icons.

In terms of *accessibility*, most heritage areas are easily reached, though some locations, such as Kampung Beting, require better organization and revitalization to become more tourist-friendly. The availability of *amenities* remains limited to basic facilities such as parking areas and public restrooms; therefore, upgrading facilities is essential to enhance the visitor experience. These findings support Gunn & Var (2002) view that the success of a

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tourism destination relies on the integration of cultural attractions with adequate infrastructure and facilities.

Activities such as *heritage walking tours*, *Saprahan festivals*, and *traditional culinary tourism* can be developed as forms of *creative tourism*, emphasizing visitor participation in local cultural experiences (Richards & Wilson, 2007). If designed cohesively, the *Pontianak Cultural Heritage City Tour* could emerge as a flagship tourism product that embodies the city's multicultural identity. This concept also aligns with Kavaratzis (2004) *place branding theory*, which asserts that destination image can be effectively built through authentic cultural narratives rooted in local history.

Design of Heritage Tour Packages

The research produced two thematic tour packages that represent the multicultural character of Pontianak City: The Colonial Heritage and City Story Trail and The Kapuas River Trail. Both packages were developed through field observations, analysis of tourism product components based on the 6A Model (Buhalis, 2000), and consideration of spatial proximity and narrative coherence among heritage sites.

a. The Colonial Heritage and City Story Trail

This package presents an urban heritage journey that explores colonial architecture and the historical layers of Pontianak City. Visitors are invited to walk through historical streets—Uray Bawadi, Alianyang, Putri Candramidi, and Merdeka—ending at Rahadi Usman Street, which features colonial-era landmarks. Core activities include heritage walking tours, storytelling on urban history, and architectural photography.

Table 1. Itinerary *The Colonial Heritage and City Story Trail*

Time	Activity	Location	Educational Value
07:30–08:00	Gathering and tour briefing	Rumah Radakng	Introduction to Dayak culture and traditional architecture
08:00–09:00	City drive through historical streets	Jalan Uray Bawadi - Jalan Alianyang - Jalan Putri Candramidi - Jalan K.H. Wahid Hasyim - Jalan Merdeka	Understanding the colonial urban planning of Pontianak
09:00–10:30	Heritage walk & photo documentation	Rahadi Usman (SDN 14, Scout Hall, Bappeda, Post Office)	Identifying colonial architectural styles and social functions
10:30–11:30	Lunch break	Warung Kopi Asiang (Kopi Tua Pontianak)	Experiencing Pontianak's local culinary culture
11:30–12:00	Photo session	Alun Kapuas Park	Symbolic connection between urban history and the Kapuas River

Picture 2. Route *The Colonial Heritage and City Story Trail*

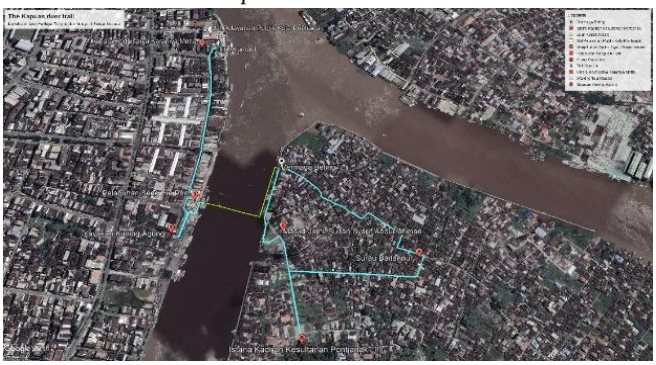
a. The Kapuas River Trail

This tour focuses on the cultural life along the Kapuas River, combining Malay and Chinese heritage with riverside community activities. Tourists explore the Tionghoa (Chinese) district, cross the river using the Galaherang tourist boat, and visit significant sites of the Pontianak Sultanate. The route emphasizes direct interpretation of the river's historical role in shaping Pontianak's socio-cultural landscape.

Table 2. Itinerary *The Kapuas River Trail*

Time	Activity	Location	Educational Value
14:00–14:15	Gathering and briefing	Public Service Mall (MPP)	Introduction to Pontianak's public infrastructure and accessibility
14:15–15:00	Walking tour of Tionghoa heritage	Vihara Bodhisatwa Karaniya Metta, Yayasan Kuning Agung	Learning multicultural coexistence and interethnic tolerance
15:00–15:30	Transfer to harbor and board boat	Seng Hie Harbor	Interpreting river-based trade and local economy
15:30–17:00	River tour to Sultanate area	Kapuas River – Surau Baitannur – Kadriyah Palace – Jami' Mosque	Understanding royal history and the river as a life axis
17:00–17:30	**Return cruise with sunset view**	**Kapuas River**	**Experience and visual appreciation of the river heritage**

Picture 3. Route *The Kapuas river trail*



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Conceptually, the design of the two tour packages reflects the implementation of *sustainable heritage tourism* principles recommended by UNESCO (2012), which advocate balancing cultural preservation with local economic and social empowerment. Both packages complement each other in defining Pontianak's identity as a *Cultural Heritage City* the first focusing on the urban colonial dimension, while the second highlights life along the Kapuas River.

The findings emphasize that developing the *Pontianak Cultural Heritage City Tour* is not merely a tourism promotion strategy but also a public education tool and a medium for preserving the city's multi ethnic culture. This aligns with Richards & Wilson (2007) and Su (2021), who argue that integrating tangible and intangible heritage is essential for the success of sustainable destinations. Therefore, the design of these two thematic tour packages represents an implementable model for city-level heritage tourism development center on education, participation, and sustainability.

Conclusion

The study titled *"Designing the Cultural Heritage City Tour in Pontianak"* aimed to identify heritage site potential, design thematic tour packages, and prepare a foundation for developing a heritage catalog as a supporting medium for cultural tourism. Based on field observations and analysis, three main conclusions were drawn:

1. The cultural heritage sites in Pontianak City possess significant historical, architectural, and sociocultural values that reflect its multicultural identity, shaped by Malay-Islamic, Dutch colonial, and Chinese influences. Based on geographical proximity and cultural characteristics, the sites are categorized into three main clusters Sultanate, Dutch Colonial Architecture, and Chinese and one additional cluster, the Historical Streets of Pontianak, which serves as a connecting corridor. This classification forms the foundation for developing heritage-based tourism products.
2. The tour package design applies the *6A Model* (Attractions, Accessibility, Amenities, Ancillary Services, Activities, and Available Packages). Each cluster demonstrates high readiness in attractions, accessibility, and amenities, although institutional strengthening and integrated tourism information remain necessary. Two thematic tour packages were developed:
    a. *The Colonial Heritage and City Story Trail* exploring the city's historical streets and colonial architecture.
    b. *The Kapuas River Trail* tracing Malay and Chinese cultural heritage through river-based tourism that combines river cruises and heritage walking tours.

    Both packages offer educational and interpretive experiences while enhancing local cultural identity and economic potential.
3. The development of the *Cultural Heritage City Tour Pontianak Catalog* serves as a follow-up to this research, functioning as an interpretive and promotional medium containing profiles, historical narratives, and supporting information for each site. This catalog will enhance visitors' understanding of local cultural values and strengthen Pontianak's image as a multicultural cultural tourism destination.

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